

Raj/ACIM Study Group – December 7, 2003

A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – THE MESSAGE OF THE CRUCIFIXION
First Edition – p. 84 / Second Edition – p. 91
Chapter 6 – ATTACK AND FEAR
Sparkly Book – p. 117

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

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

Before we go into the *Text* I have a couple of comments.

The first one is, it might seem that we're not spending much time making what we're discussing relevant to your daily life. There is a reason for this. You have ample opportunities during the week to relate what we're talking about to your daily life. But it's rather like getting a new computer or getting a new sewing machine. And you say I want to get a computer to write a book with. I don't want to work on an old typewriter. Or I want to get a sewing machine so that I can make clothes. And you bring the computer home and you bring the sewing machine home, not having had any experience on them before, all enthused about writing the book or making the blouse or the shirt. And you find that you have to sit down and with a computer you have to learn how Windows® XP® works or you have to learn how the operating system works before you can even open up Microsoft® Word® or any other program where you can begin to write the book. Or you have to learn how to insert the bobbin and you have to learn how to thread the machine and you have to learn how to use the knee lift, and so on and so forth. All of which seem to have nothing to do with the project that you got the machine for, which was to make a garment.

So, we're going through the *Course*, which is at the bottom line helping you to see that there is a different way of looking at things than the way you have been used to. And what is being read has come directly from One Who Knows The Truth, One Who Sees As The Father Sees because he is not claiming a right to a mind of his own. And so the perspective provided gives you new language and new ideas. And if you do nothing more than just become familiar with the new language and the new ideas, and you put them together and begin to live your life on the basis of those new ideas, your life will improve. But, it won't be improving because you yourself have made a connection with the Holy Spirit, or with the Father, directly.

You can learn to use a sewing machine, and you can learn how to read patterns, and you can learn how to assemble the fabric so that it ends up looking like the garment you wanted, but all you're doing is following a blueprint someone else has set forth for you. And you can't say that you have come to an experiential place of expertise that comes from an inner grasp of how and why things fit together the way they fit. And as a result, you will not have the freedom to alter the pattern to make it fit even more specifically to you or to create a brand-new garment.

And this is important. You're not here to become familiar with the words in *A Course In Miracles* so that you can repeat them and so that you can apply them in your daily life, even though doing that will cause improvement. It's like being able to run your machine, follow the pattern, and end up with a garment. At the bottom line, all you are being is a copycat. All you are being is someone following a direction, a direction that's there because someone else did listen. A lesson, a pattern, that is there because someone else did understand how things fit together, how things work in the construction of a garment that will look good on you.

The purpose of the *Course* is first of all to provide you with new language, and therefore new ideas that allow you to see that there is, indeed, another way to look at everything. But the essential step is for you to arrive at a point where you lean into the same place the Author of the *Course* did, or the same place Helen Schucman did, where you don't know anything on your own, and you don't know what is going to come up next, and you open up, you become defenseless and you let in the Father's Will. You let in the essential originality of the State of Being That You Are or That Is You so that then what comes out of your mouth is as helplessly original as what came out of Helen's mouth. And so that you, when you're relating to your Brother or Sister, speak because the words come, not because you figured out what they ought to be.

Now, how many of you—you don't have to raise your hands—but how many of you would dearly love to be a healer, to be a Presence in the world that is healing? Recognizably healing. Well, it's very simple. In order to be a healer, you have to be sure that you're responding to the problem from a level other than the problem arose from.

And you could say there are only two levels, apparently two levels. And one is the level of you existing independent of God, perhaps created by God, but set in an independent mode by God so that you, separate from God, could begin to utilize and develop your God-given talents and abilities. This separate sense of self is one that you've created out of imagination, as we've already discussed, and it is one that you have gotten other Brothers and

Sisters [laughing] to join you in believing in while you join them in believing in their independence. And this level is called the human condition. It's also called the ego frame of reference. And it's made up, as we've discussed before, of nothing more than mutually-agreed-upon definitions of the Kingdom of Heaven that are different from what the Father has created the Kingdom of Heaven to be. That's one level.

That's the level of problems because that's the level that's been built on a fundamental perception of yourself that is untrue. And that fundamental perception of yourself that is untrue is that you exist independent from your Source. Whether your Source created you and set you free to be independent, or whether you just chose to believe it, it doesn't matter. The point is that you have accepted this as your premise.

The other level is the level of what we've called the Other Operating System, the Holy Spirit, which is nothing more than your Right Mind, and which is devoted to one thing only: the Father, or Its Source, your Source, That Which Is Being You, period.

Now, if you want to be a healer and you know that you can't heal a problem from the level of the problem, it's obvious then that the only way to be a healer is to move out of the level of mutually-agreed-upon definitions, to move out of the ego frame of reference. And to lean into the Holy Spirit in you, which is nothing more than your Right Mind, so that you might gather from your Right Mind the Father's Perspective, the True Perspective, because from there that which will resolve the problem, or the sickness, or the disease, or the trauma, or whatever the trouble might be, that the solution to that can only come from looking at it with your Source, looking at it with the Father.

Now, all of this is laying a groundwork for what we're going to be reading.

Something which escapes everyone's attention is the fact that everything you see is affected by the way you are defining yourself to yourself.

Whatever your definition of yourself is causes you to see everything else in the shadow of that definition, if I may put it that way. You look at another, or you look at some thing, and you observe it and you observe the way it behaves, and you come to conclusions about it as though those conclusions relate only to the thing you were observing. And you do not realize that the definition of yourself that you are embracing is affecting the definition you're giving to everything else.

Put simply, because you are attempting to exist and be conscious of life from an independent vantage point, independent of your Source, you feel separate, alone, lost, and insecure or afraid. Now, it's an uncomfortable

feeling, so you develop ways to be that cover it up. You develop a way to be with bravado, or with force, or with assertiveness, so that others will not be aware that you are basically afraid.

Then, another comes up and behaves in a way that is threatening to you. Is it because they're really being threatening? Or is it because the way they're behaving is causing you to connect with your own deep fear? And there is the fear that they will uncover the front, they will uncover the fear that's behind the front of assuredness that you're putting forth.

Now, they may just be being enthusiastic. They may just be expressing a freedom that you're not letting yourself have. And that you *will not* let yourself have. You cannot conceive of letting yourself have it. And you know that if you continue to be around this person expressing this freedom that you won't let yourself have, this confidence that you won't let yourself feel, that it will become obvious to them, you won't be able to keep it covered up. And so your quote "weakness" unquote will become obvious to them, which is the last thing you want, and so you experience their behavior as threatening. You see?

Let's say that you don't have a large income. And let's say you have defined your financial state as one of poverty. You're poor. And you have decided that you are poor because there's something you lack within your nature or character. It's a flaw and the poverty is evidence of this flaw in you. And somebody else comes around and has abundance, and speaks about this or that or the other thing that they have purchased and that they now own, and how good they feel about it. And you hear that as insensitive on their part. You see them as uncaring, and thoughtless, and unkind. And that isn't what they're being at all. But the way you experience them is colored by the way you are defining yourself.

Now this is very important. You must not forget that the determinations you make about everything you see and experience in the world are absolutely governed by the definitions you are giving to yourself. And as a result, your responses to them will not be responses to them, they will be responses or reactions to your feelings of inadequacy and incapacity and fear and vulnerability. And that means no communication will occur at all because you're responding to a picture of them that you have in your mind that has been created by what? The very definitions that you have given yourself. Any response you give from that place will be unable to heal anything at all. The only way healing can be brought into any situation is when you have been able to get free of your very own definition of yourself so that you might be available to the Experience of What You Really Are.

Now, listen carefully. It might sound as though what I've just said means that no matter how someone else might be behaving, it's perfectly all right and the problematic nature of it is due entirely to the way *you* are looking at everything based upon your current definition of yourself. And that would be wrong because anyone else you come in contact with is not awake either. And so they are engaged in exactly the same activity you are. And everything they see is absolutely governed by the definitions they are embracing about themselves. And so just as your picture of them is your picture projected on them, their picture of you is their picture of you projected on you. A picture governed by the definitions they are using to define themselves, and therefore everything that they are doing is not all right.

The key is, how do any of you get free of the dilemma of trying to deal with the problem from the level of the problem? You get free of it by realizing that there's another Operating System and choosing *to be* from there. Because from there your responses can correct any projection they are engaged in. And it will keep you from projecting any false perceptions you are projecting upon them, because you will be free of them. And that is what will open the door up for correction of all projection, and will allow you to speak in a way that will help another who is projecting to become free of that.

You cannot correct the problem from the level of the problem. You cannot correct the problems of human existence from the level of human existence, or from the level of the human condition. And the level of the human condition is not something out there in the world. The level of the human condition is nothing more and nothing less than the mutually-agreed-upon definitions that you are all engaged in agreeing upon, and reinforcing, and redefining, all as a means of neglecting to acknowledge your Source and connect with It once again.

Okay.

RAJ READING: *Chapter 6*

RAJ: And I am reading from the transcript as finished by Bill Thetford. In it this chapter is entitled:

RAJ READING: *ATTACK AND FEAR*

RAJ: In the first and second edition of the *Course*, it is entitled:

RAJ READING: *THE LESSONS OF LOVE (T-#84/91)*

RAJ READING: *The relationship of anger to attack is obvious, but the inevitable association of anger and FEAR is not always so clear.*

RAJ: Well we've discussed that when you are in a state of fear which you must keep covered up so no one else will know it and take advantage of you, that very state of mind causes behavior of others that may not be any form of attack at all to be perceived as a call for defense. In other words, to be perceived as an attack because it might overwhelm you. It might uncover the fact that you're not as confident as you present yourself to be. It might uncover the fact that you are experiencing fear. And so if you're constantly confronted with the threat of your fearful state being uncovered, you will practice the defense called anger. It's very simple. You will do whatever you can to get this other one to stop. And anger is a forceful way of expression that can often effectively alter another's behavior.

Continuing.

RAJ READING: *Anger ALWAYS involves PROJECTION OF SEPARATION, which must ultimately be accepted as entirely one's own responsibility.*

RAJ: You see, the only reason you experience fear is because you've chosen to look at everything on your own. You've chosen to be separate. You've chosen and then forgotten that you actually have a Source that you are inseparably connected to. So, everything that follows is going to be affected by and colored by your... by the fear that is inseparable from your choosing to be autonomous. It's that simple. That's called projection of separation. And this separation must ultimately be accepted as entirely one's own responsibility. It can't be blamed on anyone else, because no one else but you decided to say, "Father, I'd rather see it my way." You see?

Continuing.

RAJ READING: *Anger cannot occur unless you believe that you have been attacked; that your attack was justified; and that YOU are in no way responsible.*

RAJ: In other words, anger cannot occur unless you believe that you have been attacked. Okay so far. That your attack in return, which you call a defense, was justified, and that you are in no way responsible for the fact that any of that happened at all. And yet you are absolutely participating in it because you have been looking at your attacker through your poor self-definition.

SEEKER: Can I ask a question?

RAJ: Not yet.

You say, "The other one is responsible, the other one behaved poorly. He behaved poorly and attacked me for no reason." Well whether he attacked

you for no reason or a good reason, the only reason you see attack and feel vulnerable is because you're looking at his behavior through your own poor self-definition. You are seeing his behavior in light of your innate vulnerability; the fact that you are delicate, that you are not strong. That as a result, you are not confident and you are fearful.

And why? Why is this the way you see yourself? Because you have gotten a bill of divorcement from your Father and lost your Identity. You have forgotten Who You Are, and that's why you are afraid. And it's because you're afraid and feel vulnerable that you can determine that some movement or activity out there in your world is a threat to you. And that's what causing the mistake in your perception. That's what needs to be corrected.

The behavior of another out there may be inappropriate, but the fact that you see it as a threat and feel vulnerable to it, is because you believe the definition you've given yourself. That being that you exist independently as an independent authorizer, as something existing on its own in its own right. And, as we've said before, the moment you've disowned your Father, you've lost your Identity and everything that follows will be an illusion, will be a total misperception on your part.

The answer lies in remembering Who You Are so that your response to someone else's behavior that is an expression of their ignorance, will arise not out of any feeling of threat or vulnerability in yourself, but out of compassion and understanding of What Is True about the Brother who is behaving poorly, who is expressing his own projections of his own fear that he doesn't want anybody to see.

The only way for you to be able to bring correction to this situation is when you are looking at your Brother from the Place of Excellence in You, your connectedness with your Source, so that your response is not a reaction that says to your Brother, "You're getting out of line. You are not behaving according to the mutually-agreed-upon definitions. You are at fault. You should feel sorry. You should feel vulnerable. You should feel bad. Get back in the box. Get back into the crab barrel. Begin to act like a proper ego. Get in line with the mutually-agreed-upon definitions so that you're not causing so much distress to the rest of us vulnerable ones."

You see? It says to that one, "Your inappropriate behavior based upon your vulnerability, your feeling of vulnerability, is too threatening to my feeling of vulnerability but I'm not going to let you know that. I'm going to stand up here and I'm going to speak with some force and some authority and not let you know that I'm afraid. But I am going to put you in your place through the use of guilt and the threat of uncovering the fear you're

experiencing. But I won't uncover that fear if you will behave better, if you will stop doing this thing that's just plain old wrong." And what you mean is, it just plain old uncovers the fear that you're experiencing that you don't want to have exposed. You see?

Repeating.

RAJ READING: *Anger cannot occur unless you believe that you have been attacked; that your attack...*

RAJ: In return.

RAJ READING: *...was justified; and that YOU are...*

RAJ: [laughing]

RAJ READING: *...in no way responsible. Given these three wholly irrational premises, the equally irrational conclusion that a brother is WORTHY of attack rather than of love follows. What can be expected from insane premises except an insane conclusion?*

The way to undo an insane conclusion is to consider the sanity of the premises on which it rests. You cannot BE attacked;...

RAJ: Truly as the Divine One That You Are, you cannot be attacked. You're not only not available for attack, you're not in... you're not in a context where attack can happen. And because you are invulnerable because of What You Divinely Are, any attempt of attack that might be directed at you would be to you nonsensical. You wouldn't see it as threatening in any way. It might even be humorous to you. But because you see that it's not attack but a call for Love, an expression of distress on the part of the one attempting to attack you, then you're in a position to respond compassionately to that hurt in your Brother, or Sister, addressing it and healing it so that that one relaxes, comes into his natural State of Peace, and finds no justification for engaging in this nonsense of attack.

Again.

RAJ READING: *You cannot BE attacked; attack HAS no justification; and you ARE responsible for what you believe. You have been asked to take me as your model for learning, since an extreme example is a particularly helpful learning device.*

RAJ: Listen to this.

RAJ READING: *Everyone teaches, and teaches all the time. This is a responsibility which he inevitably assumes the moment he accepts any premise at all, and no-one can organize his life without ANY thought*

system. Once he has developed a thought system of any kind, he lives by it AND TEACHES IT.

RAJ: So, your fundamental thought system is your definition of yourself. Your fundamental thought system is your definition of yourself. And however you perceive yourself to be, you will project. Anyone who operates outside of your definition of yourself, you will perceive to be either a threat or a potential threat because their presence will always throw you off-balance. It will always be upsetting to the definition of yourself that you have. And so by projecting it, you teach it.

Continuing.

RAJ READING: *You have been chosen to teach the Atonement precisely because you have been extreme examples of allegiance to your thought systems, and therefore have developed the CAPACITY for allegiance.*

RAJ: Now it could be argued that this statement was being made specifically to Helen and Bill, but this applies to every single one of you. There isn't anyone, whether they've read the *Course* or not, whether they have embarked on a spiritual path or not, there is no one who does not have a thought system that they give complete allegiance to. And the thought system that everyone is giving their complete allegiance to is their definition of themselves. And you give complete allegiance to it because you believe that it's your means of self-protection. And you think you need self-protection. Why? Because you got this bill of divorcement from your Father and lost your Identity! At least you *imagine* that you got a bill of divorcement, and you are *acting* as though you succeeded at being divorced and that you have no Father and you are an individuality in your own right.

Now, you may think it's strange to say that somewhere along the line you got a bill of divorcement from your Father, especially if you aren't a Christian, especially if you don't believe in God. But if you think you're an independent thinker, you're wrong. And all of you do think that you're an independent thinker. You think that you're an independent individuality. You think everyone, you think the world is full of independent individualities; each unique creations of God but existing in their own right to work out their own salvation, independent of God, *regardless* of God.

Now, the fact is that you didn't create yourselves and you're not the Source of your Existence, and therefore you do have a Source, and therefore you're not independent. And therefore, you're not here on your own, and the way you are defining yourself is wrong. It's a mistake. And everything built on that mistake will be an embellishment of that mistake. And if all of you are behaving on the basis of a mistake, then you have 10 billion mistakes in

process, and you are all cooperating with each other and melding those mistakes into a humungous ball of confusion. And then you all think that you've got to work together to bring order to this confusion, because you know what? Somewhere in you, you remember that order is appropriate and order is desirable. Of course, the order that you're remembering is the Divine Order of Being. But you are wanting to try to bring it back into existence in the context of a fundamental, uncorrected mistake about Who You Are. Is this making sense?

Now we're learning about the way it works before we apply it in daily life. You must understand this because it's the basis for correcting the problem where the problem lies, not in a problem that is a result of the basic problem, or a tenth generation problem that stemmed from the basic problem.

Now because all of you have learned great allegiance to your thought system, and I'm continuing.

RAJ READING: *You have been chosen to teach the Atonement...*

RAJ: Isn't that something? Because you're all so excellent at being mistaken, you are chosen to teach the Atonement. And yet it makes perfect sense, because, you see, the Truth is that you're all the Christ behaving as though you're not and believing your behavior. And you are using your Divine Capacity to be devoted to something in an idiotic way. And because of that, shall I say, because you have become so good at it, 'cause in the beginning you... you... How can I say it? Your attempts to be idiotic were so awkward because they were so unnatural to you that the results were amazingly awful.

AUDIENCE: [laugh or two]

RAJ: And you have refined the process and you have become better at it, and your devotion to it has had its beneficial effect, I will put it that way, to the point where you are once again clear enough in your ability to be devoted that you can be chosen to teach the Atonement.

RAJ READING: *You have been chosen to teach the Atonement precisely because you have been extreme examples of allegiance to your thought systems, and therefore have developed the CAPACITY for allegiance. It has indeed been misplaced, but it IS a form of faith, which you yourselves have been willing to redirect.*

RAJ: You have been willing to redirect it in that you find yourself reading the *Course*. You have been willing to redirect it in your search for a spiritual

path. You have been willing to redirect it by conceiving of the possibility that there is another way to look at everything.

Continuing.

RAJ READING: *You cannot doubt the strength of your devotion, when you consider how faithfully you have observed it. It was quite evident that you had already developed the ability to follow a better model, if you could accept it.*

RAJ: The next section is entitled:

RAJ READING: *The Message of the Crucifixion*

For teaching purposes, let us consider the crucifixion again. We have not dwelt on it before, because of its fearful connotations. The only emphasis we laid upon it was that it was NOT a form of punishment. Nothing, however, can be really explained in negative terms only. There is a positive interpretation of the crucifixion which is wholly devoid of fear, and therefore wholly benign in what it teaches,...

RAJ: You hear that? Whatever is wholly devoid of fear is wholly benign in what it teaches.

Remember that you're always teaching. And what you have been teaching for lifetimes is the definition of yourself, which is that you're an independent, authoritative, self-authorized presence with no Source other than the presence that you are. That's what you've been teaching. That's what you've been cramming down everyone's throats and that's what everyone else has been cramming down your throats. And you have been mutually reinforcing that illusion and causing everything else that follows to be a misperception of what's Real.

Again.

RAJ READING: *There is a positive interpretation of the crucifixion which is wholly devoid of fear, and therefore wholly benign in what it teaches, if it is properly understood. The crucifixion is nothing more than an extreme example. Its value, like the value of any teaching device, lies solely in the kind of learning it facilitates. It can be, and has been, misunderstood. This is only because the fearful are apt to perceive fearfully.*

I have already told you that you can always call on me to share my decision and thus MAKE IT STRONGER. I also told you that the crucifixion was the last foolish journey that the Sonship need take, and that it should mean RELEASE from fear to anyone who understands it. While we emphasized only the resurrection before, the purpose of the

crucifixion and how it actually LED to the resurrection was not clarified at that time. Nevertheless, it has a definite contribution to make to your own lives, and if you will consider it WITHOUT fear, it will help you understand your own role as teachers.

RAJ: Now some of you might not be looking at the crucifixion with fear. But many of you have been educated to believe that you all played a part in the crucifixion, and that you all are in some respect guilty, even if it's only guilty by association with all the other sinners in the world going right back to the time where the crucifixion occurred. And that's one reason this sentence is so important.

Again.

RAJ READING: *Nevertheless, it has a definite contribution to make to your own lives, and if you will consider it WITHOUT fear, it will help you understand your own role as teachers.*

You have reacted for years AS IF you were being crucified. This is a marked tendency of the separated ones, who always refuse to consider what they have done TO THEMSELVES.

RAJ: Again.

RAJ READING: *You have reacted for years AS IF you were being crucified.*

RAJ: You know, like the Jewish mother, "You'll be the death of me yet!" You look at your neighbors, your family, your friends, your bosses, and you see them as putting you on the rack, always keeping you at a disadvantage. You look at your politicians. You look at the state of life itself and see it as a constant threat, a constant being put on the rack, a constant being put up on the cross and no relief, no relief, no relief.

RAJ READING: *This is a marked tendency of the separated ones, who always refuse to consider what they have done TO THEMSELVES.*

RAJ: And so you say, "I didn't do anything to myself." Yes. You got a bill of divorcement from your Father. You forgot your Identity in the pleasure of trying to establish it for yourself made-up out of your own ideas of what *you* would like, as opposed to what anyone else would like. Yes, you did it to yourselves by saying, "I am an independent being." And as long as you believe that, and as long as you are convinced of it, and as long as you are committed to it, you are *today* doing this to yourself. You see?

No one else is doing it to you. And that's the one fundamental, I'm going to say, weak link in this whole thing called the human condition. It's the one

weak link which, if you will address it and abandon it entirely, it's the one thing that will cause you to spontaneously wake up, instead of trying to fix your Brothers and fix everyone else before you've gotten rid of that one fundamental mistake that causes anything that follows to be mistaken also.

RAJ READING: *Projection...*

RAJ: Which means saying, "The devil made me do it! She made me do it! He made me do it!" instead of recognizing, "Wait a minute! I have a fundamental mistake in my premise. I better take care of that first before I determine what someone else is or isn't doing. I've got to correct that fundamental mistake by inviting Someone else in, the Father, that Place of Excellence in me that is the Holy Spirit which is devoted to the Father, or That in Me Which Is Real which is forever devoted to the clear Experience of the Truth about All Of Reality."

Continuing.

RAJ READING: *Projection means anger, anger fosters assault, and assault promotes fear. The real meaning of the crucifixion lies in the APPARENT intensity of the assault of some of the Sons of God upon another.*

RAJ: The apparent intensity. And I would add: the apparent assault.

RAJ READING: *This, of course, is impossible, and must be fully understood AS an impossibility. In fact, unless it IS fully understood as only that, I cannot serve as a real model for learning.*

RAJ: Your invulnerability will never become apparent to you as long as you're playing in the field of mutually-agreed-upon definitions that all of you together have made up as a substitute for the direct Experience of Truth.

As long as you choose not to have a direct experience of your invulnerability, because you would rather have this farce of an experience of independence and the thrill that comes with it, the fear that comes with it, you will not be able to fathom or experience the fact that you're invulnerable and that you are incapable of being actually threatened. As a result, you will not be able to join me in teaching this Truth. You will not be in a position to join in teaching the Atonement. And you will not be an agent for change or a healer.

And let's just touch on a little thing here. All of you must become healers. That's part of the unavoidable process of coming Home, of Awakening. And we've discussed it in other words before. You become a healer by having an object of your affection. You see? And you have an object of your affection

because that's the way you break the isolation. That's the way you break your aloneness. And that's the way you break the one thing that seems to make fear be reasonable in your logic. Break the aloneness, and fear will become impossible.

Continuing.

RAJ READING: *Assault can ultimately be made ONLY on the body. There is little doubt that one BODY can assault another, and can even destroy it. Yet if destruction ITSELF is impossible, then anything that is destructible cannot be REAL.*

RAJ: And here we are again. Your body is the Visibility and Tangibility of your Individuality, and your Individuality is derived from God now, now, now, now, *forever*.

And the fact is that if you seemed to be killed at this instant, you would find in the very next instant that you still existed and you still were identified visibly and tangibly. And you would find that that which identified you was not affected by the apparent killing.

Now the point is to make this shift to the awareness of the impossibility of the destructibility of you in any way, shape, or form, without having to be killed to find out. To make this shift now by letting there be a sudden shift of perception. Which is what? What is a sudden shift of perception?

AUDIENCE: A miracle.

RAJ: A miracle. Yes.

Again. Yet if destruction itself is impossible, its destruction...

PAUL: I'm sorry.

RAJ READING: *Yet if destruction ITSELF is impossible, then anything that is destructible cannot be REAL.*

RAJ: Well, let's understand that if you seem to be killed right now and there's a body lying here that must be buried, it doesn't mean that your body wasn't Real. But what it means is that the definition everybody had of you that's still lingering in their mind has to be dealt with, while you unaffected whatsoever in terms of your Eternal And Uninterruptible Being are continuing to wake up with all your parts present, accounted for, and available to express God.

Now the point is, let's let them be present, available, accounted for to express God now by not defining your body as anything other than the Visibility and Tangibility of your Individuality which is God expressed. And

let's not claim a mind other than the Holy Spirit, that which is nothing more than your Right Mind which is devoted to the Father's Will, which is devoted to the absolutely flawless Experience of Creation, of Being The Movement of Creation.

Again.

RAJ READING: *Yet if destruction ITSELF is impossible, then anything that is destructible cannot be REAL. Therefore, its destruction does NOT justify anger.*

RAJ: Your ego rears its ugly head and screams, "Foul play!" "It does justify anger!" your ego says.

I'm sorry but you can't solve the problem from the level of the problem. And anger is one of the means you use to try to solve a problem from the level of the problem.

Continuing.

RAJ READING: *To the extent to which you believe that it DOES,...*

RAJ: Justify anger.

RAJ READING: *...you must be accepting false premises AND TEACHING THEM TO OTHERS.*

RAJ: Because you're teaching. You're always teaching.

RAJ READING: *The message which the crucifixion was intended to teach was that it is not necessary to perceive ANY form of assault in persecution because you cannot BE persecuted. If you respond with anger you must be equating yourself with the destructible, and are therefore regarding yourself insanely.*

RAJ: You see we're holding to the line right through this. If you are insisting upon seeing yourself as an independent self-existent entity, you have divorced yourself in your mind from your Source, which causes you to experience a loss of Identity. In the presence, you might say, or in the absence of an experience of Identity, you create one out of whole cloth for yourself. This identity, which you have created, is purely fallacious, unreal. And everything that follows from whatever definition you give yourself is equally illusory, and it causes the Kingdom of Heaven, any part of the Kingdom of Heaven or Creation that you look at, to be seen falsely. And you are all subject to the devotion that you bring to this definition of yourself.

This is why the statement, "There is another way to look at this," is so pertinent, so essential. Because it's on the basis of the meaning of that

sentence that you can bring yourself to withdraw your devotion to your current definition of yourself and be less defended against the influx of inspiration, to be less defended against those of the Brotherhood who stand with you constantly, waiting for the barest glimmer of consciousness, you might say, where your attention is being able to wander outside of your commitment to your definition and be available to recognize the Presence of One of Us. And perhaps hear Us and thus provide the Conscious Experience of a link that you had forgotten that you had, an actual State of Brotherhood that you have forgotten that you were a part of.

The crucifixion did not destroy me, which means that the idea that all of you play with in your mind that there is such a thing as crucifixion is false. And if you will stand back far enough to see the contrast of the crucifixion and the resurrection, and the fact that it states that crucifixion didn't succeed, and that it didn't succeed because it's an illusion. And that therefore, your existence is not only available after a crucifixion, it's present before a crucifixion and it's present during a crucifixion, and therefore a crucifixion is nothing but a distraction from something that has been uninterrupted and inviolable. And that's the lesson of the crucifixion. The crucifixion demonstrated that crucifixion is impossible. And therefore, it's impossible for you.

And what is this uninterrupted Continuity of the Conscious Experience of Being going on behind an apparent crucifixion? It's the Presence of the Christ which *does know* Its Christhood before, during, and after a crucifixion.

So let's not bother to endure more crucifixion. It's not necessary. We're laying a wonderful groundwork here for release.

And I want to finish with one thing as you go into the next week. To be willing to abandon the self-definitions that you have created for yourself. In abandoning those definitions so that you don't see your Brother threatening you, whether he thinks he's threatening you or not.

This does not exonerate your Brother from projecting on you his own definitions of self that are ones of inadequacy, incompetency, loneliness, fear, and the great need for defense. And whatever of those self-definitions your Brother chooses to project on you still stand there calling for correction, education through Love and perseverance and steadfastness for the Truth of them, no matter how much they try to argue on behalf of the sense of inadequacy which they mightily defend and do not want to let go of.

When you see with the Father, when you see with me, you will not look at a Brother projecting his fears and say, "Nothing is going on there that needs correction." But you know what? You will not be reactive to the awkward and unloving expressions of fear that your Brother is projecting toward you. And as a result, you won't fall back into the habit of reacting from within the level of the problem, and thereby *teaching* the problem, reinforcing the problem further.

You will respond with Clarity and with Love that is indeed demanding of your Brother to look again because there is a Place in him, a Place of Excellence, an Altar, his Right Mind, that is a far more satisfying experience than the one he's currently suffering in. Now that's as close as I'm going to get at this time to a practical application of what we've been talking about. But that alone is significant.

I love you all, and I look forward to being with you next week.

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