

Raj/ACIM Study Group – March 13, 2003

A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section –SPECIAL PRINCIPLES OF MIRACLE WORKERS
First Edition – p. 23 / Second Edition – p. 27

This section in my original dictation to Helen came now. In other words, it followed what we finished reading last week. And as I said when we skipped it, you will find that it has much more meaning at this point than if we had read it in the sequence you find it in the second and first editions.

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is also joining us on the internet. We will begin this evening with a section entitled, “Special Principles of Miracle Worker’s” found on page 27 in the second edition and on page 23 of the first edition.

This section in my original dictation to Helen came now. In other words, it followed what we finished reading last week. And as I said when we skipped it, you will find that it has much more meaning at this point than if we had read it in the sequence you find it in the second and first editions.

Now before we begin, I want to present two ideas. What if... what if there’s only one Altar? We’ve been talking about turning toward the Altar, going within and turning toward the Altar. And I would be willing to bet that all of you thought you were turning to an Altar somewhere in the center of you, and that therefore, there were as many Altars as there were individuals turning within. What if there’s only one Altar? And the Altar you’re turning to when you go within is that one Altar.

It’s sort of like the illustration of the diamond that I’ve used in the past where each of you could be considered facets of the diamond. If you are looking out from the diamond, you can see that there are other facets adjoining you that seem quite independent of you, having a distinct shape of their own, and so on, all capable of refracting the light. But communication is difficult because you have to bridge the line separating the facets. And you have to somehow communicate around the outer surface of the diamond. But if as the facet you look toward the interior of the diamond, you find that the whole diamond is you. And you find that every other facet, every other individuality as a facet looking toward the interior finds that the whole diamond is what constitutes them, including you. There’s only one interior. And in that interior, you are all One, having, you might say, a little bit of the surface area of the diamond specifically

identifying you. And in a way you can extrapolate from this the meaning of being specific and universal at the same time, because you are all universal and specific simultaneously.

So now if you're all turning toward the same Altar because there's only one Altar, the very fact that you're turning toward the Altar means you're turning toward each other. You see that? The very act of turning toward the Altar means that you are all moving into the space where you are One. Now I know that after listening to me for some length of time or any length of time, you know that turning toward the Altar is what you are doing when you turn toward your Guide, or toward the Holy Spirit, or toward the Father, asking for guidance. But now you have the added perspective that all the rest of you are available to each other, to you along with your Guide, and along with the Holy Spirit.

And that space, if you will, the interior of the diamond where the One Altar is, is where you're already One, where you're already available to each other to perceive as the Christs That You Are. It's where communion with each other can occur. So I just wanted to add that little bit of information so that you might be able to contemplate it and abide with it.

It doesn't matter where any individuality is on your globe. It doesn't matter where any individuality is in the Whole of Creation. All of those individualities are available to you as some aspect of the Infinitude Of Your Being when you are turning toward the Altar. And that's where Real Communion can occur. That's where you can see each other as you are and connect with each other on that basis. And you will find that when you connect with each other from there, you will appear to communicate with each other in the world. So once again, this isn't a matter of withdrawing from the world and going into some private mental space where you have a private conversation mentally with your Brothers and Sisters. It's going to look like something. Mind, every aspect of capital "M" Mind is a Conscious Experience, and is therefore a manifested experience. There is Visibility and Tangibility to It and it's called Creation.

And so going within to gather from the Father His Perspective of your Brother or Sister so that you might experience a miracle, a sudden shift of perception, that allows you to Love your Brother from the gifted perspective that you find yourself filled up with is healing.

Now the second thing I wanted to talk about is this. When you are facing away from the Altar, you experience what I'm going to call the Fourth Dimensional Conscious Experience of Being as though it is a three-dimensional-only universe. Cause arises from the Fourth Dimensional Conscious Experience of Being and is infinitely manifest. But if you deprive

yourself of the Father's Perspective which is Fourth-Dimensional—in other words, Whole, All-Inclusive—you experience the Infinitude of Creation as though it's external to you and as though it's self-existent. And as I said last week and the week before, when your back is to the Altar, everything you see is seen through the lens of fear. And so this three-dimensional universe that you see appears to be fearsome and you become locked into a defensive stance toward it. You are suffering from ignorance of What It Is. And in the ignorance of What It Is, you give it definition yourself. But all your definitions amount to are beliefs. And the minute you create a belief, you also create quote “the believer” unquote. There is no believer. There's only the Son of God, the Daughter of God. But the moment you create a belief, you necessarily create a believer, and then you begin to think that's who you are—the believer of what you're believing.

Now, I'm bringing this up for a very important reason and that is, that when correction occurs, which means healing, it is absolutely essential for the belief be separated from the Christ that seems to be suffering from the belief.

And so we will pick the obvious example, I will pick two obvious examples of how correction can occur. You have an individuality by the name of Saddam Hussein. You also have an individuality by the name of George W. Bush. There are other individuals on the stage at the moment. And depending upon your point of view, the two individuals I have named are considered evil men. But, if you're going to see *correction* occur, healing occur, you're going to have to separate the belief that they are evil men, or the belief of evilness, from the individuality known as George Bush and the individuality known as Saddam Hussein. If you do not make that distinction, we were talking about distinction last week, if you do not make that distinction, then you will proceed to get rid of evil men. And there's no correction in that. And who's the deluded one? You!

Now that doesn't mean that correction doesn't need to occur. But understand that the way correction occurs is when you distinguish between the Christ and whatever belief that Christ happens to have succumbed to that is causing his perspective to be fearful and defensive, and who finds force to be the only way to survive.

Now this applies equally to cancer, or any disease, or any sin that any of you might be suffering from, or any of your friends might be. Don't say, “Oh, that poor soul!” Say, “There's no poor soul there. There's the Christ.” What they're suffering from is a belief. The belief is nothing more than magic. And the effects of that magic are nothing more than illusion. They are not

real and they have nothing whatsoever to do with that individuality who is the Christ.

Now this you can do intellectually—consciously and intellectually. Having done it, you can then without bias go within to ask God, “What needs to be known here? What is the healing element here that will transform the appearance of a Christ suffering from ignorance? How can I approach this Christ with peace and with Love that will illuminate the Christ of that one, reminding him or her of the Truth about himself or herself?”

And it won't be quite so difficult as it is if you say, “He's an evil bastard. God, help me to forgive him for his awfulness!” You see? You're the one projecting the awfulness onto him. You're adding that. That's a job to overcome to have God to help you overcome the awfulness of his evilness, which is a definition you've provided.

It's much easier to recognize that the belief and the believer are both illusions. And that right where a believer believing a belief that he's suffering from seems to be is the unalterable, unchangeable, eternal Christ. If you recognize that even just intellectually, you will find that you have the means to approach and address this one in your mind with genuine Love and genuine caring. And in extending that to him or her, you know what you do? You claim that as being the Truth about you, and you will not be so ready to succumb to your beliefs without separating them from yourself, and recognizing that no matter what beliefs you are believing, you are neither the believer or the belief. You are the Christ, the direct and present Expression of God that cannot in any way be altered in the slightest from What God Is Being right where you are. It is this separation that allows for healing.

You see, it's very easy to look at others, especially in the “New Age” and say, “Well, he's created it for himself.” You see? You're saying that all that's there is a believer believing a belief. You see? No possibility of healing there. And if you approach that one as though he is a believer having a belief that he needs to get rid of so he believes something new that's more spiritual, you're still dealing with a believer. You've never cut through to the spiritual fact of him that he's the Christ, absolutely incapable of ever having become a believer with a belief that he's suffering from.

Now I don't mean for this to sound intellectually complicated, but if you get this, it will be much easier for you to be miracle ready. And it's closer to being miracle-minded, and it lays the way for a sudden shift of perception to occur [snap of the fingers] much more easily. You see?

If you want to experience a time collapse where there's instantaneous healing, you're going to have to approach the one needing healing, whether it's yourself or another, with some way to cut through the confusion that keeps the bondage in place. And when you realize that what will cut through it is the recognition that the belief that this other one is suffering from is being entertained by a non-existent presence called a believer, who is actually the Christ temporarily unconscious of his Christhood, then you will forget about the belief. You will forget about whether that one has created itself... created it for himself and deserves the consequences he or she is experiencing, and you will address your attention to the Christ that is there. And what happens? You negate the belief, the believer, and the suffering, the consequences, and there's [snap of the fingers] a time collapse and you have what is called an instantaneous healing, or which you call a sudden shift of perception. What cuts through it is the capacity to recognize another's Innocence, primitive Innocence, primordial Innocence. Innocence from the beginning that could never be altered.

You hear that there is an evil axis in your world. Oooh! And you have the leaders of the three countries that constitute the evil axis and they are evil. Wow! Well, you better get it straight right now. All three of them are the Christ. All three of them are the direct expression and embodiment of God, or Allah, or whatever name is used to identify the Original and Omnipotent Creator of Existence. They are all right now the Christ. And they are innocent. Their innocence is part of the very embodiment of them that God is embodying at every moment just like He is embodying it in you in every moment.

And so, you have to be practical, and you have to disallow acts of harm. Sort of the same way you would restrain someone who was delirious and flailing, but you would not believe that you were restraining evil. You would just be restraining behavior arising out of misunderstanding, out of beliefs that were acquired while one's back was to the Altar, while one wasn't listening for God to reveal His Perception, His Perspective, His Vision of His Creation, as it truly is.

So you restrain those whose inarticulate and awkward expression of existence would bring harm, while not believing for a moment that they are evil. You separate the belief and the believer from the individuality. You acknowledge Who and What the Individuality can only Be and you Love that. And you let God fill you with the means to convey, to embody, to express the Love that God instills in you. Not that you figure out with your best judgment will probably be the thing that will help. You embody what you're infilled with to share so that a sudden shift of perception can occur and healing, an experience of time collapsed, can occur, so that it doesn't

take years to change, or years to refine your soul to a better, purer place. So that was the second thing I wanted to share.

So let's go to the book.

Question.

SEEKER: As we see with these new eyes facing the Altar and seeing the Christ, we are also seeing ourselves as the Expression of the Father. When I see and make the distinction in another who is afar—George W. Bush, Saddam Hussein—where is the healing? Is it just one more person seeing the Truth? How do we observe a healing?

RAJ: How do we?

SEEKER: Observe the healing from afar. I only say that in perspective in that we're not going to wake up the next morning and see a change in behavior.

RAJ: To Love there is no distance

SEEKER: Okay. But with my partner I can see something more clearly maybe than I can with the individuals you've...

RAJ: Well let me put it this way. Tests have been made, and it has been shown that a plant that is on a table in your own house that you give loving attention to, that if you just sit there and look at it, appreciating it, it responds. And if that plant is taken thirty miles or a hundred miles away, and you sit in your house and think exactly the same loving thoughts about it, it responds as though it were in your house.

Don't you... don't you believe for a moment that your Expression of Love toward Christ George Bush, or Christ Saddam Hussein, isn't felt. We've talked before about the fact that there are no private thoughts.

We've talked about waging peace. You know what? I don't know if anyone thought about it, but you can't wage peace as a defense. It is like talking about dry water. You've got to find in you some way to recognize that Saddam Hussein is at this very moment the undefiled, unaltered, direct Expression of God, and that anything else is an overlay that either he is putting like a cloak over himself or that you are putting like a cloak over him. And then take the cloak off. That's your task: to find a way to take the cloak off so that you can actually Love, and then turn to God and say, "God, fill me with the Love so that it fills me so full it overflows and blesses everyone."

This isn't you using your mind to make something happen. This is you letting God use your mind to make something happen. And that's why you

turn toward the Altar, because you don't know how to use your mind to make something happen. Why? Because the you, you think you are at the moment is a three-dimensional object, and the third dimension is not where cause arises. That's why you turn toward the Altar so that God can move through you, so that God can use your mind to find expression quote "in the dream," and thereby dissolve the dream. Does that answer your question?

SEEKER: Yes. Thank you.

RAJ: You are welcome.

Okay. Actually we always start here. Let's start in the back.

READER: *Special Principles of Miracle Workers*

(1) The miracle abolishes the need for...

RAJ: I'm sorry. This is... if you'll as you read them, this is Principle Number One.

READER: [Principle Number] *(1) The miracle abolishes the need for lower-order concerns.*

RAJ: And just for clarity, "lower-order" would refer to the three-dimensional frame of reference and the Kingdom of Heaven as it appears to be seen through the three-dimensional frame, lens, let's say.

Continue.

READER: *Since it is an out-of-pattern time interval,...*

RAJ: The miracle, that is.

READER: *...the ordinary considerations of time and space do not apply.*

RAJ: Which is why there can be a collapse of time.

READER: *When you perform a miracle, I will arrange both time and space to adjust to it.*

RAJ: And how do you perform a miracle? By letting God use your mind to embody His Purpose. Not because you have said, "I am going to make a miracle." You see? Okay.

READER: [Principle Number] *(2) A clear distinction between what is created and what is made is essential. All forms of healing rest on this fundamental correction in level perception.*

[Editor's Note: Below Raj says: When I actually dictated this to Helen in Principle Number Two I said, "All forms of correction," and then in parentheses, "(healing) rest on this fundamental correction in level perception."]

RAJ: Okay. And for additional clarity, a clear distinction between What Is Created and what is made is essential. What Is Created is What God Has Created. What is made are the modifications to What God Has Created that we've talked about during the last two weeks. What you make, what you seem to be able to create, is nothing more than a modification of What Actually Exists, and your modification isn't even eternal.

Okay. Microphone.

ANOTHER SEEKER: I asked a while back about DNA. So if there's these two people standing there talking and all of the words and the vibrating of the air, and all of that's God's Love. It's all Spirit. And in their minds there's this perception, mutual agreements about language, and the conversation's made in the midst of Creation.

RAJ: That is true.

SEEKER: So... and I get this, about a million years we were talking about, you know, the last judgment. Isn't... since the development of a tooth and a claw coming from a sense of lack, isn't what's going on even though DNA is Spirit, isn't there intent? Isn't a claw made? Isn't a tooth made versus created?

RAJ: No. What's made is the use it's put to. So shall birds and sheep and frogs have toenails just like you? How boring. And how exquisite the design if you look at each varied form as though it were a work of art that is there for appreciation because it is so exquisite. When you misperceive or give a strange definition to some part of Creation, you do tend to cover up your capacity to discern and feel the Meaning expressed as a tooth, or a claw, or a toenail. And I promise you all, that there is nothing that is not glorious once you manage to abandon the confidence you have in the definitions you have given to claw and tooth and toenail.

SEEKER: You've got to look at the Altar to see.

RAJ: That is correct. You have to look at the Altar to see them.

Continue.

READER: [The third Special Principles of a Miracle Worker.] *(3) Never confuse right- and wrong-mindedness. Responding to any form of error with anything except a desire to heal is an expression of this confusion.*

RAJ: Exactly. It couldn't be stated any more clearly. Wrong-mindedness is constituted of whatever goes on in your mind when your back is toward the Altar and you have deprived yourself of the Father's Perspective. And right-mindedness is what you spontaneously experience when you stop valuing your private perspective, and genuinely, and humbly, and defenselessly, ask for the Father's Perspective.

When I actually dictated this to Helen, in Principle Number Two I said, "All forms of correction," and then in parentheses, "(healing) rest on this fundamental correction in level perception."

Correction in its true meaning is healing. And when you turn to the Father and you are filled with right-mindedness, every thought directed to George Bush, every thought directed toward Saddam Hussein, and every thought you direct toward your ugly self, will have as its intent healing, because it's being extended to the Christ that the Father's Perspective has revealed to you as them, and as yourself. Amazing stuff.

Continue.

READER: [Principle Number] *(4) The miracle is always a denial of this error and an affirmation of the truth. Only right-mindedness can correct in a way that has any real effect.*

RAJ: And that is because right-mindedness originates from the level of Cause, the Father's Mind, the Fourth-Dimensional Conscious Experience of Being.

Continue.

READER: *Pragmatically, what has no real effect has no real existence. Its effect, then, is emptiness. Being without substantial content, it lends itself to projection.*

RAJ: Okay.

RAJ READING: *Pragmatically, what has no real effect has no real existence. Its effect, then, is emptiness.*

RAJ: Well, what about so-and-so who insulted you? What about so-and-so who treated you raunchy? What about so-and-so who made your life miserable? What about so-and-so who caused you great grief?

Well first of all, you see, if you're going to hold a grievance, it means that you think they actually could have done something that actually did hurt you. But I'm telling you that if you want to become free of the hurt that you say you have experienced, you are going to have to make this distinction between the Christ who was standing there all the time you were being

treated grievously, and you're going to have to separate the claim that their presence seemed to make that there was a believer with a belief that he or she was suffering from that caused him or her to behave in a way that harmed you. Because if you cannot separate the innocent Christ from the false presentation, if you can't separate the false presentation from the Christ, you're not going to be able to see that what you thought they did to you and what they thought they were doing to you, had to be magic and had to be an illusion. And until you can see that, you can't see that the suffering you have been experiencing is likewise an effect of magic and an illusion that you have bought into by believing that someone actually did some real magic.

Do you understand what I'm saying? In your ability to make distinction between the Christ and the false sense of self that seemed to be overlaid on the Christ, until you can make that distinction, or when you make that distinction, you have laid the groundwork for that one to feel safe enough to allow a sudden shift of perception and you have set yourself up for instantaneous release from the so-called damage that you were suffering from. And so you experience instantaneous healing as well.

Question.

ANOTHER SEEKER: So when you are saying "No" like we're saying "No" to Saddam, you are saying "No" to the belief and the believer.

RAJ: That is correct.

SEEKER: You're saying "No" because... and in any situation that you need to say "No," that's what... you're saying "No" to the thing that is the alteration of the Truth.

RAJ: Exactly.

SEEKER: Not the person.

RAJ: Exactly.

SEEKER: Okay.

RAJ: And just saying "No" isn't enough. You say "No" to the so-called believer and the beliefs that have made the believer behave unlovingly. But, you do that as a part of the process of separating the believer and belief from the Christ *and then* you be the Presence of Love toward the Christ. And if that seems to involve a process of re-education, if it seems to involve an ongoing process of extending Love, of embodying Love, toward that Christ, and because it's Love finding that it comes out in a way that inspires

the Christ that that one is to come out of the closet, then you are... then you're being an agent for change.

So it's not just a matter of saying "No." It's saying "No" and "Yes." "No" to the idea that there's an evil person. Separating the evilness from the Christ that it's been associated with, and then giving full attention, Brotherly attention, caring attention, persistent attention, to the Christ that is standing there, knowing, as I've said before, that the Christ that is standing there is quite capable of comprehending and feeling what is whole, and what is true, and what is healthy, and what is loving.

SEEKER: So it would be like if you are in an argument, like in a group, and the group is misbehaving, and it's... you're... and you're a part of that. You all of a sudden realize, "Wait a minute! What are we doing here?!" And you speak up and say, "No, I'm not going to play this any more. We need to rethink this." And then hold... hold on to that belief and refuse to participate in the game. And by doing that, that's what will help.

RAJ: It will as long as you're not... do not think you're talking to a bunch of contrary egos when you say, "We need to rethink this." You may be saying "No" to the contrary egos, but when you say, "We need to rethink this," you've got to know you're speaking to the Christ of each one of them, to that which is of excellence in the middle of each one of them, you see, so that in saying that you are honoring them. Something which is very difficult for anyone to ignore. To be honored is something usually all of you usually respond to well. You see?

SEEKER: Okay.

RAJ: You aren't even saying "No" to them. You're saying "No" to an illusion that everyone has succumbed to thinking is real. You're saying "No" to what is senseless.

SEEKER: Like a cultural belief that... you don't even know where that came from but you've gone along with it because that's the way it always is, then all of a sudden something wakes you up to, "Wait a minute!"

RAJ: Indeed.

SEEKER: Okay.

RAJ: Yes.

ANOTHER SEEKER: If you don't follow up the "No" with the "Yes," then the person would still likely associate themselves with the part that made the "No."

RAJ: That is correct.

SEEKER: Okay.

RAJ: Yes. The “No” and the “Yes” better be simultaneously present, else the “No” is nothing more than a defense. It’s that simple.

Let us continue.

READER: [Principle Number] *(5) The level-adjustment power of the miracle induces the right perception for healing.*

RAJ: Which is exactly what we’ve just been saying.

READER: *Until this has occurred healing cannot be understood. Forgiveness is an empty gesture unless it entails correction.*

RAJ: Indeed. Which is healing.

READER: *Without this it is essentially judgmental, rather than healing.*

RAJ: Yes. Like we were talking about last week where it’s a judgment *against* something. Whereas Judgment is the distinction between What Is Real and what is not, and choosing for the Real. Making the distinction between What Is Of Value and what is valueless, and choosing for What Is Value because what has become obviously valueless to you is something not any part of you would hang on to any longer because you see that it serves you in no way. Okay.

ANOTHER SEEKER: I have a question about forgiveness. And basically you said, it’s the judgment followed by the healing. First you discern, and then you offer a healing.

RAJ: Forgiveness is really the withdrawal of judgment upon your Brother.

SEEKER: I don’t mean that kind of judgment. I meant judgment as far as discernment.

RAJ: Ask your question again.

SEEKER: Okay. Forgiveness is the process where first you discern What’s Real and what’s not real, and then you offer a healing. Correct?

RAJ: Yes. Yes. You make the distinction between What Is Real and unreal, and then you address What Is Real in the individual.

SEEKER: Mmm hmmm. Which is offering a healing.

RAJ: Exactly. And that is an excellent way of describing forgiveness. Yes.

SEEKER: Okay. And here’s the thought that followed for me is that if you are not in physical presence of the person that you’re forgiving, and since

there are no private thoughts, can you then send a healing when you turn towards the Altar?

RAJ: You can't help but send the healing

SEEKER: Right. But you don't have to be in physical vicinity?

RAJ: Absolutely not.

SEEKER: Okay.

RAJ: And that doesn't constitute a personal power. It doesn't constitute a means of control.

SEEKER: Right.

RAJ: The extension of Love is spontaneous because it fills you and overflows. You can't contain it. And so not only the one you're thinking about, but everyone else is blessed as well. And you've got to let Love do its work on *its* terms in the way that addresses the ignorance of the one being Loved perfectly, in a way that allows for the sudden shift of perception that can get in through the back door, catching that one off guard so that there's [finger snap] a sudden "Aha!"

I've said before that the ego is nothing but a defense mechanism. And so any time you inflict Love on anyone for their good, you can count on it that they will be well-defended immediately to object to the intrusion, to object to what they perceive to be an invasion of their privacy, and an overriding over their free will. And mind you, your free will is very important to all of you, although it's becoming less.

And so, you see, that's another reason it's important for you not to think you know what Love is going to appear as so that you can direct it in that way. Because Love has to find the back door, has to find the place where there's a weak defense so that it can sneak in, bringing Light where it was dark, and that person experiences a light bulb going on.

You've got to let Love do *its* work in *its* way and on *its* terms. And you've got to trust that the Father's Love is sufficient to the need.

But you know what? You can't say, "Father, please Love him. Father, he needs Your Love." You've got to become involved, and you've got to say, "Father, show me how to Love him." Because the Love has to be a gift in a relationship. It has to be the manifestation of caring. It has to be the manifestation of joining in Brotherhood for reasons of Brotherhood.

This globe, this planet is not going to arrive at peace and harmony until the reasons everyone relates to each other are reasons of Love and

Brotherhood, to express and embody Brotherhood, so that everyone does well because everyone cares about everyone else. Not because they managed in the game of one-up-man-ship. You see?

Okay. Let us continue.

EARLIER SEEKER: Can I ask one quick question?

RAJ: Yes.

SEEKER: In... um...

RAJ: That wasn't quick enough. [audience laughter]

SEEKER: [laughing] In the job that I'm doing now, this seems like this is a very important thing to use, to practice. And I... am I correct?

RAJ: You are correct. And it is also a place where you will find it much easier to practice it than any other place you've been before.

SEEKER: Yes. Right on. It hits the nail on the head. Thanks.

RAJ: You are welcome.

READER: [Principle Number] *(6) Miracle-minded forgiveness is **only** correction. It has no element of judgment at all. The statement "Father forgive them for they know not what they do" in no way evaluates **what** they do. It is an appeal to God to heal their minds.*

RAJ: Yes. You see the... what they do, what they've done, what their reasons were, whether their suffering is deserved or not, all of that is irrelevant to the correction. The correction is the result of loving enough to ask that their belief and their sense of being the believer of the belief be illuminated for the illusions they are so that that one can come into a fuller Conscious Experience of their Christhood and their God-given Sanity.

Continue.

READER: *There is no reference to the outcome of the error. That does not matter.*

RAJ: How can there be an outcome to an error? How can there become... how can there be an outcome to something that didn't happen? And I mean that in the sense that if God didn't authorize it, nothing happened. And if God *did* authorize it, it's obviously an aspect of the Kingdom of Heaven that is perfect and awesome.

Now, if someone is attempting to do something that they cannot do, like inflict harm, the fact that they are attempting to do it means they are suffering some form of insanity, and that does require correction. You can't

say, “He’s not doing anything. What he thinks he’s doing is an illusion. Therefore, there’s nothing I need to do.”

If you see somebody walking into a wall over and over, and a foot to the left of him is an open doorway, you don’t say, “Oh. Well just let him do it. He’s not hurting anything.” But he’s not managing to get where he’s trying to go. So you go over and you say, “Hey! Move over a foot to your left.” Phoom! He walks through the wall. It doesn’t matter why he was ignorant enough to keep walking into the wall. It doesn’t matter... none of it matters. All that matters is correction is called for so that he experiences his freedom, and his freedom to go where he’s wanting to go, and his freedom from an unnecessary block to his getting there. You see?

Continue.

READER: [Principle Number] (7) *The injunction “Be of one mind” is the statement for revelation-readiness.*

RAJ: And we’ve talked about singleness of mind, singleness of purpose, and that when you become unconfused and undistracted and your intent is pure because there’s nothing extraneous to it, at the moment that that intent is pure it is done. The intent is done. Time does not stand in the way of the manifestation of that intent. That is what this means.

Continue.

READER: *My request “Do this in remembrance of me” is the appeal for cooperation from miracle workers. The two statements are not in the same order of reality. Only the latter involves an awareness of time, since to remember is to recall the past in the present. Time is under my direction, but timelessness belongs to God. In time we exist for and with each other. In timelessness we coexist with God.*

RAJ: Indeed. In time we exist, mind you, not just with each other, but *for* and with each other. In timelessness, we coexist with God. If you want to get to the timeless coexistence with God, you’ve got to fulfill the function of consciously being not only with, but *for*, present on behalf of each other. That’s the way you break the isolation. That’s the way you break the sense of the presence of a believer having to believe something because the Experience of What Everything Is, is temporarily unavailable to you because you’ve turned your back on the Altar.

The simple answer is Love. The simple answer is Love. And for the last five or six weeks we’ve been very specifically speaking about how to release fear. Why? So that nothing blocks your ability to stand in receipt of the Father’s Love and extend it to your Brother, thus breaking the illusion of separation

and causing you to be extremely susceptible to waking up. You will not be able to get to the timeless coexistence with God until you're willing to be present *now*, existing for and with each other.

Microphone over here.

ANOTHER SEEKER: I'm really asking for the words to express this. It seems for a while I have been witness to many working hard at unsuccessful relationships. And so when I hear what you just said, "that we exist in time *for* each other," the first thing that comes to mind are all those who are having unsuccessful relationships. Meaning relationships with those who do not wish to make commitments in any kind of a relationship, who stand firm...

RAJ: No, I beg your pardon.

SEEKER: ...in the claim of independence...

RAJ: I beg your pardon.

SEEKER: ...as far as I see it.

RAJ: There is a willingness to make commitment to relationships, but on the condition that the one they're in relationship with, or that they make commitment to, is going to be there for them. In other words, if I want to be in a relationship with you so that I can get what you have for me because we're supposed to be here for each other, I want you to be here for me. That's not... that's got it backwards.

I'm here for you whether you're here for me or not. I am here for all of you whether you're here for me or not. And I will continue to be here for you until you recognize that I'm here for you and arrive at a point of saying, "Wow! How incredible! And he doesn't ask for anything back as a condition for being here for me, although he does want something." I do want something from you, but that's not a... my getting it is not a condition of my being here for you.

When you want to be in a relationship so that you have the opportunity to be there for someone else, it causes you to be very, very attractive. So attractive that you will find those who want to get coming to your doorstep, those who want to get without giving. And so you will have to be alert not to be used, and you will have to discern, make a distinction between those who want to be in a relationship with you in order to get, and those who want to be in a relationship with you because they find you desirable and who want to give you, be there for you, and then choose well. Choose for What Is Valuable. And choose not for that which is valueless.

The key in every case to unsuccessful relationships is when one or both of the partners have moved to a selfish getting standpoint and insist upon operating from there. And that's the bottom line of the distress on your globe at the moment. And it is calling for Brotherly Love to be expressed in ways that allow for the innate dignity of those behaving like ignorant bastards to be illuminated and magnified, so that those behaving badly can feel like it's safe to act with respect. The resolution will occur when everyone wins. Everyone wins.

Now, there are really only seven Special Principles of Miracle Workers. The eighth one here appears in a part of the original *Course* that no longer appears in the *Course* at all, but it was felt to be worth keeping and so it was, like pin the tail on the donkey, added here. [audience amusement]

[Editor's Note: In the above paragraph, the "original *Course*" refers to the *Urtext* version of the *Course*. The missing section referred to is, "True Rehabilitation," and it is in the *Urtext Text*, the *HLC Text*, and the "Sparkly Book." The section, "True Rehabilitation," does not appear in the published first and second editions of the *Course* (except the last paragraph of the section, see below). Note also that Raj will discuss the "True Rehabilitation" section on September 7, 2003 when he is reading from the "Sparkly Book."]

I am not going to say that we're not going to read it because it wasn't said here. We're going to read it because it does fit. And you'll find.... Well, let's read it.

Who has the microphone? Continue.

ANOTHER SEEKER: My privilege.

READER: [Number] (8) *You can do much on behalf of your own healing and that of others if, in a situation calling for help, you think of it this way:*

I am here only to be truly helpful.

I am here to represent Him Who sent me.

I do not have to worry about what to say or what to do, because He Who sent me will direct me.

I am content to be wherever He wishes, knowing He goes there with me.

I will be healed as I let Him teach me to heal.

RAJ: Indeed. Now, it can't help but be clearer to you than ever before that this is not a wonderful string of words with positive ideas for you to run through your mind. These words are literal. These words are literal.

You are here only to be truly helpful, because that's your divine Function. You are here to represent Him, with a capital "H", Who sent you. Well, you don't really have any other choice than to be the direct Expression of God embodying God. You can indulge in magic thoughts and fool yourself into believing that you are here to represent yourself. But it doesn't make it true. You are the direct Expression of God, and nothing else.

RAJ READING: *I do not have to worry about what to say or what to do, because He Who sent me will direct me.*

RAJ: And that's not in the by-and-by, you know. We're talking about listening, turning toward the Altar *now*, and hearing the Father's Voice *now*, hearing your Guide's Voice *now*, hearing the Holy Spirit's direction *now* really in a real event here today. You see? Not airy-fairy wonderful, pink cloud, fluffy ideas.

RAJ READING: *I am content...*

RAJ READING: *I am content to be wherever He wishes,...*

RAJ: [laughing] It is sort of amusing, isn't it? It's really foolish not to be content with where... with being wherever the Father is being you. [laughing a lot] Do you have any other choice than to be where He is being you?

RAJ READING: *I am content to be wherever He wishes, knowing He goes there with me.*

RAJ: You could say: Knowing He goes me there. [audience laughing] Which means you're not alone.

RAJ READING: *I will be healed as I let Him teach me to heal.*

RAJ: Yes. You see, this is all literal. It's all wonderfully literal. It's meat and potatoes. Not pie in the sky after you die.

Yes.

SEEKER: So if I refuse to do anything at all when I'm with my Brother or Sister except one thing, and that is to see the Christ standing right smack dab before me, then that's like what you've been saying and what I've been understanding. A very real and very clear distinction behind... between what I see and how they're behaving. Is that right?

RAJ: Between what you see?

SEEKER: Between the Christ that I see and how they're behaving, which is nine times... ninety-nine times out of a hundred, probably with all of their, you know, historical reactions and beliefs, and so forth, and so on, that's really not representative of the Christ That They Are.

RAJ: And what is the question?

SEEKER: It's like a reaffirmation that I'm giving back to you of what you've been saying to us.

RAJ: Yes. That is correct.

SEEKER: And from like an experiential point of view, if I remove myself like from my thinking part, and I just refuse to see anything but the Christ in them from an experiential point...

RAJ: You refuse to see anything but whatever it is God reveals to you. I don't even want you to start doing a string of words. You know, "I only want to see the Christ there."

You can say very practically, "I am able to recognize, because at the bottom line I know it's true about me, that I am more than my thoughts. And I am more than my beliefs, because my beliefs can change, but I don't. Therefore, because I am not my beliefs, my beliefs and their results cannot identify me. Because I see that about myself, I can look at my Brother and reason clearly that he is not his beliefs, and he doesn't deserve the suffering he is experiencing from his beliefs, therefore, I see them separate. I am able to make a distinction between the two, and on the basis of that distinction I choose to ask God how to be with the unchangeable Christ that is there, so that he might be released from suffering beliefs that he thinks he's the believer of, together with his freedom from his belief that he's the believer of them." You see?

SEEKER: Yes, and I would definitely like to be with What's Real with me and be with What's Real with my Brother and Sister.

RAJ: Yes. And then having acknowledged what I just said, you turn to the Father and say, "Fill me with Love. Fill me with Your Vision. Fill me with Your Perspective, so that I might be overflowing with it, and my Brother is blessed, the Christ that is standing there. Show me how to be with him. And if his sudden shift of perception isn't instantaneous, help me to keep my attention on the Christ That He Is, while we be together in an educational... a lovingly educational, healing process."

SEEKER: I'll stay with that clear distinction with my own awareness and my own willingness to stay with that clear distinction between Christ in my Brother and Sister and their... and their behavior.

RAJ: Indeed.

SEEKER: I'll have Guidance, won't I?

RAJ: Yes, you will.

SEEKER: And it'll be so much... it'll be a heck of a lot easier for me to be appropriate with their behavior without me lapsing into a state of blah, blah, blah, fear of what's up... you know, whatever I might be inclined to...

RAJ: And there will be a lot more quietness on your globe, because there will be a lot less grapevine gossip and malicious gossip, and any kind of gossip going on. And when you do open your mouths, something beautiful and of substance will emerge.

And as Paul can tell you, when he opens his mouth and shares what he is hearing, there's no way to feel egotistical about it. And it's as natural as apple pie, and so it doesn't seem like you're doing anything great. But it is meaningful, and it does have substance. And the result will not be a sort of cotton candy, insubstantial bliss that everyone is in because they're speaking meaningfully and there is harmony. If something has substance to it, it has significant meaning to it. And significant meaning is experienced as vital. And there is a great deal of joy that is experienced in the vitality of the substantiality of the ideas finding expression.

So there's nothing else to say tonight.

SEEKER: Well, can you...

RAJ: I have enjoyed being with you.

SEEKER: So have I, of course.

RAJ: Okay.

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, March 13th 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