

Raj/ACIM Study Group – January 2, 2003

A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section – THE FUNCTION OF THE MIRACLE WORKER
First Edition – p. 22 / Second Edition – p. 26

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: To everyone.

How many of you have had the experience of being asleep and dreaming and having someone come in and touch you on the shoulder or shake you gently, and experience that as an element of your dream where someone in your dream took you by the shoulder and shook it? In other words, if you've had that experience, something happening outside of the dream is experienced, but is immediately translated *into* the dream itself, which keeps you from recognizing the option to have a shift of consciousness from the dream to real life.

The reason I'm using this example is that I could have begun by saying, "Welcome to everyone from the rainy, blustery Pacific Northwest." And most of you, those of you who aren't here would have said, "Oh, it's nice to have a little perspective on what's going on where everyone in the living room is experiencing." And none of you probably would have thought, "Wait a minute. Raj is speaking to us from the Kingdom of Heaven. And he isn't really welcoming us *from* our current perception of the Kingdom of Heaven, which we call the Pacific Northwest, or any other part of the planet."

And so, what I want you to realize is that I am speaking to you from the Conscious Experience of Reality. I am speaking to you *from* Reality. *And* the fact is that every single one of you is *right here* with me in the middle of Reality dreaming a dream, but *hearing me from* the Kingdom of Heaven yourselves. That doesn't mean you're someplace *other* than where you're experiencing yourself at the moment. What it means is that what you're experiencing at the moment and calling planet Earth, and certain weather conditions, *is* the Kingdom of Heaven perceived that way. You're already at Home. You're having your *dream from Home*. There isn't any place to go. There's just the constant opportunity to *get the point*, to have the flash of insight that says, "This Voice I'm hearing, the shake on the shoulder, is *coming from a different level of perception* than the one I'm currently

employing,” so that then you can rouse yourself, and *greet Reality* right where you are and *see it* for What It Is.

Again, I’m speaking from Home. *You’re hearing me* from Home. And this reminder is a trigger to you to stop assuming that the way you’re perceiving everything at the moment is true, reliable, dependable. Period. There’s *more* to it.

And in hearing *my Voice*, *you are hearing* an event that is Real, with a capital “R”, and *is* occurring independent of and separate from the definitions of everything that you are currently giving everything. *And you are hearing my Voice from a place outside the dream. You are hearing my Voice from a place outside of your mutually-agreed-upon definitions of everything.* You might say, you have *Real ears*. And your *Real ears* are *hearing my Voice*.

And even though the experience is being translated into the current terms of your perceptions of the Kingdom of Heaven, it isn’t changing the fact that the Divine You is hearing my Voice *from Home* and my Voice is being extended *to you* from Home. And there’s no further to go. All that needs to happen is a moment in which you relinquish your commitment to the way you’re seeing everything. When you’re sleeping and having a dream, and it’s time to wake up, the alarm clock goes off or someone shakes your shoulder, it’s time to make a commitment to something *other* than what’s attracting your attention, the dream you’re having, so that you might step, for lack of better words, into a *different order* of Reality.

The chair you’re sitting in, the bed you’re lying on, the room you’re in—all of it is some Aspect of the Kingdom of Heaven, and *you* are in the middle of it, preoccupied though you may be. But this event of our being together and your hearing my Voice and my recognizing you, is *absolutely, totally* Divine and Real, with a capital “R”. And *What Is Real About You* is what is hearing *What Is Real About Me*. And to some degree, this mutual experience of communion is everyone’s, including mine, everyone’s Experience of the Presence of God *being All There Is* to everything.

So, Reality isn’t afar off. It’s happening at this instant. And it *is* what you are experiencing, no matter *how* it’s being interpreted. And Awakening is simply a matter of abandoning the interpretation so that it doesn’t get in the way of the *clear* Experience of What Is Real.

When you are listening to my words as Paul speaks them, you are turning your attention toward the Altar. Why? Because *Paul* has turned *his* attention toward the Altar, so that he might experience his Brother, me, reflecting the Father.

Okay, let's begin.

READER: *It should be emphasized again that the body does not learn any more than it creates. As a learning device it merely follows the learner, but if it is falsely endowed with self-initiative, it becomes a serious obstruction to the very learning it should facilitate.*

RAJ: When you talk about it having self-initiative, it means, "Oh. You know, my body just isn't cooperating with me today. My body just isn't doing what I want it to." That kind of a thought endows it with a capacity, a *supposed* capacity to be something on its own. And your poor use of words creates *for you a picture* that you then *believe* and make commitment to. And how do you make commitment to it? You *may* become *afraid* of your body. You may engage *fear*, *because* it's not cooperating with you. Because if it's not cooperating with you, it can *act* to your detriment.

So *your fear* is the demonstration of the fact that you *believed* your poor use of language and the picture it created. And by *reacting* to the *picture* you've employed, but thinking you're reacting to your body, you have made *commitment* to your *belief*, and you suffer from your belief.

The moment you become afraid and defended against your body, afraid *of* and defended against your body, *your body* begins to cooperate with *your decision about it*. And it begins to tense up, to densify even more, and to begin to provide *further* complaints that increase your fear, increase your defense, and thus increase even more the density with which you hold your body. You see?

Your body has no capacity to act on its own whatsoever, because it's just the Visibility and Tangibility of your Individuality. It's the Visibility and Tangibility *of You*.

Continue.

[Editor's Note: The following sentence was not read: *Only the mind is capable of illumination.*]

READER: *Spirit is already illuminated and the body in itself is too dense. The mind, however,...*

RAJ: Why is it too dense? Because through your fear and your commitment to your fear, you densify it further, and further, and further.

Do not assume that this statement means that the body on its own in itself is dense. There is no body on its own that of itself can be anything. All it is, is Visibility and Tangibility—the *Glow* caused by the Altar.

Continue.

READER: *The mind, however, can bring its illumination to the body by recognizing that it is not the learner, and is therefore unamenable to learning.*

RAJ: Ah.

RAJ READING: *The mind, however, can bring its illumination to the body...*

RAJ: Why? Because that's the Source of the illumination of the Visibility and Tangibility of your Individuality. It isn't that your Mind, or the Mind, can or cannot, will or might not, bring its illumination to the body. That is just the way it is. Your Individuality *is* what is rendered Visible and Tangible as the body, which ultimately you will discover is a Body of Light, a Glow, as I've been saying.

Continue.

READER: *The body is, however, easily brought into alignment with a mind that has learned to look beyond it toward the light.*

RAJ: Yes. And the image I have been using has not been to look beyond the Glow, but rather to turn around so your back isn't toward the Altar where the *Light* is—the Light of *your* Essential Being, which is the Presence of God.

Continue.

READER: *Corrective learning always begins with the awakening of spirit,...*

RAJ: Well, let's stop right there.

Corrective learning. Wow!

I am sure all of you treat that word “corrective” like a grace note in music. You play it and get off of it as fast as you can. Or, you think of it as a mechanical effect brought about by a splint, or something of that sort, where correction occurs and it's no big deal.

But I want you to take the word “corrective” and the word “correction” seriously, because it is exactly like being corrected as a child. *Correction means* that something occurs which causes you to *actually change the way you behave*. *Corrective learning* is learning that causes *you to behave differently*, in an *improved* manner.

RAJ READING: *Corrective learning always begins with the awakening of spirit,...*

RAJ: And I'm going to use the word, "Spiritual Sight." The influx of revelation. The influx of a new perspective that actually causes you to see things differently, because it connects you with an Experience of the Divine. Not just the Experience of God, The Divine, but also the Experience of *your Self* as Divine.

RAJ READING: *...and...*

RAJ: Therefore.

RAJ READING: *...the turning away from the belief in physical sight.*

RAJ: Whenever you have what I'm going to call "Insight," an event of *Spiritual Sight*, it moves you to a new level of clarity about yourself and everything else, in a context of a Divinity that is All-Inclusive so that you *feel* not only specifically Real, with a capital "R", but you feel grounded in a Reality that is far more Infinite than what you had been embracing in your conscious awareness up to that point.

Continue.

SEEKER (reader): Where was I? Should I start at, "This often"?

RAJ: Yes.

READER: *This often entails fear, because you are afraid of what your spiritual sight will show you.*

RAJ: That's another way of saying that it creates a spontaneous feeling of guilt. If there is a *Light* that has been turned on that is... that even slightly smacks of Divinity, you automatically feel as though your guilt... that your flaws are going to be uncovered, that your *lack* of Divinity is going to be exposed, and your *guilt* is going to be demonstrated by the Illumination of Divine Light.

Continue.

READER: *I said before that the Holy Spirit cannot see error, and is capable only of looking beyond it to the defense of Atonement. There is no doubt that this may produce discomfort, yet the discomfort is not the final outcome of the perception. When the Holy Spirit is permitted to look upon the defilement of the altar, He also looks immediately toward the Atonement.*

RAJ: Ah. He doesn't become fixated on the problem. He doesn't become fixated upon the flaw. He recognizes that the flaw is a misperception. And so, He goes beyond it. He goes to *what* it is a misperception *of* and illuminates that. And illuminates that *in you*. And therefore, you *are not*

judged guilty. You are judged not guilty, because the Reality that you had a misperception about is uncovered to you, confirming your Innocence.

Now this is important, because when you look at a Brother, or a Sister, or even when you tend to look at yourself, you are likely to see the flaw, and get hung up on the flaw, instead of asking, “What is this flaw a misperception of? What is this flaw a lie about? *What* is it a misinterpretation of?” so that you can move beyond it to recognize the Truth, that is ultimately the Truth about yourself and your Brother. And *that...* that is the fertile soil for healing.

Continue.

READER: *Nothing He perceives can induce fear. Everything that results from spiritual awareness is merely channelized toward correction.*

RAJ: It is merely channelized toward *correction*. What a wonderful thing to be aware of. When the Holy Spirit looks at you, its whole Function is to bring you into an understanding and experience of yourself that goes beyond your current misperception, so that your *misperception* is *corrected*, and you can *be* in a new way.

And I have said before that the Holy Spirit is *your* Divinity held in trust while you dally with the ego. Do you see how whole-izing that awareness is? Because it's *your* Divinity that is *willing* to look beyond your current misperception to uncover the Truth that it's a misperception of, so that *you might* come into a truer experience of yourself: and *correction* can successfully occur.

You often think of the word “correction” as chastisement. But *correction* is, to be changed, to be made new. That's what correction is. It's not punishment. It's healing.

RAJ READING: *Everything that results from spiritual awareness is merely channelized toward correction.*

Continue.

READER: *Discomfort is aroused only to bring the need for correction into awareness.*

RAJ: Yes. And discomfort occurs because of the unchangeable Sanity of your Being, so that when you are attempting to act at odds with your Being, *you get feedback*. Without the feedback, you could become totally insane, without hope for healing.

No one makes you uncomfortable. God does not set up circumstances for you to be uncomfortable. The Holy Spirit doesn't make you uncomfortable. *I do not make you uncomfortable. None of us need to.*

It's like if you take your finger and bend it backwards, the harder you press, the more uncomfortable it is, because you're trying to make it do something that it doesn't do, that it's not *made* to do, that it *can't* do. No one has to set the experience up for you. It's just The Way Things Work.

If you try to be *at odds* with your Being, *you will be uncomfortable. Discomfort* will be aroused, because of the simple Sanity of your Being.

RAJ READING: *Discomfort is aroused only to bring the need for correction into awareness.*

RAJ: Which means to bring into your awareness that it's sensible to *stop pressing your finger back* in a position it doesn't go in, so that you stop. You don't say, "Oh. My goodness. My finger is giving me a hard time. I wonder what... is this karma? [audience amused] Umm. Maybe I'm picking up on someone hating me." No. It's nothing so far fetched. It's much more immediate than that.

If you are uncomfortable, it means that you are acting/behaving in some way at odds with the Wonderfully Divine Way Your Being Works, with the Wonderfully Perfect Way that God's Expression expresses.

Let us continue.

READER: *The fear of healing arises in the end from an unwillingness to accept unequivocally that healing is necessary.*

RAJ: Now, one might say, "Well, gee whiz, if something is wrong, who wouldn't think that healing is necessary?" But part of the problem is that some things you don't know *are wrong*. When you find yourself experiencing fear, you *don't know* that the experience of fear itself is wrong. Why? Because you say that, "What so-and-so out there is doing, is causing me to be afraid justifiably." You see?

You get up in the morning and some mornings you say, "God, do I have to get out of bed?" Except that you're not really asking God. Because if you really asked God, you would get an answer that would *inspire* you out of bed. And when you ask that question, you don't realize that there's something *wrong* with asking that question; that *correction* is needed. You've had *months* of getting up in the morning and not experiencing anything superb. "So what's the point this morning?" You think you don't have an alternative. So you don't know that correction is needed. And when you don't know that correction is *needed*, you'll just have another day like

the day before. If you don't know that there's another way to look at this, you'll just keep looking at it the way you've been looking at it.

Continue.

READER: *What the physical eye sees is not corrective, nor can error be corrected by any device that can be seen physically.*

RAJ: Okay.

This refers to the physical eye as opposed to Spiritual Sight, Insight. It refers to what you see when you are not joined with the Father, or the Holy Spirit, or your Guide, or Me, before you look.

What you call your physical eyes see only what *you* believe that you can see; only what you have *determined there is* for you to see. And so, you look at a leaf, or a table, and it doesn't occur to you that it's *Spirit*. And that because it's the Energy of Spirit, the Presence of God, it is *Light*. And therefore, there is *Light* emanating from it. And there is *Light* as the Substance of it. And not only that, the Light is Living Love, so it is loving you, as I've said before; embracing you with an incredible Infinite, Divine Love. And so, because you haven't thought that that might be the possibility, your physical eyes *see* only what you believe *there is* there to see.

Now, I will tell you this. As Spiritual Sight, as the perception of things As They Really Are increases, because you are choosing to look at everything *with* your Guide, or with the Father, desiring to experience Their Perspective, your eyes, what you call your physical eyes, will begin to see Spirit. And you will also begin to realize that your very eyeballs, what you have called your eyeballs, are not matter, but are Spirit as well, and that they simply identify Consciousness in one aspect.

So when it says:

RAJ READING: *What the physical eye sees is not corrective, nor can error be corrected by any device that can be seen physically.*

RAJ: It means that the physical eye—your eyeball that's not connected to Insight, but only your mutually-agreed-upon-definitions and your memory—that what it sees cannot be corrective. Of course, it can't be corrective. It's feeding back to you the past. It's feeding back to you *memory*. It's boxed in. It isn't open to see outside of the box determined by your very specific definitions that you've already given to everything. And of course, from that standpoint from within the box, error cannot be corrected by any *device* that can be seen physically.

And I'll tell you something else. When Spiritual Sight infills you with the Experience of What A Thing *Really* Is, meaning the Substance of Spirit which is Love loving you, *now* everything you see *is* capable of being corrective, because *Love*, loving *you*, *corrects* your misperception—not only about what you were looking at, but about yourself because your lovability is inescapable to you. These are important distinctions here.

Continue.

ANOTHER SEEKER: [in the background] I have a question.

RAJ: We have a question.

SEEKER: The other day you were talking about this, and it's about magic and the remedies for the body ills. And down here it says something like give temporary belief, temporary given... oh, here it is... temporary given healing belief, this is because the last thing that can help the not-right-minded...

PAUL: I'm sorry. This is me, Paul. I'm having a hard time understanding what you're saying.

SEEKER: We were talking about this the other day. And at that point it said... [pause]... it said... I'm just going to paraphrase it instead of reading it. It might make it clearer.

PAUL: Okay.

SEEKER: It just said go ahead and take your vitamins. Go ahead and take your medicine. The last thing you need is to get really freaked out. But there's no correction in that. It's just... we're not getting anything corrected by... we're just not freaking out more. That's all.

I mean at that point I was thinking, well, you know, temporary belief that these things are healing me. But the only correction is going to come from facing the Altar. The only thing that it was telling us back then is if you really feel like you need to go to work, or you really feel like you need to keep doing these things, just keep doing it so that you don't get more afraid.

RAJ: Exactly. You do it to reduce fear. Because in the absence of fear, it's much *easier* to hear; it's much *easier* to turn toward the Altar.

SEEKER: They are already in a fear-weakened state, you know.

RAJ: Exactly.

Somebody said, "Is it correcting something?"

The tablet you take, or whatever, doesn't actually cause *correction* to occur. But it might... it might reduce your fear enough, or the pain enough, that you have peace of mind sufficient to then turn to Something beyond your present sense of things and your present sense of limitations to *inquire of*, to ask for help *from*. And that's the equivalent of turning toward the Altar. And in that place of reduced fear, you can dare to stand in the void, and *let* yourself be infilled by Divine Love, by what is *there* to come forth. And *that* will always be corrective. And what is corrective can never become uncorrected. What is corrected is corrected forever.

Okay.

READER: *As long as you believe in what your physical sight tells you,...*

RAJ: Okay.

Here's a little bit of the double talk that can get you confused.

RAJ READING: *As long as you believe in what your physical sight tells you,...*

RAJ: That's like saying, as I said, "Oh, my body isn't cooperating with me today," as though *it* could do something. Your physical sight can't tell you anything. *You tell it* what it's providing you with. You give the definitions to what your physical sight is presenting to you.

[Editor's Note: The complete sentence in the book reads as follows: *As long as you believe in what your physical sight tells you, your attempts at correction will be misdirected.*]

So, it should say: *As long as you believe in what YOU ARE DETERMINING your physical sight IS TELLING YOU, your attempts at correction will be misdirected.*

And that's magic. That's the definition of magic.

Continue.

READER: *The real vision is obscured, because you cannot endure to see your own defiled altar.*

RAJ: Yes. Strong words. It's another way of saying that you don't want to dare to look squarely at the fact that you have chosen to look away from your Essential Self, your Essential Being; that you have chosen to dishonor It by turning your back upon It, so that *you might* employ your imagination to imagine things that God never dreamed of, and *would* never dream of.

Not being able to endure seeing your own defiled Altar means that you are unwilling to be honest with yourself, or you are unwilling to be honest with

yourself *easily*, so that you might say, “Yes, I did this really foolish thing. I did this really impractical thing. I did this thing that I can’t really do. And you know what? I believed that I did it.” You don’t want to take a look at and take responsibility for having done something unintelligent. Why? Because from your separated vantage point, the only appropriate result of doing that would be to have a penalty applied to you.

And yet, it’s only when you are willing to look squarely at the fact that you have done something, not something *wrong*, but that you have done something that you couldn’t actually do, and you *believed* that you did something you couldn’t actually do, it becomes clear to you that you never actually accomplished it. And therefore, you’re not guilty of anything. *And* what you thought happened, isn’t what happened at all. And what *really* did happen while you were having this *distorted* experience of What Was Really Happening, is now available for you to see for What It Really Was, for its *incredible* Beauty, for its *incredible* Perfection, because Something Real was going on the whole time that you were bending [it] out of shape so it looked like something else *to you*, but it never actually was altered in any way.

And when the misperception and the memory of the misperception *evaporates*, because you’ve been willing to look squarely at what you’ve done, or what you never could have actually done, then you become clear. And you are relieved not only of the memory of the misperception, but you are relieved of being vulnerable to judgment, guilt and penalty.

Continue.

READER: *But since the altar has been defiled, your state becomes doubly dangerous unless it **is** perceived.*

RAJ: Yes. Unless it *is* perceived.

You think it’s dangerous to own up to what you did, but it’s doubly dangerous to believe that you *actually did it*. Do you see that?

Microphone.

ANOTHER SEEKER: I’m not quite clear. And let me put it this way. What are we... what are we afraid of that we actually did? Most people don’t even know they did anything. They think they’re... I mean...

RAJ: That is correct.

SEEKER: Until I came to this, I didn’t think... I thought everything that was in the world was the way things were. And that’s it. And...

RAJ: Yes, but no one is happy. No one is at peace. Everyone is suffering in one way or another.

SEEKER: Right.

RAJ: Either in their relationships, or in their personal relationships, or in their perceptions of themselves, et cetera, et cetera. And they are suffering thinking this is life. And so they don't challenge the suffering.

SEEKER: And so, do we actually think that part of it's our fault?

RAJ: Of course.

SEEKER: So that's where we... what we think we... we're doing something wrong and that's why we're getting this negative stuff coming back at us.

RAJ: You see, no matter how insane you can behave, you cannot override your Fundamental Divine Sanity, with a capital "S". It knows / *you know* that there was a point at which you said, "Father, I'd rather do it myself." You all know that. You all know that you chose to try an experiment, and to do things quote "on your own" unquote. You can't forget that, even though you might not remember the specifics *of it* because now you're... [small laugh] now you're preoccupied with defending yourself against the horrible *effect* of that decision. But *you know what you did*, because you're still lying on a grassy knoll in the middle of the Kingdom of Heaven *never* having left. You see?

SEEKER: So when you say, "you know what you did," it's on a subconscious level?

RAJ: Well, yeah, that's a nice cop-out. [said in funny voice] "It's on a subconscious level."

SEEKER: I didn't say it that way. [laughs] [audience laughter]

RAJ: What it is, it's *held out of sight by you* 'cause you don't want to look at it. It's not on some unavailable *lower level*. [audience laughter]

SEEKER: Well, we know it *now*, because we come together every week and recognize... I mean the book is telling us about it.

RAJ: Yes.

SEEKER: So we're going, "Oh. Oh. Oh. Oh. Gosh. Gee. Wow." But, you know, I mean you're saying...

RAJ: And what's... all that's happening is that the book is helping you, *gently* helping you to find ways to look at what you did without eliciting emotion and fear and guilt. It's finessing you to be willing to look at what

you have been *adamantly* holding out of sight. Because now that you're in this god-awful frame of mind, you're in a state of survival. And survival is defense against what can *get you*. And so, you defend yourself against seeing what you did, because it's inevitable that judgment, guilt and penalty will be forthcoming, because *that's* what your current frame of mind has decided is the way things are.

So, you are being finessed into taking a look at what you did and being able to say, "Oh. I did this *and* it's not the way I was made to be. And therefore, I couldn't actually have succeeded in doing it. Therefore, I am deluded." So here's a bit of the honesty that's hard to look at, but has to be looked at or *correction* can't occur. So you recognize, even just intellectually, that you *are* deluded.

If you are deluded, you are deluded about something. And once you say, "Okay. I conceive of the possibility that I, at this moment, might be deluded." In doing that, you are then put in a position of being able to be curious to say, "What is it I'm deluded about?" Ah! The minute that you say, "What is it that I'm deluded about?" you're having to step outside of the box of mutually-agreed-upon definitions. And whether you know it or not, you've asked God a question. You've reached outside of what you currently believe you know.

SEEKER: Does a small child have a recognition of this as well? I mean is it innate that we recognize this?

RAJ: It is. It's utterly natural because it's inseparable from your capital "S" Sanity.

So, you see, the very way in which you've been asking your questions demonstrates the doubly dangerous aspect of not wanting to look at the way in which the Altar was defiled, because you're holding the fact that you defiled it absolutely out of sight. And so you think no correction is called for. And so you do not seek what would be *corrective*. You see? It's the blind leading the blind, except that *you* are both of them.

Okay.

READER: *Healing is an ability that developed after the separation, before which it was unnecessary. Like all aspects of the belief in space and time, it is temporary.*

RAJ: That simply means that once you wake up, the word "healing" will not exist anymore because Perfection will be the Forever State of your Conscious Experience. So it will be unnecessary.

Continue.

READER: *However, as long as time persists, healing is needed as a means of protection. This is because healing rests on charity, and charity is a way of perceiving the perfection of another even if you cannot perceive it in yourself.*

RAJ: Oh, Boy! Now we're getting down to the meat and potatoes. And this is part of what you don't want to look at. This is part of the reason that you keep the fact that you've defiled the Altar well hidden from yourself. Because when you bring it out into the open, it's going to call for something from you—[whispered] *charity*. [regular voice] You're going to have to give something that isn't deserved. Or you're going to have to give something that you shouldn't have to give because your Brother should have handled his, or her, life a little bit better so that she, or he, didn't need charity. And you can even fool yourself into believing that you're really being the Christ by *refusing* to give them charity and making them become self-responsible. Whew!

RAJ READING: *...healing rests on charity, and charity is a way of perceiving the perfection of another even if you cannot perceive it in yourself.*

RAJ: You might have thought it would say that it was a way of perceiving the Perfection of another even if that other cannot perceive it in himself. But at the bottom line, it means that you've got to give something to another that you haven't been willing to give to yourself, because you won't receive it for yourself until it's *given* away.

Sounds harsh maybe. But, of course, that's the way it would look coming from the ego frame of reference. To give something away that... to give something to another that you haven't given to yourself is utterly simple if you don't make a mountain out of a molehill. If you don't make a big deal out of it, it's easy to be thoughtful. It really is. But, of course, in order to be thoughtful, you'll have to get past the judgments you've been holding about that other one that say to you, "It's not principled for me to do this. He doesn't deserve it, she doesn't deserve it, until he, or she, changes." And what are you doing? You're not holding them to themselves; you're holding them to *your definition* of them.

And although it doesn't say it right here, *charity is* a way of perceiving the Perfection of another, even if he cannot perceive it in himself. It is a Gift.

Continue.

READER: *Most of the loftier concepts of which you are capable now are time-dependent. Charity is really a weaker reflection of a much more*

powerful love-encompassment that is far beyond any form of charity you can conceive of as yet.

RAJ: Does everyone understand that? I see some nodding. And can I see some shaking? Is there anyone shaking their head? Okay.

ANOTHER SEEKER: Can I offer just as a curiosity?

RAJ: Yes.

SEEKER: Is it true that it means that ultimately we are living in a State of Grace at all times? It means that God's Love is constantly uninterrupted, like a bestowal of a Gift of His Love constantly.

RAJ: Indeed.

Charity. If charity is something that you cannot give if you haven't asked the Father, or the Holy Spirit, or your Guide, One Who Is Awake, to share with you His Vision, His True Vision. And when that Vision is provided to you, as I've said before, it is so moving that you spontaneously extend it to your Brother. And what you are extending is bigger than anything you could have extended through a process of thought and reasoning, no matter how lofty those thoughts and reasonings were, because it's a Gift from God. And when you extend it to your Brother, you are embraced with it as well.

If you *feel it* but don't extend it, you have not provided the opportunity for *correction* to occur, and therefore correction will not happen in you, even though the feeling of Love might be a quite blissful experience for you. Do you see what I am saying?

Charity is a weaker reflection because your willingness to extend it, is a willingness to extend something you don't yet grasp the significance of, the hugeness of. And so your extension of it is done on faith, rather than from conviction. You see? And it's in that sense that it's a weaker reflection than your lofty reasonings and ideas might be which you have great confidence in, even though there's no way for you to experience them as huge and all-inclusive because they are not. They are intellectual.

Continue.

READER: *Charity is essential to right-mindedness in the limited sense in which it can now be attained.*

RAJ: Yes.

Continue.

READER: *Charity is a way of looking at another as if he had already gone far beyond his actual accomplishments in time.*

RAJ: Indeed.

If you don't have available to you anything greater than your current perception of things, your current mindsets, *change* cannot occur. Correction cannot occur. Healing cannot occur. Redemption cannot occur.

Charity is a way of looking at another as a result of going beyond your best assessment of your Brother. And the simple fact is that in your willingness to let yourself be infilled with the experience of a Brother that goes beyond your best assessment of him, *you receive*, by virtue of the influx, justification for looking at *yourself* beyond those very same limits. Because I promise you, you don't extend to your Brother any better judgments than you extend to yourself.

Continue.

READER: *Since his own thinking is faulty he cannot see the Atonement for himself, or he would have no need of charity.*

RAJ: Indeed.

Continue.

READER: *The charity that is accorded him is both an acknowledgment that he needs help, and a recognition that he will accept it.*

RAJ: Okay. The last part of that sentence is key.

RAJ READING: *...and a recognition that he will accept it.*

[Raj now reads the sentence from the beginning.]

RAJ READING: *The charity that is accorded him is both an acknowledgment that he needs help, and a recognition that he will accept it.*

RAJ: Now this might sound as though there is some degree of mental coercion here, and that is *not* what is meant. Because your experience of your Brother that has been revealed to you, and provided you the opportunity to extend it to him, which is what charity is, you also *know* as part of the whole package of the Gift you are extending, that it is natural and inevitable that he will recognize it for himself because it is the Truth about him, and he cannot forever remain unconscious of it. More than that, it's the awareness that his capacity to recognize it is full blown in the moment that the Gift is being made, and that it is impossible for him not to be blessed by the Gift that has been given in the moment that it is being given.

That doesn't mean that your Brother may not reject it, but it does mean that it's harder for him to reject it successfully. And it means that the Gift having been made, makes it *easier* for him to receive it.

You will find in the experience of the influx of the Gift that you are going to give, will be a confidence in the outcome of the Gift. And there will be no aspect of the Gift that will say, or intimate, or insinuate, "he'll never get it." His getting it is part and parcel of the extension of the Gift. And so you can expect to see a miracle.

Continue.

ANOTHER SEEKER: Can I make a comment?

RAJ: Microphone.

Virginia. [probably indicating to Virginia to give the microphone to someone else]

SEEKER: Raj, in light of what you just said, when the Gift is given, it's becoming my experience that the attitude that prevails is that you are honoring the Dignity of your Brother. His worth.

RAJ: Absolutely. A Dignity derived from the Fact that God is All There Is to him.

SEEKER: I really feel that's important aspect of the feeling of honoring his Dignity, whatever is being presented.

RAJ: Yes. But, you do not want to approach it intellectually. You do not want to think, "I am confirming his Dignity."

That confirmation happens spontaneously in the movement of your having turned toward the Altar, having stood in receipt of the Father's Point of View that illuminates your mind about your Brother, causing you to spontaneously and *thoughtlessly*, without any thought process or thoughtful evaluation, embracing your Brother *fully* in the Clarity you're experiencing. *That* stands in full support of his Dignity.

Afterwards, you might talk about how you realized that what you were doing stood in full support of his Dignity. But I just don't want you to get hung up on *thinking about it*, or bringing *thoughts* about it into the process. Because inner illumination happens when you get out of the way, and are not disallowing it. And that Movement of Illumination has a life of its own that does it all.

SEEKER: It's a feeling.

RAJ: It is a feeling that is.

SEEKER: It derives from the feeling so it wouldn't be a thought.

RAJ: That's correct. Yes.

SEEKER: Well, I just want to confirm that *feeling* is honoring their Dignity.

RAJ: Indeed.

SEEKER: That's what I'm...

RAJ: Indeed.

ANOTHER SEEKER: May I? So we're relying on the spontaneity of the moment.

RAJ: Well, when you're not relying on yourself, spontaneity is what happens. So, no, you're not relying on something else called "spontaneity." When you stop blocking the Movement, it spontaneously happens because the Movement of God *is* Spontaneity Itself.

SEEKER: So this is different than being triggered by something and saying... and turning to the Altar and saying, "Father, how should I see this?" Or, "What is called for here?" And then listening. And then hearing what the proper response is. And then responding in that way. This is a different process that we're speaking of.

RAJ: It is...

SEEKER: The same thing.

RAJ: It is exactly that process.

SEEKER: Because see in the other one, there's thought involved. You're saying, "Uh oh. I'm triggered here." And I'm not going to fall into the ego's way of looking at it, so I'm going to turn to the Altar and just be quiet until I hear... and ask the Father, "Father, how should I respond here?" And then...

RAJ: How else could you approach the healing of a Brother?

SEEKER: Well, I'll give you an example. Tonight a fellow came up to me and paid me for the yoga class. And spontaneously I said, "If you can't afford this class, you just come. We're not going to be concerned with money here." And I have no idea where that came from. I mean it's like the guy's employed, you know, and he pulled out a twenty dollar bill. And it was just... it came... I don't know where it came from. It just came out. And afterwards I thought, "Where did that come from? What was that about?" There was no thinking about turning to the Altar and... it just came out of me.

So there's two different processes that I'm experiencing here.

Other times I run into a situation where I go “Yuck.” And I go wait a minute. And I go, “Father, how should I see this?” And then I can feel an infilling of Peace. And then either a response happens, or it doesn’t. It’s not like something has to be done. Sometimes nothing has to be done.

RAJ: Tonight you were in a state of undefendedness, and the movement occurred spontaneously. Yes.

SEEKER: All right. And the other time I’m defended and I have to...

RAJ: But the undefendedness is the same as facing the Altar.

SEEKER: I see.

RAJ: You see, the more willful you become, you might imagine that you’re standing on a circular piece of wood that has ball bearings underneath it so that the circular piece of wood can turn in a circular motion. And, when you are not being willful, you are facing the Altar. But when you become willful, the ball bearings begin to turn and your back starts turning toward the Altar. The more willful you are, the more your back is toward the Altar. And, of course, there is no opportunity for spontaneity.

SEEKER: So in the second example, I’m defended and that’s what makes me go “yuck.” And then so I turn to the Altar purposefully to release the defensiveness, and then I wait for the answer.

RAJ: Exactly.

SEEKER: There it goes. Okay. Thank you.

RAJ: Or if you are undefended, even momentarily, without any choice on your part to turn toward the Altar, you turn toward the Altar. And you are *in* a mode of receptivity. You are available, even though you’re not thinking of it consciously. Yes.

SEEKER: And that’s where charity is not necessary ‘cause then when you’re infilled completely by Love from the Altar, it just spontaneously comes out of you. And there’s... it’s not just... you don’t think of it as charity. It’s just... it’s just an...

RAJ: What we’re talking about has nothing to do with thinking at all. It doesn’t have anything to do about thinking about dignity. It isn’t about thinking about charity. *But* the extension of the *Gift* that you are infilled with because you were undefended *is* charity. And it *is given* to one that the ego would say is unworthy of the Gift, or one that the intellect would say is a gift beyond that one’s capacity to receive. But it’s all charity. And it’s not about *thinking* about charity at all.

SEEKER: Okay. Thank you.

READER: *Both of these perceptions clearly imply their dependence on time, making it apparent that charity still lies within the limitations of this world.*

RAJ: It's an accommodation, in other words, to the current mindsets, the current conditionings. But it's Love appearing in the language in which it can be recognized. It's still Real, even though the way it is appearing is an accommodation, we'll say, to the current ignorances.

Continue.

READER: *I said before that only revelation transcends time.*

RAJ: Indeed.

READER: *The miracle, as an expression of charity, can only shorten it.*

RAJ: Exactly. And the miracle will appear to occur *in time*. Let me put it this way. It will appear to occur in your dream without waking you up totally. But each time the miracle occurs, like the shake on the shoulder, it's possible that that shake is the one [snap of the fingers] that will get your attention away from your commitment to the dream enough to open up your eyes, and wonder where you are. And then realize where you are, and be so glad. You're Awake.

Continue.

READER: *It must be understood, however, that whenever you offer a miracle to another, you are shortening the suffering of both of you.*

RAJ: Indeed. In other words, you must realize that something has actually happened, that *correction* of some sort has occurred. And this is another reason that it's important not to think that you can be healed without the evidence of healing, or that you can become more Awake without having *evidence* of not being as asleep.

Continue.

READER: *This corrects retroactively as well as progressively.*

RAJ: Yes. That's what I meant when I said earlier that when you discover that what you thought you had done in your independence from the Father, you never did succeed in doing, and therefore you're not guilty of it, you will then become privy to What Really Was Going On all the time that you thought you were successfully distorting it into something else *for which* you probably will end up being guilty. So, as someone else said, "It expunges the material record." In other words, retroactively. It undoes your

misperceptions. It undoes the misperceptions which you were committed to that kept you from seeing Reality/Creation occurring in your past. And What Was Really Occurring becomes immediately available to you unclouded by the misperceptions that you have held in memory.

Microphone.

ANOTHER SEEKER: This is how the dream disappears.

RAJ: Yes. You said, “And so it all dissolves.”

SEEKER: They... it all dissolves from...

RAJ: *But* it doesn't dissolve. It's like having on a pair of glasses that have red lenses and looking at the page in your book here and seeing red paper. And you take the glasses off and you say, “Oh, my goodness! The paper isn't red anymore. It changed to white.” No. It didn't. It never was red. It was in the perception. So, what dissolves is the misperception. The illusion doesn't dissolve because the illusion never was quote “physically present” unquote.

The only thing that is ever physically present is the Energy of Spirit identifying perfectly Creation as God Is Being It. That's the only thing that is ever quote “physically present” unquote. I say it that way so that you might understand that what you're calling “physical” isn't physical. It's purely Spiritual *right now*. It's *purely* the Energy of Spirit, which is the Presence of Love loving, and identified as that which causes God to be recognizable to Himself, and therefore to you.

So a material world isn't going to dissolve. The scales are going to fall from *your eyes* that caused you to *see* a material world right where the Kingdom of Heaven was, and filled with the Energy of Spirit, which is Love, identifying the Mind of God Infinitely and exquisitely and perfectly in identifiable form—meaning identifiable to the Mind that formed them, without ever ceasing to be the Energy of Spirit configured in a way that is recognizable and experienceable.

You have a dream at night and you wake up in the morning right in the middle of a dream. Did the dream dissolve? No. It wasn't a *presence* to dissolve.

Yes, you're getting it.

SEEKER: Because I, in reflecting in my life when I dream, when I wake up I can't remember what I dreamed. So if that's happening on a small scale here, [small laugh] this will be the big scale.

RAJ: Indeed.

SEEKER: Okay.

RAJ: Indeed. You're getting it.

Well, this is where we will end for tonight. And we will meet again next Thursday.

And I will accommodate you, even though it's still the same old Eternity, and say to all of you, "Happy New Year."

AUDIENCE: [laughing] Happy New Year to you, too. Thank you.

RAJ: You are welcome.

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A Course in Miracles Study Group with Raj, January 2nd 2003
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All rights reserved
PO Box 1490 / Kingston, WA 98346-1490 / USA
Phone: 360-638-0530 Fax: 360-881-0071
Website: <http://www.nwffacim.org>
E-Mail: paul@nwffacim.org