

# A COURSE IN MIRACLES

## STUDY GROUP

### WITH RAJ

July 10<sup>th</sup> 2010

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THIS IS A ROUGH TRANSCRIPT.  
THIS COPY IS NOT IN ITS FINAL FORM  
AND WILL BE UPDATED

Good evening. This evening we are not going to proceed in the Book from where we left off. We will have a short, very short quiet time and then there are some things I want to share.

Okay, let's be quiet together . . . [quiet time]

Good evening. And welcome to everyone who's joining us on the Internet.

Well, I know most everyone is curious and interested in what is going on with the move of the Foundation to a new location, and so I will not delay.

As of yesterday, I sent out a letter—an email—and posted it also on our website. And in it I explained that of the seven hundred and nineteen thousand dollars that the new property costs, we now have all of it except a hundred and sixty-two thousand, four hundred forty-three dollars. That was as of yesterday.

Since yesterday, the phone has rung off the hook and notifications have come through online of contributions amounting to thirty-two thousand three hundred and sixty three dollars, which means that now there's only a balance of one hundred and thirty thousand dollars needed in order to secure the property.

Last night at approximately two in the morning, Paul's cell phone "dinged" indicating there was an email. So he opened it up and it said that someone had just made a credit card contribution of twenty thousand dollars.

Now, as Paul told someone today, he's not used to this kind of thing. Neither he nor Susan are used to the kind of expressions of support for an activity that they are involved in. It's difficult for them to know how to be with it.

Now, they're not special. And that's what I want to talk about tonight. They're like you. And they, like you, are learning—or need to learn—how to let God's Love in, how to be willing to stand in receipt of it.

You know, we've been reading from this Book for a long time. And we've been reading about the holy instant. We've talked about practicing the holy instant. Well now, Paul and Susan and all of you are having the opportunity to have a better grasp of what the holy instant is and what the practice of it amounts to and what its, if I may put it this way, benefit is likely to be.

When you practice the holy instant, you, in the face of whatever's going on in your life, whether it's good or bad, it's you hesitating a moment—backing off from your spontaneous assessment of the meaning of whatever is in your face—becoming silent and saying, "Father, what is the truth here?" or "Holy Spirit, what is Your Perspective about this, because I've been told that You're nothing more than my right Mind. And so if You will share with me what Your Perspective is about this, I know that I'm going to be getting an insight into what my true perspective is about this and *that's going to change me*, that's going to change my experience."

I've pointed out that when you become still, when you silence human will, when you shut up your aggressive thinking and move into the silence with inquisitiveness, *inquiry* into that which you may have thought you knew about but that you want to know more about or differently about—if the truth about it is different from your preconception—and when you move into that silence with attentiveness, I've said you move into that place where God's laws prevail. Where God's laws prevail, *things work differently*—different from what you're familiar with.

Now, I've said this before: "You are neither behind the point of perfection nor advancing toward it. You are at this point and must understand yourself therefrom." Okay. When you stop thinking of yourself as being behind the point of perfection but may be moving toward it, and you silence all of the thoughts and attitudes around that perspective, you find yourself in a place where God's laws prevail.

Now, usually when you finally decide to practice the two-step and you shut up and you inquire of the Father or the Holy Spirit or your Guide, "What is the truth here?" it's because you have a problem. You seldom do it when you're having a good time and you would like to have the Holy Spirit or the Father

embellish it with even more of what it truly is so that you could have the experience of the “frosting on the cake” and not just have the cake.

So you do it when you have a problem. You do it because you need an answer. And what I want you to begin to contemplate is that it's no longer viable for you to ask for an answer because you're behind the point of perfection and needing help. That's not the way to get an answer. You will get an answer, but it's because you are *at the point of perfection*.

You see, you think you ask for an answer because there's a problem and that that's the way you'll get the answer—the solution. But the fact is that you ask for an answer because *there is no problem*. And the fact that, we could say ultimately speaking or divinely speaking, there is no problem, you will get clarification as to the truth of that fact.

You ask for an answer because there is no problem. Because the truth is, that there is no problem.

Why is there no problem? Because problems only seem to exist when you have adopted an attitude of being *behind the point of perfection, struggling to advance toward it*. You see?

This is important. You cannot arrive at an answer to a problem with the basic assumption that the problem is real and that the problem exists to be dealt with. That is *never* the way healing or correction of misperception has occurred. That is never the way it has occurred. When correction has occurred it's because you slipped up—you momentarily stopped maintaining the sense of being an orphan, the sense of being behind the point of perfection and advancing toward it—and in an innocent unbiased, momentary frame of mind which was the equivalent of being where God's laws prevail, the answer came . . . the healing occurred . . . the transformation or correction took place. It took place not because something managed to overcome a negative energy, a negative power or negative event. It happened because when one is not practicing insanity, sanity floods your mind. The truth floods your mind and you're no longer deluded and you're no longer seeing delusions.

Now, as I've said, Paul and Susan aren't really used to this kind of experience. It's true that for twenty some years they have lived on gifts—spontaneous contributions that people have made—but nothing of the magnitude of the gifts that have been coming in.

Now, how does this relate to you [looks around the room] . . . and you . . . and you?

The way it relates is, that if you're going to dare to consider that you're not behind the point of perfection, that you're at the point of perfection and have to understand yourself therefrom, and you're going to practice the holy instant, then you're going to have the experience of God's laws prevailing.

And what do those wonderful words—those spiritual words mean?

Well, in practical terms it is inevitable that you're going to find yourself gifted with something you didn't ask for, some good that you didn't ask for, something that you didn't have in mind. And you're very likely to find that in spite of what you had in mind this gift is for you and [chuckles] it's going to be yours whether you're happy about it or not—whether you wanted it yet or not. God's laws will prevail. God's Love will prevail.

It has been said that love inspires, illumines, designates and leads the way.

Well, love obviously isn't passive and wimpy. It inspires. Isn't that wonderful? And it illumines. And that's wonderful, . . . uh-oh, now something's going to happen to your free will. It's going to *designate* the way.

Oh-h . . . if somebody had told you that the two-step was going to put you in a position of losing your authority because God's Love would inspire you and illumine the way and then *designate* it, so that you didn't have a choice, you wouldn't have been so gung-ho to opt for the first step—inspiration. Everyone loves inspiration, but "God, don't let it mean anything. Don't let it change me. Don't make me have to stretch and be different . . . but Oh God, inspire me . . . it is so delicious to feel inspired . . . I could almost fly . . ."

I know, but you can't. You could almost fly but you can't. I want you to fly. I want you to be able to and not just almost have the feeling of being lifted up. But in order for you to fly, something in you is going to have to change.

So you're going to have to let the next step occur—illumination. The way to do it is going to have to be illumined. Well, that's not half bad either. I mean, to have the way illuminated doesn't mean you have to go that way, does it? So it's safe to let the way be illuminated.

But then there's that damned next step: Designation—the Father's Love, the Father's Wisdom. The sane perspective of your right Mind is going to designate something. It's going to say, "this way...not that way...not that way, no, not that way...this way...this way...and only this way!"

And then to add insult to injury, the next step is that not only have you been shown the way to go, but Something or Someone is going to take your hand

and lead the way. You are going to have no means of feeling that you're in charge of anything at all. It will be your function to let yourself be led. Wow!

So, have ya been enjoying *A Course In Miracles*?

Because this *is* a course in miracles! It's not just a bunch of beautiful, wonderful words that inspire you and illuminate things to you. It also designates the way. It tells you where to go for your inspiration, for your illumination and for direction, which it will be up to you to follow if what the *Course* is teaching is going to make any difference in your life and if you're going to Wake up!

For at least four months since I have guided Susan and Paul to do this apparently irrelevant thing called, "house-hunting," because for some irrelevant reason they need to move (irrelevant as far as they can see), they have not had the most comfortable time.

Yeah, they listened. There was a problem. Things were transforming on the street where they live. It caused them to become still and ask, "What's the truth here?" And the truth was not something that might have satisfied them. It probably would have satisfied them to say, "Wait a darn minute here, we purchased this house because this house served a certain purpose—a good purpose, an excellent purpose, a divine purpose—and it has been doing that and it ought to be able to continue doing that. And so I expect my Guidance to say, 'Go down to the City Planning Commission and register your complaint, and perhaps if you listen to Guidance, Raj will tell you what words to say that will cause them to change their plans.' "

You know, "stand up for your rights!" That's a typical ego stance, isn't it. And hey, stand up for your rights with Jesus, or the Holy Spirit or the Father, whatever divine Presence will stand with you that you can give voice to.

But, no. The word was, "It's time for the Foundation to move." "Um-m . . . but we're so comfortable here. Yeah, there are limitations, there are problems but we've learned to live with them and we've become quite comfortable with them." It's sort of like having a pair of shoes that's not new anymore. But, you know, they have a year or two more wear out of them that you can get. And when you're told it's time to get a new pair of shoes, you say, "Naw, that doesn't feel like good guidance to me. My wisdom and my conservative good judgment says 'work with what you have until it won't work with you anymore.' "

So they had these kind of thoughts and they brought them up to me. And every day they would get up and say, "Are you really saying we need to move? Are you really saying that nothing is workable here anymore?" And I would

confirm to them, "Yes." Not only that, every time I said yes, I said, "And the answer won't change!"

So much for talking with Jesus. I mean, I actually wouldn't want them to be blindly obedient, anyway. And none of you should be blindly obedient to your Guidance. But they continued to doubt and they continued to express their doubt. Oh-h, so they did the two-step. They moved into the place where God's laws prevailed and they were inclined to say, "Um-m . . . this doesn't sound like God's laws prevailing. I must've made a mistake. I must not be listening well. Today I'm going to sit down and meditate two hours before I ask instead of one hour. I'm going to do the listening better." Silly.

So they asked and they got an answer that they didn't expect. And then they would say, "Raj, tell us why. If you would tell us why it's appropriate for us to move, then we would understand and we could easily get behind the program and flow with it with enthusiasm and give our full energy and willingness to it."

Well, I won't answer that question for them because the answer to that question isn't important. The answer to that question would be an element or a factor, which would allow them to bring their will into play and say, "Ah-h, I can get behind that! I'm going to do it! I'm going to do it for my reasons!" You see?

Love inspires, illuminates, designates and leads the way and doesn't necessarily give you an explanation.

Why? Because if you have an explanation, you can't participate in the activity of "follow the leader." You can walk side by side with the leader. The leader's going somewhere and you're going somewhere with him. You see? But that's not follow the leader, that's, I'm going to say, that's companionship and I'm using the word loosely because I normally use the word, "companionship" as an evidence of unity. But here you're deciding to walk with your Guide because you understand where you're going and you've brought your willingness—your willingness which is truly willfulness—into play. And so you are two independent entities, so to speak, walking along. That's not companionship, that's not communion, that's not unity. You see?

You are the Sons and Daughters of God. You are not independent entities. You are therefore, the Presence of That which reflects its Source.

Now, this may be a turning point for all of you who are studying the *Course*. It may be a point where you give it up. Because truly, to proceed further in the actual practice of what it's teaching, requires you to become a follower . . . I mean truly, a humble follower who has not one ounce of willfulness—no little

ace up its sleeve holding out energy to use in order to determine something, or in order to authorize something. You see?

But understand this: When you let there be a total absence of willfulness in you and you are bringing your full *willingness* to listening to the Father so that you might feel and do His Will, His laws begin to prevail for you. They've been prevailing all along, but they're going to begin to prevail for you and miracles will happen that you didn't cause but which you allowed, miracles that you didn't ask for but which will constitute fulfillment for you—*Unless* you insist on the idea that fulfillment for you means you having your way.

*God's laws prevail.* Well, dammit! You would love wouldn't you, to have that cancer disappear or you would love for that bone that got broken that grew back deformed that has caused you to limp or to carry yourself off-center, you would love for that to be [snaps fingers] gone and have perfection evidenced there, wouldn't you? You really would like God's laws to prevail.

When you're tired, it's much easier to say to God, "Thy Will be done." When you're fresh and full of vim and vigor, man . . . give you a project and let you, yourself, all by yourself, tackle it and accomplish it and have the satisfaction of having accomplished it well. Or, after having done it poorly, experiencing the distress and the guilt for not having done it well and having affected others adversely but still have an experience, even though it's of guilt and suffering. It's an experience that certainly demonstrates your independence, doesn't it? You didn't defile your love of being on your own and having the freedom to act on your own for good or for ill and hopefully learn how to do it more for good, and more for benefit until you can look at yourself and others can look at you with pride and respect.

That has to be abandoned. And the abandoning of it is the function of the two-step. It is the purpose of the holy instant.

I know people have asked the same question Paul and Sue have asked at times during the last four months, "Why do they need a big house, they don't even hold Gatherings anymore? Why do they need to have a room large enough to hold sixty people? Why do they need all the square footage when they don't even have to put out a newsletter anymore and there's no copiers and there's no folding tables and there's no need for any of that anymore?"

Well, those are questions asked by those who have forgotten to play, "follow the leader." Those are the ones who question so that they might have understanding—so that they might bring their will into play—to say, "I support that because I see it, I see the meaning and therefore, I have decided to bring my agreement to the situation and I am willing to put my shoulder to the grindstone and get it done." You see?

Now, those who ask those questions about this issue are going to ask those questions about their own issues.

"I know, I know, . . . my closet is full of clothes that are ten years old. But you know what? I take good care of my clothes and they look as good today as they did when I first got them. I know they aren't in style any more but you know what? I'm not going to let the fashion leaders determine what I wear. That's just a human opinion. Next year, you know, the wide lapels might come back and then everybody will say I'm in style—I'm wearing the right kind of clothes." You see? It's all bullshit.

If you're told that it's time to get new clothes, don't justify less, don't justify the status-quo. Let the Father—Whose guidance through the Holy Spirit is one of Love—inspire in you a new perspective and illumine the way to get it or fulfill it and designate, . . . you know, go into this store and go over to the rack in the back and look for a shirt, there's a shirt there for you. You're gonna love it. It's there for you. It's the Father's Gift. You see? Fulfillment is in order, although it might look like that shirt is on that rack out of pure happenstance or out of very conscientious order applied by the manager of the store and the manufacturers of the shirts and the delivery people who happened to bring that shirt to this store on that day.

None of it's happening for any of those reasons. Why? Because the only place in which anything is happening is where God's laws prevail. *Anywhere else nothing is happening*—anywhere else you can imagine that things are happening that aren't happening, like: it's just happenstance that that shirt is there. But that doesn't mean that's why the shirt was there. The shirt's there because there's a God. Anything is where it is because there's a God. And you're learning to do the two-step, you're learning to practice the holy instant so that you can what? Come into that place where God's laws prevail and you have the experience of not being in charge, but standing with the Gifts of God in you—God's Perspective . . . the grasp of the Father's Will, which you will have when you no longer have an 'Ace up your sleeve,' where you want to learn what the Father's Will is so you can practice it by yourself. And when you no longer want to take it away from the Father and have it for your own purposes, you will find yourself understanding.

Let's be very clear: If you're going to practice the two-step, if you're going to practice the holy instant, you're going to be faced with good that you didn't ask for. You're going to experience beneficence that you didn't request. And it's going to turn your head, it's going to cause your attention to move in directions that it wasn't your habit to give your attention in . . . thank God.

Here's where you find out what the meaning of the words, "stubborn will" is. You won't like it because it's going to be about *your* stubborn will. But until

you see where you are being stubbornly willful and holding onto less than what the Father would have you have, you are not going to be in a position to change your mind and let the inspiration illumine your mind, designate the way, and turn you into a follower where you're willing to be led into the full unobstructed experience of your good.

And you know what? Like Paul and Susan, when you engage in this—which I want you to do this week, I don't want you to hold off any longer—I want you to engage in the practice of the two-step of the holy instant with this added perspective that I've been talking about. I want you to do it starting tonight.

When you do it, you're going to seem to have unreasonable, unjustifiable good come into your experience, which will for you, identify functionality and fulfillment and truly nothing irrelevant to what meets your need. And to others around you it may seem outrageous, just as to many of you, what is happening here with Paul, Susan and the Foundation can seem outrageous.

And here's a place where you might say, "Oh-h, oh, I've got to let go of Your hand, Whoever you are That's guiding me—Father, Holy Spirit, Jesus. You see, my holding Your hand is making me look too weird to everybody else. So I'm going to take back a little control. Everybody recognizes me when I'm practicing control because they can see themselves in me. You see? But it's hard for them to see themselves in me when I'm yielding to the Holy Spirit or the Father or the Christ, because I'm not 'behaving normally' and unexplainable things are happening that make them uneasy, even jealous."

Well, you know what? Don't let go of That hand that's leading you, even though all of this is happening. Everyone needs examples to follow. And you know, if you're going to crawl out of the crab barrel, crawl out of the crab barrel and Be . . . without behaving in the context of the crab barrel anymore. So that those inside can peek over the top and say, "Wow! wow! nobody's crawling on top of him. Wow! nobody's pinching him, because he can't see what he's pinching. Wow! he's in the clear . . . there's space. Can you imagine? Come look! He's got space!"

You see? [chuckle] I know why do you need space? Why do you need more space? Why do you need an elevator? And Paul and Susan have joked about this home, this building being their two hundred and seventy-two thousand dollar stair-master. You know, that's the way they accommodate the idea of climbing stairs when they carry groceries up.

"Well," you say, "is having to carry groceries up two-flights of stairs written in concrete somewhere? Is it the law of God?"

Does having an elevator have to be reasonable, explainable, justifiable, cost-effective? Can't it just meet the need? Can't it be a simple expression of care and love?

You know what it boils down to? If everyone was a millionaire, they'd say, "I don't care if you have an elevator, have three elevators, and have a moving walkway to get you from one side of the house to the other." I mean, if you had lots of money you would have no objection and you'd put in the walkways and elevators too. And you wouldn't feel a bit guilty. You see?

Small-mindedness, mean-spiritedness, lack that constitutes some sort of developer of worth in everyone is valued. Everyone wants worth: "Suffer a little bit and that will demonstrate your worth. Hold on to lack and do well in spite of the lack and that will prove your worth." You see?

Well, that's like saying, "Hey, you know, it's great, this is our two hundred and seventy-two thousand dollar stair-master." It's like, "Hey, why should I experience comfort and ease when that doesn't prove my worth, when that doesn't cause me to behave in a way that is recognizably worthy of another's respect?" You see? But what that means is, "Why be in a way that doesn't require me to be or do things in a laborious way that everyone else will recognize as the activity and behavior of a respectable individual? Why should I consider being happy with ease, comfort, the absence of fear—in other words, peace? You know, why should I experience perfect health? Why should I experience immutability when it won't get me anything?"

"If I let myself be my Father's Son or my Father's Daughter, I'll be nothing more than a kept man or a kept woman, undeserving of any respect what so ever." But this insane line of thinking simply keeps everyone from consciously experiencing being in that place where God's laws prevail.

You know, it says, "*Be ye therefore perfect . . .*" Perfect . . . not behind the point of perfection and moving toward it, but, be ye perfect. Be ye at the point of perfection and understand yourself from there. "*Be ye therefore perfect . . . what? . . even as your Father, Who is in Heaven, is perfect!*"<sup>1</sup> You see?

For God's sake, let your perfection be borrowed from your Father Who is the one Who is giving it to you. And stop being at odds with what you divinely Are! Why? So that if good comes to you that is an expression of the Father's Will, that it never occurred to you to ask for, and that you never felt like you needed, let it come and receive it just because the Father is giving it to you.

And your place in the scheme of things is to be in receivership. As the Father's Son or Daughter, it is your function to be the bearer of your Birthright. It's so simple. You see? And the only thing that hangs everybody up is this crazy

idea that somehow you yourself are supposed to have authority that you learn to exercise well, independently, in order to prove your worth. And what you get is struggle, sin, disease, death, fear . . . not actually, because you haven't stopped being what you divinely Are. But as long as you're pretending that you're not That, you will have what comes along with the pretension of being an independent agent, an orphan. Okay.

We've been talking tonight basically about how you cope with beneficence and fulfillment, the experience of completion that you didn't ask for—fulfillment, completion, etc., that you will get because of what you divinely Are, fulfillment and completion that you will get because you never lost it. And all that it requires is a simple mental adjustment where you abandon the concept of being behind the point of perfection and advancing toward it—you abandon that in favor of—that you're at that point and must be and think and understand and be *conscious* from that place.

Now, just before we began I had Paul turn to this page. And so he doesn't have the page numbers here for everyone. But it's in Chapter 31 no matter which version you're reading from. Chapter 31, the two paragraphs just before the Section entitled *The Savior's Vision*. It sort of wraps things up in a nut-shell here.

*You who believe that you can choose to see the Son of God as  
you would have him be, . . .<sup>2</sup>*

... in other words, you who think you can have a concept of your Brother or Sister, a definition of him . . . that it is your determination as a true perception of him . . . like, well, "He's a selfish person. But he is that way because of his upbringing. I understand why he's that way. But he is a selfish person."

Well, . . .

*You who believe that you can choose to see the Son of God as  
you would have him be, forget not that no concept of yourself  
will stand against the truth of what you are.*

A little funny twist to that. If no concept you have about yourself, like, "I'm a pretty nice guy, you know. I have a few faults, but I'm a pretty nice guy." No concept of yourself like that will stand against the truth of what you Are. If no concept you have of yourself will stand against the truth that you Are, no concept you have of your Brother will stand against what your Brother Is. So your assessment isn't the almighty, end-all truth about your Brother.

*Undoing truth would be impossible. But concepts . . .*

... no matter how devoted you are to them.

*But concepts are not difficult to change. ONE vision, clearly seen, that does not fit the picture as it was perceived before will change the world for eyes that learn to see, because the concept of the SELF has changed.*

For example:

*Are YOU invulnerable? Then the world is harmless in your sight.  
Do YOU forgive? Then is the world forgiving, for you have forgiven it its trespasses, . . .*

. . . in other words, the trespasses you conceived that it had in which you laid upon it and which you held it to.

*Do YOU forgive? Then is the world forgiving, for you have forgiven it its trespasses, and so it looks on you with eyes that see as yours. Are YOU a body? So is all the world perceived as treacherous, and out to kill.*

You see? How are you looking? Are you looking from behind the point of perfection, advancing toward it, perhaps having to step on your Brother's shoulders to climb up to get an advantage to get further ahead as you're advancing toward your perfection and getting there more quickly?

*Are you a Spirit, . . .*

. . . and I would say now: "Are you Spirit? . . ."

*. . . deathless, and without the promise of corruption and the stain of sin upon you?*

In other words, are you seeing yourself at the point of perfection and understanding yourself therefrom?

*Are you a Spirit, deathless, and without the promise of corruption and the stain of sin upon you? So the world is seen as stable, fully worthy of your trust; a happy place to rest in for a while, where nothing need be feared, but only loved. Who is unwelcome to the kind in heart? And what could hurt the truly innocent?*

You see?

*Your will be done, you holy Child of God.*

Not, your will be done, you little orphan bastard you!

*Your will be done, you holy Child of God.*

Because from the point of perfection and you understanding yourself from there, you know you are the holy Son of God, which means you are the Place where God is being all there Is. And you're happy to let God be all there Is, because when you do, *who you Are is utterly and completely and irrevocably clear to you*. And God's laws prevail and perfection is yours.

*Your will be done, you holy Child of God. It does not matter if you think you are in earth or Heaven. What your Father wills for you can never change.*

You see? Whether you think you're behind the point of perfection or advancing toward it does not matter. It does not matter if you think you are behind the point of perfection or advancing toward it.

*What your Father wills for you can never change.*

So, the simple answer then is to abandon this crazy idea that you're behind this point of perfection and advancing toward it and *simply shift* into the acknowledgement that you are at that point. And then . . . what? Ask the Holy Spirit. Do the two-step. Practice the holy instant. Ask that which is nothing more than your right Mind, "How do things look to me as that one who is at the point of perfection and understands himself from there? Reveal it to me." And then shut up and listen and don't hold out the right to take the information and then run with it and use it independently on your own—yield into your Birthright.

*The truth in you remains as radiant as a star, . .*

. . . [Chuckles] . . . "Well, why in the world does he think he needs to be as radiant as a star? Why should I think I should be as radiant as a star? I'm very happy with my subtle glow. It doesn't disturb anybody and it's very soft and soothing. And lots of people love to be around me because my presence is so pacifying and reassuring to them, you know. Stop! Quit trying to push off radiance to me." You see? "Well, explain to me why I should let myself be radiant?" Well, you know what? There's no good reason, except that *it's just the way you Are*. I can't explain it. There's no justification for it. You're a bright light in the cosmos already and you can't do anything about it. So stop fighting it! That's all! Don't ask for an explanation. Just stop resisting being the light!

*The truth in you remains as radiant as a star, as pure as light, . .*

"Aw, . . you know what? Purity is over-rated! I'm not pure. I'm a little purer than George down the street. But you know what? We even get along in spite of our variances of purity, you know. I mean, don't make such a big deal out of purity. Okay?. Everything's all right without it being purely pure, you know! Even Ivory soap is ninety-nine and ninety-nine one hundreds percent pure. It doesn't try to be a hundred percent pure. It doesn't have to be and neither do I. And God stop trying to make me be pure.

*The truth in you remains as radiant as a star, as pure as light, as innocent as Love Itself. And you ARE worthy that your Will be done!*

Wow! Everyone is worthy of the Father's Will being done in and through Paul and Sue, in and through each of you and everyone who's hearing my voice. Let in . . . let in . . . let in. Lower your defenses. Let good that you don't even yet recognize as being good, let it in.

Do the flowers in the morning say, "Ah, what do I need the Sun for?" No. They let it in. They bask in it. They yield to what it is. Do they say, "Uh, what do I need the rain for?" No, they let it in. You see?

Don't make God explain Himself before you will believe in God. Don't make God explain Himself before you yield to Him.

Now, I don't know if everyone could hear the car just drive by, but there are those who could say, "Well, that's the reason . . . that's the reason they need to move, the noise is disturbing to the recording, it's disturbing to the meetings, the gatherings, the communion."

Is it? Is that the reason? Maybe it isn't a solution to anything. Maybe they're moving because it's what the Movement of Fulfillment is looking like. Maybe they are moving because they are learning along with all of you what practicing the two-step or the holy instant really means and are having the opportunity to experience the blessing, not of moving, but of abandoning human will, abandoning their willfulness, abandoning their strong desire to be in charge, in control, and to be able to prove themselves to others, and meet the criteria of others.

But you see, it may be, and you can bet your bottom dollar, the reason is because they and everyone else need to learn to say, "Thy Will, be done," and then shut up so that the Will of the Father can inspire, illumine, designate and lead the way.

I love you all—even you, Chris. And I look forward to being with everyone next week.

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<sup>1</sup> Mathew:5:48  
A Course In Miracles (reference pages)  
He reads from Chapter 31 tonight  
Section – SELF CONCEPT VERSUS SELF  
<sup>2</sup>Sparkly Book – p. 719, 1<sup>st</sup> Full Par.  
Section – RECOGNIZING THE SPIRIT  
JCIM – p.302, Last Par. / CIMS – p. 610, Par.65  
First Edition – p. 615, 2<sup>nd</sup> Full Par. / Second Edition – p. 661, Par.5

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