

# A COURSE IN MIRACLES

## STUDY GROUP

### WITH RAJ

September 4<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. And welcome to everyone who's joining us on the Internet.

Tonight we won't take a quiet time.

There's one thing I want everyone to consider—one important thing: We have, for some time, been talking about the two-step. The two-step, meaning, that instead of assuming that you know what everything means, instead of assuming that you know what the appropriate response is to a situation and just proceeding on the basis of your experience or your best judgments, you instead hesitate. That's the first step of the two-step: You hesitate. You stop your thoughts in midstream. You stop your automatic response in midstream.

And then you take the second step. You ask, "What is the truth here?" You ask the question of That which knows the answer, which is either God or the Holy Spirit.

In other words, you abandon your independence, your independent action, your assertion of a self that has a capacity to be an author in its own right. You abandon that. After all, the simple fact is, that whenever anyone gets into trouble it's because they've listened only to themselves . . . right? Or they've listened to someone else who's listening only to themselves.

And always, any form of ultimate solution to a problem arises out of, one way or another, doing the two-step, where you abandon self-assertive, authoritative expression of will, and you say, "Father, in spite of what I think, in spite of my best judgments, what is the truth here? What is really going on here, divinely speaking? What is the truth about my Brother, divinely

speaking? What is the answer to this problem I have gotten myself into as a result of listening only to myself?”

Whenever one arrives at that point and genuinely listens, genuinely allows in something other than his or her own judgments, God speaks—the Holy Spirit speaks—and you hear. And the result is far different from any assertive actions you might engage in, or might have engaged in based upon your best judgments. And the result is always transformational. It changes you.

Now the question is, *why*? And the answer is the fundamental idea that I want to share tonight and that I want to leave with you so that you may contemplate it and let it deeply register with you: The reason God’s answers are transformational is because God is never speaking to who *you think you are*. God is never speaking to who you think you are. God is always speaking to who He *Knows* you Are.

To God, you are His beloved Son in whom He is well pleased. You are His beloved Daughter in whom He is well pleased. The reason He knows this is because you are His Self-expression. You are His off-spring. You are the embodiment of all that He is: His nature, His character, His wisdom, His integrity, His incapacity to be confused. In other words, His capacity to be single-minded, therefore clear, therefore incapable of generating conflict.

This is what you Are. And this is Who He speaks to.

And so His Vision of you, which is the Truth about you, becomes conveyed in your very being, in your present experience of who you think you are. And as that registers with you, it imbues you with new energy, with new nature—new to you—different from that which was typical of who you thought you were.

And so you experience rejuvenation, you experience healing, you experience transformation, you experience a perspective that changes the way you confront your world. All of this because God is not speaking to who you think you are, but to who He Knows you Are.

So if that’s true, *why* would you insist upon relying upon your own best judgments which are never transformational? Why would you hold onto and energize your pet theories when they’ve never transformed you? When they’ve never caused you to have an entirely new perspective about your world and about your fellowman that causes you to behave toward them differently in ways that what? . . . in ways that cause them, perhaps, to have the same sort of transformational insight about themselves that you have experienced about yourself.

You know, religions can give you a lot of rules to follow, a lot of obediences to practice. But the simple fact is, that what truly means something and what is truly transformational, is when you abandon your attempts at controlling your experience through obediences and through the practices of principles that are, in so many words, head-trips and become part of your self-definition and part of who you think you are because all of that is nothing more than the practice of memory. And memory is dead! Memory is not enlivened by the Spirit of Being—and I'm going to say Being with a capital "B"—the presence of God.

The thing is, that everyone gets caught up in a dutiful and insistent practice of memory of who one thinks he is, of the assertion of an independent self that one never ever really was.

And the simple solution to the problems that are the result of such practices is abandoning—as I've said over and over—the private independent self-authorizing being that you think you are, and saying, "Father . . . God . . . Holy Spirit, what's the truth here? How do You see me? How do you see my fellowman that I'm having difficulty with? How do you see this situation in the context of God? I want to know so that I no longer suffer from my ignorance or my misunderstandings. I want to be filled with the conscious experience of God's Perspective so that I might be transformed and my perceptions might be transformed and brought into harmony with Reality as God is Being It."

"Because you know what? I want to be transformed by a conscious experience of union with Something greater than I think I am. I want to have that experience of Spirit—the lively enlivening Presence of God—that enlivens my dowdy pessimistic limited perception of this, that or the other thing, and brightens it up in ways that bring out its eternity instead of its inevitable death. I want to be renewed. And I'm beginning to grasp that as long as I'm holding on to my best judgments, my best memories, my pet theories, I'm already in the realm of the memorized—the dead—the un-enlivened. And you know what? I don't want to hang out there because I know if I do it's going to rub off on me, and I'm going to become un-enlivened and dowdy and I'm going to inevitably die, even though Something in me tells me that that's not my Birthright."

The two-step: Well, we can't say enough about it. We can't emphasize it enough, because it's the way out of the realm and experience of sin, disease and death.

Instead of automatically believing that you think you know what a thing means or you think you know what a thing is, practice that moment of hesitation where you shut up! And in the silence you say, "Father,"—and what

you mean is God, or you mean That which has the infinite perspective, the true perspective—“Father, Holy Spirit, what is the Truth here?” Truth with a capital “T,” not the truth about your fellowman and what a bastard he is. That’s not the Truth about him. And it’s not going to help you to have a clear-cut explanation of why he is such a bastard and what the proofs are.

You want to know the Truth about him. You see? You need God to speak to You and be speaking to the one He knows you Are instead of the one you think you are. And your fellowman needs the same thing. Because when that Vision is being used, it lifts you and it lifts your fellowman out of the doldrums, out of the dowdiness, out of the pessimism, out of the on-your-way-to-the-grave experience. It inspires, because it illuminates the Spirit of You that God speaks to because God put It there and God Knows It’s there. And you seem to be the only one left out of the loop because you think you are what you think you are . . . and it’s a lot less.

Now, there’s one other aspect of this that I want to share tonight and that is this: Very often you don’t hear God speaking to you because He’s not talking to you in the way you expect Him to talk to you. When He talks to you He doesn’t talk to you as though you are the bastard you think you are, or you are not the poor soul that you think you are, or you are not the useless one you think you are, or the unkind one, or the one who can’t understand things. You see? God Knows You and speaks to you as though you are all that He Is at this very moment *enlivening you with*, because He is Creating you in every moment out of Himself.

God always speaks to you in grander or larger terms than you think of yourself. Some of you actually put in earplugs, if you will, to avoid hearing God, because you are afraid God is going to speak to who you think you are and that is going to be an unpleasant experience—He’s going to be chastising you, He’s going to be judging you, He’s going to be taking away your good because you no longer deserve it. And that’s why what I’m saying tonight is so important. *God is not speaking to who you think you are.*

God is speaking to Who He Knows you Are and He Knows you Are His direct expression in this moment . . . in this moment . . . in this moment . . . in this moment. You see?

*“Behold I make all things new.”*<sup>1</sup> “Behold I make all things new . . . behold I make you new . . . I make you new . . . I make you new. And I make you out of what I Am and so I Know what you Are made of, and I Know what the Truth is about You and It’s much more than you think you are. And I want you to experience what you Are. I want you to experience the more than what you think you are.”

And so, at the bottom line, it means that when you practice the two-step and you hesitate and you don't act in the world on the basis of your memory and you ask, "Father, what's the Truth here?" so that you might have the Vision that allows you to behave in an in-Spirited way, in a divine way, you will be fulfilling your function and you will be having an experience that far exceeds anything you could have arrive at through your best judgments.

What you really want is, not to have to rely upon your best judgments based upon your best thinking, based upon your experience. You want your judgments—if we're going to call them that—you want your judgments to be living assessments of the Son of God or the Daughter of God that God is Being right there in what you call your sister or your brother or your fellowman or yourself. That's what you want. And I'm reminding you that that's something you can ask for every day, all day long. And you do not have to get caught in the habit of memory.

It's very important. It's the Truth. You deserve a lot more than you let yourself have. And the Father is extending a lot more to you than you're willing to embrace. And that is because you have forgotten that God is never speaking to who you think you are. He is speaking to who He Knows you Are because in this moment . . . He is Being You, new.

And so He *Knows* Who you Are and He *Knows* What you Are and you Are *Him* Expressed and nothing more—nothing aside from that. You are His Beloved Son, You are His Beloved Daughter in whom He is well pleased. And you deserve the experience of that pleasure.

And you know what? Your fellowman deserves the experience of that pleasure when he's with you. And you can provide that pleasure by asking of the Father, "What's the Truth here about my fellowman, instead of what I think the truth is about my fellowman?"

So, that's all I'm going to talk about tonight. It's a simple idea, but profound and transformational and if you want to put it in this context, it's the real meaning of religion.

I love you . . . and I love you . . . and I love you . . . and I love everyone who has joined us on the Internet.

Abide with what I've shared. Your practice of it, your letting it happen with you, will be like knocking down the first domino and others will follow. It's important. It is transformational.

And I look forward to being with your next week. Thank you.

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<sup>1</sup>Revelation 21:4-5 "Behold I Make All Things New"

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former **things** are passed away.

5 And he that sat upon the throne said, **Behold, I make all things new.**

*A Course In Miracles (reference pages)  
Raj did not read from the Book tonight*

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