

# A COURSE IN MIRACLES

## STUDY GROUP

### WITH RAJ

September 7<sup>th</sup> 2008

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THIS IS A ROUGH TRANSCRIPT.  
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Good evening. And welcome to everyone who's joining us on the Internet.

You know, I need to address something tonight and it's the idea that Paul has a skill or a talent that not many other people have, and that therefore his hearing my voice and relaying it, is not something all of you who are listening, are capable of doing.

"He is in touch with his Guide," you say, "I'm not in touch with my Guide. I've tried and tried and tried and I'm still not in touch with my Guide."

And then, it's easy to imagine that for those of you, unlike Paul, those of you without this "talent," there must be another way that works just as well. After all, God wouldn't leave you out just because you couldn't hear your Guide like Paul can hear his Guide.

Many of you say, "Well, the system of thought that I've been using has been working quite well. And if I listen, even if I don't hear my Guide, I might find myself realizing ways in which to use my system of thought better. I might be able to find a way to order my thoughts better," we'll say, metaphysically through the use of metaphysical thought processes.

Some of you might even think that if you hear your Guide, your Guide is going to tell you how to better use your mind to order your thoughts, so as to have more evidence of healing and transformation.

First of all, Paul is subject to the same thing you are: The need to stop ordering his thoughts. And he doesn't have a particular talent for doing that any more than you do, although he loves to try to order his thoughts, so as to have a better experience—a better out-picturing, you might say.

The simple fact is, that as the Course has been illuminating for everyone, whether you're in touch with your "Guide" or not, Guidance is available to you which the Course has referred to as coming from your Guide, and which the Course has referred to as coming from the Holy Spirit—that the Guidance comes from the Holy Spirit. And that it is essential for each and every one of you to make conscious connection with the Holy Spirit is an unavoidable fact. And every single one of you has the capacity, it is not a special talent.

As I've said before, the Holy Spirit is your right Mind held in trust while you dally with the ego. Obviously, if the Holy Spirit is your right Mind, it can't possibly take some special talent to experience Its Presence. It's got to be inevitable that you will eventually abandon your attempt to be independent from It, and to order your thoughts metaphysically or any other way, even just simply through the use of logic.

I'll be very clear with you on this. The only value there will ever be to consciously ordering your thoughts through whatever means you might use, including the use of logic, the only value it will ever have will be to bring you to a point where there is such clarity within you about the Presence of God, even though its only intellectual, and such clarity about what God must be, and such clarity, even though it's intellectual, about who you Are as the Son or Daughter of God, and such clarity about what the nature of Creation must be if God is the only cause and Creator. It will bring you to the point where you have enough trust and a feeling of enough security to abandon all of this ordering of your thoughts and yield into God—yield into your right Mind, the Holy Spirit—to let yourself become subject to Something other than your consciously ordered mind, to yield into something outside the self you have imagined that you are and confined yourself to.

You are not going to regain your sanity without reuniting with your right Mind. And it's so absolutely inevitable that after listening to what I'm saying tonight, you can't possibly justify the assumption that Paul is engaged in something you can't do or, that when you do whatever waking up is about for you, you won't be doing what Paul is doing, you'll be doing something different, because after all, who would really want to be doing what Paul is doing.

Well, what do you think Paul is doing? See, I even have to ask Paul what does Paul think he's doing.

Paul is allowing himself to not be an orphan. Paul is allowing himself not to function autonomously. Paul is allowing himself to yield into whatever the heck it might be that's on the other side of the orderlinesses of his conscious awareness. And when it works best, he brings along with him no preconceptions about what he's going to hear or what he's going to experience.

And so, what is he doing that every single one of you will inevitably do and might as well start doing tonight? He is allowing himself to yield to—and to him at times it seems like taking second place to, when actually it is being equal with—his right Mind. Being equal with That which is a spontaneous expression of Love and is something that I've been telling all of you, as well as him (he should be doing) you should be doing all day long every day because under these circumstances it's appropriate for these words and this behavior to happen. But when he's standing in the checkout lane at the grocery store, it's not appropriate for him to be using this language and behaving in this manner.

But there is a way for him to behave that glorifies God and illumines the setting beyond the general beliefs about what a grocery store is and what's happening there, which is of course, that it's all commerce and has to do with eating and feeding a material body and keeping it alive because it will die if it isn't kept alive and it's all about buying matter and feeding matter to matter, and blah-blah-blah.

You think that's what it's about in the grocery store? Well open your eyes up and be willing to look with innocent eyes. Be willing to say, "Father or Holy Spirit, show me what's really going on here." Why? Because you're supposed to be experiencing what's really going on there and you're supposed to be able to be present there from the *divinity* of you—from that which isn't bound by orderlinesses.

So if you think that there's some other way for you than the way there is for Paul, and you're using it as an excuse for not making the effort and providing the persistence necessary to get past your ingrained reluctances to connect with your divinity, then do it. Take the time, bring the persistence! Get on with it!

To say, "I'm not meant to be in touch with my right Mind" is insane. To say that you don't have the skill or the talent or ability to be in touch with your right Mind is ridiculous. To say that it's going to be hard to do it is also insane. To say that you may bring enough resistance into the process to delay it, now that is a great possibility! But don't do it!

Now, we talked about these orderlinesses—these mental structures of definitions and mutually-agreed-upon definitions and so on and so forth. We've talked about them as means of protecting yourself. But in the process of protecting yourself, something of a larger picture developed and that was, that you found that you had a particular way of protecting yourself that was different from the way Joe down the street developed his to protect himself and the means of protection—the style of protection, the form of the protection—became identified with each of you. Identified? And it was like, "Oh this identification is my identity. The way I think, the subject matter I think about, the uses I put it to, all identify me."

Can you see why there might be a reluctance to abandon the orderlinesses that you have developed? Do you see that it might be somewhat scary? Because at the bottom

line, you think you're going to be abandoning your identity. And if you don't hold those structures in place, who in the hell or who in heaven's name will you be? And it's too scary to want to find out.

Someone wrote an unpublished song, the title of which was: "Thank God I'm not who I thought I was." I want every one of you to consider the possibility that you might end up being able to say, "Thank God I'm not who I thought I was." And please understand that the successful study of the Course is going to bring you to the point where you will say that.

The Course and it's meaning is never going to help you be who you thought you were more efficiently and better. Never! "I want to wake up. But boy, I don't want transformation!" [almost whispering] Yes you do. Yes you do.

I keep pointing out that the true experience of who you really Are, is beyond anything you can imagine, is not frightening. It exists in perfect equanimity. It exists in perfect safety because in it there is no threat because there is coherence. There is unity.

Now, let's go into the Book.

*It is impossible to remember God in secret and alone.<sup>1</sup>*

You can talk about God alone. You can talk to God in secret—just you in your mind talking to what you think God is. But it is impossible to remember God. It is impossible to have the experience of union with God all by yourself.

Either in remembering God, you are also going to remember your brothers and sisters, or in the connection—the genuine connection with them—you are going to remember God. But it is not going to happen except in the context, for lack of better words, of family. To remember God is to remember the Brotherhood. To look at the Brotherhood with innocent eyes and a desire to be the presence of Love for the Brotherhood or even the brother, you are going to remember the Father that makes your brother or your sister your brother and sister.

There is no way for you to wake up without the cohesiveness and the invariable unity of the family coming into focus.

*It is impossible to remember God in secret and alone.*

All the benefits that you thought you got as an orphan, you're going to have to throw away. All the special dispensations that you were able to wheedle out of your brothers and sisters because you were an orphan, and all the bennies that they were able to wheedle out of you because they were orphans, will have to be abandoned.

And the satisfaction you got from the skill you brought to the process will have to be let go of. A lot of things that satisfied you will have to be released.

But you know what? You're going to have to release things that were compensations for being an orphan, so that you might experience the compensations that are available to a Son or Daughter of God—a brother or a sister to the brothers and sisters who are the Sons and Daughters of God.

But you're going to find out that you have a great investment in these bennies—these benefits, these special dispensations and even certain positions you've achieved where you get more bennies than someone else does. It's all nonsense, but you value it. And it makes you feel good. And yes, you're going to have to let go of those things which make you feel good because they're keeping you from experiencing your true inheritance. They're keeping you from experiencing who you Are. They're keeping you from experiencing your real identity.

Again . . .

*It is impossible to remember God in secret and alone. For remembering Him means you are NOT alone, and willing to remember it.*

You see, when you've taken time to sit down and talk to God, it's as though you're acknowledging that you're not alone. But you're not *remembering* it. You're not remembering the experience of unity. You're not remembering in the Now, the active conscious connection with God as, for lack of better words, two-way communication or unified conscious awareness.

*Take no thought for yourself, . .*

Well, what do you mean, “take no thought for yourself?” What is taking thought for myself? Well I'll tell you something, every single orphan in the orphanage takes thought for himself. He gets up in the morning and assesses everything on the basis of himself and what his needs are and what challenges he might meet that keep him from experiencing his need being fulfilled. So he takes thought for himself. Very seldom does one wake up and think of Henry next door and take thought for him and let that take precedence over taking thought for himself. It's just a simple fact of life isn't it?

*Take no thought for yourself, for no thought you hold IS for yourself.*

In other words, there are . . . there really are no private thoughts. Every thought you have colors or reflects on every other Son or Daughter of God—every other brother or sister. It colors your perception of them, changes the way you behave toward them and creates an energetic or mental environment that is felt and is either uplifting or

depressing to the brotherhood—at least the brothers and sisters who insist upon seeing themselves as orphans.

Those who are awake certainly feel it, but they're not successfully depressed by your negativity or your valuing of untruth. But they feel it. And they look forward to the time when you cease this so that all may rejoice together in what is true.

So there are no private thoughts.

*Take no thought for yourself, for no thought you hold IS for yourself.*

Now . . .

*If you would remember your Father, . .*

In other words, if you would engage in doing something besides taking thought for yourself.

*If you would remember your Father, . .*

If you would allow for and want the conscious experience of having His Mind, of having His conscious experience of Reality, . .

*. . . let the Holy Spirit order your thoughts, . .*

Here we are again, you see . . . Does it say, “If you would remember your Father, do what Paul Tuttle is doing?” No.

*If you would remember your Father, let the Holy Spirit order your thoughts, . .*

. . . which is what Paul is doing. But that's irrelevant.

*If you would remember your Father, let the Holy Spirit . . .*

. . . let that which is nothing more than your right Mind . . .

*. . . order your thoughts, and give only the answer with which He answers you.*

Paul is giving right now only what I am giving him. He's not introducing any of his own personal theories and so on and so forth.

*If you would remember your Father, . .*

If you would have the conscious communion with God occur in your experience . . .

*. . . let the Holy Spirit order your thoughts, and . . .*

. . . then . . . I'm adding the word, "then" . . .

*. . . give . . .*

. . . to your world, to your brothers, your sisters . . .

*. . . only the answer with which He answers you.*

Share the Vision that is shared with you. Everyone, . .

*Everyone seeks for love as you do, and knows it not unless he joins with you in seeking it.*

*[Repeats] Everyone seeks for love as you do, and knows [love] not unless he joins with you in seeking it.*

Now, what I want to make clear is, that as you know, you're confronted either with love or a call for love. Those are the only two things you're ever faced with from a brother or a sister.

When a brother is behaving awkwardly, unkindly, obtusely, it's a call for love. He doesn't realize it, and if you're not alert, you don't realize it either and you interpret his behavior as unkind, as perhaps dangerous to you and as something you should protect yourself against. And so you return to him attack for attack.

But . . .

*Everyone seeks for love as you do, and knows it . . .*

. . . knows love . . .

*. . . not unless he joins with you in seeking it.*

And what I'm trying to bring out here is, that when a brother behaves in an unkind fashion to you, he is asking to join you in finding love. It is a call for love.

So, you know, it's not a matter of, "Wow, wouldn't it be nice to find somebody I could sit down with and we could join together in finding love, all hunky-dory and working together pleasantly?" No. Whether a brother is being pleasant or unpleasant, he or she is joining you in the goal of finding love.

*Everyone seeks for love as you do, and knows it not unless he joins with you in seeking it. If you undertake the search together, you bring with you a light so powerful that what you see is GIVEN meaning.*

And this applies to you and the lady on the plane who is experiencing great fear. If you undertake the search together, if she expresses her fear, and you hear that it's a call for love and you join her in wanting to know what love is—because her fear is a call for love—you bring with you a light so powerful that what you see is given meaning. You see, the lady who is distressed, the lady who is full of fear, is embodying lack of meaning at the moment. She's not experiencing the meaning of what's happening. She's not experiencing heaven and yet heaven is the only thing happening, meaning is occurring but she's not experiencing it.

So . . .

*If you undertake the search together, . .*

. . . for love . . .

*. . . you bring with you a light so powerful that what you see . . .*

. . . which appears to be a meaningless expression of fear . . .

*. . . is GIVEN meaning.*

Meaning is illuminated, meaning comes forth. And I will tell you that the fear that the woman is experiencing will subside.

*The lonely journey fails because it has excluded what it would FIND.*

The lonely journey is a journey that is consciously designed to be *lonely*. The experience of being an orphan is designed to be a lonely, fatherless, motherless, brotherless, sisterless experience. It's designed to be exactly that. The one who's employing the act of being an orphan has consciously designed it that way, and until he has a better goal, will continue.

*The lonely journey fails because it has excluded what it would FIND.*

What it is after is an experience of wholeness—a wholeness achieved through autonomous effort. But wholeness is what is wanted, and wholeness is real. Health is what is wanted, and health is real. The experience of being loved is wanted and that is real. But all of the things it wants . . . all of the things the orphan wants, it wants to



get while remaining independent, while remaining aloof, while allowing for no actual relationship. And so it excludes the only thing that would truly give it what it wants.

Now . . .

*As God communicates to the Holy Spirit in you, so does the Holy Spirit translate His communications THROUGH you so YOU can understand them.*

I'm going to put it this way to make it perfectly clear: Paul gains understanding of the truth by sharing it with you as he's doing right now. If he sits and talks to me all by himself he can learn, but the learning does not become full until he cares to share it.

Listen to this again:

*As God communicates to the Holy Spirit in you, so does the Holy Spirit translate His . . .*

. . . God's . . .

*. . . communications THROUGH you so YOU can understand them.*

Paul may say, "What do I need to do?" And I might say to him, "You need to love your brother. You need to love your brother more than you're loving your brother." And he says, "Oh, okay." And he hasn't learned a thing. He's grasped the idea, but if he happens to be the one on the plane sitting next to the woman who is full of fear, he now has the opportunity to express love to his fellowman by not being offended at the imposition on his time and by neglecting to respond with canned phrases, canned truths, memorized statements of healing effect and who's willing to be present with her without having a single thought about what he could do to improve it himself, on his own as an independent thinker of a spiritual thought. You see?

What it boils down to is that if you want to remember God, you're going to have to connect with your brother. You're going to have to stop distancing yourself from your brothers and sisters through the use of concepts and definitions and orderlinesses that give you distance from your brother and hopefully coerce your brother into behaving in such a way, as to give him a sense of well-being while being independent from you.

I'm going to be very blunt with you: When you're bothered by your brothers and sisters, when you feel that they are imposing upon you, [snaps fingers] very simply, you see them as challenging your identity, you see them as challenging, if nothing else, your integrity by pulling on you and causing you to abandon your orderliness and causing you to neglect the carrying out of actions on your part that, what?

Confirm your identity well and allow you to look good to those you would impress with your orderlinesses. You see.

*God has no secret communications, for everything of Him is perfectly open, and freely accessible to all, being FOR all.*

Now, they're not only accessible to all, they are communicated to all, always. Paul isn't getting special dispensation that someone else isn't getting. Paul is undefended enough to experience it, where others might not be, but that's the only difference.

*God has no secret communications, for everything of Him is perfectly open, and freely accessible to all, being FOR all. Nothing lives in secret, and what you would hide from the Holy Spirit is nothing.*

You might say, "It's of no consequence. It has no substance." And actually what it has is no content.

*Every . . .*

. . . what?

*. . . interpretation . . .*

. . . every concept, every definition you've made up.

*Every interpretation YOU would lay upon a brother is senseless.*

And yet for the most part, what you call the orderliness in your society is absolutely a result of interpretations you have laid upon your brothers and your brothers have laid upon you and you have agreed to mutually. And that's not a relationship. That's not even conscious connection. That's just a bunch of robots following their patterns, doing them obediently and reinforcing them with each other and they all seem to be in perfect harmony. But there's no consciousness.

The Holy Spirit is nothing more than your right Mind. That means it's available to you. It means it's accessible to you. It means it's not out of your reach. It means that it is you already. So to be experiencing consciousness is at this very moment, your Birthright and is available to you if you will be willing to abandon the form—all of the orderlinesses, the intellectual orderlinesses of your mind—so that you might, in the absence of them, have a direct conscious experience of what's really going on and experience the illumination of what's really going on, and see who your brother really is and see who you really are.

And I'll tell you who you really are isn't someone in her eighties, or someone in his thirties, or someone in his teens.

*Every interpretation YOU would lay upon a brother is senseless.*

. . . and vice versa.

*Let the Holy Spirit SHOW him to you, and teach you both his love and need for love.*

*[Repeats] Let the Holy Spirit SHOW him to you, . .*

Well, in order to let the Holy Spirit show him to you, you're going to have to invite the education of having your brother shown to you. So you're going to have to abandon your autonomy.

Again, Paul may be abandoning his autonomy, but it's not a special talent. And again, every single one of you needs to be attending to abandoning your autonomy, needs to be inviting the education that the Holy Spirit—that which is nothing more than your right Mind—is intent upon sharing with you the moment you'll give it your attention and not have explanations for why it won't work for you.

*Let the Holy Spirit SHOW him to you, and teach you both his love and need for love.*

In other words, his love and what appears to be a call for love, which is obtuse or bad behavior, which is his need for love.

*Neither his mind NOR YOURS holds more than these two orders of thought.*

Either you are expressing love or a call for a love. And your brothers and sisters are either expressing love or a call for love. You're never doing anything else.

*The miracle . . .*

. . . is a sudden shift of perception.

*The miracle is the recognition that this is true. Where there is love, your brother must give it to you because of what it IS.*

When you look at your brother and there is love there, he will be giving it to you, because that's what happens, that's what love is, that's the movement that love is.

*But . . .*

. . . in looking at your brother, . .

*. . . where there is NEED for love, . .*

. . . which you would call a call for love or bad behavior.

*But where there is NEED for love, YOU must give it because of what YOU are.*

See, it didn't say, "You must give it because it's the right thing to do," or "You must do it because it will give you points when you step up to the 'Pearly Gates'." It didn't say, "You must do it because it will help you to be a better orphan." No, it said, . .

*But where there is NEED for love, YOU must give it because of what YOU are. Long ago we said this course will teach you what you are, restoring to you . . .*

. . . what?

*. . . your identity.*

Can it be any more clearer than this?

*. . . restoring to you your identity.*

In restoring your identity to you, it will negate and dissolve the identity you have created for yourself. *Thank God!* It will—in restoring your identity—cause the dissolving and disappearance of every thought, feeling, attitude associated with the meaning of orphanhood. It will erase any false identity you have been entertaining, reinforcing and claiming as yours.

*[We have already learned that this identity is shared] (not read)*

*The miracle becomes the means of sharing it.*

The miracle: The sudden shift of perception. The sudden shift of perception about what? Well, the sudden shift of perception about your brother or your sister, which in the sharing of it, causes you to be illuminated about the meaning of it for yourself—thus redefining your identity—and along with it, its purpose.

*By supplying your identity wherever it is NOT recognized, YOU will recognize it.*

Well, everyone who knows you as the orphan who lives on the top floor of the orphanage, in the best spot available, will no longer find you supplying that identity to them and reinforcing it, because you're going to be supplying your true identity because you've stopped claiming to be an orphan and you've let the Father through you—extending to your brother, another so-called orphan—but extending it to one who is no longer appearing to be an orphan to you, because in the extending of the awareness of what he truly is, you are extending the awareness of what you truly are and confirming both of you in the family.

*The miracle . . .*

. . . your willingness to experience a sudden shift of perception . . .

*. . . becomes the MEANS of sharing it.*

Sharing your identity.

*By supplying your identity wherever it is NOT recognized, YOU will recognize it. And God Himself, Who wills to be with His Son forever, will bless each recognition of His Son with all the love He holds for him.*

You see, the experience of the wholeness of family comes together in oneness, in unity.

*Nor will the power of ALL His Love be absent from any miracle you offer to His Son.*

That's the promise of you fulfilling your function, by letting that Mind be in you which is your only right Mind.

*How, then, can there be any order of difficulty among them?*

What else can I say?

I love you. And I look forward to being with you next week.

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*A Course In Miracles (reference pages)*  
<sup>1</sup> Sparkly Book – p.341, 2<sup>nd</sup> Full Par. / JCIM – p.143, 3<sup>d</sup> Par. / CIMS – p. 286, Par.55  
First Edition – p. 274, 3<sup>d</sup> Full Par. / Second Edition – p. 295, Par.10

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