

A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 18th 2009

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Good evening. And welcome to everyone who's joining us on the Internet. There are some things we need to discuss before we move on.

Mind moves. In other words, Mind—and I'm referring here to Mind as God and the Movement of Mind as the Movement of God, because God is Mind, Mind moves—and I'm using the word, "movement" to describe the activity of Mind—Mind being what Mind is, which is conscious.

And so Mind, in the act of being conscious elicits, we'll say, Creation—infinite detail, infinite detailed expression of perfection, of harmony, of beauty, of shape, outline, form and color. Because it is Mind that is moving and because the Movement of Mind is Consciousness, the movement is experienced as ideas. And as I've said before, these ideas are perfectly real and tangible to the Mind that formed them by the act of being what it is: Consciousness.

This is the primitive and ultimate truth. It was the truth before any of you had a different idea about it. It has been the truth while you have had a different idea about it. And it will continue to be the truth when you abandon the very creative, imaginative definitions you have given to Creation which have not allowed you to recognize God in it all.

This is the premise of every prayer that is a real prayer. Because a real prayer is the desire to experience something as it truly is. You desire usually to have that experience and express it as a prayer when you're in distress because form, outline and color seems to be uncomfortable—damaged, diseased, whatever.

These independent objects then became defined as matter governed by the laws of physics: Self-existent bits of matter, self-existent arrangements or cooperations, you might say, of forms of matter called organisms and so on and so forth.

It's important to understand this. You need to understand that when you got your divorce from your Father, by choosing to think for yourself, you caused the Real to become something unreal—at least to your perception, which you are fully committed to.

The ideal became the unreal. Spirit, the substance of All, became matter. That which was pure idea became pure physical object.

Now last week we talked about translating radical idealism into practical realism. We talked about the need for translating matter back into Spirit, if you will, by asking to know what a thing is that you have defined as matter, desiring to know what a material thing is as the Father is Be-ing it. In other words, you want to know: “What is the Father Being right there where I am seeing an ‘independent material object?’”

In other words, we're talking about translating everything from matter back into Mind—from a physical object to an idea. Now you're not actually changing a real physical object into an idea, you are, by means of the holy instant, letting yourself back into the true experience of what it has been all along.

Now, there are a couple of reasons why it's important to understand this. The first is, that when it comes to healing, when there is a need for healing, you tend to think of using the holy instant as a means of gaining an understanding, or a knowledge, or a truth that will be equal to the correction of the awful, serious, problem that you're faced with. And the more serious the problem, the more “life-threatening” the problem, the bigger the truth that's going to be needed. And so you think that availing yourself of the holy instant is going to be the first step of at least two-steps. [chuckle] And you will use the holy instant to become still, to desire to know what the truth is here instead of what you're experiencing, so that you can take that truth and apply it to that material object—that liver that's blocked, that breast that's cancerous, that sore throat . . . you see.

And then the second step will be to use the clarity that has been provided by your availing yourself of the holy instant and applying it to the clogged liver, or the cancerous breast (fearsome-fearsome thing . . . cancer . . . anywhere!). And because you don't understand that the holy instant is *not* the means of getting to a first step that will allow you to do a second step, you miss the meaning of the first step, or you miss the Revelation entirely because it

doesn't fit your preconception. You're looking for something you can *use* to apply to something else.

Now we've spent some time talking about the fact that the holy instant is that experience of Being in which God's laws prevail and no others do—the laws of physics don't, the laws of correct social behavior don't—the laws of God prevail. And so, when you let yourself into the holy instant, what you're doing is, you're allowing yourself into the place where God already has dominion. And as a result, there's nothing left for you to apply that dominion to.

Why?

Because the breast, the liver, the throat were never material objects in the first place, even though you have committed yourself to very definite definitions that say they are. All that has ever been where your throat is, where your breast is, where your kidney is, all that's ever been there have been ideas—perfectly tangible to the Mind that formed them. But That which formed them was not conflicted, and therefore, what It created could not become conflicted and therefore, they never became matter that could become diseased.

Why did they seem to become diseased? Because you got your divorce and caused for yourself the experience of guilt and fear. And that guilt and fear believed and practiced as though it were absolute, has caused your experience of the ideas—the infinite specific ideas of Creation—to be experienced untruly, as problematic.

But all that Spirit is doing is being what It is while you are twisting your perception of it and believing your perception.

You don't even have to learn the truth so you can get Spirit to untwist Itself because Spirit never got twisted—God never got changed by *your* imagination.

I am reiterating this and I will continue to reiterate it because it goes flat against the grain of everything you believe, everything you have been taught, where you are willing to look at everything with at least *an intellectual* grasp of the fact that you may be seeing nothing more than a *distortion* of God's Creation that hasn't changed Creation but *is* altering your experience or perception of it, and that you can find yourself returned to the true experience of it. If you will be willing to consider that it's all ideas, divine ideas, God-ideas, and because they are ideas they're not bound to laws of physics, *they are bound to express God's laws* which prevail in reality, which prevail in the holy instant, which you will find prevailing when you have abandoned the application of a distorting mentality or a distorting intent. And how do you abandon the applying of a distortion? By choosing for your peace.

So, you might say that the first step, if you were going to think of it logically, the first step is to recognize that everything is an idea—an idea formed by the Movement or action of Mind, the Mind that is God. And that therefore, that action and its identifiability is Creation Itself. And it's all mental. It's all Mind.

That would be the first step. That's your premise. That's the premise upon which you open yourself up. That's the basis upon which you desire to know the truth. You aren't asking to know the truth about [raps table] matter, you're desiring to know the truth about [raps table] Spirit! An idea, [raps table] an idea that makes noise. [raps table] Noise is an idea. It's all Mind.

So when you want to know the truth about something—a breast, a kidney, a throat—you're wanting to know the truth about an idea, a divine idea, an idea that is as eternal as it's Maker, an idea that is as eternal as the Mind that formed it, by the action of Be-ing Mind.

Mind doesn't create things other than Itself. Mind moves and, you could say, creates the experience of Be-ing Mind, of Be-ing consciousness.

I've said this before: Mind is it's own great cause *and effect*. You see? There's absolute integrity, because there's only one thing going on—what you have called mind and manifestation is one thing—and it's all Mind.

So, when you sit down to avail yourself of the holy instant, what you're doing is allowing yourself to relax into wholeness. You're allowing yourself to relax into the ultimate. You're allowing yourself to relax into the peace of Being that is peaceful because it's incapable of embodying or holding conflict of any kind, therefore, there is no conflict in it. You're letting yourself into a sudden shift of perception—a miracle.

Now you can either look at that as being much simpler than what you have been imagining, or you can look at it as something far more difficult than you have been imagining, because I've just said that letting yourself into the holy instant is letting yourself all the way into the conscious experience of what God is Be-ing.

[snaps fingers] Oh-h . . . that might mean you would Wake up! That might mean you would be Awake [snaps fingers] right now—sooner than you expected, sooner than you wanted! You had some things you wanted to take care of . . . well you had one last exciting thing to do before you got your peace . . . and besides, you really don't like unexpected things happening!

You don't like unexpected things happening because you can't be in control of them.

If the unexpected thing that happened was your release from misery—release from sin, sickness, death—would you really quibble? No you wouldn't.

The reason you quibble now is because you don't really think that can happen—at least not so quickly that you would have to let yourself be out of control right now!

But you know, this is what we're talking about. The Book may be a long Book, but Waking up doesn't have to take a long time.

So you could say that the holy instant is sufficient to the meeting of your every need—and perhaps the meeting of your *every* need in one-fell-swoop.

So when we're talking about the holy instant, and during the week when you're thinking about the holy instant and what we've talking about, be willing to let it be something far more than you had been thinking it was, and also let it be something far less than you were thinking it was, because if you had a really big problem, you'd have to have a really big truth. And that's not the case.

Now, once you got your divorce from the Father, once you had your autonomy, you lost the experience of everything being an idea and you gained the [chuckles] insane idea that everything was made up of independent building blocks of matter, including your body. And you experienced your mind as being different from your body. And as we will be reading in the next couple of weeks, your body became the means you used for communication. And your mind was what you used as a means to have privacy.

You want to express love to someone, you caress them, you touch them in a way that evokes pleasure, comfort, peace. You open your mouth up and make your vocal cords vibrate and you move your mouth and form words and you communicate by means of your body. But the moment you want to be alone you start thinking. And no one knows what you're thinking.

How many of you have ever put on a pair of sunglasses and looked at things that you would've never looked at if anyone else could see what you were looking at? You use your mind the same way. And you think about and look at in your mind things that you don't want anyone else to know you would even consider thinking about because it doesn't uphold your image, it doesn't uphold your means of, lets say, getting them to behave in a way that's supportive of you.

And so you use your mind to be alone. You use your mind to be private. And yet, the simple fact is, that bodies can't communicate because there ain't no such thing as a body made up of independent building blocks of matter that are physical as opposed to mental.

And so communication cannot and never has been accomplished by bodies. The fact is that in this distorted frame of reference—this independence from God, where you are an autonomous entity—you think you are communicating all the time by means of your use of your body. And you're not. And you think that you are not communicating anything in the privacy of your mind and you're communicating everything, because "the privacy of your mind" is a nonsensical phrase. Your mind never has been private. Mind has always been universal—all inclusive. And any communication that has ever occurred has been by means of Mind.

Waking up is making a shift from believing that you're communicating by the use of your body. It's abandoning that, as well as abandoning the idea that when you think something it's private and no one else knows or can feel it or is affected by it.

The split between mind and matter, or Spirit and matter, dissolves in the holy instant, wherein everything is resolved back into Mind as Creation Itself, exhibiting only that which is characteristic of the Mind that is moving and by its Movement, elicits Creation, we'll say, so that a touch or a thought are both recognized as ideas, as Mind. You see?

The split between mind and matter disappears and everything is still there. What you have called matter is still there and what you had called mind is still there, but now it's recognized as Mind . . . as the conscious experience of [knocks on table] Being . . . the conscious experience of [claps hands] Being . . . the conscious experience [gestures to mouth] of Being . . . the conscious experience [gestures to ear] of Being—meaning hearing. It's all Mind.

Now, we've been talking about holy relationships and we've been talking about special relationships. Special relationships occur in this funny idea [chuckling] that bodies communicate and minds are private. That's where special relationships occur. It happens in a place where guilt is the engine that drives all relationships.

Now some of you like me only to say nice things. But not uncovering not so nice things can leave you still asleep. And so I can't do that. Now the fact is that until you are Awake, guilt drives every relationship you have and you use guilt to fire up and create motivation within relationships. You say, "No, I'm not that duplicitous."

But you know what? You have a phrase: “When you’re at your wits end.” What happens when you’re at your wits end? When you’re at your wits end, generally speaking, suddenly you’re not very nice. When you’re at your wits end you’ve used all your niceness up and you say, “Well, I can’t put on a mask any longer. I’ve got to express the way I really feel.” Not...so...nice!

You talk about “When push comes to shove,” and that usually applies to a situation where you’re at your wits end, right? And when push comes to shove, what happens? Not...so...nice!

You need to have a new motto: “When push comes to shove . . . hug.” Um-m, please remember that, the next time you’re in that, when push comes to shove place. You’re not likely to like adding that . . . “When push comes to shove, hug.”

The fact that you probably won’t like adding that word, “hug,” tells you that the sweet guy or the sweet gal that you are ain’t so sweet and ain’t so nice when push comes to shove. Now, when push comes to shove, it simply means that you’re at a point where you can’t fake it any longer. What does that mean? You can’t fake that you’re nice.

Mind you, I’m addressing those of you who, when push comes to shove, don’t hug. But you know what? I need to talk to those of you who do hug as well. Because until you’re Awake your willingness to hug is still part of a *deal*, it’s still part of a manipulation. Because until you’re Awake guilt still drives your relationships. And that’s the part you don’t want to hear. But that’s the part you need to hear. And that’s what’s coming up in the next section: *The Holy Instant and Communication*. What blocks communication? I’m going to change the words: *The Holy Instant and Communion . . . communion . . . hug . . . The Holy Instant and Hug . . . The Holy Instant and Embrace . . . The Holy Instant and Unconditional Embrace*.

“The holy instant is that place,” in which God’s laws not only prevail, but God’s perspective becomes available to you as yours because it always has been, it’s your Birthright, but you’re not blocking it. And when that happens, you find yourself in communication with absolutely everything, infinitely speaking, without any aspect of infinity escaping your notice at any given moment. And it’s not overwhelming to you. And it’s not just you, as I’ve said before, it’s not just you being conscious of everything else, it’s everything else being conscious of you and being conscious of you being conscious of it being conscious of you. In other words, communication, not just awareness but communion. *The Holy Instant and Communication*.

And we’re going to be talking about what blocks communication. And I basically laid it out for you here. What blocks communication is that you have

decided that it's bodies that communicate and it's minds that are private, which is 180 degrees . . . no it isn't just a 180 degrees out of sync, because mind is the means of communication and form is the means of communication. Mind is the movement of ideas and forms are the movement of ideas, so they are not even at odds with each other, they can't be a 180 degrees out of sync. But do you see that the moment you moved into the orphan mentality, that which was one became split into opposing factions: Spirit and matter . . . Mind and matter . . . the ethereal and the physical? No. It's all the same thing. It's all Mind.

Now, however, as the orphan you've made this split of something that's one. And you go around affecting everyone with your mind, when you think that everything is private. You think no one can see what you're looking at in your mind. And *everyone* sees it and feels it. And you provide an atmosphere that everyone feels, even though they, at the moment . . . none of you can tell what each other is thinking. But I promise you, the fear you feel is affecting your neighbor. The anger you feel is being felt by your neighbor . . . by your neighbors in New York . . . by your neighbors in Tokyo . . . by your neighbors in the Andromeda Galaxy.

And then, through the use of your body, you think you're communicating with everyone all day long, in one way or another, when you're not. And that's how you block communication. You block communication by ignoring it where it's happening and by thinking it's happening where it's not happening.

The holy instant and communication are inseparable. And so, if you don't get this straight . . . if this doesn't become clear to you, then you will miss the holy instant. You will be, being quiet and being attentive looking for a concept you have of what *ought* to show up, when that's not what's going to show up. What's going to show up is a realization that you'd better be more careful about how you use your mind, because what's going on in there is not private at all and it is affecting your brothers and sisters, and then you'll take a little better responsibility for what you're thinking.

Does that mean you're going to figure out healthier definitions of ideas to think about, or does it mean that you're actually going to shut up and enter into the holy instant and desire to know of your Father what the truth is about this thing or that thing or about what will your mind feel like . . . what will be going on in your mind when you're willing to look at everything and see it as an idea?

Ask the Father to convey to you the experience of the idea that's in front of you, which because it isn't made up of building blocks of matter, isn't held to the laws of matter and therefore, can behave like Spirit . . . can behave [snaps fingers] right now the way God is Being it—meaning that [snaps fingers] right

now you can have a shift of perception, where your confidence in your definition of a thing gives way to a clear experience of the divinity of the piece of glass on that glass tabletop.

When everything is going well, when you have managed to behave in such a way, that with minor applications of guilt, you've been able to get your brother or sister to be pleasant and cooperate with you, then you say, "I'm a nice guy. I'm happy. Things are going smooth. You never see me get upset." You say, "I work on a pretty even keel, everybody will tell you that."

Come on . . . just upset your apple-cart at any given moment and Mr. Nice Guy or Mrs. Nice Guy will be *gone*, and the bitch or the bastard that you've been underneath all the time but didn't have to show because everything was going smoothly, will come out.

Now is that the truth about you? No it's not. But it is what's at the bottom of the way you're living your life and experiencing your life when you've said, "There's no God. I'm here . . . I've been given free will. I'm here to do whatever I imagine to do. I'm here to be ultimately creative—as creative as possible. I'm here on my own." You see. And that premise is false!

Now are you going to wait until your apple-cart is upset and Mr. Nice Guy disappears and you say, [snaps fingers] "Yea, Raj was right! I can see it clearly now. I'm not Mr. Nice Guy. It was all an act when nobody was pushing my buttons, my apple-cart wasn't upset, everybody was being nice to me and my employment of guilt in controlling them was done skillfully enough so that they didn't notice it, you see.

Now you can either wait for that dastardly experience, or you can say without that happening, that you're going to use every opportunity you have all day long when things are going well, to abandon the premise that you're an independent, autonomous entity having been given free will and with a sort of command to be as creative and original as possible with the greatest beneficence possible. You're going to have to be willing to abandon that. Because no matter how nicely it can be said, it's a definition of someone who uses their body to communicate, that constitutes no communication, and uses his mind to be private when it constitutes a universal blast of experience.

You want to stop that because it blocks communication. It blocks the experience of communion—all embracing communion, the holy instant and communication.

I tell you, this chapter that we're reading, is *the* most important chapter. It is loaded with so many stimuli to trigger you Awake.

So, I'm going to suggest that this coming week you read ahead this next section. It will make a great deal of sense considering what we've talked about tonight. And I will have plenty more to say about it next week. And your study or your consideration of what it is saying in light of what I've shared tonight will lay the groundwork for more rapid assimilation or embrace of the truth and perhaps sudden losses of control in which the holy instant is experienced.

I love you all. And I tell you the bad news because it's the fly in your soup. And you need to know it's there so you can ask for a fresh bowl of soup.

I look forward to being with you all next week.

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A Course in Miracles Study Group with Raj, July 18th 2009
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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