

# A COURSE IN MIRACLES

## STUDY GROUP

### WITH RAJ

April 9th 2011

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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.

We won't be reading from the book this evening. And before we begin I would like to take a few moments to be quiet together.

[Quiet time.]

There are some things I need to say tonight which Paul has a slight inkling of, and it is making Paul uncomfortable. And the reason is, that when one opens up to Guidance, when one says, "Father, *Thy Will not mine be done*," and yields to It, it means that because growth is called for, because correction of false ideas is called for, information will be provided that makes the one asking for help uncomfortable, because it stretches his or her borders . . . moves him or her out of their comfort zone . . . and it's essential.

Paul knows this, and that's why he's sitting here and letting me speak, even though it makes him uncomfortable, because it's going to require him to be in a way that he's not used to—forthright, clear. I'm not saying that Paul doesn't like to be clear but he does like to be clear in indirect ways. Not forthright, not *utterly* clear.

But what he doesn't realize and what a lot of you don't realize is that clarity, forthrightly expressed, puts everyone at ease because they know exactly where you're coming from or they know exactly what is expected or they know exactly what the limitations or boundaries of the activity that they're engaged in with you, are. And so there's no confusion. That is better than the kind of confusion that can come from oblique utterances of clarity. You see?

Now, yes . . . Paul is blocking. And so he's simply backing off, doing the two-step, getting out of a pre-reaction . . . [long pause] . . . well, I'm going to approach it this way, perhaps obliquely, but to get around Paul's resistance, a resistance that he really does not want to activate.

We've talked about the fact that you cannot witness for yourself. And your Brother cannot witness for himself or your Sister for herself, that it takes another to witness for a Brother. It takes one who perseveres in discovering the truth, listening for the truth about a Brother when that Brother is having difficulty experiencing it himself. When his faith is too low, when his trust is shot, he calls for a Brother who can see the truth about him and who is willing to share it.

So, you may use your Brother as a justification for doing the two-step. You may use your Brother's need or what your Brother has shared as justification for shutting up—becoming still—going within and asking of the Father or the Holy Spirit, “What is the truth here? What is the truth here relative to my Brother? Because I want to see and experience that, so that my experience becomes shared spontaneously and blesses my Brother when he was unable to bless himself all by himself.” That's the way it's supposed to work.

You are your Brother's savior . . . *you are your Brother's savior*. But you are only your Brother's savior by virtue of using your Brother as the reason that you turn within to the Holy Spirit or to the Father so that you might know the truth to *reflect back* to your Brother.

If you use your Brother as justification for joining with your Brother where your Brother becomes the determiner of your perceptions, then it's “*the blind leading the blind and both shall fall into the ditch.*”<sup>1</sup> It's that simple.

Now, I've backed into this so that I can illustrate what Paul is doing. The reason Paul is uncomfortable right now is that he cares more about what you think . . . what you think . . . what you think . . . what you think. He cares enough to let you be the reason—many of the reasons—he listens to me. But then he uses you to measure how well he's doing or to determine what his best behavior ought to be in order to have a certain result. And that certain result doesn't necessarily mean control over all of you, but a result meaning his ability to feel his peace.

In other words, if everyone is happy with him, he can use that as justification for relaxing and being at peace. You see? That's a wrong use of a Brother. That's letting the Brother cause attention to be given to the Brother but not after the two-step has occurred, and then gathering information about how to be and how to feel from what's happening in this interaction which the Father has been left out of.

Now, the only time any of you find Paul of value—truly of value—is when he is listening to me and not listening to you, and sharing what he hears when he’s listening to me so that there is an interaction, there is an involvement, but he’s not relying upon data from you to know what to say, he’s bringing into the interaction with all of you his joining with the Holy Spirit or me.

This provides an object lesson. This provides an example for everyone from which everyone can glean the dynamics of listening for Guidance, the dynamics of listening for the Father’s Voice or for the Holy Spirit. And the sharing of that action with all of you does constitute witnessing for you because it helps you see what you can do, which you didn’t know you could do, which it never occurred to you to do, or which you denied, denounced, when it came to your attention.

So Paul, in his listening, renders practical to everyone who’s listening, the value and the nature of Guidance.

Paul does a lot of thinking when he’s uncomfortable, as do all of you. In fact, being uncomfortable is generally what spurs thinking and cancels out listening—avoiding the one thing out of which transformation can occur, out of which resolution can come.

Now I’m speaking to all of you but I’m certainly also speaking to Paul. And you know what? As a result of what’s happening at this very moment, you all can have an understanding that when you’re talking with your Guide, your Guide might not speak any highfalutin “spiritual talk” but very down to earth practical loving relationship. In fact, it’s that which constitutes the most grounding aspect of the act of listening and hearing.

Now, I think he’s going to let me say the things that he’s afraid no one will like. And once again, for him, I will come in the back door:

If you were going to make a cake from scratch—an almond butter cake—you would need certain ingredients. Let’s say your husband says, “Hey, I’d love to have one of your almond butter cakes!” And you say, “Okay, great! I’ll make one.” And you go to the cupboard and you have the flour and you have the sugar or you have the water or the milk, you have most of the ingredients but you don’t have any almond extract, and you don’t have a couple of other ingredients. And so you say, “Aw, honey, I need an almond extract and I need this and I need that in order to be able to make it.”

And your husband says, “Well, what’s wrong? You know, it’s your job to take care of the kitchen. I go out all day and work and do the things that bring in the bread and the butter—you know, the money for you to get the ingredients. It’s a simple thing for you to keep the kitchen stocked.” You see? And

suddenly a clear expression of need has been turned into an issue of competency or actually incompetency.

And Paul isn't the only one who has those kinds of reactions—all of you do. And if you engage with those reactions and they begin to govern you, you will *never get* the almond extract. You will never just go out yourself and say, “Honey, I'll run down to the store and get it. I'll be right back . . .” You know, you'll have your cake in an hour and a half instead of forty-five minutes.

No. Oh dear, maybe some tears . . . maybe sitting down . . . “My husband doesn't appreciate me . . .” and so on. Or, you know, “I'm really not a very good wife” and bullshit like that . . . thinking!

Stating needs is a way of being clear yourself.

For instance, if you're going to say a prayer because you have needs, you don't have to sit down and say, “Father, I know I'm not worthy of Your attention. But you know what? I really do need this. I really do need that. It doesn't have to be brand new. It doesn't have to be from the store. It could be from a garage sale. But I need this.” You see? Well, there's no necessity of going through this process of unworthiness.

All you have to say is, “Father, I need a garden hose that works,” and leave it! That's a prayer! No bullshit attached to it. No fuzziness! No unworthiness! No ego shit, right? Just simple, “Father, I need a working garden hose . . .” direct, clear.

Now, the showing up . . . the appearing of the garden hose can happen. It doesn't have to wait for all of the tears and the feeling of unworthiness to pass before the attention can be brought to the need again.

So the simple fact is that there are needs . . . legitimate, reasonable needs which need attention, and which Paul has been reluctant to share with everyone, because there's this conditioning which many of you have, that if you're on your spiritual path you shouldn't have needs. You see? And you shouldn't have to convey to anyone else a state of need that you're in.

Well, taint so! taint so! Express your needs so your Brother can witness for you to your abundance, to your worthiness of abundance, whether that one actually shares abundance or not in terms of dollars or cents or a garden hose.

It's ego . . . ego . . . ego . . . that wants to cover up need. I've said before, *that need is the threshold of the fulfillment of the need*. The apparent lack is the point of breakthrough for that which is in the process of coming forth. It's simple. And if you deny the need or choose not to look at it, you will not bring your attention where the emergence is primed to happen.

I am re-teaching Paul about this, as well as teaching all of you about this, so that you bring this practicality and clarity into your experience where it's needed.

Now as most of you know, a year ago—a little over a year ago—I told Paul and Susan that it was time for the Foundation to move from the residence it was in into a new residence. And last August a new residence was found and purchased because of the incredibly wonderful support of everyone who actively participates in the work that we're doing. It was incredible.

Now, it has taken a number of months from August until now to slowly get things moved into the new residence. And it's still not completed. And the reason is, that there has been a need for more income than has been coming in.

Paul has been unreasonably patient. I mean by that, that he has not jumped at the chance to let everyone know what the need is. And as a result there has been a certain stalemate that has occurred, a certain lack of activity and forward movement. It's not appropriate for that "lack of movement" to be occurring.

Now, Paul has slipped into concern about what everyone might be thinking about what I'm saying—what everyone might be thinking about *him* as a result of what I'm saying . . . forgetting that I'm the one that's saying it and that it's not Paul's idea. And that's why the communication is bogging down.

Just a moment . . .

I think we can be very forthright here. Here are the practical needs: The Foundation presently owns two houses. Both of those houses are having to be maintained: electricity, water and so on—yards taken care of, etc. And on the 31<sup>st</sup> of this month property taxes will become due on both properties, amounting to approximately six thousand dollars (\$6,000).

I am mentioning the amount so that there's a clarity about the kind of need there is—it's not a need of \$250 or some other amount. Paul does not understand that stating that clearly helps everyone know how to be in practical ways with the need that I've just expressed. And that those who can find no way to support will know they cannot support. And those who can or those who can even do it with great ease will be aware that there is a need that they can participate in.

It's not up to Paul to decide for anyone else what they can do or what they ought to do. And most of all anyone doing it, it's not about Paul when they do it.

Now in addition to property taxes falling due on the 31<sup>st</sup> of April, the other house needs to be sold. Spring is busting out. This is the time that people start house-hunting. The house needs to be prepared for sale: cleaned up, yards neatened up, new carpeting put in, in this case . . . various . . . you know, fixer-upper sort of things so that the house will be maximally prepared for sale. It needs to be sold because maintaining two houses . . . that serves no purpose.

And so, there are expenses that will be incurred. All of these things are the practical, down to earth aspects of moving from one place to another—buying a new one, selling the old one. It's just part of the program, it's part of the way it works.

Paul's ego gets into the picture and says, "Why would anyone do this for me?" And his ego is forgetting that none of this has anything to do with doing anything for Paul. It has to do with a Movement which Paul is involved in, that he is participating in with me. And the simple fact is, that in order for this work to be done, in order to have what it takes to broadcast a program, to stream things over the Internet and so on, requires a place to do it from—a residence, a building of some sort that has electricity and phone and so on.

Now the simple fact is (and with this Paul can agree) the work that we're doing by means of our broadcasts, by means of our website and so on, the work that we are doing is *not insignificant*, is *utterly meaningful*—I am sharing things that no one else is sharing *yet*, that very practically lead to Awakening and the end of illusions.

Providing the means for this work to be done is extremely worthwhile. Because it is so meaningful, Paul has no trouble justifying saying these things, period.

It is reasonable for support in any form that allows this work to continue to come forth, to be extended and made available. The work and the way it is handled is utterly intelligent. It is intelligence in expression.

Now, I suppose there are many who could say, "Well, wow, if Jesus is asking for contributions, I had better contribute." No. If making contributions is an intelligent use of your ability to give because it promotes something that is of extreme value, then that's the reason to make a contribution. It doesn't matter whose asking for it.

Now we will keep everyone updated via our web site regarding the flow of contributions and the needs that are being met because you deserve that clarity—not because Paul wants to know, or his ego wants to know anything that would give him peace of mind from a wrong source. Clarity in the sharing will let everyone know whether they want to, can or will continue to support

as this out of the ordinary transition occurs. You see? This is not an everyday occurrence of moving from one location to another to carry on the work. It will be over. It will be over shortly. But in the process, support will be needed so that the completion can occur.

I know that each one of you is able to hear what I'm saying clearly and simply. And I'm not going to try to manipulate you in any way. The need has been clearly shared and the update of need and needs met will be provided on the web site.

And so, I'll leave it clean and finish here and say to everyone of you, I love you.

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