

Raj/ACIM Study Group – September 7, 2003

A Course In Miracles reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Section – TRUE REHABILITATION
Sparkly Book – Chapter 4 – THE ROOT OF ALL EVIL
[only last half of last paragraph is in first and second editions (T-#24/28)]
Sparkly Book – p. 90

RAJ: Okay. Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

Okay. This section is entitled:

RAJ READING: *True Rehabilitation*

[Editor's Note: There is no equivalent section in the first or second edition of the Text, except for the last half of the last paragraph.]

RAJ: It's a good choice of words, "rehabilitation." Rehabilitation is the bringing back into play of capacities that exist which for whatever reason have apparently been lost through lack of use. This is important. *The bringing back into use of capacities that exist which apparently have been lost through lack of use.*

Well, there's one significant capacity that all of you seem to have lost through lack of use and that capacity is to be the Christ, to be the Divine One That You Are in your full capacity. You see, we're not in the process of trying to make a silk purse out of a sow's ear. We're not taking you poor mortals and changing you, transforming you miraculously into something you never were. All we're doing is uncovering the Truth About You that you've forgotten, and that once having forgotten, you seem not to have an easy opportunity to remember because you're so preoccupied with survival as this ignorant one that you seem to be.

Rehabilitation: The bringing back into use of capacities that exist that you seem to have lost through lack of use. So absolutely everything that we've been considering has to do with rehabilitation, has to do with transformation, has to do with redemption. It has to do with each one of you experiencing actual change, transformational change.

It has nothing to do with finding a way to experience bliss while you're unconscious of Who You Are. It's not a way of explaining life so you can

have a certain degree of ease and peace, while continuing to remain unconscious of Who You Are.

Another way we could say it is that it's all about healing. It's about *never* being satisfied with the status quo when the status quo is limitation, sin, disease, death. It's about challenging the status quo. It's about never being satisfied with a single speck of error, mistake, in any part of your experience, any part of your mind.

So it's far from passive and yet the action of it, the activity has nothing to do with being proactive in the sense that you have always been proactive, which has amounted to trying to gain control over your experience aggressively so that you might exercise authority that keeps you safe while you are still unconscious of Who You Divinely Are.

So what does the proactivity amount to? It amounts to your arriving at a point where you say, "I will no longer tolerate the experience I'm having of everything. I will no longer tolerate the suffering I've been experiencing, the fear I've been experiencing, the vulnerability I've been experiencing, the threat I've been experiencing. And the way I am going to be intolerant of it is to refuse to rely upon my best judgments, my best theories, my past learning, and I'm going to turn to a new Source for new input that will allow me to become free of the bondage of the concepts I have been holding myself to." In other words, it amounts to turning toward the Altar, that Place of Excellence in You that has nothing to do with your best judgments or your reasoning or your capacity to figure things out, where in your willingness to hear outside of the box you've been living in, you open the door for the influx of Revelation from the Father.

So that's how you object to the status quo. You look to a new Source actively. You *stop* looking toward yourself actively.

And so when you see someone who is apparently dying, or when you look at someone who is for whatever reason engaging in life in ways that impose on others and break the law, you don't just say, "Well, they're working out their salvation. I'll keep my nose clean. I'll keep my nose out of it." Or if you see someone who is suffering from obvious ignorance about a particular subject which if they had the information, they would be able to function better and perform better, if I may put it that way, with that knowledge, you don't just say, "Well, that's their point of learning. I'm not going to interfere."

You recognize that the apparent process of death is illegitimate, an illegitimate imposition upon the Christ That They Are. You acknowledge that the one who is insisting upon going down a path that constantly breaks

the law and disrespects property and value of others, you look at that and you recognize that that does not embody the best in them, the Christ That They Are, and you say, if you must say anything, you say, "They have the right to behave in whatever way they choose to behave, but they do not have the right to behave that way without objection." You see?

Someone does not have the right to die without objection. You see? No one has the right to suffer from ignorance without objection. And mind you, objection doesn't have to be obtuse. A teacher in an elementary school, or a junior high, high school, college, objects to ignorance by providing education, by providing that which replaces the ignorance. You see? But objection must be made because it's all about rehabilitation. It's all about redemption.

Smile Michael.

You see what I'm saying? It's not about some gentle, unintrusive way of living life that makes it comfortable, while at the bottom line all of you are unconscious of your Birthright. Sometimes sloppy metaphysical thinking seems to justify the right or the rights that individuals have to be stupid if they want to, to be sick if they want to, to create a drama of death if they want to, to engage in gang fights and squabbles, and even a style of relating in marriages that is constantly argumentative and emotionally dynamic without resolution.

No one has a right to engage in an illusion, no one has a right to engage in being ignorant and acting out that ignorance without objection being provided. It is *wrong* to be ignorant. It is *right* to be enlightened. It is wrong to be ignorant because your Birthright is to be Whole. And so what is wrong needs to be objected to. And we have talked about this in the past.

So:

RAJ READING: *True Rehabilitation*

Every mind which is split needs rehabilitation.

RAJ: Can it be any clearer than that? It doesn't say, "Every mind which is split deserves to have the right to suffer from that split and nothing needs to be done about it." No. It says:

RAJ READING: *Every mind which is split needs rehabilitation. The medical orientation to rehabilitation emphasizes the body, while the vocational orientation stresses the ego. The "team" approach generally leads more to confusion than to anything else because it is too often misused as a way of exerting the ego's domination over other egos, rather than as a real experiment in the cooperation of minds. Rehabilitation as a*

movement is an improvement over the overt neglect of those in need of help, but it is often little more than a painful attempt on the part of the halt to lead the blind.

RAJ: Well, where does that leave everyone? Rehabilitation without Divine Inspiration doesn't really help. So the real need, the real answer is what we've been discussing.

It is, number one, to break the act of isolation that you have been engaged in by turning toward your Source, by turning toward God, and inviting education, inviting a sudden shift of perception, inviting a new way of seeing things that more closely approximates the Father's Perspective which it is your Birthright to be experiencing.

And secondly, this desire for revelation, this desire for clarity must be asked for so that you may give it away to your Brother and Sister. You must ask for a Gift from God because you need to make a gift of that Gift from God to your Brother. In other words, your request for clarity must be a result of your caring for and about each other.

Continuing.

RAJ READING: *The ego is likely to fear broken bodies because it cannot tolerate them. The ego cannot tolerate ego weakness either without ambivalence because it is afraid of its own weakness as well as the weakness of its chosen home.*

RAJ: That being the body which, as we discussed last week, the ego says is not good enough for it.

Continuing.

RAJ READING: *When it is threatened, the ego blocks your natural impulse to help, placing you under the strain of divided will.*

RAJ: Isn't it true that when your ego is threatened, when your sense of your safety is threatened, you block your natural impulse to help? You're too busy protecting yourself to take care of someone else. And yet, that's your function. And so, when you withhold caring about another because you're taking care of your perceived threat, you are a house divided.

Continuing.

RAJ READING: *You may then be tempted to withdraw to allow your ego to recover and to gain enough strength to be helpful again on a basis limited enough NOT to threaten your ego, but too limited to give YOU joy.*

RAJ: "Yes, just let me get out of the conflict long enough to catch my breath. It's difficult to be in the great demand that conflict presents to me right along with the experience of insecurity I have when I'm not in control." That's what your ego says. And yet, interestingly enough, it's in the willingness to be in that spot where you as an ego feel out of control, because that's where You As The Christ have the capacity to remember God in your Brother and be the Presence of Clarity that can resolve the conflict lifting both you and your Brother out of the ego level of perception that saw conflict as a solution.

Continuing.

RAJ READING: *Those with broken bodies are often looked down on by the ego because of its belief that nothing but a perfect body is worthy as its OWN temple.*

RAJ: Well, all of you are certainly aware of how consistently you're confronted in the media with quote "perfect bodies" unquote selling cars or getting to be in the limelight. Have you ever wondered how many football players are chosen because they're good-looking? How many of the people in sports are chosen to be on the team because of the potential avenue for revenues because they're good enough looking to appear in the media? Oh yes, perfect bodies are most desirable. And of course everyone who looks like you is never there and so what does that say about you? You see?

Now let us say you're in the health-care industry. Perhaps an ambulance driver or a nurse or a doctor who works in an emergency room where you are confronted with apparently alarmingly damaged bodies. And these of course are not lovely. They're not perfect. And because life and death seems to hang in the balance, it would seem to call upon much more than you're capable of coping with except in the most cursory way, let's say.

Well, you've got to remember that what we're discussing here, the truths that we're discussing here have to do with rehabilitation and have to do with not settling for a single speck of error. *It has to do with objecting to all appearances that seem to claim that an individual is not the Christ, is not the direct Expression of God, and therefore is capable of injury, suffering and death. You have to object to that, or there will be no rehabilitation.* Do you see that when you say, "That one has a right to die," or, "That one has little chance of living under the trauma that's been experienced," you are as damaged as they are? And you are incapable of being a transformational Presence. When you say that one is unworthy of intervention, you are saying, "I am unworthy and unable to be the one to introduce the intervention that will transform and rehabilitate."

True rehabilitation is you fulfilling your Function by not joining with the one who is expressing a right to experience limitations and suffering. It's you objecting and introducing the elements that will allow that one to see beyond his or her commitments to the limitations he or she is embracing. Then you are not as broken as they are and they have the opportunity to be as whole as you are.

Continuing.

RAJ READING: *A mind that recoils from a hurt body is in great need of rehabilitation itself. ALL symptoms...*

RAJ: ALL symptoms.

RAJ READING: *...of hurt need true helpfulness,...*

RAJ: They not only need it, they deserve it. And true helpfulness is not saying, "I'm going to leave them alone so that they can learn for themselves," unless when you go to the Altar and you inquire what is appropriate here, you are told, "Be still." But it's never your prerogative based upon your gut level reaction or your best judgments to say, "Hmmm. He or she needs to suffer. I can see that he or she needs to suffer a little bit more in order to really learn her lesson."

Continuing or repeating.

RAJ READING: *ALL symptoms of hurt need true helpfulness, and whenever they are met with this, the mind that so meets them heals ITSELF.*

RAJ: There better be in any interaction at least one mind that is being healed as a result of the interaction. And the mind that's healed as a result of the interaction is the mind that has said, "I will not rely upon my best judgments, my experience or my confidences." I am going to turn to the Father and say, "What is appropriate here? What is Your Perspective? Show me what to do. Show me what to say. I yield to something beyond my best judgments."

Continuing.

RAJ READING: *Rehabilitation is an attitude of praising God as He Himself knows praise. He offers praise to you, and you must offer it to others.*

RAJ: It's as simple as that. That's the Movement of Creation. He offers praise to you and you must offer it to others. That is the Movement of Being.

Continuing.

RAJ READING: *The chief handicaps of the clinicians...*

RAJ: Or any psychological helper or spiritual helper or anyone who's trying to be helpful without being joined.

RAJ READING: *The chief handicaps of the clinicians lie in their attitudes to those whom their egos perceive as weakened and damaged. BY these evaluations, they have weakened and damaged their own helpfulness, and have thus set their own rehabilitation back. Rehabilitation is NOT concerned either with the ego's fight for control, or its need to avoid and withdraw.*

RAJ: And we're talking here about true rehabilitation.

RAJ READING: *You can do much on behalf of your own rehabilitation AND that of others if, in a situation calling for healing, you think of it this way: **I am here ONLY to be truly helpful.***

RAJ: Okay. We're talking about an attitude of caring. We're talking about having an object of your affection, 'cause you can't just be here generically or generally only to be helpful. If you're going to be helpful, you're going to have to be specifically helpful. It's going to have to have something to do with someone else who has a need, a need that you recognize. And there has to be something in you that cares enough about that Brother or Sister to want to extend help. So we have an object of our affection. We have a reason to ask for help from the Father. That's one of the two conditions.

RAJ READING: ***I am here ONLY to be truly helpful.***

RAJ: Well, how can you be truly helpful? That's in the next sentence.

RAJ READING: ***I am here to represent Christ, Who sent me.***

RAJ: In other words, you're here to represent someone other than your present ego sense of who you are. You're here to be present with another from a place outside of the box of your already existing mutually-agreed-upon definitions. And because you aren't having to rely upon your already existing definitions, as the next sentence says:

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: Ah, so now you have an object of your affection, a reason for turning toward the Father, and then in turning toward the Father, you're saying, "I'm not going to rely upon anything from my past. I am going to rely upon the Direction, the Guidance of something else. I'm abandoning any private

personal authority I thought I had, and I'm letting something bigger than me express authority."

Again.

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: Ah, now here's the humiliating thing to the ego.

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

RAJ: That's called yielding to the Father, yielding up any authority you thought you had.

And, finishing.

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

RAJ: I will be healed as I extend to my Brother the healing. And that, folks, is the way it works.

Again.

RAJ READING: *You can do much on behalf of your own rehabilitation AND that of others if, in a situation calling for healing, you think of it this way: [equivalent (T-#24/28)]*

I am here ONLY to be truly helpful.

I am here to represent Christ, 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: So this chapter that we've just finished is called, "The Root of All Evil." And of course we found out that the root of all evil is nothing more than a Christ believing that he could go into his imagination and out of his imagination give new definitions to Creation Itself and new definitions to himself, and disassociate himself with not only his Source but the Source of All Creation which he's now redefined, and thus begin to believe that he's

not the Christ, that he is, or she is, whatever he defines himself as. And then cope with the result, the distorted result, the untrue, unreal result as though coping with it would ultimately secure a position of authority independent from God for that one. Something which is utterly impossible. Why? Because in order to do any of this, this Christ has had to use his Divine Capacity As The Christ to have this imagination.

So, the undoing of this that has come to be called the human condition, the undoing of this human condition is a matter of rehabilitation, the uncovering and the illumination of capacities that already exist which seem to have been lost through lack of use.

So I guess you could look at life as a process of healing, because either you're going to continue to engage in life strenuously because you're trying to live in it while ignoring it, pretending that it's not there in the way that it's really there, *or* you're going to bring a stop to that. And you're going to constantly challenge the status quo. You're constantly going to disagree with what you see on the TV, or what your brothers or sisters or family present to you as sin, disease and death. And you're going to object to it by once again asking, "God, what is the Truth here?" So that you may pass the Truth along. So that you don't remain silent where help is needed. And you don't just willy-nilly let cancer progress. Don't ever, don't ever say that so-and-so, whoever he or she might be, has the right to create this drama for himself or herself. That is no more reasonable than saying that so-and-so has the right to explore all of the possibilities of breaking the law, or all of the possibilities of bringing harm and injury and suffering to his Brothers and Sisters.

You better, as I've said before, you had better be black or white. It's either true or it's not. And if it's not, you object to it! And how do you object to it? Not by going out and dealing *with it*, strong-arming *it*. You deal with it by going within to the place where you feel inadequate to deal with it, and you ask God, "How am I to see this place in me that is as hampered as the person I'm seeing is in me? Help uncover in me the capacity not to be overwhelmed and moved into inaction, so that I might be clear about what is Real and what is True and be able to express it in terms that constitute objection through education. Education that will work."

Hey, you're all having a dream of one degree or another. Am I shutting up? Am I sitting back and saying, "Hey, you all have a right to whatever little nightmare you want to have. I see you lying there on a grassy knoll in the Kingdom of Heaven, and I know you're safe." No. Open your mouth and be willing to be an agent for change.

But also notice the way I deal with you. It's with Love. It's with education that is presented in a way that the Place of Excellence in You can hear so that you might *feel* the Place of Excellence in You more than you have, and thereby be able to act out from that Place with a little more confidence.

The correction of an illusion must occur in the context of Love because you can bet your bottom dollar that when you turn toward the Father and ask to know, "What is the Truth here?", that what the Father is going to be expressing to you to extend to your Brother and thereby bless yourself and your Brother with, is going to be in the context of Love in all of the Fullness of the Meaning of that word. And so even if you're having to say "No" when your Brother wants to hear "Yes," it will be done in a way that clearly expresses an absence of personal judgment, and which because it is minus any personal judgment conveys, if I may put it this way, the Fullness of the Power of God which will always be far greater than whatever degree of force you might feel you're introducing into the correction of the problem by virtue of bringing judgment into its expression.

The next chapter is "Healing and Wholeness," and you can see how natural it is to flow into this subject at this point. We have spent a few weeks uncovering the root of all evil, making it really relevant to each of you in your daily life so that it's not just a theory and a nice head trip. We've brought it home so that you're more grounded and more hopeful than you were when we began the chapter.

And so we will end here for today and begin on the new chapter next week. The new chapter will be significantly more meaningful to you than it has been in the past if you have read it in the past, because of the groundwork that we've laid.

If you remember nothing else from today, I want you to remember that although we can stretch it and say that everyone has a right to behave in whatever way they want, they don't have the right to do it without objection. If you remember that, you will stay grounded in your metaphysics and in your spirituality, and your Divinity will be available to you in much more powerful ways. And then remember that all of this is about rehabilitation, all of this is about redemption, all of this is about the uncovering of capacities that you have that you thought you lost through lack of use.

We're not making a silk purse out of a sow's ear. We're uncovering a Christ where the Christ has been all along, no matter what the hell you think you are at the moment. And that is part of what makes all of this easy. You could think it would be really difficult if in fact you were the lowliest, lowliest nothing that somehow could become something entirely different—

the most, the biggest, the fullest Expression of God. Now that would be work. But you know what? To put it in perspective, all we're talking about is rehabilitation. All we're talking about is rehabilitation.

Chew on that for a week. And enjoy the fullness of the flavor of the bite you have in your mouth.

I love you all.

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