

Raj/ACIM Study Group – July 18, 2004

A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE EXTENSION OF THE KINGDOM
And Section – THE CONFUSION OF PAIN AND JOY
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RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the internet.

It may seem a difficult thing to grasp this concept or this idea of what am I going to say? Singularity. But what you need to understand is that Reality is going on right now, Reality with a capital “R”, and it’s not going on somewhere else. And there is a Real You and it’s not going on somewhere else. If it were, there would be fragmentation. There wouldn’t be Singularity.

And so what we’ve been reading about, and what we will continue to be reading about, is what’s really going on right here, right now, so that you might grasp the fact that the Experience of Reality and the Experience of your Real Self is only a perception away. It’s not a lifetime away. It’s not a dimension away. You could say it’s only a MISperception away. It seems as though we may be talking about something irrelevant to your life; something [whispered] spiritual [regular voice] that’s very different. And if you think that, you will distance yourself from a miracle, a sudden shift of perception in which you suddenly see Reality more clearly right here, right now, and at the same time have a new and clearer experience of What You Are right here, right now.

So let’s begin.

RAJ READING: *You have NOT failed to add to the inheritance of the Sons of God...*

RAJ: In other words, you while you’ve been playing the part of an ego, in which you’ve actually been doing nothing while you think you are doing a lot, have in truth continued to be the full-fledged Son or Daughter of God, and you have continued to contribute to the whole, which is what it means by “the inheritance of the Sons of God.”

RAJ READING: *You have NOT failed to add to the inheritance of the Sons of God, and thus have not failed to secure it for yourselves.*

RAJ: Remember again, what you give, you keep. What you extend, you make true for you.

Continuing.

RAJ READING: *If it was the Will of God to give it to you,...*

RAJ: Your inheritance.

RAJ READING: *...He gave it forever. If it was His Will that you have it forever, He gave you the means for keeping it, AND YOU HAVE DONE SO.*

RAJ: In other words, Reality has continued unaffected by your fantastic daydream.

RAJ READING: *Disobeying God's Will...*

RAJ: Or, you might say, the *idea* of disobeying it, because you can't actually disobey it.

RAJ READING: *Disobeying God's Will is meaningful only to the insane. In truth it is impossible.*

RAJ: And I would add, as an expression of Singularity: In Truth it is impossible, and therefore has not been done.

RAJ READING: *Your self-fullness is as boundless as God's. Like His, it extends forever and in perfect peace. Its radiance is so intense that it creates in perfect joy, and only the whole can be born of its wholeness.*

RAJ: Now I'm going to tell you something. Even in the midst of every effort you make to be an authority over your life, a creator of your life, the definer of your life and everything in it, and even though for the most part it has all been an act of defense against being conscious of your God-ness, if I may put it that way, a denial of God in your affirmation of yourself alone, you still can't stop being What You Are. And so you still manage to express Love. And your expression of Love is an extension of something Real. Sometimes your motives aren't the best for extending it, but it doesn't change the fact that you still are extending Love.

And so you are still expressing the Fullness of You, and you are, if I may put it this way, substantiating the Fullness of the Brotherhood. There are times that you insightfully recognize Truth and express it. And in expressing it, you do make it your own, even though you tend not to pay as much attention to it or value it as fully as you ought to. But it remains a gift of extension that blesses the whole Brotherhood.

Now, continuing.

RAJ READING: *Be confident that you have never lost your identity and the extensions which maintain it in wholeness and peace.*

RAJ: We've talked about the fact that when you instituted the bill of divorcement from your Source, from the Father, God, you became an orphan in effect experientially and you lost your Identity, because that which *gave* you Identity was your Father.

But it says here:

RAJ READING: *Be confident that you have never lost your identity and the extensions which maintain it in wholeness and peace.*

RAJ: If you haven't lost it, you haven't become less than What You Truly Are. And therefore, you do not need to feel guilty just because someone has convinced you that you have become less than You Are. It can't happen. You can ignore it, the Wholeness of You, you can deny it and insist upon operating autonomously, but you can't get rid of it. And it doesn't stop being the Fact of You and so it's the Fact of You *right now*. And that's why I keep saying *right now* is where to pay attention for it.

RAJ READING: *Be confident that you have never lost your identity and the extensions which maintain it in wholeness and peace. Miracles are an EXPRESSION of this confidence.*

RAJ: Well, what does that mean? Well, what are miracles? Miracles are sudden shifts of perception in which Truth is clearer to you. Miracles occur when you dare to act on the basis that you've never lost your Identity, that you've never become less than You Are Truly. When you dare to feel some confidence that the Ultimate Truth About You *is* the Truth About You *right now*, you are primed for sudden shifts of perception, miracles, that transform your perception of yourself and your Brother, yourself and the world.

Continuing.

RAJ READING: *They...*

RAJ: Miracles.

RAJ READING: *...are reflections both of your own proper identification with your brothers, and of your own awareness that your identification IS maintained by extension.*

RAJ: By extension. By daring to say, "I wish to see the Evidence of Love. I wish to *be* the Evidence of Love." Love, with a capital "L". Love that has its

source in the Father, flowing through you and given away, as the willingness to acknowledge What Is Real, with a capital “R”, in each and every thing.

Continuing.

RAJ READING: *The miracle is a LESSON IN TOTAL PERCEPTION.*

RAJ: Meaning perception that isn't private. It means perception that is inclusive of everything. Not only in that you're not holding everything away from you as a thing for you to define, but in that you are allowing yourself to be open to the experience of the fact that all of it is part of the Infinitude of your Being, which is without limits.

Continuing.

RAJ READING: *By including ANY part of totality in the lesson, you HAVE included the whole.*

RAJ: When you're willing to Love and allow that Extension of Love to be something more than a private personal gift you are giving as something standing apart from what is being given to, the Singularity of Being is able to pop into focus. And so, whatever it might be—a flower, the person sitting next to you, your pet, a tree—whatever individual thing you are willing to be undefended in the presence of, undefended against while you are in the presence of it, primes you to have a shift of perception in which you experienced the fact that that one thing that you were willing to be undefended against and to be inclusive of, has become a stepping stone for you to feel the fact that that gift has embraced everything *and* everything is embracing you back, so that you find that you're no longer being the initiator or the giver of good separate from everything, but that the giving and the receiving are, for lack of better words, circular, whole, not divided up into giving and receiving.

You don't realize it but absolutely every *thing* you see is the Presence and Substance of Love, the Father's Love, patterned in a way that is experienceable, including you, and every thing is loving you. Every thing is extending the Love that the Father has placed in it by creating it with His Love, because of Love, and therefore everything is extending Love, even if you don't think it's animate or conscious.

And so, when you are willing to be undefended against the Reality of the flower, or the Reality, the capital “R” Reality, of any object you are observing, you are not setting into a motion a chain reaction where you love it, and because of your undefendedness it decides to love you back in response. No. When you become undefended against it, you allow yourself

to be receptive to the Love with which it has been loving you eternally. And so you come into an Experience of Something that has always been. You see? So you don't get love back from it because you've finally arrived at a point where you're willing to let the Father's Love flow through you, because you have an object of your affection, something you care about, and then you cause that object of your affection to [snap of the fingers] transform and love you back. You see, it's not a cause and effect thing.

It's that again—the willingness to be undefended with another, or with an object, any thing. The willingness to be undefended against it allows the Love of God to flow through you because that's your Function. And it causes your eyes to become opened to the Love with which every thing always has been, and is now, loving you with. And so you come into, not a cause and effect experience, but an experience of the stable, ongoing, permanent, active Movement of Love extended and extending that constitutes, for lack of better words, the fundamental Tone and Meaning and Fullness of Being.

Now this next sentence was directed at Helen, but it can apply to any of you who might have the same thought.

RAJ READING: *You have said that, when you write of the Kingdom...*

RAJ: In other words, as I was sharing with her these words.

RAJ READING: *You have said that, when you write of the Kingdom and your creations which belong in it, you are describing WHAT YOU DO NOT KNOW.*

RAJ: You see? And as you read the *Course*, don't you have the feeling that you're reading about what you do not know about something that's foreign, or different, or other-worldly, or out there, or in another lifetime, or in another dimension, and so on?

RAJ READING: *You have said that, when you write...*

RAJ: What I'm dictating to you.

RAJ READING: *...of the Kingdom and your creations which belong in it, you are describing WHAT YOU DO NOT KNOW. That is true in a sense, but no more true than your failure to acknowledge the whole result of the ego's premises.*

[Editor's Note: In the first and second editions, the following heading appears here: *The Confusion of Pain and Joy (T-#124/133)*]

RAJ READING: *The Kingdom is the result of premises, just as this world is.*

[Editor's Note: Raj said "*the* world" instead of "this world."]

RAJ READING: *You HAVE carried the ego's reasoning to its logical conclusion, which is...*

RAJ: What?

RAJ READING: *...TOTAL CONFUSION ABOUT EVERYTHING. Yet you do not really BELIEVE this, or you could not possibly maintain it. If you really saw this result, you could not WANT it.*

[Editor's Note: Raj said "*would* not WANT it" instead of "could not WANT it."]

RAJ: And I'm adding, if you see something clearly for what it is and it's obvious to you that you don't want it, you release it. It's of no use to you.

RAJ READING: *The only reason why you could possibly want ANY part of it is because you do NOT see the whole of it.*

RAJ: In other words, the only reason you want your ego perceptions and an ego frame of reference and to function as an ego is because you don't see the whole picture of what the ego amounts to. And simply put, we've discussed two weeks ago that all there is to the ego is you wearing a mask. Now if you saw that, really, you would abandon it.

Again.

RAJ READING: *You are willing to look at the ego's premises, but NOT at their logical outcome.*

RAJ: Now listen.

RAJ READING: *Is it not possible that you have done the same thing with the premises of God?*

Your creations ARE the logical outcome of His premises. HIS thinking has established them FOR you. They are therefore there, EXACTLY where they belong.

RAJ: The Ultimate, I'm adding, the Ultimate is already present and functioning right now, right where you are.

I'm not going to ask you what you think God's Premises are because you don't have the faintest idea. But one way I can convey to you what the word "premise" means here is that there is a fundamental premise of Being. There is a fundamental premise of the Existence of God for God. And that fundamental premise is "I AM." *Everything* That God Is follows from that premise. And that premise is not fragmented into, "I think I'm this. And I

think I'm that. And I'm positive I'm the other thing. And I'm positive I'm not that." The premise is Singular. *I AM*. That premise of the Conscious Experience Of Being is itself the initiator of the Movement of Conscious Awareness called the Movement of Being. Everything follows from It and is like It. The word "am" is a form of the verb "to be," and the verb is an action. Being is Movement. So, that gives you a sense of what the word "premise" means as its being used here—the premises of God.

RAJ READING: *Your creations ARE the logical outcome of His premises.*

RAJ: Well, your creations arise out of the fundamental *element*, if you will, of your being conscious, which is "I am." I'm going to put it this way. If the fundamental premise of your experience was "I don't exist," you would never get out of bed in the morning. You would never raise a finger. You would never attempt to think a thought and you would never be open to a True Idea. Your premise would be a block to the Conscious Experience Of Being.

Now, God is the fundamental presence/premise "I AM." And as I said that constitutes a Movement of Mind. And that Movement is experienceable, we're going to say, to God. It becomes observable to God. And God, Presence of Mind that is moving, because the premise is "I AM," sees everything that the Movement is causing to be extended into pattern and recognizable, for lack of better words, form. And God says, "That's Me. That's Me. That's Me." And God saw everything that He had made by virtue of the premise "I AM," and behold, it was verily God. God, Mind, recognizes Itself as that which is moving. And so God could say, "I am that. I am that. I am that." God recognizes Himself. That's different from giving definitions. Because God looks at what already is as a result of the Movement of the fundamental premise of Being and lets what His Being has brought forth say to Him what He is.

Are you following what I'm saying? It might become clearer as I explain to you how the ego does things.

Now, mind you, this fundamental premise of Being which is the Conscious Experience of I AM which God Is, as It, because It is a Conscious Movement of Mind, moves, the Movement is recognizable to that Mind which is moving. And it's observed by Mind and Mind recognizes that what It's seeing is the Movement of Itself. And so, let's say, if it looks like a tree or it looks like a butterfly, Mind says, "I am that." I am that—what that is, I'm going to put it this way, I have been Being. So what It has extended, It has given to Itself, and It keeps and provides It with Identity, an Experience of, again these are poor words, an Experience of Selfhood. God knows Himself. And God knowing Himself is Creation, the Movement of Creation.

Now, the ego doesn't have any other elements to work with than the Real Ones that I've just described. So the ego looks at the same things that God/Mind looks at and recognizes Itself in, and it (the ego) says, "I'm not going to let that define me. I'm going to define it." And the first premise is "It's not me." The second premise is that "That thing that's not me is a butterfly, or is a this, or a that." But the definition is being applied to an already existent Real Presence. And the ego is not letting that Presence tell *it* what it is. And the ego is not letting the gift from that thing to register with it as confirmation of It. The ego applies definitions to things. God lets the things that have arisen out of the Movement of the premise "I AM" reflect back to Him, with a capital "H", What He Is. That's why Creation is not a matter of cause and effect.

The Cause of Creation is the conscious premise "I AM," the Conscious Experience of existing, okay, that constitutes a Movement that can be recognized, and God/Mind recognizes It, *and* It, as I said, causes God to Know Himself. The Cause, the fundamental premise, is the Movement that is the Event, not the effect, the Event that is recognizable to Mind. So God is not creating secondary things called Creations. Mind is creating the Conscious Experience of Self-Awareness. Creation is the Movement of Mind recognizing Itself in the Movement. So the Cause of Creation is what is being observed and called Creation.

Now I'm putting this into words because you'll have the opportunity to listen to it again. Creation is not the Effect of God like the pottery is the effect of the potter and is different from the potter. Mind moves and experiences the Movement, and recognizes Itself in It, and what It's recognizing is Itself. So the Cause is the Event being observed. Creation is the Movement of Mind observed by the Mind that moved. That's the Singularity of it.

A cat walks in front of a mirror and sees something move out of the corner of its eye and looks and sees another cat, and with no experience with mirrors, it jumps because it thinks there's another cat there. You, having experience with mirrors, look in the mirror and recognize that this is not another person; it's you. And if there's something out of alignment in the image, you make the adjustment in you. Do you see what I'm saying? You are the event that you are observing that seems to be out there. And if you want correction in the image, you make it in that of which the image is an image, meaning *you* standing in front of the mirror.

The ego busies itself with trying to change images, not recognizing itself in it, because its premise is "I am *not* that."

So what's the upshot of this, the practical upshot? The practical upshot of it is that every waking moment of your life, you are seeing the Infinitude of You. But like the cat who doesn't make the connection, you think it's different from you. You think it's operating on its own. And because you cannot identify with it, you are wary of it. And because you do not recognize that it's you, you behave in an inconsistent way with everything, and bump up against it and hurt yourself against it. But you say, "I am in a hostile environment." And so you protect yourself and you become defensive.

The Experience of the Movement of Creation by Mind, with a capital "M", meaning God, is the only Experience you have available to you. And when I say you're seeing yourself, I'm speaking about the Christ That You Are, the Real One, that's right here, while you're playing with your own twisted perception of who you are. And so I'm not saying that each of you individually as separate entities are seeing yourself out there. Your ego is seeing what the Christ is being infinitely, while it (the ego), seeing it as that which is not itself, defends itself against everything and tries to manipulate everything so that it will feel safe while still being separate from it, and creates a hell of an experience of Heaven.

Now you have the opportunity to understand a little bit better why we're talking about turning toward the Altar, why we're talking about going to that Place of Excellence in You where your privateness and autonomy are meaningless. Because there is where the Holy Spirit awaits you, your Right Mind awaits you, and your opportunity to experience Reality on Its terms; the new culture as it were that we've been talking about; the new measurements, the new values; the new grasping of how things work and what their function is. But all it's going to be is you looking at everything from a new paradigm, if I may put it that way. And what that really means is you looking through your Christ Mind.

We could say that Reality is going on simultaneously with your dream. But that still suggests that there are two states and two different things, when the fact is you are experiencing Reality clearly or unclearly. And when you are experiencing it unclearly, it's because you have identified yourself unclearly by saying "I am *not* that. I am not that. That is different from me and this is the meaning I'm giving it." Whereas the Christ of You looks at everything and immediately recognizes Itself in It, lets It in so It can register, let's everything in so It can register as the Love that's being extended, which elicits the Conscious Experience that's it the same Love that You Are, that You The Christ Are, and that you are observing the Love that You Are in expression, in movement, as everything that you're seeing.

And why are you experiencing it this way? Because it's the only way to truly experience anything because that's the Way *Being* Is. That's What God Is. That's the only experience you truly have available to you to have. The only thing that makes what I'm saying seem deep or un-understandable is because it is so simple and the ego has made complexity out of singular simplicity.

I'm going to start again.

RAJ READING: *Your creations ARE the logical outcome of His premises. HIS thinking has established them FOR you. They are therefore there, EXACTLY where they belong. They belong in your mind as part of your identification with His, but your state of mind and your recognition of what is IN your mind depends, at any given moment, on what you believe ABOUT your mind. Whatever these beliefs may be, they are the premises which will determine what you accept INTO your mind.*

RAJ: Well obviously if the premise of the ego is "I am not that. That is not me.", that premise blocks letting that as What It Really Is into your Conscious Awareness.

Continuing.

RAJ READING: *It is surely clear that you can both accept into your mind what is not really there, and deny what IS. Neither of these possibilities requires further elaboration here, but both are clearly indefensible, even if you elect to defend them.*

Yet the function which God Himself gave your minds through His you may deny, but you cannot prevent.

RAJ: It's very important to understand this. You each may have, in your attempt to be autonomous, independent and self-sufficient, denied God, which can be called an attack on God, but you haven't succeeded. You can't do it. It won't work. And so *you have not done it*, and therefore you are not guilty. You have not sinned. And therefore you do not have a period of incarceration in limitation that you must fulfill before you deserve once again to have your Birthright available to you. Is *that* clear, even if other things I have said today are not?

Again.

RAJ READING: *Yet the function which God Himself gave your minds through His you may deny, but you cannot prevent. It is the logical outcome of what you ARE.*

RAJ: Not what you *believe* you are, not what you *think* you are, but *What You ARE*.

RAJ READING: *The ability to see a logical outcome depends on the WILLINGNESS to see it, but its truth has nothing to do with your willingness at all. Truth is GOD'S Will. SHARE His Will, and you share what He knows.*

RAJ: And I'm going to add: And you make it your own.

RAJ READING: *DENY His Will as yours, and you are denying His Kingdom AND yours. The Holy Spirit will direct you only so as to avoid pain. The undoing of pain must obviously avoid pain. Surely no-one would object to this goal IF HE RECOGNIZED IT. The problem is not whether what the Holy Spirit says is true, but whether you want to LISTEN to what He says.*

RAJ: Every time you say, "I'm getting older," you're saying, "I'm not the Son of God," you're saying, "I'm not the Daughter of God." Every time you say, "I'm angry," every time you feel pissed off at something or someone, you are saying, "I am not the Son or Daughter of God." Conversely, because you don't think you're the Son or Daughter of God, you feel justified to be angry and pissed off and retaliatory. And in your lifetime very few people have been telling you that you are the Son or Daughter of God, so you are positive that you're just a human being. And you don't know your Birthright. You don't know *What You Really Are* and so feel justified to continue what seems to be an endless pattern of hate, self-defense, war, attack, the right to be frustrated.

And then you have your good moments where things seem pretty good and you find in you a capacity to be something other than those things I've just listed. You find the capacity to be thoughtful, to want to do things, to want to be caring, to extend Love. Sometimes you feel safe enough to let those feelings register in your mind and you do express kindness. What you don't realize is that because you don't know *Who You Are* and you feel justified in all of the negatives, and you feel a necessity to express the negatives for the sake of your safety, you end up committing yourself to expressing these things, and you don't realize that you're doing *nothing*. That nothing is being accomplished.

And likewise, when you find justification for being thoughtful, caring, loving, inclusive, you don't realize that you are making a Gift, not only to the ones that you are specifically extending it to, you are making a Gift to the whole Brotherhood and something *Real is* happening, something Universal is happening, something Holy is happening. *And you can*

understand it when I say that something Whollizing is happening. But it's happening... the Whollizing is not just happening in your one-on-one relationship where you've been willing to extend Love and to embrace. It is a Gift that is Universal *because* of What You Divinely Are, and you are engaging in Creation in that sense. And you need to know that there are times... that most of the time you are engaged in doing nothing, and some of the time you are engaged in doing something incredible, something far more infinite than you think.

And you need to be told that so that you might be inspired to withdraw your commitment to hate and defense and frustration and the willingness to feel bitter about your Brothers and Sisters. And replace that with a willingness, no matter how idiotic it seems to you to be because of what you have always believed, to extend Love, to be inclusive, to remember that you are Holy, to remember that the Ultimate of What You Are, you *are* at this instant, and that the only thing that blocks you from the experience of it is a misperception which is *mental*.

And miracles can occur. Sudden shifts of perception can occur. You're either experiencing the Singularity of Being clearly, or you're experiencing the Singularity of Being in a fragmented way, but there's only one thing to experience. And there's also only one thing to experience it, and it's *you* experiencing it clearly, or *you* experiencing it unclearly. Again I'm trying to illuminate the meaning of the word "Singularity," because the more clearly you can get it, the less complicated you will think it will be to wake up. And the less you will think you have to grow equal to something that's far greater than you are that will constitute an almost insurmountable thing to overcome. It's not true.

This section has been called, "*The Extension of the Kingdom.*" The Extension of the Kingdom is the Movement that occurs, without any control being used, as a result of the Conscious Experience of the fundamental premise "I AM," the fundamental Conscious Experience of "I AM." God, the Great I AM, does not say, "I am a butterfly," and suddenly a butterfly appears. And God does not say, "I am a locomotive engine," and a locomotive engine appears. Mind *be's* What It Is—Awareness—and Awareness is the Experience of "I AM." And that Awareness is a Movement. And that Movement is experienceable. And God looks at the Movement, you might say, after the fact of the Movement and says, "Wow! That's Me." He lets What He's Being tell Him What He Is. While the ego takes what is recognizable and says, "That's not me, but I'll tell you what it is."

And these last few words I've just said are the simplest way in which to define the meaning of the word "Being," "Existence." And I'm going to leave

you with that for today. Except I need to say one more thing. Oh yes, you *will* get it. Okay.

[Editor's Note: The following three sentences were apparently spoken by Raj because they are in Sun Rose's transcript, but they are not on the mp3.

RAJ: A request has been made to ask some questions. We will resume. Don't go away.]

SEEKER (Susan): I was just wondering whether I was the only one feeling like a dunce today. Everybody else kind of... I got a lot of it but there were some blank spots. And when I have blank spots in my learning then I seem to become preoccupied with utter frustration at where those spots I missed, why I can't, you know, get with it because we keep moving on. So it reminds me of my childhood, school days.

RAJ: So?

SEEKER: So, I can't even remember where those blanks spots were except... I seem, you know, we... the following week after each meeting we have experiences that seem to try to illuminate or elucidate these premises, but I just keep feeling like I'm having a learning failure, week after week. [laughing] I'm being honest. There are a few things I get. And I'm afraid I'm going to have another one of those weeks where I'm constantly given a puzzle.

RAJ: Well, first of all, let me tell you, this is a *very* long book, and what you don't get today, you will have the opportunity to get again. And there's no final exam. I want you to go ahead and take whatever amount of time it takes for you to...

SEEKER: Well there may not be a final exam but there sure is instant karma, and that's what keeps baffling me. I feel like I'm just missing something. And I ask my Guide what is this missing ingredient that I cannot recognize in my week that I can say, "Wow! That's just like me." I keep having experiences where I have to say, "*No*. That's not like me."

RAJ: Indeed. That's a sign of progress. When you see your own (or another's) ego premises governing, you do indeed have to be able to say, "No. That is not me." And you have to be able to say, "No. That is not *them*." Because if you don't arrive at a place where you are able to distinguish between What Is True and what is not true about you or another, you're in no position to be an agent for change. You're in no position to facilitate correction. You're in no position to promote improvement.

Now you think that because you're on your spiritual path you are supposed to less and less often look at your Brother and say, "There's something

wrong there,” as though saying quote “There’s something wrong there,” unquote is creating a problem there. Do you think that I would be of any help whatsoever if I were not able to distinguish between what is not true about you and What Is True about you, or what you are believing that isn’t true that’s fouling you up and What The Truth Is about you that resolves that dilemma? I *must* be able to see the difference between the tares and the wheat. And you must learn to make the distinction between the tares and the wheat so that you don’t gather it all into the storehouse thinking it’s all wheat when it’s not, and where the tares will spoil the harvest.

You know what? If you’re only getting two or three things a week that are gelling, *thank* your lucky stars and *be* grateful. And don’t set a task for yourself that you’re supposed to be doing better. For *any* of you to be seeing Truth more clearly in *any* respect, no matter how miniscule it is, it’s the leaven that leavens the whole lump. It has an effect that is far reaching because it constitutes a *Gift* you are giving that is Real.

Now I know the weeks between these Gatherings are difficult and I know that what I’m telling you [sigh] is causing unsettling to occur within you. But what’s become unsettled are the conceptual structures that have been keeping you bound. They *are* being weakened. *And* at the same time that they’re being weakened, your capacity to know What Is True is increasing.

I know some of you feel like the further along we go, the less loving you seem to be able to be. Not because you’re not feeling loving, but because you feel called upon to not join in the ego’s invitation to mutually agree upon the truth of a lie. And you’re presented with that practically all the time. So now it seems as though all the time you’re not able to be sweet and you’re not being able to be supportive because you’re having to say, “*No!* I won’t join you here. But here’s where I will.” And then you hear, “But that’s not what I *asked* of you. I want you to join me *here*.” And you have to say “*No.* I can’t. I won’t agree with you. I won’t behave in a way that makes you... that allows you to be comfortable when you can’t be comfortable because what you’re doing doesn’t fit with the Way Things Work.”

You are not the only one confronted with this. Paul feels less fortunate than he thinks I am because I can say, “I won’t join you in your illusion,” and then you can’t find me to disagree. [audience laughter] But they... you can find Paul. And it came out of his mouth. [more audience laughter]

But you know what? If I were in the room with you appearing to you the way Paul is appearing to you, I would still say “*No!* I will not join you. What you are doing is not an expression of intelligence. What you are doing, as I sometimes say, is stupid. You need to stop doing it.” I would be as direct with you quote “in person” as I am right now. And I would be being the

Christ. And you are being the Christ when you do not swerve from the Consciousness of Truth that *will* relieve suffering, even though the one confronting you says that being UNconscious of the Truth is what will preserve my comfort and stop the suffering. “I’m only suffering because you’re confronting me with the Truth.”

Well, if you’re like me, you have no problem saying to them, “That’s true. You are suffering because I’m presenting the Truth and you want to operate in a Truth-less arena. In other words, an arena in which lies are accepted as useful, meaningful, valuable, and not destructive, not undermining of all that is worthwhile. Do you see? That’s what you’re asking for? Do you see the destructiveness of it? Do you see the un-profitability of it? Do you see that it does not serve to do anything other than keep you absolutely in an experience of suffering?” I say, “No! No! No!” [slight pause] “No! No! No! It’s the Truth. It’s what you’re trying to get me to see that is disturbing my peace. It’s not what I believe that’s disturbing my peace. It’s the fact that you won’t shut up and leave me at peace in the way I see things.”

You have to be willing to be the Christ and continue to not join when the ego seeks agreement, wanting you to believe that a lie is true. And you have to recognize that it is a sign of your progress that you’re no longer able to be sucked in, and that you’re no longer willing to join in the mutual-agreements that don’t upset the status quo and insure that healing won’t happen.

Okay. Is there...

ANOTHER SEEKER: I was just going to say that I find that as we persist every week, that as my beliefs get undone and the way that I be feels like it gets undone, Sue, I don’t feel like it’s the same thing that would measure whether I’m getting the book is getting undone too. [laughing] So it just sort of feels like it’s unraveling a lot of ways that I’ve measured whether I’m getting something or whether I’m a success at something or... Do you know what I mean? ‘Cause like the thought structures that I operated within to measure that, feel like they’re fading as well. So I just wanted to add that.

Raj, from what you have been saying today I’m getting the feeling that we have a two-fold function. And that is to become more clear of the vision of Who We Are and at the same time we’re dismantling, we’re dismantlers, of the structures that the ego has put into place.

RAJ: No. You’re undoers of misperceptions that *you*, not the ego, that you have put into place and then chosen to believe.

SEEKER: Okay.

RAJ: Yes?

SEEKER: Yeah. And the way we're... and how we do this is critical. Umm...

RAJ: Well, the only thing that is critical is that you actually do it. Umm... If you have gone into a forest alone that you're not familiar with and you have marked with a rope, trees along the way so you could retrace your steps and get out of the forest, the only thing that's necessary to get out of the forest is, well, we're going to say in terms of awakening and undoing false steps that you took away from Home, the only way you can truly retrace your steps and undo the steps that you've taken is to come back to each tree and take the rope off and carry it with you out of the forest.

Many of you... many of you have marked well by your decisions your trek into ego structures. And many of you say I want to wake up and I want to undo these, and so you start back out of the forest, but you leave the ropes there so that you have a backup, so that you have a safety net, you might say, so you can get back to the part of the forest where you had managed to establish a certain degree of comfort. But as you come Home, you have to undo the marker. You have to undo the decision. You have to undo the definition you gave, and, for lack of better words, dissolve it. You have to take the marker with you so that the way back is no longer marked.

SEEKER: When you can't find your way, it's over.

RAJ: Exactly. Otherwise you're playing with the *idea* of waking up. "Oh, I'm on my way to the Pearly Gates. I'm on my way to the Gateway to the Kingdom of Heaven. But I know how to get back where I was if it gets to be too much for me." You see? That's what I was talking about yesterday when you dive into the pool without a backup so that you swim for your life. So that you make commitment to being where you are and coping with the experience of being from there, because then you bring yourself *fully* to the moment you're in and *fully* to the capacity to experience in what way the water does support you that is entirely different from the way the solid land supported you that you're familiar with.

So it isn't *how* you do it. It isn't *how* you come out. It's not how you undo it. It is that you actually undo it, that you untie the ribbon or the rope from the tree and carry it with you so that there is no marker to lead you back, because you have committed yourself to abandoning the old paradigm, abandoning the old values, abandoning the old attractions, abandoning the ways that you had sought for fulfillment that weren't fulfilling.

SEEKER: But at the same time I want not to be angry with those who are still involved. I mean this is where compassion now, because I remember you saying not putting the tips on the arrows when they come,...

RAJ: Indeed.

SEEKER: ...when you disagree,...

RAJ: Indeed.

SEEKER: ...when you take your stand and you say absolutely no more. And then you get the argument feeding back. And this is where a lot of us have got tripped up. We get caught up into the drama again, because we don't know, or we haven't learned, or we haven't made the choice, or we haven't... whatever we haven't done to put the shield up that keeps us from putting the tips on.

RAJ: Look, but you see, when I look at you or I look at anyone else here, and I recognize when you're doing something unintelligent, I recognize that, but I don't get upset about.

SEEKER: Right.

RAJ: I recognize it and I don't ignore it, but I don't get angry about it *and* I also don't leave it alone. I speak appropriately in the process of facilitating correction, because correction still needs to occur whether I'm upset by your ignorance or not. You see what I'm saying?

SEEKER: Right. And you can even take a very harsh... I may be sounding harsh but you don't feel harsh inside. In other words, whatever the situation calls for in the manner that correction is to be facilitated, which you don't know except the Holy Spirit guides.

RAJ: You're moving into a "fringy" area here, because it has nothing to do with behavior. It has nothing... I have no intent to behave in a Christlike way, or to behave in a firm way, or to behave in a harsh way, or to be careful I don't behave in a harsh way. It has nothing to do with how it appears. It has nothing to do with behavior.

It all has to do with the simplicity of the absoluteness of Truth and that what is not true is not true. And whatever it takes to convey that what is not true isn't true so that its invalidity can be clear enough to register with the one I'm speaking to, *I will do*. But it's all relative to the Truth and its illumination, and has nothing to do with a "me" being an agent for change, or a "me" handling myself in this way or that way. You see?

SEEKER: Thank you for clarifying that because it gets confusing on how it's supposed to look at some times.

RAJ: Well, but I've never ever talked about that it's supposed to look like something.

SEEKER: No. I understand, but not all of us are there at... have gotten that yet.

RAJ: Now why are you asking this? What does this have to do with making one's way back Home? [pause] I'm going to put it bluntly. Did you ask this question for everyone else's benefit, or does it have something to do with you? Because if you asked it for everyone else's benefit, you're getting into territory that is irrelevant to your waking up and is none of your business. And I'm not just saying this to you.

You started out your question initially by referring to what it is quote "our function to do" unquote. I do want to pick up on those words, because if you're talking about a function other than being the unobstructed embodiment of God's Love moving into expression, if you're talking about any other function than that, you have also gotten into a fringy fuzziness that is not only dangerous, it's really meaningless. If you're going to talk about your function like as a Teacher of God, or our function with our Brothers, you have moved out of grounded connection with what Function means and the fact that your attention needs to be on the steps you're taking back in the undoing of what caused you to be ignorant of the Truth. I mention this because it ties in with your subsequent comments about how it appears to others.

SEEKER: I meant it as being appropriate. I mean that it all evolves around that.

RAJ: Appropriate in what context?

SEEKER: Appropriate in the way we stand up for what we see as true and how we deal with those who don't agree with us. Overreacting.

RAJ: If emotion doesn't enter into it, if reaction, in other words, does not enter into it, and *you* are paying attention to What The Truth Truly Is regarding the circumstance, you will end up conveying What The Truth Is, because you will be experiencing it clearly, and there won't be a "*you*" expressing the Truth. You won't matter. The other won't matter. Because it's the Awareness of the Truth that is the solution to the problem that you care about.

How offensive have you experienced me to be?

SEEKER: No.

RAJ: But I don't mince words. I'm straight. I call it for what it is. Why isn't it offensive? Because the focus is the Truth and the fact that the Truth shall set you free. The Truth is freeing. It's what isn't the Truth that's binding.

To whatever degree you have yourself on your mind in the process of being conscious of the Truth and extending it, your attention is not on the Truth and you are liable to have reaction. Not because the Truth draws reaction, but because the self that has itself on its mind is the ego and it has an investment. And its investment is self-defense. And its best means of self-defense is to express superiority because superiority puts people in their place. Superiority is frightening. Superiority can be overwhelming.

So, if you have a self on your mind, I'll put it this way, if Paul had himself on his mind right now, what you would hear would be entirely different. If you have a self on your mind, then indeed you need to worry about how you're going to do it, because this self that you have on your mind is going to see to it that there's an element in the picture, an element in the extension of Truth, that will draw attention away from the Truth to the one extending it and cause flak and cause disturbance. So be careful how much you have yourself on your mind in considering *any* of this that we're talking about, because it will elicit reaction when it's at play. And what we're talking about has nothing to do with self-consciousness...

SEEKER: Thank you.

RAJ: ...with a small "s".

ANOTHER SEEKER (Michael): Raj, I thought it was very simply and sweetly put about how you said that God is being and He sees Himself being and recognizes Himself in that.

How do we fit in as Creations of God? In other words, do we have the distinct ability or does all His Creations have the ability to be able to see ourselves as part of God and recognize that? Is that where our place in the scheme of things is as Function? 'Cause we're not God and we're not an Effect of God, so it's like we have the benefit of the full spectrum like he does.

RAJ: That is a fairly decent way of putting it. Yes.

SEEKER: Well, thank you.

RAJ: Your Function is to have the same recognition, the same experience of recognition that God is having. Now what does that mean? That you say, "Ah, I recognize myself. I recognize myself as a Creation of God in All that God Is Being." No. You, like God, recognize God in everything. You are here to be the acknowledgment of God.

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