

Raj/Jesus – ACIM Study Group – August 1st 2009

Now the simple fact is, that if you're not careful, you can fool yourself into believing that you're doing alright when you're not.

Now I'm going to get heavy-handed here: Sacrifice is what the ego requires. And you know what? The ultimate sacrifice that all of you are bound to pay as long as you insist on hesitating to claim your place as a Son or Daughter of God, is death.

Now, no matter how much you've read the *Course*, no matter how long you've listened to me, you still tend to say: "Well, I don't know anyone other than Jesus who didn't die—who overcame death—so I won't make that demand on myself this lifetime. I know that in spite of the truth that I'm hearing, there's no death . . . I know that in spite of the fact that I might die, there is no death."

Some of you say, "Well, I wouldn't want to live to be two-hundred anyway. I don't want to be around here that long. I want to get on to other new adventures—other experiences of life. Why would I want to hang around, especially after all my friends have gone? I wouldn't want to get to be more than eighty-five."

Why the hell not? Why not live forever? Why not be without going through some miserable experience called "death" so that you might have another lifetime and repeat the death . . . and another lifetime and repeat the death . . . along with all of the suffering and physical diseases and traumas and damages that occur throughout a lifetime because you don't know about your *invulnerability* from it, or you just don't want to take that radical of stand or that radical a step in this lifetime.

And so you say, "I will accept from God all the blessings that He will send to me in this lifetime and hopefully, I'll learn enough to be able to be more graceful and more consistent with the truth of me in the next lifetime."

That's sacrifice . . . that is sacrifice that you value. And I say you value it because there are no red flags going up in your mind saying, "STOP THAT! This is insanity!" This anger that you have about the human condition and the way you use it to manipulate your brothers and sisters, is not there for that purpose. It's there to serve as a red flag, so that if injury occurs or sickness occurs, [snaps fingers] the flag goes up and you don't say, "Well, what can you expect?"

We've talked in the last few weeks about radical idealism becoming practical realism.

To leave this place doesn't require that you die. That's like saying, if you want to go to Hawaii, you've got to die. No! You can get on a plane, or you can get on a ship, or maybe in the clearer experience of what you divinely Are, you can [snaps fingers] simply teleport.

You know what? Sacrifice is for the shits! There is no value in it. It's a delaying tactic. It simply blocks realization. It blocks healing. And recognizing that and noticing red flags going up when you're confronted with some illegitimate deprivation, that's an indication of Waking up. And it's an indication that you're not valuing sacrifice anymore. And it's an indication that you're getting the message—that you're hearing and understanding what I'm talking about.

Now, teenagers aren't much interested in considering abandoning sacrifice because they think they're not sacrificing anything whatsoever. And thirty year olds or forty year olds aren't much thinking about it either, although things are beginning to give them pause so that maybe they're considering God a little bit more, but they're still not really, as a general rule, looking at the ultimate sacrifice. But get to be sixty, get to be seventy, get to be eighty and now there's a willingness to look at what I'm talking about, but then the tendency is to say, "Well, I'm tired out. There's not enough time for me to get it. I probably won't get it. You know, this needs correction or that could be fixed. But what's the point? I don't have that long left."

But on the other hand, if you knew you had another five thousand years left, would you put up with or would you tolerate an ache or a pain or a blurred vision or a canker sore on your lip? No! A red flag would go up, you'd say, "Man, a canker sore on my lip for eternity, that would be hell, not Heaven!"

Now, when you put up with little discrepancies, when you put up with little irritations or when you put up with things that are bigger but don't incapacitate you, you're just valuing sacrifice and you're employing sacrifice. And although on the one hand you fool yourself into thinking that that's okay, on the other hand, you're pissed off underneath. But you say, "There's nothing I can do about it . . . *except* I can blame everyone else for it. And I can mistreat them and I can abuse them to get them to make me feel better. And so I'll do *that* rather than abandoning what's creating my problem."

So you engage in sacrifice. You frustrate the hell out of yourself by doing it. And then you blame others so you won't have to feel the distress. And you can get them to comfort you and to do things that you think will make it all worth

while until you can finally die, which you have no compunctions about, “Hell, everybody’s done it. [chuckles] I’m not gonna expect anything different.”

Well, that’s what should be on every gravestone, “I didn’t expect anything different.”

You know, when we talk about sacrificing your life, whether it’s from old age or from serious injury or accident, we’re talking about something that needs correction, we’re talking about something that is the result of an act you engaged in that you *can* undo. And you undo it by indulging in and engaging in the holy instant—“that place” where you have abandoned thinking but you haven’t abandoned being conscious. And you allow yourself to be present with everything as conscious awareness, with the curiosity to know of That which made It All, what the truth about It is, because you’re the Son or Daughter, you’re the Expression of That which made It All.

When you engage in that conscious joining, you move into that place where the laws of God prevail and nothing else does. You give to God His Fatherhood by rejoining with Him and you get to keep your Sonhood, your Sonship, your Daughterhood—you get to have It once again because you’re not blocking It.

And so, in the holy instant in which communication occurs, conscious two-way connection occurs, communion occurs, suddenly God’s laws once again prevail as your conscious experience. They never stopped prevailing, but you lost the conscious experience of them prevailing and you have the conscious experience of them once again.

What’s happened? Oneness has been established. What you give you get to keep. That means the stability of unity has replaced the chaos of divorce, the chaos of separation.

Where God’s laws prevail you are, and you will find yourself to be forever the epitome of the perfect Expression of God. Disease will be absent. Deformity will be absent. Sickness will be absent. Death will never be imagined. Damage or injury or any limitation that’s inconsistent with the infiniteness of God, that you might have been experiencing before the holy instant, will no longer be present. You will no longer seem to be old.

And if you decided to embrace the holy instant three minutes before you were going to die, having lived to be a hundred and twelve years old, feeble and almost not functional, you will find all that crap gone. You will find the perfectly stable, in balance, manifestation of God that God is Being and has been Being as You all along. It will be present. It will be what you’re conscious of. You won’t be three minutes away from your death, nor will you

be old and feeble. And I'll tell you: You, in your full conscious awareness of yourself, will realize that you're far older than a hundred and twelve years, that you are eternal, and have forever been.

What you need to understand as we're reading all of this is, that you're engaged in a process of abandoning illusions for Reality—for a distorted experience of Being, to a clear minded divine experience of Creation in the middle of Creation happening, in which you are no more separated from It All than God is, nor are you any less aware of It in all of Its infinite detail and variety than God is, where you will sit at the threshold of the unexpected and not be ill-at-ease because you're out of control, not be ill-at-ease because you haven't designed, consciously designed the next moment in all of its infiniteness. And you will sit with God at the threshold of the Movement of Being that's called and looks like and feels like Creation, in absolute perfection.

Now, we're talking about making a shift—not through death—from misunderstanding, to clarity, to understanding. We're talking about the Son of God abandoning a poor use of his mind and making room for the original function of his Mind, *by invitation*, so that what happens is a sudden shift of perception—a miracle.

Now, these sudden shifts of perception had better include the disappearing of a wart or the correction of vision or the instantaneous eradication of injury and its effects. Hell, this is called, *A Course in Miracles!* It's about the miraculous! . . not the ordinary . . . not the orphanage.¹

So don't be so lackadaisical because, as you can see, in your lackadaisicalness you're embracing sacrifice and you're reinforcing the repetitive experience of *dying* . . . which won't work! . . which is why there's another chance to *die* . . . and it won't work! . . but it provides another opportunity to *die* . . to *suffer* . . . to not feel your righteous indignation for what it is, but to experience it as anger rather than the clear awareness that what you're experiencing is illegitimate and doesn't have to be tolerated and you don't even have to annihilate it.

You simply have to not embrace it anymore because the red flags went up and you said, "Oh-h, no thank you. I'm not accepting the invitation. I'm declining the invitation. Father, what is the truth here? I refuse to attend the banquet at the orphanage, where they're recruiting new orphans from amongst the Brotherhood of God. No, no way."

Be careful! There are many ways in which you have justified death. And there are many ways in which you have justified sin and disease. And in many cases

they've been elevated to places of honor: "Oh, she deserves to be a Saint. He deserves to be a Saint. He sacrificed for the benefit of everyone his whole life."

Wow, you hear that and you say, "Maybe there's some benefit for me in that kind of sacrifice. I don't really want to engage in it, but if the pay-off is really *good*, it might be worth it. And so I'll play the fool for so-and-so. I'll be less than the holy Son of God that I Am for the gold star, so that I can sit next to the Son of God in Heaven—all the while on the bus or the streetcar or the plane, you're sitting next to the holy Son of God *already*!

Why do you think you're suddenly going to recognize that you're sitting next to the Son of God after you die . . . because you sacrificed so well? You're not!

That's the bad news that is the good news. And I tell it to you so you don't keep running after this carrot, thinking you're actually going to benefit from it.

You don't like bad things to happen, but you're not surprised when they do. Why not? Um, because you deserve it or probably you deserve it. "Oh, it's bad karma. It's from something I did in the last lifetime." See, I mean, you can pull up justifications for what's illegitimate from any imaginative source. And why do you even do it? Why do you indulge in it? Because you're feeling guilty—because guilt and fear go hand-in-hand. When you've lost communication—not communication with each other, but communication with your Source—you've lost communication with That which is responsible for your Being. And the holy instant is the reestablishment of that communication.

You know what? . . . even if at the moment you can't seem to see the possibility of radical idealism becoming practical realism, at least notice during this coming week, when you're not willing to embrace it as a possibility, at least notice when you are feeling that the probability is that there won't be any translation of radical idealism into practical realism . . . at least notice it! Oh I know, you're gonna say, "How depressing!"

If it's depressing, it means you don't know what to do with a *trigger* to a lesson, you don't know what to do with a *trigger* to a learning.

If you actually realize the degree to which you confine yourself to an orphanage, in which the experience of fear and guilt, frustration and the ultimate expression of anger is a never ending environment of your Being, you will actually begin to think that there might be some practicality in trying out something different, not just having a positive attitude, but actually attempting to find out whether it's true that there is such a thing as a holy instant, and that it's experienced when you're willing to dishonor all of the meanings you've given to everything and engage in a curiosity to know what

everything really Is and to want to find out what it is from your Father, or from the Holy Spirit—that which is nothing more than your right Mind.

Now that's one of the best kicks in the seat of the pants that I've given in a long time. And as you experience levitation and fly through the air a little bit, at least say, "Wow, I haven't had this experience before. Man, he administers a swift kick, but wow, I'm levitating . . . I'm going to embrace what he's saying."

The fact is, that no matter how much you value sacrifice, it will never be accomplished. And an eternity of never accomplishing something is *not* what you were created for.

I love you. And I look forward to being with you next week. And I hope you look forward to being with me next week, because you're not sacrificing as much as you have been. And you are joy-ing in the freedom.

¹Orphanage: Raj has called our ego sense of ourselves, orphans, because we have gotten divorced from the Father, by saying, "But Father, I'd rather do it myself, I'd rather do it my way." And so the world and the definitions that we have made up about everything—the universe and our world and everything we see—he calls the orphanage.

*The area where he had been reading from in A Course In Miracles
Chapter 15 – Section – THE HOLY INSTANT AND COMMUNICATION
Sparkly Book – p.365, 1st Full Par. / JCIM – p.153, 4th Par. / CIMS – p. 307, Par. 70
Chapter 15 – Section – THE NEEDLESS SACRIFICE
First Edition – p. 296, 1st Full Par. / Second Edition – p. 318, Par. 6*

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