

Raj/ACIM Study Group – April 24, 2003

A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – MIRACLES AS TRUE PERCEPTION
And Section – PERCEPTION VERSUS KNOWLEDGE
First Edition – p. 35 / Second Edition – p. 39

RAJ: Good Evening.

AUDIENCE: Good Evening.

RAJ: The last time we were together we were speaking about liberation and the fact that accompanying liberation is always *joy*. How many of you go through your day experiencing joy uninterruptedly? Then if you are not experiencing joy as you tackle each task or attend to each thing that needs to be done, it means that you are functioning under the control of a regime that has as its fundamental tool to keep you in line *fear*. And this state of being is what you call life!

If you remembered the experience of joy, you wouldn't be tolerating the regime that is controlling you. You get it? You wouldn't be tolerating it. You wouldn't be going through your day saying: "Well, this is life. I'm doing pretty well. What can I expect?" Well, that question is a statement of ignorance, isn't it? You can expect joy.

Joy can be the context in which every event of your day occurs. Even if you have to dig a ditch, joy can accompany it. Now my point is to simply make utterly clear that when you are not experiencing joy accompanying every moment of your day, then you are indeed in bondage, and you can either cry in your milk about the horrible situation you're in, or you can become immediately, and with focus, curious to find the way out, to find your way out from under the bondage, to regain your freedom. So I'm encouraging you, as you enter this next week, to bring with you everywhere you go a very definite sense of curiosity. Don't be so laid back. Don't be so willing to be pretty comfortable.

Be curious to have the light go on in your mind, so that you can feel the influx of joy that it's your Birthright to be experiencing so that it can spontaneously extend from *you* and bless everyone else. In other words, be a little more conscious this week. Be a little more awake to what you don't know.

And this brings me to the second thing I want to share. We've been talking about going within, turning toward the Altar, asking of the Father, or of

your Guide, “What is the Truth?” Now the one thing I haven’t talked about is when you do that, leave the *Course In Miracles* behind. Leave your parents teaching behind. Leave what you’ve learned from your experience behind. Turn toward the Altar, ask your question, and be wide open to the unexpected. Everything you’ve learned so far has not caused you to be awake yet. So don’t expect the Father’s Voice or your Guide’s Voice to sound like the *Course* or to sound like anything you’ve heard before. You’re going to hear something *new* obviously. And if you aren’t hearing something new, then what’s the point of asking and listening?

Don’t expect what you’re going to hear to fit a *pattern* that you’re already familiar with. You need to dare... you need to dare to listen without expectations of any kind as to *what* you’re going to hear, *how* it’s going to be expressed, *what* it’s going to sound like. And I promise you one thing: what you hear will always be perfect for you. And so the answer that two of you... the answer to a question that two of you ask of your Guides is not going to be identical, but it’s going to be perfect for you.

So, don’t say, “Oh well, this doesn’t sound like Raj,” or “This doesn’t sound like the *Course*.” Well, my God, if it doesn’t sound like either one of them, maybe, maybe it’s something new! Maybe it’s exactly the thing you need to hear that will push you over the edge, so to speak, into freefall, a new experience. So when you listen, don’t listen with preconceptions. Listen with an innocent mind, innocent of preconceptions. Expect, if you’re going to expect something, something you’re not familiar with. And if you’re not listening for something you’re *not* familiar with, you’re wasting your time.

Don’t hold the Father’s Expression of His Will to you to conform to anything you’re already familiar with. That will put you in a position of what could be called full open reception. And this is very important. Many times when you listen, you’ll get a *feeling* for what’s coming, and if the feeling doesn’t conform to your expectation, you’ll block it and you won’t hear anything. *You want to hear something different* from what you already know, ‘cause what you already know hasn’t cut it yet. Afterwards, if you want, you can always compare, argue, notice differences. And this is healthy because then you can ask new questions without any expectations as to what the answer ought to be and hear further things that are new that will move you out of self-satisfaction with a small “s” and move you into your Birthright.

In a way, the *Course* is like a message some earlier prisoner wrote on your cell wall. “I’m going to be released tomorrow,” it says. And you look at it and you say, “Released? Released from what? I wonder what that means?”

And of course, now your mind is open for a new idea to register with you that there is something more than living within your prison wall. You see?

“Oh, I’ll bet it’s going to be a new message that I get to write on the wall.” No! The message is that there’s somewhere *other* to be than inside the prison. You see? But if you think that what’s going to come is going to be like what already came and that it’s just going to be a new message for you to write on the wall, there will be no release, no liberation. You see?

So you’ve got to listen with *totally fresh ears* because the answers will come in totally fresh language with meanings that haven’t dawned on you yet.

Okay. Let’s start up on this side, and... okay.

READER: *The Son of God is part of the Holy Trinity, but the Trinity Itself is one.*

RAJ: Wow! There we go right off the bat. What would you say if I told you that there’s no Holy Trinity? “Oh, but it says it in the *Course!*” [audience laughter] Wow! Now, I’ve said before that when you chose to make up your own definitions, when you chose to quote “think for yourself” unquote independent of the Father and in so doing denied your Identity, denied what you were as the direct Expression and Presence of God, you couldn’t alter What You Divinely Are and so the part of you that you denied remained in place unaltered, but ignored by you. And at that moment, the Holy Spirit came into existence. And I’ve said that the Holy Spirit is your Divinity held in trust while you dally with the ego.

Now this reference to the Holy Trinity is not only an accommodation to Christian theology. It does express the way creation appears when you’ve turned your back on the Father and have defined everything in your own terms. Because there is the Father, there is the Son—you, each one of you—as an ignorant travesty, you might say, of What You Truly Are, *and* the ignored Presence *of* What You Truly Are which is the Holy Spirit. What You Truly Are serves the Father. And the difficulty in waking up is that you don’t want to yield to the Father. You want to express your own will.

And so the Holy Spirit, your Divinity, is always functioning in a nurturing, nudging, supporting way to cause you to stop using such narrow vision when what’s confronting you is Infinity, Reality. And it’s always serving the Father. And by serving the Father on your behalf because *You are It*, It is constantly engaged in promoting your movement back into your Wholeness. And this is why it can be said that the Holy Spirit can turn every situation to your advantage.

Now, when you come back Home and *you* let yourself be *God Expressed*, you let God be *All*, the only thing going on where you are on God's terms, then you become His Sane Son, His Sane Daughter, His Sane Expression, and there will no longer be the Holy Spirit. There will be *Mind* with a capital "M" and Its Idea. There will be the Creator and His Creation. And as I've said before, *Mind* moves and recognizes Itself, and that recognition consummates the total Movement of Being that is Creation.

In other words, there isn't cause and effect. There's Cause and Event. And the Event is *Cause seen and recognized*. *Mind* moves, recognizes Its Self, and that constitutes Self-consciousness. *Mind Moving*, *Mind Being Conscious* *is* the Event so the two are one.

Father and the Son are One as an Experience so the time will come when there will no longer be a Trinity and your experience of Being will be God's Experience of Being All There Is, of Being All with no aspect of Its Infinity unavailable to you and where you experience your utter Oneness with it all, which would mean experiencing your utter Oneness with each other and experiencing your utter Oneness with what you call the Universe, *All of Creation, consciously*.

So there's an example right there of being willing to listen without forcing what you're going to hear to conform to the *Course*, or any other teaching, or any other learning that you have adopted for yourself. It won't deny what you've read, but it will take you beyond it. And by damn it, *you need to get beyond it, all of it*, 'cause the all of it that you are currently experiencing isn't what it takes to wake up.

Look at this with delight, like being an explorer. *Listen* with full open consciousness placing no limits whatsoever on what you're going to hear. Be willing to let it be nonsensical even. One night Paul sat down to talk to me and I suggested he talk to his Supply. Well, this was a little far out for him. So he addressed his Supply and his Supply answered and Paul cut the conversation short. This was too much. Another time he had a conversation with me and when it was over, it didn't make any sense to him *at all*. And he was sure he hadn't listened well. And the next morning he got up and read it over, made perfect sense. And he wondered how on earth it couldn't have made sense the night before. You see? Be full open in your listening.

Okay. Continue.

READER: *There is no confusion within Its Levels, because They are of one Mind and one Will. This single purpose creates perfect integration and establishes the peace of God. Yet this vision can be perceived only by the*

truly innocent. Because their hearts are pure, the innocent defend true perception instead of defending themselves against it.

RAJ: And you remember, we've been talking about defending something by giving it your attention and not allowing yourself to be distracted from it by anything. That's the way you defend Truth. That's the way you defend True Perception, by giving yourself over to it completely. You don't defend Truth by attacking error. You see?

Continue.

READER: *Understanding the lesson of the Atonement they are without the wish to attack, and therefore they see truly.*

RAJ: Okay. A little pop quiz. Understanding the lesson of the Atonement. What is the meaning of Atonement?

One person [in the audience] said, "A shift of perception." That's a miracle. And someone else [in the audience] said, "An inspired Act of Love." Yes. The Atonement is an Act of Love.

So understanding the meaning of the Act of Love, they are without the wish to attack. *They value Love embodied in action more than anything else.* And so they're without the wish to attack, and therefore they see truly.

Continue.

READER: *This is what the Bible means when it says, "When He shall appear (or be perceived) we shall be like Him, for we shall see Him as He is."*

RAJ: And this is sort of like: Which came first? The chicken or the egg?

Is it that we shall see Him as He is because we are *like Him*.

Or is it that: We shall be like Him for we shall see *Him* as He is.

The two are actually inseparable. When you care enough to look at a Brother with innocent eyes, again with the willingness to see what you've never seen there before, you will have revealed to you the Father's View of him, and you will know that it's the Truth about you, too. And vice versa. If you ask to know the Truth about you, or any little incremental clearer glimpse of your Divinity that you have about yourself, you will immediately know it's True about your Brother, and you will see him as *he* is. They are two sides of one coin, if you will.

Continue.

READER: *The way to correct distortions is to withdraw your faith in them and invest it only in what is true.*

RAJ: That's called protecting True Perception, protecting Truth.

Continue.

READER: *You cannot make untruth true. If you are willing to accept what is true in everything you perceive, you let it be true for you.*

RAJ: Now, the key word is "let." You *let* it be true for you. You don't make it be true for you, because you are *letting* the *Father's Perspective*, if I may use that word, be Real for you. You are abandoning your determined definition about a thing and *letting* the *Father's View* be the only one you choose to entertain.

Continue.

READER: *Truth overcomes all error, and those who live in error and emptiness can never find lasting solace.*

RAJ: Now Truth overcomes error not through a fight, but by being the nonexistence of the error, being the nonsense of the error. So Truth overcomes it because what is valueless becomes *obviously* valueless. And you always abandon what has no value. So there's no struggle there in the overcoming of error.

Continue.

SEEKER (reader): I just want to add a little note. And the miracle is the little shift in perception that returns us back to the Atonement. So whenever we're seeing error, to be open to the miracle which shifts us back to that Experience of Love where we can see the Truth.

RAJ: It shifts you back to the Truth where you can spontaneously feel the Love that is appropriate to it and that Love gets extended. Yes.

Continue.

READER: *If you perceive truly you are cancelling out misperceptions in yourself and in others simultaneously.*

RAJ: Ah, again very important. You cannot have a private revelation. You can't have a private insight. You can't become clearer without the whole Sonship being freed to some degree from the ignorance that has kept it from feeling and experiencing Its Unity.

Continue.

READER: *Because you see them as they are, you offer them your acceptance of their truth so they can accept it for themselves.*

RAJ: And I just, because of the New-Age lingo where everyone speaks about everyone having *their* truth as though each one has a private different perception that is truth, true, this [the section read] really means because you see them as they are, you offer them your acceptance of *the Truth about them* that is so obvious to you. Not a Truth that's their possession, but the Reality of them that you're no longer confused about so they can accept it for themselves.

Continue.

READER: *This is the healing that the miracle induces.*

RAJ: Indeed.

SEEKER: Is this why we can't wake up alone because we need another one to see our Truth when we haven't seen it?

RAJ: Well, what are you being healed of? You're being healed of the idea that you *can* be alone. And so absolutely, you can't wake up alone because being asleep is the problem of *being* alone. And the way you break that problem, the way you destroy that illusion, is by breaking the isolation. Absolutely.

Okay.

READER: *Perception versus Knowledge*

We have been emphasizing perception, and have said very little about knowledge as yet. This is because perception must be straightened out before you can know anything.

RAJ: And actually the word "know" is the key word: before you can *know* anything.

Continue.

READER: *To know is to be certain. Uncertainty means that you do not know. Knowledge is power because it is certain, and certainty is strength.*

RAJ: So Knowledge is the clear experience of unequivocal Truth.

READER: *Perception is temporary. As an attribute of the belief in space and time, it is subject to either fear or love. Misperceptions produce fear and true perceptions foster love, but neither brings certainty because all perception varies. That is why it is not knowledge. True perception is the*

basis for knowledge, but knowing is the affirmation of truth and beyond all perceptions.

RAJ: Indeed. Now, again, I'd like to make a clarification. You think of knowledge as an acquired body of information. And that is not what is meant here. *Knowledge is what you specifically know when Truth is not hidden from you.* And it isn't something that you deposit in your memory banks. You do *not* move along experiencing truth now, and another truth now, and another truth now, and store these bits of information in memory to draw upon.

Come with me for a moment on an inner visual journey. You are awake and all of Infinity and all of Creation that fills It is consciously present in your awareness. No part of It is beyond your Presence of Mind. Now, you *can* move through it if you wish, as though you were going through space, and just for purpose of illustration, we'll say that you start out from Planet Earth. And as you leave Planet Earth, you are specifically, and with more focus, aware of all that it is and all that is Truth about it. And as you move toward Mars, your attention begins to shift toward your destination. And more and more specifically, you become aware of Mars, and less and less are you, specifically, with a high degree of focus, aware of Earth, even though everything about it is still present as part of your consciousness. When you arrive at Mars, you can be aware of the Truth, the meaning of every little grain of sand. If you shift your attention [finger snap] just like that back to Earth, you can do the same thing with the grains of sand on the beach.

Now, my point is this: That knowledge is the direct present Experience of Truth when it is needed, even though you are never unconscious of the Truth of any aspect of the Infinitude of Creation. You do not need to store the *Knowing* of Truth away for future use. You can Know the Truth at any moment by asking what Truth is. And at any moment you can Know the Truth without *ever* having to search your memory banks. And that's my point.

My point is: Do not study this *Course*, do not desire to know the Truth so that you can engage in a lifelong habit of storing bits of information away for future use. Ye shall Know the Truth, and the Truth shall make you free. And you will Know the Truth by being fully present in the moment with the specifics of Creation that are in your face at the moment so that the direct Experience of the Truth *of it* can be experienced and thereby be the nonexistence of any confusion about it. And you might say, the next time you're back at this place, you will be present in the moment *with it*, so that you might *experience* the Truth of it, *Know* the Truth of it, and thereby you

could say have Knowledge of it, but it's a *Living* Knowledge, not a stored knowledge. I want you to catch the feeling of being in the Flow of Knowing always, and beginning to be willing to abandon the high regard you give to, and the use you put to, memory.

Okay. Continue.

READER: *All your difficulties stem from the fact that you do not recognize yourself, your brother or God. To recognize means to "know again," implying that you knew before.*

RAJ: In other words: re-cognize, to cognize again.

Continue.

READER: *You can see in many ways because perception involves interpretation, and this means that it is not whole or consistent. The miracle, being a way of perceiving, is not knowledge. It is the right answer to a question, but you do not question when you know. Questioning illusions is the first step in undoing them. The miracle, or the right answer, corrects them. Since perceptions change, their dependence on time is obvious. How you perceive at any given time determines what you do, and actions must occur in time. Knowledge is timeless, because certainty is not questionable. You know when you have ceased to ask questions.*

RAJ: You *know* when you have ceased to ask questions.

ANOTHER SEEKER: Question? [much amusement] Truth and knowledge are subjective experiences?

RAJ: All being is subjective. *All* being is subjective.

You will find that I use the word "Knowing" a lot. And I use it in the way that "Knowledge" is used here. Knowing is a direct Experience of Truth.

There is a sneaky style that the ego is employing in this day and age, a way of avoiding looking at what needs to be looked at. If a statement is made, the person bound by their ego says, "Well, that's just your perception," meaning "I don't have to pay any attention to it."

But you know what? There's something more than perception available to you. And, if you had listened so that you *know the Truth* and you express it, and another person says, "That's just your perception," avoid getting entangled with them in arguing about whether it's a perception or whether it's knowledge. Because the point is that the answer lies beyond perception. And whoever the Truth has been spoken to needs to abandon the avoidance technique of saying, "*That's just your perception,*" and replace it with a

desire to know what the immutable Truth is, the unchanging Truth is, because there is something Real going on. And to live in perceptions is insanity. Okay.

ANOTHER SEEKER: I have a question.

RAJ: Go ahead.

SEEKER: Truth and knowledge, when we abandon it and identify with perceptions, we are in fact going from a fourth-dimensional experience back to a third-dimensional where we're looking out there, outside of our subjective experience, and we in that moment do not know the Truth. Is that correct?

RAJ: That is correct.

SEEKER: Okay.

RAJ: You are ignorant of the Truth about something that is Real. And so the focus needs to come back to the fact that there's always something *Real* about which you're having a misperception and a willingness to abandon the misperception because there's a desire to protect Truth by being conscious *only of It*. And abiding by that commitment, you abandon the perception and become open, if you have innocent ears or innocent eyes, to the direct Experience of Truth or Knowledge or Knowing with a capital "K." Okay.

SEEKER: Which is back in the subjective experience...

RAJ: Absolutely.

SEEKER: ...and which accompanies, which you know when you're there because you feel a complete sense of Love and Peace with it, with the Knowing.

RAJ: Yes. Except that it doesn't *feel* subjective. Subjective... the word "subjective" suggests somehow intangible and perhaps unreal. But the *experience* is a direct Experience of Truth and therefore, the direct Experience of the *Reality* of it. And so, in many ways it will feel like what you call objective, but infinitely more so.

Okay.

READER: *The questioning mind perceives itself in time, and therefore looks for future answers. The closed mind believes the future and the present will be the same. This establishes a seemingly stable state that is usually an attempt to counteract an underlying fear that the future will be worse than the present. This fear inhibits the tendency to question at all.*

RAJ: Indeed. Nothing difficult to understand there.

READER: *True vision is the natural perception of spiritual sight, but it is still a correction rather than a fact. Spiritual sight is symbolic, and therefore not a device for knowing. It is, however, a means of right perception, which brings it into the proper domain of the miracle. A “vision of God” would be a miracle rather than a revelation. The fact that perception is involved at all removes the experience from the realm of knowledge. That is why visions, however holy, do not last.*

RAJ: Indeed. Spiritual sight is a gift that sets the mind in the right direction that causes one, let us say, to turn around toward the Altar, to desire to know something more than is known, and to feel the impulse to turn to where the answer can be received.

ANOTHER SEEKER: Please clarify just a little bit there. That spot you’re talking about.

RAJ: I mean the Altar.

SEEKER: Yeah, but it brings you into a state of mind where clar-... say that again please. I think I’m almost there.

RAJ: Spiritual vision is always accompanied with an Experience of Meaning, an Experience of *Holiness*, an experience of that which is obviously not a normal part of your daily life. As a result, it not only causes you to become curious, it causes you to know where to *look* to have the curiosity satisfied. Because when you’re uninspired and in the ego place and you have a question, you always look to memory. You always look in the wrong place to find the answer. But *spiritual vision* has an accompaniment to it that by virtue of its *Divinity*, its obvious Divinity, causes you to become curious about *Divine Things*, which causes you to turn toward a *Divine Source*. You might call it *God*, but the fact is that even in calling it God, you’re turning back toward the Altar. You’re turning to where the answer can come from that satisfies the question.

SEEKER: These are my first experiences of the freedom and the joy.

RAJ: What are?

SEEKER: These visions. This place where I have an inkling, and it’s different and it’s the freedom and then the little bit of joy. And that’s where the indignation for the bondage is coming ‘cause I know now that there’s these little experiences, I know that there’s a way out and the absurdity of being held by nothing that makes any sense. I’ve touched these spots some.

RAJ: I'm glad you referred to them as a first slight taste of joy, because Joy in Its fullness comes when the answer is given and *Knowing* is being experienced and then *Joy uninhibited* courses through your very Being. So I guess what I'm trying to say is don't become satisfied with the first few tastes of joy, the intimation of Real Joy that comes from the spiritual insights. That's not the ultimate guys. *Keep looking* to where the answer is that satisfies the question.

SEEKER: In that unexpected place.

RAJ: Yes. Even if as the answer comes forth you experience *feeling* more and more joy, stay the course until you arrive at the fullness of Joy that comes from Knowing and not a perception, a hint of joy. You see? Okay.

ANOTHER SEEKER: May I ask you...

RAJ: We have a question here.

SEEKER: I take it then that it's not necessary to be fully awake to have Knowledge, to have a...

RAJ: Absolutely not.

SEEKER: So and Knowledge is like, you say things like: "I don't know how I knew it, but I just knew it. I could feel it all the way down to the tips of my toes. I just knew it." Is that...

RAJ: No. When you Know something, you don't talk about *having* Known it. You just *be* in the Knowing of it and you be in a new way, but you don't talk about Knowing.

SEEKER: So like when it goes...

RAJ: It's like looking at Ken over there and saying, "Wow! My eyes are sure doing a good job of seeing." You see what I'm saying. You say, "Hi, Ken."

SEEKER: But if you usually wear glasses and then you look at Ken and you can see him in perfect focus and then you realize that you don't have your glasses on, and then everything goes fuzzy again, you go: "Wow! I could see him perfectly clear without my glasses." That's the kind of thing I was referring to.

RAJ: No. When Knowing occurs, the Experience of Knowing takes precedence over any levels of perception you had prior.

SEEKER: So you can't reflect on it though? I mean you can't look back and say, "I knew it."

RAJ: Knowing is a now, a present experience and it causes one to find the past to be irrelevant, and gives you a direct experience of the fact that there is no past or future and that any past or future you conceived of was an illusion, and therefore not worth *any* comment or conversation whatsoever in light of the fullness of *Knowing* which you can't help but let govern the way you're *being* in the moment. It moves you out of time.

SEEKER: So you recognize the illusion of time?

RAJ: Oh, absolutely.

SEEKER: Okay, then a question about vision. I had an experience where it was like my field of vision parted and then I could look past my normal way of seeing, and I saw everything phosphorescing or colors streaming, colored energy streaming off of everything I looked at, and then that disappeared. Is that what you meant when it talks about vision and why vision can't last? Or doesn't last.

RAJ: Oh, that is perception. Perception can't last, no matter how *inspired* it is. But once again, it points you in the right direction. You know from the experience that there's more to everything than...

SEEKER: Exactly. That was the value of it.

RAJ: And so now your level of curiosity is heightened because of experience, instead of because someone else told you about it and it sounded like an interesting experience to have. You see?

SEEKER: The other aspect of a vision like that, whatever you want to call it, experience, was that it was almost unbearable. It was overpowering. And so you were saying you know it's out there, but by the same token, you still feel like, "Gee, I don't know if I could handle that all the time." So that just shows you you're not ready for it. You see what I mean? Then you can get caught in the thing, well...

RAJ: It shows you how comfortable you are in your prison.

SEEKER: Right. Right. But how it might be frightening if you were out of your prison. So I guess that's why we keep the door closed.

RAJ: Yes. Or if there's no door on the door frame, you keep well away from the door frame.

SEEKER: With that experience of being frightened by the ever more of becoming, how does one... what do you do? Take baby steps? It's the...

RAJ: You will take the biggest steps you can take. Even if they are very tiny, they will be the biggest you can take. Suffering is always a wonderful *nudge*

to taking bigger steps or edging toward the door frame that doesn't have a door on it.

SEEKER: Right. But you see, where the experience is certainly inspiring, it can also act as you saying to yourself: "Well, gee. I don't know if I can take that. I don't know if I want to... if I want to do that or not because..."

RAJ: Indeed. But you know what? You have less and less excuse for *doing* that because of the time we have spent together and your study of the *Course*. And so you have the capacity to look at it and say, "This is too significant for me, *but* I recognize that it's my Birthright to be experiencing it. I recognize that it's *really* Natural to me. I know that it is unnatural for me *not* to be experiencing it. And I know that the suffering that I am experiencing by virtue of not allowing it, is not worth as much to me as it used to be." And so you are being moved into a state of miracle-readiness; a place of less defendedness, a place where you're willing to be a little more vulnerable.

And this brings us back to what I started out speaking about this evening that if you're not experiencing Joy, it's because you're under the domination of a regime that it's illegitimate for you to be bound by. And you *need to...* you *need to dare* to invite and *let in* what you don't know yet. And you need to do it more consciously with more purpose. And you can dare to do it with courage, because now you know after listening to me and listening to me and listening to me that at least you can say, "The *possibility is* that if I persist, I will find my true state of normalcy. And my satisfaction will come from the full experience of this that appears to me to be overwhelming. And I will no longer be satisfied with a halfway tolerable level of pain, sickness, grief, sorrow, illness." You see?

SEEKER: Yes. Out of curiosity, when you fully let yourself into an experience like that, I take it then it's not that you have to get used to the bright lights. It's more of "Ah, this is what it's supposed... this is... I knew..." In other words, it's a familiarity. You feel like: "Ah, I'm home again. This is the way it's supposed to be." Is that... is it different for everyone?

RAJ: The actuality of it is that it does take some getting used to. It is like going through reorientation.

SEEKER: So bring your sunglasses.

RAJ: Bring your sunglasses. Yes. Bring your willingness to not know what anything means, so that the Real Meaning has space in you to register with you. I must say, "Don't be surprised if it *feels* unnatural."

SEEKER: Initially.

RAJ: Exactly. Freedom to the Iraqis does not feel natural at the moment. What it means and *how to be free* has not fully registered. And what it means to *you* to be truly free, *you don't know*. So, again, to be very practical with you: Don't be surprised if the experience of your Divinity is upsetting in the sense that it will *unsettle* the confidences that you have had in the illusion which you've been very comfortable with.

But once again at the same time that you're experiencing an unsettling, you are also experiencing that the unsettling is caused by Something utterly Divine which provides you with the impulse to persist in turning to the right place to have your ignorance satisfied by being replaced with that *of which* it was the ignorance.

SEEKER: Is it ever so unsettling that you go: "Whoa! I'm not gonna to do this!" And you just withdraw way deeply back into the dream.

RAJ: It can.

SEEKER: It can do that.

RAJ: If I had told Paul on our first conversation that my name was Jesus, he would have backed off, known that he had gone crazy, and we would not have had a second conversation.

SEEKER: But the curiosity then is piqued and you can never forget it.

RAJ: That's correct. But you can fight it for a while—maybe even for a long time.

SEEKER: Let's hope not.

RAJ: Right. The Holy Spirit is conspiring to shorten the time. Your Divinity held in trust is conspiring on your behalf to shorten the time that you are ignorant. [laugh]

And everything that I'm doing has one goal: To bring about *a little bit of willingness* to be open and let it in. A little bit of willingness to let time collapse by letting your confidences in your mutually-agreed-upon definitions...

PAUL: I'm sorry. This is me Paul. Was that a complete sentence?

ANOTHER SEEKER: Yes, it was.

ANOTHER SEEKER: No.

RAJ: ...to collapse. [audience laughter]

Okay.

ANOTHER SEEKER: Can I ask a question?

RAJ: No. We will end at this point for tonight. I've enjoyed being with all of you as always.

AUDIENCE: Thank you.

RAJ: And I look forward to being with you next week.

All of the activities of the Northwest Foundation for "A Course In Miracles" are provided without charge or obligation. This is possible because of thoughtfulness, love extended without conditions. Such is the nature of Gift. As a result these materials are available to you, because someone like you has already gifted you with them.

And, at Raj's instruction, these materials will never be sold.

If you would like to add your thoughtfulness and love, to gift others with the availability of these materials, you're invited to make a tax-deductible contribution at our website, or send it to our address, both of which are shown below.

A Course in Miracles Study Group with Raj, April 24th 2003
© by The Northwest Foundation for "A Course in Miracles" a non-profit corporation.
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