

A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 20th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Before we begin, I would like to thank everyone who is here in the room for the quiet—for the quietness before we began. It's a shift from the style of gathering that we've had in the past, which was more social and jovial, but there was a need for it and there will continue to be a need for it.

Let me put it this way: We're talking about the holy instant. We're talking about how essential it is to Awakening. We've been talking about how does one nurture the holy instant. How does one provide the environment in which one can have the full experience of what the holy instant is.

Now before every meeting, Paul engages in what, for lack of better words, is the nurturing of the holy instant. He didn't think of it in those terms, although in the recent past it's become clear to him that what we've referred to as the "two-step" is what he engages in.

Before every gathering, whether it's the study group or whether it's a larger gathering, he always, during the quiet time, says to himself and to God:

"I allow only for that which expresses the Christ consciousness, and only that which is in harmony with the purpose of Being—the Father's Will. In other words . . ." and this is what he is saying to himself: "In other words, Thy Will, not mine be done. Let the reign of divine truth, life and love be established in me and rule out of me all self-will. And may Thy Word enrich the affections of all mankind and govern them."

He has invited the Father—the Christ—to enrich his affections by abandoning the business of his own mind and his own reasoning and his own thinking, all of which fall under the category of self-will. It's the opposite of attentiveness. It's the opposite of listening. It's the opposite of wanting to know the truth so that when it becomes known, it can be shared. So that the truth is what finds expression rather than the misperceptions and the delusions that arise out of independent logical thinking processes that we've identified as the "orphan mindset."

Now the holy instant, as you can see, since we've been reading about it for quite awhile, is very important. It's essential to Awakening. And I am asking that from now on at these meetings, that as everyone comes, they begin—while they're on the way, even—to give their attention to God, to provide the environment in their own mind for a holy instant to be experienced by them . . . by you.

I encourage you to join Paul in the act of shifting your attention away from all that busies and occupies your mind during the week so that it can become attentive to the influx of wisdom and truth that spontaneously comes when silence is present and there is an inquisitive mind. I'm asking everyone to join Paul in this—and those of you at home can even do this as well. After all, you haven't tuned in for a TV show, you've tuned in because there is a desire to know the truth and you think there's a fair chance that truth will be revealed here.

But let's bring your mind even further into play so that you provide the presence of mind (everyone who's watching) . . . so that you provide the presence of mind that invites Revelation, that invites insight, that invites the influx of truth or for lack of better words, that invites a miracle—a sudden shift of perception. I invite you to participate rather than just observing Paul doing it.

We're talking about a holy instant. What you're interested in experiencing is a holy instant. So let's use the instant we're in as though there is something holy about it. And approach it, I don't want to say with reverence, but let's say, approach it soberly . . . not seriously, but in a grounded, sober, fully open manner.

We really need to bring what the holy instant is, home. We need for it to become, not something talked about, but something experienced.

And so again, I thank everyone who's here, for the quiet before the meeting. It did prepare the way. And the environment in which insight and revelation and sudden shifts of perception can occur, is present now.

And so, before we go into the book, I want to ask something else: If everyone—even those tuning in—if everyone is abandoning self-will, if everyone is in effect saying, “Father, Thy Will not mine be done,” then you’re obviously going to be abandoning expectations, concepts of how things ought to be.

I want you to be aware that because you and many others are all tuned in to Paul, the attention is felt. Paul feels the attention. Some of the attention, if it involves expectations, is attention that has tension in it, “Oh, if Paul would just start earlier . . . Oh-h, if Paul would just be punctual and follow the social etiquette rules, everything would be better . . . Oh-h, if Susan wouldn’t prepare food, there wouldn’t be unnecessary dynamics” . . . and so on and so on.

Now the simple fact is, that Paul and Susan and Chris and Judy are all making a gift . . . they’re all making a gift. And they are making the gift to the best of their ability from a place of wisdom—a place of inner attentiveness and as little willfulness as possible. It is important for this gift to be left as pure as possible so that expectations, whether self-righteous or not, do not provide an undercurrent that requires Paul, especially, to be even more centered.

One could say, it is a gift to him to have the demand to let himself more fully into the holy instant than others might have to. But it doesn’t have to be that way. One cannot pluck a gift away from the giver, else it becomes a stolen article and not a gift.

I’m encouraging everyone to stay in the nature of Gift. And indeed, might that not be a more expansive way of speaking about the holy instant? Because after all, the holy instant is an event in which a desire to make a gift is expressed, a willingness to receive is brought into play, and when the receipt occurs, it is given. And you know what? The Gift comes from the Voice for truth. It doesn’t come from the only other voice there is—the voice for fear.

It’s important for the Gift of the Voice for truth to be made. It’s important because the world is in need of it. But it’s more important because it is its practice that brings you back into your right Mind—brings you back into your sanity, brings you back into your wholeness, causes you to Wake up, causes you to discover who you Are so that you’re no longer inclined or tempted to pretend that you are an orphan attempting to become a real boy or a real girl.

Now, we’re currently reading from a section called, *The Holy Instant and the Laws of God*. Interesting . . . *The Holy Instant and the Laws of God* . . . there’s a key sentence that we read last week, one that you cannot afford to let pass your attention. It says:

In the holy instant the laws of God prevail, and only they have meaning.¹

[repeats] In the holy instant the laws of God prevail, . .

In the holy instant you're in a different domain from your normal frame of mind. Your normal frame of mind is the orphan mindset. In the orphan mindset, the Kingdom of Heaven is called the "world" and "universe," a physical entity of humungous proportions, probably not infinite, that came from a "big bang" and is nothing more than a conglomeration of physical laws operating.

But what is it saying? It's saying that the Kingdom of Heaven, which all of this really is, is nothing more than "matter," nothing more than a physical universe—something that has absolutely nothing to do with an Entity called, "God." Wow!

In this frame of mind, the laws of physics govern. And the laws of physics govern absolutely. The laws of physics are not the laws of God. And when you choose to see yourself as an orphan—as an independent thinker and one who's proud to be one—you are bound by the laws of physics. But that's not your Birthright.

The holy instant is the threshold of escape from the "physical universe,"—the binding misperception of the Kingdom of Heaven in which you move into a different arena, it would seem—in which God's laws prevail and in which God's laws prevail absolutely.

This is very important to understand.

It isn't just the holy instant and the laws of God, you know . . . "Let's go to the law book . . . we'll read down . . . God's laws says this . . . and God's laws says that . . . okay, we'd better do that then, and . . ." No.

We're talking about Love. We're talking about Truth. We're talking about Life. We're talking about Principle—absolute Love, Truth, Life, Principle, Soul, Spirit, Mind. We're talking about *unchangeable* Life, Truth, Love, etc. We're talking about the Movement of that which is perfect, which brings forth the manifestation of perfection. In other words, it brings forth the visibility and tangibility of that Movement. It's not something else that gets created, it is the Movement of God Itself that's visible and tangible and it has to be perfect.

And these are the laws that are governing absolutely every one of you and absolutely everything that exists. But these laws won't seem to apply to you

until you invite in the holy instant and move into the, for lack of better words, arena in which they are the truth, in which they are the facts and there's nothing present to obscure them from you.

In the holy instant the laws of God prevail, and only they have meaning. The laws of this world, . .

. . . meaning, the laws of physics—the laws that you have all made up based upon your tiny separated orphan-minded mentality . . .

. . . they cease to hold any meaning at all.

In other words, they no longer govern you. Now mind you, the orphan mentality—the independent, self-centered mentality—takes Spirit, the substance of all that God makes . . . it takes it and calls it, “matter.” The laws of physics refer to the way matter works.

The holy instant brings you into a mental frame of mind, a sane frame of mind in which Spirit looks like Spirit once again and in which Spirit behaves like Spirit once again, and doesn't report back to you decay or disease or death or sickness or distortion or unnaturalness.

Now, I'm bringing this out because all of you need to arrive at a point where you're using, I'm going to say . . . using your mind with greater clarity so that you do not allow it to function in a way that continues to cause you to see Spirit as matter—that which is eternal Life seen as that which is failing life.

You are simply not *definite* enough in your use of your mind or your expectation of the experience of your good. And so you allow your mind to function in slipshod ways.

Now the simple fact is, that your body, your world, your universe is all constituted of the substance which is Spirit—God-stuff . . . God Himself-stuff. It therefore, has no capacity to embody or reflect or manifest anything different from its Source. If it is, it means that you have decided to believe something else. You have decided to adopt the idea that it is a physical universe governed by laws of physics, and that's it!

And you allow suffering to occur, or at least you allow a minimal amount of suffering to occur—the least amount possible without your actually having to have a total healing. Because of course, a total healing isn't embraced in the laws of physics even though it is embraced in the laws of God—which are available to you in the holy instant.

And again, what is the holy instant? It's you not being an orphan mentality. It's you not using your mind in unconstructive ways. It's you abandoning the use of your mind that blocks you from experiencing Reality.

The holy instant is when you say, "*I allow only for that which is in harmony which the Christ consciousness, and only that which is in harmony with the purpose of Being—the Father's Will.*" You see. It's when you say, "To hell with all of my fancy thoughts . . . to heck with all of my beliefs . . . to heck with whatever I thought was right. I want to cast my anchor into the divine. I want to cast my anchor that drags me with it into the depths of God. I want to expose myself to the infiniteness of my right Mind, which is the Mind of God."

And then you are very strict about not indulging in negativity. "Oh-h . . . it won't work out . . ." or "Oh-h, I'm too old, it's too much to expect this kind of regeneration and this kind of correction, . . ." and blah, blah, blah . . . or, "I'm too young and I can't expect to go through my teen years without acne and without pimples and without all of the awkwardness . . ." you know.

It's not true. But these are the beliefs that you serve—that you honor. And they are the way you avoid the holy instant. You avoid the holy instant by making noise—mental noise . . . thinking, thinking, thinking . . . worrying, worrying, worrying . . . doubting, doubting, doubting. Denying that you have.

"Not having, not having, not having . . . lack, lack, lack . . . suffer, suffer, suffer from lack, lack, lack . . . suffer, suffer, suffer from lack, lack, lack, that I have no way to get out of . . . have no way to get out of . . . have no way to get out of . . ."

You see, this kind of business goes on and it seems justified when it's happening. But does it allow for the holy instant? Is there room for anything else beside your determined perceptions . . . or, shall I say, "Do you have time for anything other than what's being expressed by the voice for fear?"

No you don't . . . unless you make time. Unless you say, "This is useless! This, I can see clearly, does not allow for the environment in which a holy instant can happen in which the laws of God prevail—and only they have meaning.

"Well, I'm not going to continue this. It's absolutely stupid! Why would I be active in an arena where God's laws don't prevail or where His prevailing laws don't register with me because I'm so conscientiously ignoring them?" You see?

Every day should be a day in which the expectation of instantaneous healing of this, that or the other thing is not foreign to you, is not absent from your awareness. And then knowing what it takes, you should get down to the

business of what it takes which is choosing for your peace. It means monitoring the idiotic stream of thoughts that keep you bound, so that you can say, [snaps fingers] “No! . . . No! . . . No! I’m not going to accept the invitation to go there. No, I’m not going to accept the invitation to go there! I’m going to take a deep breath, because I don’t have to be disturbed and I don’t have to put on the behavior of disturbance. And I am going to insist upon putting on the behavior that provides the environment in which the holy instant can occur, where the laws of God prevail.”

There’s much to be enthusiastic about. Not anything that you have power to do all by yourself, but experiences that will be available to you when you abandon trying to do anything all by yourself. And you say, “Father, what is the truth here?” Or you say, “Holy Spirit”—knowing that you’re addressing that which is nothing more than your right Mind—“What is the truth here? Holy Spirit, how do I see things with You? Show me the way.”

When the Son of God accepts the laws of God as what he gladly wills, it is impossible that he be bound, or limited in any way.

That means that the sore disappears. The cracked elbow is un-cracked. The limp is nowhere to be found. The cancer is gone. The sore throat is replaced with pure comfort.

If the holy instant doesn’t mean something worthwhile, then abandon it. But if it means something worthwhile—which it does—take hold of it and monitor your thoughts so that you can catch yourself when you are repeating the voice for fear. How will you know when you’re hearing the voice for fear? You’ll feel lousy. You’ll feel depressed. You’ll feel hopeless. Why? Not because things are hopeless, but because a voice in your mind is repeating hopeless words, rehearsing hopeless words, practicing depressing attitudes, unrestrained, because no one’s in the drivers seat so-to-speak.

No one’s saying “yay or nay.” No one is saying, “I allow *only*, . . .” do you see? “*Only* . . . I allow *only* for that which expresses the Christ consciousness. And I allow *only*, . . .” it’s a very exclusive, very black and white expression . . . “And I allow *only* for that which is in harmony with the purpose of Being—the Father’s will.” That doesn’t leave any room for any amusing or very creative thoughts you might come up with, or even some thoughts that might help God out a little bit.

What happens when you—who is estranged from your right Mind, which while you’re estranged from it is called the Holy Spirit—what if you say, “I allow *only* for that which expresses the Holy Spirit . . . *only* that which expresses the Holy Spirit?” You can see the logic of that picture. Because the

moment you are completely committed to that, your mind becomes One. The insanity is gone. The split is gone.

But you know, as long as your right Mind is something that you're estranged from, the idea that you're going to have to make commitment to it totally, means to you giving your power away, which your orphan mentality says is absolute foolishness. "Don't do it!"

But the fact is, that if you, as you're presently perceiving yourself, do make one hundred percent commitment to your right Mind—meaning that you've completely abandoned any right you think you have to think for yourself—what happens? Whatever boundaries seemed to be between you and your right Mind, dissolve and unity replaces it. That's the whole point. And that's why it's so important to let yourself be a puppet and stop trying to be something without strings. Because when you allow yourself to be the one hundred percent puppet of your right Mind, you will be sane.

I'm expressing it this way, or these ways, so that you might find it reasonable when your doubting this, or your depressed about that, . . . to challenge it, to not just let it steamroller you. And the only thing that makes it seem to steamroller you, is that you acquiesce so completely to it, because you're not saying, "No." You're not saying, "I allow *only!*" . . . and that's all you have to do. You have to start saying, "I allow *only.*" As long as what you're only allowing is for that which you haven't figured out, that which you haven't thought up, that which you have not brought into existence through any independent act whatsoever, letting in that which you aren't responsible for, as long as that's the only thing you're allowing. If God is the only thing you're allowing, if your right Mind is the only thing you're allowing, you will Wake up, you will become Unified again, you will become sane again. That's what it's all about.

Let's see how it worked. I'm putting it in the past, because it's already happened.

In the holy instant, . . .

. . . and I'm continuing with what we read last week.

*In the holy instant, nothing happens that has not always been.
Only the veil that has been drawn ACROSS reality is lifted.
Nothing has changed. Yet the AWARENESS of changelessness
comes swiftly as the veil of time is pushed aside.*

First you see the mountain . . . then you don't . . . then you see the mountain and nothing has changed. First you see the mountain through the lens of your misperceptions, your orphanhood . . . then you don't see the mountain. And

then you see the mountain as it truly is, through your right Mind, and nothing has changed. The mountain is still the mountain, and yet everything has changed.

Nothing has changed. Yet the AWARENESS of changelessness comes swiftly as the veil of time is pushed aside. No-one who has not yet experienced the lifting of the veil, and felt himself drawn irresistibly into the light behind it, can have faith in love WITHOUT fear.

It's just not possible. It will be accompanying you, because as the orphan, what are the two things that immediately came into play when you got your divorce from your Father? Fear and guilt.

So, . . .

No-one who has not yet experienced the lifting of the veil, and felt himself drawn irresistibly into the light behind it, can have faith in love WITHOUT fear. Yet the Holy Spirit GIVES you this faith, because He offered it to me and I ACCEPTED it.

Sounds sort of strange, doesn't it?

. . . the Holy Spirit GIVES you this faith, because He offered it to me and I ACCEPTED it.

The moment one has done what's Real, it has been done for everyone. I've said it before: The ice has been broken. The overcoming of the impossible has already occurred. The trail has been blazed. No one else has to break through again. Everyone else can follow right along, without impediment.

Fear not the holy instant will be denied you, for I denied it not. And through me the Holy Spirit gave it unto you, as YOU will give it.

See, it's already been done.

Let no need that you perceive . . .

. . . you know, like I said last week: Like the need to be able to get angry, the need to be peeved, the need to be jealous, the need to be depressed, you know.

Let no need that you perceive obscure your need of this. For in the holy instant, you will recognize the only need the aspects of the Son of God share equally, and by this recognition you will join with me in OFFERING what is needed.

Now, we're going into new territory in the book.

It is through US that peace will come.

It's through the joining. It's through the sharing. I've said before, that when you ask for the Holy Spirit you get me, and when you ask for me you get the Holy Spirit. We have the same function. We have the same purpose. You might understand then, the meaning of this a little more clearly when you think of the Holy Spirit instead of me, Jesus.

It is through US . . .

. . . you and the Holy Spirit, you and that which is nothing more than your right Mind.

It is through US that peace will come.

I'm going to say, it is through us-ness. It is through unity. It is through no longer having this artificial sense of separation that peace will come. It's that simple.

Join me in the IDEA of peace, for in ideas minds CAN communicate. If you would give YOURSELF as your Father gives His Self, you will learn to understand Selfhood.

The only way that you're going to be able to give YOURSELF is when you let your Self come into focus—gel, congeal, become single, not fragmented. And that's going to be the result of the holy instant, invited, allowed and experienced, because that's when you will experience your Self without misperceptions, distortions. When that happens, everything you Be will be an expression of your Self, the Real one that you Are.

If you would give YOURSELF as your Father gives His Self, you will learn to understand Selfhood.

You all have the experience.

And therein is love's meaning understood. But remember that understanding is of the MIND, and ONLY of the mind. Knowledge is therefore of the mind, and its conditions are in the mind with it.

Now again, we must come back to this: Your body is an idea. Your eyeball is an idea. Your retina is an idea. Your finger nail is an idea. Your toe nail is an idea. Your kidney is an idea. These ideas are held in the Mind of God and are

as eternal as the Mind of God, therefore, they function according to the laws of Mind, I'm going to say. And the laws of Mind are not made up, they're not fabricated through the use of imagination.

So, all ideas are constituted of the substance of Spirit. Love is the nature of the substance of Spirit. And so, every bit of substance that you have any experience of is an experience of an idea. And this is very important. Because until you begin to embrace this as a possibility, you will continue to look at things that are actually ideas as though they are objects—that they are objects built out of atomic building blocks which are matter, which operate according to laws of physics. And that they are subject to decay, and their arrangements are subject to disintegration, which you call death or disease and so on.

So, everything here is being translated back into Mind. It becomes much easier when you see things as ideas, to grasp that as ideas and not hunks of matter, they can have, for lack of better words, the flexibility to order themselves according to the laws of God, and thereby, you experience instantaneous healing—[snaps fingers] instantaneous healing, not subject to time or laws of physics.

Now the interesting thing is, that the moment you start having instantaneous healings, the physicists are going to learn how to track it and find out how it is that matter is not behaving like matter. But right now they're not looking there and they're not interested in it because they want the dependability of matter, because it provides them with guarantees—guarantees at control, guarantees to keep everything safe.

. . . remember that understanding is of the MIND, and ONLY of the mind.

Well, there's that word ONLY again . . . nothing else. "I allow *only*."

. . . understanding is of the MIND, and ONLY of the mind.

Very black and white, isn't it?

Knowledge is therefore of the mind, and its conditions are in the mind with it.

So your eyeballs and your toe nails and your knee sockets . . . they're all ideas subject to the way the Mind works that brought forth the idea—perfectly, in other words.

Knowledge is therefore of the mind, and its conditions are in the mind with it.

Hip sockets are therefore, of the Mind and their conditions are in the Mind with it, you see.

If you were not only an idea, and NOTHING ELSE, you could not be in full communication with all that ever was.

Difficult sentence to understand.

If you were not only an idea, and NOTHING ELSE, you could not be in full communication with all that ever was.

I'm going to read it a different way.

Because you *are* . . .

. . . only an idea, and NOTHING ELSE, you . . .

. . . can

. . . be in full communication with all that ever was.

You see? Incredible. When you step across the threshold of the holy instant where the laws of God prevail, this is the kind of thing you're faced with.

Because you *are* . . .

. . . only an idea, and NOTHING ELSE, you . . .

. . . can be and will . . .

. . . be in full communication with all that ever was. Yet as long as you PREFER to be something else, . .

. . . like a cute little orphan . . .

. . . or would attempt to be nothing else and something else . . .

. . . what on earth could that mean? . .

. . . to be nothing else and something else . . .

. . . that would be where you are trying to be the holy Son of God and an orphan at the same time. Because maybe . . . maybe the holy Son of God gets to live in the penthouse of the orphanage, you know, so you're going to be a little bit of both.

Yet as long as you PREFER to be something else, or would attempt to be nothing else and something else TOGETHER, the language of communication, which you know perfectly, you will not remember.

The language of communication is the way you experience uninterrupted and indivisible conscious awareness of absolutely everything, of all Creation, and it knows you, so that there is this ceaseless, full, conscious awareness of everything by everything. This is part of what awaits you in the holy instant where the laws of God prevail.

Do you see now why this section is so important, *The Holy Instant and . . . what? the Laws of God.*

In the holy instant God is remembered, and the language of communication with all your brothers is remembered with Him. For communication is remembered TOGETHER as is truth.

Again, it's a shared thing. Your prized independence is costing you everything. It's costing you instantaneous healings. It's costing you the experience of invulnerability—meaning absolute fearlessness.

There is no exclusion in the holy instant because the past is gone, and with it goes the whole BASIS for exclusion.

Separation . . . privateness . . . independence, etc.

Without its source exclusion vanishes.

What is the source of it? Your right to have an independent thought. Your right to be private. Your right to make up the rules. Your right to determine that the Kingdom of Heaven is not the Kingdom of Heaven, and can be whatever you want. And that, Spirit is matter—as absurd as that is.

Without its source exclusion vanishes.

The thinker that think it up . . . when it gives up the ghost, everything associated with it vanishes.

And this permits YOUR [capital 'S'] Source, and that of all your brothers, to replace it in your awareness.

“Oh yeah, what's your Source? Father, what's the truth here? My right Mind, which is the truth of God held in trust. What's the truth about me? What's the truth about everything? I let You in. I want to share my space with You. I want You to fill my space up. And since all there is of You is what I truly Am,

I'm not going to reserve any supposed little private spot that I can call me different from You. I'm going to let it all go.

. . . this permits YOUR Source, and that of all your brothers, to replace it in your awareness. God and the power of God will take their rightful place in you, . .

. . . together with your right Mind, together with your sanity . . .

. . . and you will experience the full communication of ideas with ideas.

Now play with this, this coming week: That all things are ideas held in the Mind that formed them. And that Mind was God. And these ideas function according to the nature of the Mind that formed them. And the nature of that Mind is indivisible, which means there is no possibility of conflict or difference—difference in the sense of Real verses unreal. There's infinite variety of what's Real.

Through your ability to do this you will learn what you MUST be, for you will begin to understand what your Creator is, and what His creation is along with Him.

Togetherness still . . .

. . . along with Him.

Now, this might sound complicated, but it's not. And don't work it around in your mind to make it complicated.

Here's the simplicity of it: You Wake up through the proper use of time—using time for its purpose. And its purpose is for you to be experiencing peace—the absence of anxiety.

If you're not experiencing it, then you're engaged in something that is creating its opposite. And all you have to do is stop. You have to decide right then and there, that it's worth more to you to be sane. It's worth more to you to be able to move into the holy instant where the Laws of God prevail, because you'd much rather be happy and whole and healthy and comfortable than what you've got right now.

And then as much as your ego says it's totally crazy, choose for your peace, move into it, abandon what is not peaceful. And then in that sanctuary of quietness, invite God in. "Father, what is the truth here? Father, reveal to me an instantaneous healing. Father, show me what needs to be done." And then expect an answer. And persist until you have the answer—persist in listening

until you have the answer, persist in not inserting yourself into the equation until you have the answer.

You all have available to you the potential to be experiencing greater cohesive wholeness a week from now than you're experiencing tonight—I will even say, a moment from now.

Stop letting the voice for fear as it comes through the media, teach you. Reject it as a teacher. And then do the absolutely crazy thing of leaning into the Holy Spirit in you, with an intent to rely upon it, because then you will be beginning to rely upon the integrity of your Being, which will strengthen it by bringing it forth.

I love all of you and I look forward to being with your next week. And I look forward to rejoicing with you all week long in every little “a-ha” of a holy instant that you might have, and every big one as well.

A Course In Miracles (reference pages)

Chapter 15 – Section – THE HOLY INSTANT AND THE LAWS OF GOD

*¹ Sparkly Book – p.362 4th Full Par. / JCIM – p.152 4th Full Par. / CIMS – p. 305, Par. 61
First Edition – p. 293, 4th Par., 8th Sentence / Second Edition – p. 315, Par. 5, Line 8*

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PO Box 1490 / Kingston, WA 98346-1490 / USA
Phone: 360-638-0530 Fax: 360-881-0071
Website: <http://www.nwffacim.org>
E-Mail: paul@nwffacim.org