

# A COURSE IN MIRACLES

## STUDY GROUP

### WITH RAJ

October 21<sup>st</sup> 2006

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THIS IS A ROUGH TRANSCRIPT.  
THIS COPY IS NOT IN ITS FINAL FORM  
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Good evening. And welcome to everyone who's joining us on the Internet.

How many of you are mean-timers? Do you know what a mean-timer is? A mean-timer is someone who says, "I know that the second coming is imminent, but in the meantime, I'm going to blah, blah, blah . . . I'm going to be the best spiritual person, or the best spiritual student I can be, or in the meantime I'm going to have the rowdiest, the most lascivious, the most physically satisfying experiences I can come up with because it's going to be my last chance."

Mean-timers are those who listen to what I'm saying and hear me say that the way out of illusion—the way out of the dream, the way out of time, is to be found in the space, in the gap between thinking, meaning memory, and thinking, meaning imagination—past and future. And they hear me say . . . you hear me say, that help is available to you and you can't do it all alone because after all, the dream you've been in has been a dream of being alone and insisting on doing everything alone.

And so you say, "Wow, I know Paul is in touch with his Guide. And I know a few other people who are in touch with their Guide. And every once in awhile, I think I hear my Guide . . . but not yet. And I'm going to keep trying. But in the meantime until that happens, blah, blah, blah, blah. Oh, I'm going to Google the internet and find out if any other teachers are saying what Raj is saying." Or, "I'm going to Google the scientific community to see whether anyone in the field of science is beginning to confirm what Raj is saying," You see? [chuckle] Or, "I'm going to go to the library to check out the latest

spiritual growth books and see what further support I can get for feeling confident that I'm not lost. I'll do this in the meantime until . . ." Until what? "Until I take my intent to be conscious, until I take my intent to not be distracted by the past thinking and the future thinking, and make commitment to the now, make commitment to the moment between the past and the future, which is silence."

All of you mean-timers are trying to make the best of the period of time you're choosing to take until you decide to get serious and actually do it.

Mean-timers are dawdlers . . . sorta standing there, moving . . . um-m . . . your toes through the sand and inching forward and . . . um-m noticing a sea-shell over there . . . You know it's time to go! [said emphatically] But you don't want to go yet. So you just sorta dawdle.

You waste your opportunities to be conscious. Why? "Well, it takes too much of my attention. It's too hard. I'm not used to being intelligent. [chuckle] I'm used to just letting my thoughts flow and experience what I'm feeling and pay attention to my feelings and magnify them and imagine what they mean, and just be crazy, disorganized, confused. I'm used to that."

How many of you listen to what I'm saying on Saturday nights and while you're listening, you feel the meaning of what I'm saying and you are inspired and after we're through, you are in a different place than you were when you came in, or started listening? And then you go home and for the intervening week, your life is so different from what we've talked about that you actually really get frustrated, because it seems as though what I'm talking about bears so little relationship to what you are experiencing.

Well, I'm very glad if you're getting frustrated about it. Because if you're getting frustrated about it, it means that you're actually feeling the difference between the mental state in which all you're doing is thinking and the mental state in which thinking isn't going along, isn't going on, and in that silence and in the attentiveness that is there, you are learning something that's very different from what you have believed.

If you stop and think about what we've talked about for the last few years, you will realize that we've said that your experience of your world and your experience of your body, is that it reflects the messengers you are sending out. It reflects back to you the use to which you are putting your mind.

It isn't that there really are objects like a body and a flower and a tree—physical objects sitting separate from each other in particular places in space and time. You see, that's the way it seems to you when you're thinking because you always think with in terms of space-time coordinates.

No. There is Creation: Trees, flowers, legs, arms, torso, head, glasses, water. There is infinite conscious experience of the ideas in the Mind of God that constitute the Movement of Creation and they are not separate from each other and they are not hard physical objects in space. They are, as I've said before, pure Spirit. And they really manifest and reflect their Source, which is God.

If you've gotten a divorce from the Father, God, then you're going to look at them with quite your own personal bias, with the definitions you've given to it and you will have lost the experience of what they truly are. You have lost the experience of what they truly are. And they reflect back to you exactly the definitions you are sending out to them.

In this day and age, it's easy for you to, or it's relatively easy for you to recognize that the health, or lack of health of your body pretty well is coordinate with the use you're putting your mind to. If you're angry and miserable and you keep yourself in a constant state of tension by means of your thought processes and your reasonings and your logic, no matter how imperfect it might be, you know, you're likely to have high blood-pressure, you're likely to have ulcers, you're likely to have any number of physical experiences you call them, of dissonance. And anyone who dares to take enough time to notice, will recognize that this is a fact. Your body reflects back to you the messages, the messengers you are sending forth to it.

Now, you notice this because you say, "This is my body. This particular set of arms, and this particular set of legs and this particular head is my body." And so, if it's not comfortable, you pay attention and you doctor it without solving the problem or you recognize the use to which you're putting your mind and you correct that use and have healing.

Now what you don't recognize is, that the glass and the water and the table and the chairs and the trees and the flowers, because of the continuity on the uninterrupted connectedness of everything, is also, for lack of better words, your body. But since you don't claim it as yours, then when this world that you are saying is out there separate from you, reflects back to you the messages you're sending out, and you hear of war, and you hear of riots and you hear of murders and you hear of kidnappings and so-in-so who died, you say, "Well, that's the world—that's life!" And you don't realize that the messages you send out by virtue of thinking, get applied to absolutely everything equally. The reason being, the continuity of All That Is.

Oh, somebody says, "Wha-a? You mean I'm responsible for the war in Iraq?" Guilt, blame, which will necessarily lead to judgment and punishment, that's the orphan mindset's frame of mind. But we don't have to go there.

Yes, the messengers you send out will come back confirming their purpose. But, the real question is: Are you willing to look at what's happening and recognize that it's all reflecting back to you the use to which you are putting your mind? Not so that you can take blame or responsibility, but so that you can change your mind and use it a different way—not just any old different way.

You are all familiar with the statement: “There is another way to look at this.” Whatever it might be, there is another way to look at this. Here's the simplicity again. There aren't thousands of different ways to look at everything. There are only two. One is, all by yourself. And the other is, joined. If you're looking at everything all by yourself through the orphan mentality, then because that mentality is itself based on a false premise, everything that follows will not exhibit truth. It's just that simple.

So, if there's a different way to look at things, when you look at your world and say, “Hm-m, if the world is reflecting back to me the use to which I'm putting my mind, if my body is reflecting back to me the use to which I'm putting my mind, then because it's obviously not harmonious, not pleasant, apparently destructive, undesirable—far from heaven—then I better take advantage of the other way to look at this. And the other way to look at this is joined.

What does that mean? It means not spending another moment looking at it all by yourself. It means inviting the Holy Spirit or Me or the Father back in. And ultimately it's your Father that you need to invite back in. Because it's your Father, Who, by virtue of being your Father, gives you your identity—tells you who you Are, tells you what your Birthright is. Um-m, better than telling you what you're Birthright is, imbues you with the experience of what your Birthright is so that you no longer even entertain the fantastic idea that you're an orphan.

Mean-timers are caught in eddies alongside the edge of the river, not in the flow, not inseparable from the movement and power and the purpose. If you're not in touch with your Guide yet, or if you're only occasionally in touch with your Guide, then gather some more resolve than you've been bringing into play so that you stop being the mean-timer who finds interesting things to do until Jesus comes again. Because the only thing you're doing in the meantime until something, is until you stop being a mean-timer until you actually take the plunge with resolve and with commitment. Why? Because you don't want to be unconscious of the moment you're in. You do not want to miss what's going on in the moment you're in. You don't want to miss it because you're distracted with the past and the future and all the thinking you can do about it.

What a silly engagement of your mind. And all it takes is decision. “Well, ya know, I hear what you’re saying and I like what you’re saying, but I just can’t get any willingness behind doing it. And I can’t figure out why.”

I’ll tell you something: Don’t waste your time trying to figure out why you’re not willing. Just do it! That’s what mean-timers do, they try to figure out why things aren’t going right. They try to figure out what it is they’re doing wrong, what deep-seated psychological block there is. And as a result, they busy themselves without ever going into the gap—without ever going into the silence. And being in the place where you don’t know and letting it be absolutely perfect that you, as an orphan mentality, don’t know.

Let’s go into the book. We ended up last time with the sentence:

*Now is the time of salvation, . . .<sup>1</sup>*

. . . Now, the little gap, the silence, the presence of Mind . . .

*. . . is the time of salvation, for now is the RELEASE from time.*

Literally. In the release from time, healing doesn’t need to take time. Healing can be instantaneous. In the absence of time, you can be here and then there instantaneously. Here and there will still be present to be experienced. You just won’t have to traverse the distance between this space and that space, which according to the laws of physics, show that it will take certain amount of time to get from one place to the other and that’s your limitation, just accept it. Ultimately you can’t go faster than the speed of light, it’s said. And that’s a limitation if you have huge distances to go. There is no such limitation. But if you believe it, that’s the messenger you will send out and you will get confirmation back confirming it—proving it. Doesn’t make it true. Because there is release from time.

Again, time and thinking are synonymous, whether its thinking, called the past, or it’s thinking, called the future. Time is not your natural habitat. The gap is your natural habitat in which the inseparable continuity of all of Creation is everywhere present—I can’t put it any differently than that—and is available to you with a shift of attention to experience directly, whether its twenty thousand par secs<sup>2</sup> away, or five feet away.

*Now is the time of salvation, for now is the. . .*

. . . actual . . .

*. . . RELEASE from time. Reach out to all your brothers, and touch them with the touch of Christ.*

Reach out to your brothers from the gap. Pay attention to your brothers from the silence. Pay attention to your brothers from the absence of thinking. When you are thinking, you are like one big mouth. And when you are in the gap, you are like one big ear. It is a state of attention without expectations, without preconceptions, it is what I have referred to as looking at everything with innocent eyes, an innocent mind, a silent mind.

*Reach out to all your brothers, and touch them with the touch of Christ.*

That is what you cannot help doing when you choose to look out at your brother from the silence. You reach out with the only thing that is there, which is the Christ of you, and you touch your brother and because, from that place, there is perfect continuity—you touch the Christ in him and he recognizes it and illuminates the Christ in you by expressing his joy at the communion.

*In timeless union with them is YOUR continuity, . .*

*In timeless union with them . . .*

. . . your brothers . . .

*Is YOUR continuity, . .*

As long as you are looking at anything from the orphan mentality, it is impossible to experience your continuity—you're inseparable, indivisible unalterable oneness with all of Creation. Because the very premise of the orphan mindset is that you are alone and that you are alone by choice so that you might exercise your personal private will for the purpose of establishing yourself in your own right and ultimately proving that you, on your own, are a success. Simple black and white. But . . .

*In timeless union with them. . .*

. . . your brothers . . .

*. . . is YOUR continuity, unbroken.*

Why?

*. . . because it is wholly shared. God's guiltless Son is ONLY light.*

Isn't that something. Your mind, your attention is an illuminator. Your attention illuminates what it is given to.

*God's guiltless Son is ONLY light. There is no darkness in him anywhere, for he is whole. Call all your brothers to witness to his wholeness, as I am calling you to join with me.*

There's your task—there's your purpose. It's not a selfish purpose. It's not proving that you, in your own right, are actual and successful.

*Call all your brothers to witness to his wholeness, . .*

. . . your brother's wholeness. You're there to send out messengers of the reality of your brothers. And you're to invite your brothers to acknowledge the same thing in the brother that you're acknowledging.

*. . . as I am calling you to join with me.*

You see.

*Every voice has a part in the song of redemption, the hymn of gladness and thanksgiving for the light to the Creator of light.*

You see, you invite the Father in. You let the Father in. You acknowledge the Father. And in the acknowledgement, you can't help but be overflowing with what you're experiencing and the overflow extends to your brother spontaneously and embraces and illumines him. And by virtue of your giving it and his receiving it, it is confirmed that it is yours. Because you have one purpose only and that is to confirm Reality, to confirm truth, to confirm the Father in everything your attention falls upon, instead of what you engage in every single day—which is a far cry from that.

Again, it takes some discipline. Not a discipline of your thoughts, [chuckle] but a discipline of your mind where you vacate the arena of thinking itself. So that you do become a big ear, a big eye, in the gap whose function is to pay attention and recognize and see. You see. And when you let that be your function, which of course, takes you out of the driver's seat, because you can't decide what to hear or what you want to see. You're there to hear and see whatever is there to see. And what is there to see is Creation, undistorted.

It constitutes a different way of being, right where you have been being all along. It is different. And you've got to be willing to let it be different. And you've got to stop trying to make it interface with the orphanage, or orphanland. Because the orphanage and orphanland, as I've said over and over, is nothing but a misperception of what is really there.

*The holy light that shines forth from God's Son . . .*

. . . you . . .

*... is the witness that his light is of ...*

... what? ...

*... his Father.*

Remember, I said awhile back that it's a good idea to stop talking about "the Father" and start saying, "my Father?"

*The holy light that shines forth from God's Son is the witness that his light is of his Father.*

Your light is of your Father. You are whole by virtue of being inseparable from God and incapable of even approximating separation of any sort no matter how creatively you have imagined it to be an absolute separation.

*Shine on your brothers in remembrance of your Creator, . .*

"Oh yeah, shine on my brothers—shine on my brothers, poor bastards! Shine on my brothers. It's so very hard for me to feel like shining on my brothers. They're not . . . they're not . . . they're just too difficult to be with, they're too difficult to cope with . . . shine on my brothers . . ."

Well, what you're saying is, "It's more important for me not to be in my right Mind, than it is for me to be in my right Mind. It's more important for me not to perform my function—my divine function—than it is to perform my divine function. It is more important for me to be conflicted than it is for me to be at peace."

Hell, forget about having pity on your brother and have pity on yourself. Because until you care enough about yourself to invite the Father in, or to get into the little gap and willingly stay there and avoid thinking, you will not get out of your misery, you will not get out of your confusion and you will not have any light to shine on your brothers.

It doesn't matter whether your brother deserves you shining on him, it matters whether you want to be crazy or not, whether you enjoy being insane, or whether you would like to experience what your natural irrevocable sanity is.

So, . .

*Shine on your brothers . . .*

... what? . .

*... in remembrance of your Creator, . .*

. . . you see, until you have said, “Father, help!” Until you’ve said, “Holy Spirit, help!” Until you’ve said “Jesus, help!” and you’ve meant it, there won’t be any influx of conscious experience of your Father and therefore, your identity, and therefore, an overflowing influx of awareness of truth that you can shine on your brother, and thus own because you’ve performed your function.

*Shine on your brothers in remembrance of your Creator, . .*

. . . and therefore your remembrance of yourself, and therefore your remembrance of your brother—who you are, who he is—so that you’re not fooled by his orphan behavior or your memories of and pictures of him as an orphan that you have cultivated and held.

*Shine on your brothers in remembrance of your Creator, for you will remember Him . . .*

. . . your Creator . . .

*... as you call forth the witnesses to His . . .*

. . . your Creator’s . . .

*... creation.*

See, there’s where the unity is brought into focus. There’s where the continuity is undisturbed, because you’re not engaged in dismembering the unity of Creation by virtue of insane thinking.

*Those whom you heal bear witness to YOUR healing, . .*

When you see the truth, not just an idea, but when you feel and know the truth that God is all there is to what you or a thing [is], you can share it in a way that others will hear. And when they hear it, because it’s not intellect, and it’s not thinking, and it’s not an orphan ploy of manipulation to get the best of a situation, your brother is healed and his healing gives proof of your healing. His clarity gives proof of your clarity.

*Those whom you heal bear witness to YOUR healing, for in their wholeness you will see your own.*

You see, you will feel the continuity, you will experience the inseparability. You will know that oneness is the fact of the two of you as one without the two of you melting into each other and losing all identity whatsoever.

*And as your hymns of praise and gladness . . .*

. . . yours and your brother's . . .

*. . . rise to your Creator, He . . .*

. . . your Creator . . .

*. . . will return your thanks in His clear answer to your call. For it can never be that His Son called upon Him and remained unanswered.*

The continuity has always been there. The oneness has always been there. The Christ that you are, is the only thing that has ever been there, and the Christ that you are is the Son of God which constitutes and gives you your identity, and it's always been there. The truth has always been there. Every request you have made has always been answered. But you don't hear the answer because you're so sure of the context in which the answer must come and it must come in the context of orphanland and orphanages, and the miserable way in which orphans do their best to deal with each other, to their own advantage without in the process, killing each other off.

*His call to you is but your call to Him.*

It's one thing.

*And IN Him . . .*

. . . the Father . . .

*. . . you are answered by His peace.*

You know what? You say, "It's too hard for me to find time to get into my peace because everything is so unsettled and demanding, that it must be taken care of or everything . . . everything will be destroyed, everything will collapse, everything will fall to peaces."

Well, people, think a little . . . uh-h-h—no. . . pay attention! For centuries you've been thinking and for centuries things have been chaotic but existence hasn't been wiped out. Destruction has not occurred. If you decide not to cater to the suggestion that you had better take care of the problem before you get into your peace because if you don't the results will be disastrous, if you don't play into that ploy and you do choose for your peace instead, with disregard for the invitation to be in conflict, everything will not collapse. And if you move into your peace, your perspective will shift. Your perceptions will

shift. And without your exercising any power whatsoever, your world will begin to reflect back to you the new messengers you are sending out—the messengers of peace. And it will not require time for peaceful adjustment to occur.

This is very important. It's very important because it's so fundamental.

*Children of Light, you know not that the light is in you. Yet you will find it through its witnesses, for having GIVEN light to them they will RETURN it.*

That is, if you've given light to them. If you've decided not to let your mind run off half cocked insanely, but choose the messengers you would send out.

*Everyone you see in light brings YOUR light closer to your OWN awareness.*

It's inevitable. It's a law. But if you don't bother to see in light, then there will be nothing to bring your light closer to your own awareness. It's just that simple.

*Love always leads to love. The sick, who ask for love, are grateful for it, and in their joy they shine with holy thanks. And this they offer you who GAVE them joy.*

“Oh, yeah, that's my brother I'm supposed to shine on.” Yeah, well if you do shine on your brother, that's what will happen.

*The sick, who ask for love, . .*

. . . the ones who don't deserve it, the ones that's so hard for you to get along with, when looking at them through the orphan mentality, . .

*. . . are grateful for it, . .*

. . . the love they've asked for when they receive it . . .

*. . . and in their joy they shine with holy thanks. And this they offer you who GAVE them joy.*

Well, if that's going to be the result, then what value is there in saying, “Oh yeah, I gotta shine on my brother?” What value is there in it? None.

*They . . .*

. . . the sick, who ask for love . . .

*. . . are your guides to joy, for having received it of you they would keep it. You have established them as guides to peace, for you have made it manifest in them. And seeing it, its beauty calls YOU home.*

Everything you do as an orphan—everything you do as an independent agent—will establish independence and the awfulness of it more and more definitely, more and more uncomfortably. But everything you do as a gift, a willing extension of an excellent use of your mind, will reflect back to you increased unity, increased experience of continuity, and the joy that comes from the actual experience of not being alone.

*There is a light which this world . . .*

. . . that you have made up, I'm adding that . . .

*There is a light which this world . . .*

. . . which you thought up—which you gave definitions to . . .

*. . . cannot give. Yet YOU can give it, as it was given you.*

Or we could say,

*Yet YOU can give it, as it . . .*

. . . is . . .

*. . . given [to] you.*

But of course, you won't receive it even though its given. You won't receive it, if you're maintaining a staunch independent stance. "I don't need anything. I have everything I need. God gave me free will. God gave me intelligence. God gave me a mind to use. And He gave it to me to use well. And so I have the capability of using it well. I don't need anything more. I don't need a gift. I don't need any light."

*There is a light which this world cannot give. Yet YOU can give it, as it was given you. And as you give it, it shines forth to call you from the world and follow it.*

Right out of the orphanage. Right out of the orphan mind-set. Right out of suffering. Right out of conflict.

*For this light will attract you as nothing in this world can do. And you will lay aside the world and find another.*

You see, there is a different way to look at this. You don't have to look at it all by yourself. You can look at it joined and you will see another world. You will see the same world with such beautiful clarity that it doesn't look like what you thought it was, and you are no longer confused into believing that the world and universe is polarized and subject to decay. And that birth always means death.

*And you will lay aside . . .*

. . . orphan-land . . .

*. . . you will lay aside the world and find another.*

Reality.

*This other world is bright with love which . . .*

. . . what? . . .

*. . . YOU have given it.*

Why? Because you've shown on your brothers. You've shown on your brothers because you'd rather be in your right Mind. You've shown on your brothers because you didn't want to be conflicted anymore. You've shown on your brothers because you wanted to be conscious rather than unconscious right in the middle of the Kingdom of Heaven.

*This other world is bright with love which YOU have given it. And here will everything remind you of your Father . . .*

You see, you won't be estranged from Him anymore and it will be Okay with you for everything to remind you of your Father. Because anything that reminds you of your Father reminds you of You, Who you really Are. And Who it has been your Birthright to be conscious of all along. Even when you were having so much god damned fun being miserable, thinking for yourself.

*And here will everything remind you of your Father and his Holy Son. Light is unlimited, and spreads across this world in quiet joy.*

Literally, the movement of the experience of joy—not the idea of joy—the experience of joy quietly moves across your world because joy is not exciting. Joy is full of peace. It's full of peace because there is no conflict in it. As a

result, there is no edge to it, no excitement to it, no fear to it. It's full blown joy like a blanket rolling across the world, not an object but an energy you, might say, that everything and everyone—you, the trees, the squirrels, the ants—feel and are not unconscious of.

*Light is unlimited, and spreads across this world in quiet joy. All those you brought with you will shine on you, and you will shine on them in gratitude because they brought you here.*

You see, you did it together. It was an act and a conscious experience of unity—of continuity.

*Your light will join with theirs in power so compelling that it will draw the others out of darkness as you look on them.*

Mind you, we're discussing this in the context of finding the Present. You might say, "Well, what will it be like if I do it?" Well, there it is spelled out for you. But don't do it for the goodies. That's not the point. Do it because you don't want to be insane one more moment. Do it because you don't want to be unconscious of what's really going on one more moment. You don't want to dawdle one moment longer.

The rest will come because the rest is a gift. It's a gift that was given since the beginning, if I may put it that way. It is a gift that is given new each moment. It's the Movement of Creation. It's the Movement of God. And it's your function not to miss it! It's your function not to miss it. It's not your function to get satisfaction out of cursing the President or cursing the politicians or running down the school-board, or any of the righteous activities you engage in mentally.

I am telling you, and we've been reading, that the release from the past and the future occurs by what? Not dealing with the past and not dealing with the future but by abandoning them in favor of the little gap of silence in the middle of the two. And becoming one big ear and one big eye.

You know that if you are physically not well, and you change your attitude—you watch what the use that you're putting your mind to and what messengers you're sending out and you change the messengers you're sending out—you have experienced healing, whether it was instantaneous or whether it was gradual. Most of you have had this experience. That's all the proof you need to grasp the value of paying close enough attention to your mind, to bring your attention out of the realm of thinking into the silence of the moment and listen so that new messages received from that place of excellence in you, the divine one that you Are or so that clarity coming from your Guide, or

revelation coming from the Father, can fill you up with new messengers to send out because it will make a difference. It's a law.

See? I said the book's predictable. It talks about the things that you're practicing that aren't working for you so that you might look at them squarely, so that you might look at the illusion or the beliefs squarely, so that you can specifically release them, and it talks about the truth and illumines the truth. And it goes back and forth.

Now I may have been speaking enthusiastically tonight but everything that we have read about tonight, you could say, is the good news. We weren't having to take a look at the insanity and talk about the insanity. We've talked about how things work—how Creation works—and your inseparable part in it, and your inseparability from it, and your absolute incapacity to engage in any activity alone. And this is good news.

I love you all. And you know what? You love you all too. Really. And if you find during the coming week that it's difficult to be willing to love yourself, or its difficult to be willing to love another, don't try to find out why you're unwilling. Oh, the orphan mentality will give you a whole sting of reasons that have nothing to do with anything but they'll keep you occupied in the meantime, until you just do it!

Okay. Have a wonderful week.

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*A Course In Miracles (reference pages)*  
*Chapter 12 – Section – FINDING THE PRESENT*  
<sup>1</sup> *Sparkly Book – p.295, Last Full Par. / JCIM – p.124, 5<sup>th</sup> Full Par.*  
*Chapter 13 – Section – FINDING THE PRESENT*  
*First Edition – p. 235, 1<sup>st</sup> Full Par. / Second Edition – p. 252, Par. 8*

<sup>2</sup>Par secs – A unit of measure for interstellar space that is equal to 3.26 light-years and is the distance to an object having a parallax of one second as seen from points separated by one astronomical unit.

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