

DID GOD CREATE THIS WORLD?

QUESTION: I am a student of "A Course in Miracles", which also comes from Jesus. And I'd just like to read a couple of lines from the Workbook,....Jesus says here that "The world was made as an attack on God. It symbolizes fear and what is fear but love's absence. Thus the world is meant to be a place where God could enter not and where His Son could be apart from Him." Now as I listen to you and I value a lot of the words you've said, I also hear as you speak and as I read your newsletters that God actually did create this world, this physical universe. And earlier you talked about the world as an expression of love. Therefore, I'm in the quandary that we seem to have two Jesus' contradicting each other here. And I'd like you if you would comment on this for me.

ANSWER: I would be more than happy to. There's really only one thing that God has created by virtue of being God and that is His infinite Self-expression, if I can put it that way, called the Kingdom of Heaven. The world that man made or that the ego made was an interpretation of the Kingdom of Heaven, a definition or a meaning applied to it that is not what the Father has Created.

I've said before, that there is only one thing that can be confronting you because there's only one thing going on and that is the Kingdom of Heaven, which must either be being seen clearly or through a glass darkly. If it is being seen through a glass darkly and the dark image is being believed rather than the reality of it, and that image is being used as a means for maintaining a separate identity from the Father, then that image is, as the Course says, an attack on God. It is a denial of the Kingdom of Heaven. But there is never a separate reality or a separate unreality that has ever been created called the world. There is the Kingdom of Heaven being misinterpreted and called the world. Because there's nothing else to interpret, there is no other existent than God and what God is, which is called the Kingdom of Heaven. You see what I mean?

QUESTION: It's not quite clear. The Course refers to this world as a dream, as an illusion, a place that's created in time and space so we could sort of play out the perverse game of separation, that God is not even

aware of it. And yet from your own words I feel that you're saying that this world is Real and that God did create it.

ANSWER: I am saying look for the Kingdom of Heaven in the middle of the only experience you're having. Just as you are to look into the eye's of your fellowman and remember God. It doesn't say to look to God to remember God. I am saying look at the only thing you are experiencing, look there with curiosity to see the Presence of God or to see the presence of the Kingdom of Heaven. If there is illusion here, which of course sin, sickness and death are, those are going to disappear. But what is Real here--and for sake of argument I will say, if indeed there is anything Real--what is Real here will, shall I say, come forth and what isn't will disappear. But the point is you have to start with the only experience you're having, whether it's a distorted ego experience or not, with the curiosity to see the presence of an omnipresent God right there, because that is the only thing that can be going on. That's the practicality of it.

To deny the world outright is foolish and I'm going to say unhealthy. To deny that the body exists is foolish and unhealthy because in that attitude simple common sense and love will not be expressed. And the regeneration that it's each one's birthright to be experiencing will not occur because the very denial of the world and the body is an attack on it. The way through whatever illusion there is, is to look for the Presence of God right there. To be curious beyond whatever the current definitions are that cause the Kingdom of Heaven to be defined as "the world." You see, I am not saying God created the world as you are perceiving it. I'm saying that God being All constitutes the Kingdom of Heaven, which is the only event there is, the only thing there is to be experienced. And if you're not experiencing it when you're right in the middle of it, and if you aren't experiencing your Christhood right in the middle of your being the Christ, then you must look right where Reality must be going on with the curiosity to see It in order for what is illusion to fade, to dissolve and for the perceiver of it to yield or give way to the Christ that each one actually is.

QUESTION: Can I reply to that?

ANSWER: Of course.

QUESTION: I'd agree with you that one shouldn't use the metaphysical principles of the Course as the part to practice. And Jesus actually comments that denial of the body is a particularly unworthy form of denial. Perhaps to get clarity, would you say that when everyone at last has seen the Kingdom of Heaven in everyone else that the physical universe, the planets and suns will no longer be apparent, just the unity of God and Christ?

ANSWER: Well, what does that mean to you?

QUESTION: If I study the Course it means when the last person wakes up....

ANSWER: No, no, no, no! I asked what that means to you, not what does the Course say about it. What does that mean in your heart? What does that mean that is attractive to you? Do you understand what I mean?

QUESTION: Um hum. It means that I will experience a complete oneness, not with objects or things in time and space but a complete love for the God's Creation, which is formless. And at that point there could not be time and space and planets.

ANSWER: I would encourage you to engage curiosity coupled with enough humility to say, "I know what I've read in the Course, but I don't know what unity would really mean. And in the place of not-knowing what this would really mean I pray for or desire to have it revealed to me." Right up to the last, shall I say, the last vestige of ego distortion that will disappear, there must be the willingness to say, "nothing that I see, or nothing that I think I understand means anything." When you say nothing that I understand means anything, you're talking about your mind. But to say that nothing that you understand means anything doesn't get rid of your mind and it is in your mind that ultimate clarity is going to dawn. And so just as you would not abandon your mind, I am saying do not abandon your fellowman, do not abandon these flowers, do not abandon your world, but constantly look at it with the desire to see what is Real there, and I will say for sake of argument, if indeed there is anything Real there.

Why do you want the world to disappear, ultimately?

QUESTION: It's at this very moment... it's the last thing I want to happen. I'm very attached to this body. While I'm doing this for the Course in Miracles, the first step is to intellectually understand these principles. And my questions to you are only at that level. I obviously see a discrepancy between the statements. So I'm not wanting the world to disappear as what the Course says will eventually happen, in a long period down into the future. My daily task is to undo denial, and forgiveness, that's my part.

ANSWER: I have shared before that the only way the world will disappear is the way your underpants disappear after you have gotten dressed and gone to work. They're still there, but you're not conscious of them anymore. What I mean by this is that at the moment when the manifestation of God gets more of your attention than God does, it's like being preoccupied with your underwear when it should be out of sight and out of mind. There will be a shift of where the attention, where the obsession, you might say, is given, where the commitment is given.

The infinite manifestation of God is not going to disappear, but no one is going to be identifying with the manifestation, you see. In affect, it will be there but it will not hold the importance that is being given to it right now. All I can tell you in practical terms is: Continue to look at everything you see and say, "nothing that I see means anything." In affect, this helps move you to an awareness that nothing that you see means what you think it does. If nothing that you see means anything then what does mean something? It moves you to a curiosity that goes beyond what definitions you've given to everything. It opens you up to revelation. And let that curiosity be practiced with the only materials you have available to you to practice it on.

In the end you and I will stand together and look at what is Real and not see what wasn't real but was thought to be real. That's the end of the answer.

~excerpt from Gathering with Raj/JESUS Inverness Scotland 1996
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www.nwffacim.wordpress.com

Now I am present with and available to every single one of you, everyone at every moment. And so it is my intent in being with groups of people

like this to make this fact known and by Paul's presence and demeanor also convey the fact that my being available doesn't require of anyone any special talent, because Paul is about as regular as anyone else on this planet and has no "special" talent in order to hear me. Does that clarify that for you?

For those of you who are students of A Course In Miracles, I will take this opportunity to point out that my time spent with Helen Schucman was also not a special instance. And although there have been some expressions of the fact, or the idea—not the fact—the idea that everyone else can't expect the same sort of relationship with me or with Guidance that she experienced, is untrue. It is an attempt to elevate her, and to elevate the Course into a false position of religious respect, whether it is stated that way or not.