

A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 28th 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.

Well, after almost thirteen months we're coming to the end of the chapter entitled, *The Purpose of Time*. And during this thirteen months, we've been mostly talking about the holy instant, finding out what significance it has. And it's great significance is, that it is the threshold of Awakening. It's that simple.

It is the moment in which, for whatever reason you might come up with, you're willing to dare to abandon the concept that you're an independent authorizer—an independent agent. And you're willing to join with whatever it might be that is the Cause of it all . . . that is the Cause of you.

It is the point at which you say, "*Our Father, Who Art In Heaven, Hallowed Be Thy Name, Thy Kingdom Come, Thy Will be Done on Earth as it is in Heaven.*"¹ You see, the uniting of what have been believed to be two separate un-unifiable things—Heaven and Earth. The willingness to find God in each and every thing including yourself, and the willingness to let That which was and is Cause to all, be That which you yield to, That which you follow, That which you let yourself *be* the offspring of.

Paul is almost sorry to see this chapter pass and well might all of you. Its meaning, though, had better be kept in the foreground. It's like getting directions to your Good and then tucking them away while you move on and consider other things. Don't. As you consider other things, do them in the context of the holy instant. Do them in the context of being joined. Do them

in the context of an actual practice you engage in, rather than think about. Consider them with your Guide. Consider them with the Holy Spirit—that which is nothing more than your right Mind.

Don't do anything alone ever again!

And if you find yourself lazy or if you find yourself inclined not to apply yourself that diligently and you end up doing a lot of things all by yourself again, *catch yourself and stop!* And use some self-discipline.

You know what? All I'm saying is, look where your Answer is. Don't look where your answer is not. Give your attention where the truth is to be seen because truth is more important to you than your illusions.

Now, continuing in the book:

As long as you perceive the body as your reality, so long will you perceive yourself as lonely and deprived. And so long will you also perceive yourself as a victim of sacrifice, justified in sacrificing others.²

So . . .

As long as you perceive the body as your reality, . .

. . . it seems to be a pretty straight-forward thing but it implies something. Now for those who do perceive the body as their reality, in other words, "Oh-h this is me, [patting himself] I am this thing, this shape, this physique that says, 'I'm a male or I'm a female with two arms and two legs, etc.," most everyone does see themselves that way and its inconceivable to think that maybe there's another way to experience yourself than as a form among forms.

Now I'm just pointing this out because there is another way to experience it. And I'm telling you and someone needs to tell you, so that you might become curious to experience it.

On the other hand, many of you are students of what you would call, "metaphysics," and you have come to value your mind and you have come, through your studies, to an understanding that it is mind in which all experience of form is occurring. So, rather than body being the ground of your being, *mind* is the ground of your being. And if you have been raised in a metaphysical environment your whole life where you may never have actually identified yourself with body, it might seem inconceivable to you that there are others walking around on your planet who literally do just see themselves

as just another form in the chain of evolution along with fish and cattle and insects and so on.

I mention this because whichever vantage point you might be looking from, if you're unaware that there are others having different experiences, you can end up being very unkind and thoughtless and find yourself ridiculing something that you didn't understand was going on.

Now the fact is, that one of the most effective means of having both experiences is to meditate or not meditate. The simple fact is that for those who are identifying with their body, who think they are their body, their body is them, they can, through meditation, arrive at an experience of being conscious—without thoughts—of being aware of everything without identifying *with* the things, but rather the frame of reference in which he or she is experiencing all of those things. This place of experience is a place of perfect peace, whereas the place of identifying with the body is inevitably and always to some degree, an experience of fear and guilt.

Everyone is able to have this experience, which is an inner experience. Because you can, it makes it easier for you to understand what we've been talking about with reference to making a shift—the *Journey without Distance* that we discussed last time—where there is a shift of attention from illusion to truth, or a shift of attention from problem to solution, a shift of attention from that which generates disease to that which heals disease, a shift of attention that occurs in one place—the mind.

Waking Up is not complicated. And it is only as difficult as you make it by being reluctant to bring your attention with consistency to the holy instant, to that place where you shut up and you ask the Holy Spirit or the Father or me to help you experience the truth, another way of saying, to help you Know the truth not as an intellectual exercise, but as an experience of "What is." You see?

Now, something that will also help in the understanding of what we're reading tonight, is the image I have been providing of your having said, "Father, I want a divorce, Father I want to stand in my own right." And that when you imagined that such a decree was made and given you, you became in effect, an orphan, living your life in an orphanage among others who see themselves as orphans.

Now this is very identical with identifying as a body and it's important to understand it.

Now, as long as you perceive the body as your reality, so long will you perceive yourself as lonely and deprived. As long as you perceive yourself as an orphan

and insist upon it, so long will you perceive yourself as lonely and deprived. Your Birthright will be gone. And you will be alone because you chose to be independent not exactly realizing that independence meant isolation. Independence meant isolation and aloneness. You see? But nevertheless, that was what you found yourself faced with.

So, as long as you perceive yourself as an orphan, you will perceive yourself as lonely and deprived.

And so long will you also perceive yourself as a victim of sacrifice, justified in sacrificing others.

You see? The minute you abandon embrace, the moment you abandon the Father, you abandon that which gives you Identity. You abandon that which gives you truth—gives truth to your Being. And that's the sacrifice. You see?

You think you're sacrificing because you're doing a kindness for the guy down the hall in the orphanage. You see? Or you think you're sacrificing because you've decided to do some good things instead of the things you've really wanted to do, to help the staff in the orphanage, to make some "brownie points." You see? You think the sacrifice is going on between you and others in the orphanage not realizing that the sacrifice occurred and continues to occur as long as you're saying, "Father, I'd rather see it my way," as long as you haven't abandoned your so-called imagined right to define what everything is. You see?

That's where the sacrifice occurs. Get this straight, else you will continue to think that you're sacrificing for others and you will be angry because of the sacrifice or you will be jealous because someone else has something you've sacrificed. You see?

The absolute essential thing is for you to be willing to abandon the tension that you have created in your mind between yourself and everyone else you're sacrificing for, or between you and everyone else who isn't sacrificing enough for you. That just keeps you bound—tied up, kept, incarcerated—in the orphanage. And that's *not* where the sacrifice is occurring.

The sacrifice is occurring in your continued act—and I mean act as in a play, as an actor—your continued act of independence. The holy instant literally is when you decide to abandon the act of independence if only for an instant.

You see, it's in the absence of the act of independence that you, in your right Mind, can have an experience of sanity. And that is why the holy instant is so important. It's the way out of the dream. It's the way out of suffering.

For who could thrust Heaven and its Creator aside WITHOUT a sense of sacrifice and loss?

Now, it isn't just that you thrust something called, "Heaven" out, and it isn't that you just thrust your Creator out, like putting them in exile for awhile, while you play around with other things. In doing those things, you have become insane. You have become confused with commitment. You have become confused and you are committed to it. You see?

So . . .

. . . who could thrust Heaven and its Creator aside WITHOUT a sense of sacrifice and loss?

No one. [chuckle] Because in so doing, you became insane or you become insane and that's an unnatural experience which is best described as sacrifice and loss . . . severe loss . . . depressing loss . . . hurting loss . . . debilitating loss. . . sacrifice that can make you feel like killing yourself. You see?

"Oh-h, . . . I'm going to get out of the orphanage . . . I'm going to put a bullet through my head and get out of the orphanage!"

Well, hey everybody! The way you get out of the orphanage is abandoning being an orphan. In many ways, all of you are too caught up in the dynamics of the world, you might say, the dynamics of the orphanage, the dynamics of the orphan experience.

And as we've said before, the tendency is to want to learn about spirit and about truth and about God to improve the orphan experience. But truth has another purpose, the Holy Spirit has another purpose and that is to restore you to your sanity in which there is no orphanage in which to become more successful, or to rise to the top, etc.

. . . who could thrust Heaven and its Creator aside WITHOUT a sense of sacrifice and loss? And who can suffer sacrifice and loss without attempting to RESTORE himself?

Easy to understand, . . .

Yet how could you accomplish this yourselves, . . .

. . . meaning, as the orphan you think you are . . .

. . . , when the basis of your attempts is the belief in the REALITY of the deprivation?

In other words, when the basis of your attempts to restore yourself from the vantage point or standpoint of being an orphan, is the belief that you really are an orphan!

As long as you've forgotten your Birthright, as long as you have forgotten your holiness, you're unholy miserable human self will try to improve itself and restore itself but only as a miserable human doing it. And the only way it can be done is to abandon the belief that you are an independent orphan and let your Birthright as the Son or Daughter of God be restored to you because you invite it in.

Again . . .

. . . who can suffer sacrifice and loss without attempting to RESTORE himself?

You mean, get back your balance, get back some joy that you know you should be experiencing.

Yet how could you accomplish this yourselves, when the basis of your attempts is the belief in the REALITY of the deprivation. . .

. . . the reality of the orphanage, the reality of your orphanhood?

For deprivation breeds attack, . .

. . . deprivation breeds jealousy. Deprivation breeds anger. Deprivation breeds self-righteousness as an attempt to better yourself or as an attempt to be better than someone else, with mean-spirited actions, with mean-spirited actions engaged in to make yourself better than someone else and to demonstrate well, the lesser status of someone else.

For deprivation breeds attack, being the belief that attack IS justified.

You see? You say, "Father, I'd rather see things my way . . . I'm going to see things my way," click, [snaps fingers] and now you're seeing things your way and it's an uncomfortable experience. And the uncomfortable experience makes you feel bad. It makes you feel upset. And so now the way in which you deal with your life and your world and your fellowman all comes out of anger. It all comes out of fear. It all comes out of guilt.

Since you're suffering, you've got to make somebody responsible. After all, it can't be you. You've been watching yourself in your independent state and you think you've been pretty good. But you haven't been standing far enough back to look at yourself and see that in looking at yourself as an orphan, you're

not taking into consideration that you're really the Son or Daughter of God, ignoring your Birthright—ignoring your Identity. You see?

And therefore, you're incapable of abandoning the suffering, abandoning the sacrifice and no longer finding value in working through the life situations which are inseparable from sacrifice, which it's your task to move through successfully so as to become valid in your own right. You see?

. . . deprivation breeds attack, being the belief that attack IS justified. And as long as you would retain the deprivation, . .

. . . in other words, as long as you insist on saying, "But Father, I'd rather see it my way, . .

. . . attack becomes salvation and sacrifice becomes love.

It just can't be put any clearer than that. How skillfully you can sacrifice and how skillfully you can attack so that people don't recognize what you're doing, and you can leverage yourself into a better position—you cement yourself in the experience of separation, of loneliness.

Waking Up is about the release of all of that. The holy instant is about the release of all of that.

So is it that, in all your seeking for love, . .

. . . as an orphan, mind you . . .

. . . you seek for sacrifice and FIND it. Yet you find not love. It is impossible to deny what love is, and still RECOGNIZE it.

You see? I'm going to put it simply: The capacity to love is derived from your Creator because it is extended to you by Him as Himself expressed. The capacity to love was not given to you as an independent entity to have and to hold, [chuckle] till death do you part, as a possession.

No. The capacity to love is what you find yourself having, we'll say, or more appropriately, Being, when you let the Father back in. That's why it constitutes fulfillment. That's why it constitutes joy.

The meaning of love lies in what you have cast OUTSIDE yourself, and it has no meaning at all apart from you.

You say, "I'd rather see things my way . . . I'd rather be an independent agent, which means, I'd rather be what we're calling an ego." And so that of yourself,

which you're ignoring, became the Holy Spirit held in trust while you dallied with the ego.

Now I know I have said this over and over again, but it's simple and it's clear and it helps to make clear what we're reading about right now.

The meaning of love lies in what you have cast OUTSIDE yourself, . .

. . . in other words, in the Holy Spirit—that which is nothing more than your right Mind but which you have disowned because you've insisted upon being able to determine for yourself and by yourself what everything means.

The meaning of love lies in what you have cast OUTSIDE yourself, and it has no meaning at all apart from you. It is what you preferred to KEEP that has no meaning.

And what you are preferring to keep are the definitions you're making up and the right to make them and therefore *be unconscious* of what really means something. You've done this because no one's told you there was something else you could be doing.

Well now, the *Course* is. And now, I am.

While all that you would keep AWAY holds all the meaning of the universe, and holds the universe together in its meaning.

Again:

It is what you preferred to KEEP that has no meaning. While all that you would keep AWAY holds all the meaning of the universe, and holds the universe together in its meaning.

Why is that? Because what's outside that you're ignoring is God—the Creator—Being the Movement of Creation, giving it all the Meaning it has which can't help but escape your attention and awareness if you're insisting on your private, puny little mind. Again, it's that simple.

For unless the universe were joined in YOU it would be apart from God, and to be without Him IS to be without meaning.

Now listen:

In the holy instant the condition of love is met, for minds are joined without the body's interference, and where there is communication, there is peace.

In the holy instant is in the stillness, is in the place where you've let your mind be silent, where you have abandoned thinking, where instead of, through thought processes providing meaning, you are becoming silent with the desire to have meaning be revealed to you by that which is responsible for All That Is.

In the holy instant the condition of love is met, for minds are joined without the body's interference, . .

. . . they're joined without a claim of orphanhood. It's met because there is no body identification occurring, just Mind identification—Mind being the vantage point, the totality in which all of Creation exists to be experienced.

The Prince of Peace was born to re-establish the condition of love by teaching that communication remains unbroken even if the body is destroyed, provided that you see not the body as the NECESSARY means of communication. And if you understand this lesson, you will realize that to sacrifice the body is to sacrifice NOTHING, and communication, . .

. . . and I've been using the word "communion" in this respect . . .

. . . and communication, which MUST be of the mind, cannot BE sacrificed. Where, then, IS sacrifice?

Now you better know that I will not let this opportunity pass us by to be very clear.

The Prince of Peace was born to re-establish the condition of love by teaching that communication remains unbroken even if the body is destroyed, . .

That does not mean the body isn't real. It does not mean that the body is not eternal. It does not mean that the visibility and tangibility of a divine idea is meaningless. It just means that it's not the focal point. And even if it could be destroyed, it wouldn't alter in any way the divine facts of Being—that's all it means.

As with my example: If there could *seem* to be the destruction of a body, it would be raised up, it would be re-identified, you might say, because although it's not the focal point, it's inseparable from the Idea which formed it. This is very important to understand.

. . . if you understand this lesson, you will realize that to sacrifice the body is to sacrifice NOTHING, . .

. . . yeah, that's right! To sacrifice the use of the body as the means of identifying yourself, instead of it being the visibility and tangibility of your identity . . .

Paul: I'm sorry, this is me, Paul, I lost it.

The simple point is, that the body is immortal, it is eternal, it will forever identify your individuality, but it's not your identity. It's just the rendering of it visible, experientable.

To sacrifice the use of your body as the focal point, doesn't constitute a sacrifice. It's like: To abandon the orphanage does not constitute the loss of anything actual, but in actuality uncovers the truth of you as the holy Son or Daughter of God, therefore, fulfilling Purpose in all ways relative to you.

. . . if you understand this lesson, you will realize that to sacrifice the body is to sacrifice NOTHING,

. . . the concept . . . any discussion about it is totally meaningless . . .

. . . and communication, . .

. . . or I'm going to say communion . . .

. . . which MUST be of the mind, cannot BE sacrificed. Where, then, IS sacrifice?

Nowhere! It only *seems* to be present in the orphanage because you've insisted on sacrificing or ignoring your conscious awareness of Who you Are. And that's what needs to be addressed.

The lesson I was born to teach, and still would teach to all my brothers, is that sacrifice is nowhere and love is everywhere.

What does that mean? For example:

. . . sacrifice is nowhere and love is everywhere.

Well, it means that wherever sacrifice seemed to occur someone gave up his life for freedom, etc. That's a misunderstanding that binds everyone until the awareness of the capacity to raise the dead becomes actualized. And the moment that becomes actualized and demonstrable, the whole concept of sacrifice goes out the window—and the valuing of it and the standing in awe of it and the reverence around it—it will all go out the window no matter how meaningful it had been for how many centuries. It will go out the window

because it serves no purpose. When raising the dead occurs, sacrifice serves no purpose. It can't hold a candle to resurrection. You see?

This is where your head needs to begin to make new connections and allow for new awarenesses.

The lesson I was born to teach, and still would teach to all my brothers, is that sacrifice is nowhere and love is everywhere.

The undoing of any supposed need or value of sacrifice disappears in the presence of Love.

For communication . . .

. . . communion . . .

. . . embraces EVERYTHING, and in the peace it re-establishes love comes of itself.

Being in the orphanage or in the orphan mindset is not an experience of peace. And peace doesn't seem to be important and so you ignore that. There are more important things to take care of, like vengeance, and getting even, and getting justice. But none of those activities Wake you up, none of those activities return your sanity to you. You see?

In the holy instant when you're willing to become still and you're willing to say, "Father," or "Holy Spirit, help!" and you are being genuine, the help will be received because it has ever-presently been there.

. . . and in the peace it re-establishes love comes of itself. Let no despair darken the joy of Christmas, for the time of Christ is meaningless apart from joy.

What's "the time of Christ"? Oh-h, let's see, we're reading a chapter called, *The Purpose of Time*, yes! So the time of Christ is the holy instant. The time of Christ is that moment in which your mind clears and you experience being where God's laws prevail and nothing else does and your sanity is returned to you and your awareness of your holiness is experienced.

Let us join in celebrating peace . . .

. . . um-m, . . . that thing that isn't really too valuable to anybody in the orphanage . . .

Let us join in celebrating peace . . .

. . . I'm going to say, by valuing it enough to choose for it . . .

. . . by demanding no sacrifice of anyone, . .

. . . in order not to demand sacrifice of anyone you're going to have to abandon any picture you have of him or her as having more than you, or being able to take advantage of you. You're going to have to abandon the definition of orphanhood that *you* are placing upon him or her, and you're going to have to be willing to recognize your brother's Father, your brother's Source as God—just as it is with you.

You know what? You're not going to stop demanding sacrifice from your brother until you stop imagining and believing with commitment that you are in a state of existence called sacrifice. And that experience or belief is not going to leave you until you abandon your independence—in the holy instant where you say, "Father, help," and you genuinely invite *Something in* besides good old you. You see?

Let us join in celebrating peace by demanding no sacrifice of anyone, for so will you offer me the love I offer you.

Now mind you, these are the last few paragraphs of a chapter called, *The Purpose of Time*. Looks like the purpose of time is to let your Christhood register with you, and your Brotherhood with me register with you, so that we might join together. Wow . . . *The Purpose of Time*.

Now the purpose of time isn't to have unending earthly pleasures and to have all the newest and latest imaginations and fears and threats and traumas, and all those good things that cause you to grow and mature and become more than you were . . . and finally real, . . finally valid in your own right.

What can be more joyous than to perceive we are deprived of NOTHING? Such is the message of the time of Christ, . .

Mind you, this could be considered to be speaking about the calendar celebration of Christmases—the time of Christ. No . . . but the time of Christ is the holy instant, that place in you where a decision is made to abandon isolation and independence.

Such is the message of the time of Christ, which I give you that YOU may give it, and return it to the Father, Who gave it to me. For in the time of Christ communication is restored, . .

. . . union resumes, because you've abandoned the isolation . . .

. . . and He joins us in the celebration of His Son's creation.

When you're not claiming to be an orphan anymore, you're able to rejoice in your holiness, you're able to rejoice . . . what? In the simple but profound experience of sanity that you've been missing. Being is a celebration of the truth, it's celebratory, it's joyous, it's amazing.

God offers thanks to the holy host who would receive Him, and let Him enter and abide where He would be.

Now who's the holy host? You! Every Son or Daughter of God, every Individuality, even if he or she thinks he or she is nothing more than a body, it doesn't change the fact that the unalterable fact is that each one is the holy host of God. It's the coming back into the conscious experience of that, that constitutes Waking up and *is* the purpose of time.

God offers thanks . . .

. . . rejoices in other words, is happy . . .

. . . offers thanks to the holy host who would receive Him, and let Him enter and abide where He would be. And by your welcome does He welcome you into Himself, for what is contained in you who welcome Him is RETURNED to Him.

The Prodigal Son comes Home. That which belongs to him is returned to him by your willingness to not try to do every little thing all by yourself anymore.

And we but celebrate His Wholeness as we welcome Him into ourselves. Those who receive the Father are One with Him, being host to Him Who created them.

Now, I know these words can be understood just as words. But mind you, we're talking about an actual experience, an actual experience like when you meditate and you do move out of the level of thinking. You have an experience of profound peace. When you allow yourself to abide in it, it seems to you as though that peace becomes filled with love, an emerging moving love. And then behind that comes joy. It's just the way it works. And you recognize that joy and that peace and that love as being utterly divine, flawless, perfect, infinite, dependable, unalterable, exquisite.

Those who receive the Father are One with Him, being host to Him Who created them. And by allowing Him to enter, the remembrance of the Father enters with Him, and with Him they remember the only relationship they ever had, and ever WANT TO HAVE.

Mind you, when you find yourself in relationship with God as an experience, you find yourself in relationship with all that God is (and I'm going to be even clearer) with all that God is Being. And that means you're in relationship with all Creation—nothing lonely about it, no sacrifice associated with it, no misery.

. . . with Him they remember the only relationship they ever had, and ever WANT TO HAVE.

An infinite all inclusive relationship with all that God is Being, called Creation.

This is the weekend in which a new year will be born . . .

. . . doesn't matter that it's not the weekend when December 31st occurs, any weekend can be the weekend.

This is the weekend . . .

. . . let this be the weekend . . .

. . . in which a new year will be born from the time of Christ.

From the holy instant.

I have perfect faith in you to do all that you would accomplish. Nothing will be lacking, and you will make complete, and NOT destroy.

Of course, if you're being in the holy instant . . .

. . . you will make complete, and NOT destroy. Say and understand this:

And I want it to be utterly clear that the very end of this chapter about *The Purpose of Time* has to do with union, has to do with actually abandoning isolation with what? . . . your Father, because it's your experience of communion with your Father that bares witness to your true identity and therefore, your inescapable awareness of the true identity of everyone and everything, and that's called sanity.

Say and understand this:

"I give you to the Holy Spirit as part of myself.

Wow, guess it must be talking about my Brother, my Sister or some part of Creation.

"I give you to the Holy Spirit . . .

"I'm not going to give you to the headmaster of the orphanage, you little bastard—fatherless being . . ." No.

"I give you to the Holy Spirit . . .

See, you've walked out of the orphanage. You've abandoned it. And you've abandoned the mindset that causes you to see your Brother in any other way than truly. And you say:

"I give you . . .

. . . my Brother . . .

*. . . to the Holy Spirit as part of myself.
I know that you will be released, unless I want to
use you to imprison MYSELF.*

Why might you want to do that? Well, if you value being an orphan and all that goes along with it, you've got to have someone else to be an orphan with you. You need someone else to confirm that your insanity is truly sane. You need someone else to agree with you.

Now that you're coming out of that you say:

*I know that you will be released, unless I want to
use you to imprison MYSELF.*

That's a great deal of sanity right there.

*In the name of MY freedom I will your release,
Because I recognize that we will be released TOGETHER."*

It's the *only* way. And when you say this, realize that you can't say it from the standpoint of an arrogant little mind. You've got to say it from the context of your awareness of the truth of your divinity, the truth of your Sonhood, the truth of your Being the Son or Daughter of God.

In the name of MY freedom I will your release, . .

Incredible. I can't have what I don't give you. I won't have what I won't give you. So . . .

In the name of MY freedom I will your release, . .

Do you see, this is the finale of the purpose of time.

*In the name of MY freedom I will your release,
Because I recognize that we will be released TOGETHER.”*

So will the year begin . . .

. . . or so will this next week begin . . .

*. . . in joy and freedom. There is much to do, and we have been
long delayed. Accept the holy instant as this year . . .*

. . . or this week or this day . . .

*. . . is born, and take your place, so long left unfulfilled, in the Great
Awakening. Make this year different by making it all the SAME. And
let ALL your relationships be made holy FOR you. This is our will.*

And I would say, this hasn't been your will on your own, but join with me, it is our will and it is your release and your Brother's release . . . period.

And the last word of this chapter is:

Amen.

Nothing wishy-washy about it—all of it clear. All of it black and white. All of it simple. Don't find anything better to do than this. And I could say, see what kind of a week you have, or see what kind of a world you have, or see what kind of wonderful Brothers and Sisters you have.

And again, the simple truth: Sacrifice has nothing to do with the way your world behaves or the way your Brothers and Sisters behave. Sacrifice has entirely to do with your claiming a right to engage in being unconnected with your Source, like a lamp that tries to shine its light without being plugged in. It never will become a real lamp. And you never have become a mortal.

Let's join together as the holy Sons and Daughters of God, Now!

*A Course In Miracles (reference pages)
Chapter 15 – Section – THE END OF SCRIFICE*

¹ Bible: Mathew 6.9

² Sparkly Book – p.375, 2nd Full Par. / JCIM – p.157, 5th Par. / CIMS – p. 316, Par. 105
Chapter 15 – Section – CHRISTMAS AS THE END OF SACRIFICE
First Edition – p. 305, 1st Full Par. / Second Edition – p. 328, Par. 5

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