

# A COURSE IN MIRACLES

## STUDY GROUP

### WITH RAJ

November 23<sup>rd</sup> 2008

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

Before we move on to the next section, I want to elaborate on some things.

We've been talking about the moment, silence, the instant, the holy instant, and if we're not careful about the words, if we're not careful about the way they are used, you can delay your Awakening.

It really needs to be understood that the word, "instant" has nothing to do with time. You tend to think of it in terms of time. You think of it as inseparable from time. It is as though the instant is the smallest portion of time that is measurable or conceivable. You take a photograph and you say, "I have caught an instant of reality—an instant of reality has been frozen in this picture."

"The instant of Awakening—the moment in which Awakening occurs." You see, even the words I'm using are inseparable from a context of time. But if you think that the word, "instant," the "holy instant" refers to time, you'll wonder when is that instant of Awakening going to occur? "Is it going to occur while I'm in the middle of baking a cake, half way through? And what will happen if I wake up and the cake is only half done? Who will come and clean up all the unfinished business?" You see, as though the instant of Awakening had anything at all to do with time.

When will it happen? When will the instant occur? Ah-h, perhaps December 21<sup>st</sup> 2012. There's a lot of interest in that, I promise you. December 21<sup>st</sup> 2012 isn't far away. It's something you can begin to get either excited about or

fearful of. Better hurry up and get done what you need to get done or what you want to do before you can't ever do it again.

I promise you [chuckles] that if you think of the instant—the holy instant, the instant, the little gap that is between the past and the future—if you think of it as though it is in time, you're going to wait for the treasure that isn't buried in time. You're going to wait until 2012 and December 21<sup>st</sup> will come . . . and December 22<sup>nd</sup> will come . . . and you will not have Awakened, at least not by virtue of it being that particular date.

So, where you might think you don't have much time left, I'll tell you this: You have four years, almost exactly, to delay. You have four years to waste in order to discover that you were looking for the holy instant in the wrong place. Now that isn't much to get excited about, or afraid of.

So, where is the holy instant? What is the holy instant if it doesn't have anything to do with time? After all, if there is buried treasure, let's look for it in the right place.

The holy instant—the instant of holiness—this key threshold of Awakening lies in you, not in an external process of time.

If one is looking at everything around him, it certainly will appear that you have Awakened at a particular moment in a process, but not because the instant was there in the process, not because the instant was there in the Movement of Creation. The instant lies in you.

Again, and as we've said before, it lies in the absence of thinking. It lies where anticipation of the future, imaginatively, isn't occurring and where remembrance of the past isn't occurring. But it's more than just that. It's being in that moment, being in that experience of not-knowing—in that moment of Silence—that you must desire to know the truth and most specifically to know the truth about your brother. You must care enough to care to be involved and to desire to know your brother through your Father's Eyes.

Stay with me on this . . . the holy instant is an act. It's an action. You could call it a decision, but it's an action—a willingness to say, "Yes." The holy instant is embodied in the action of saying, "Yes" to God. You see? It's not a time or a place. It's a place where you stand within yourself before the switch—the on or off-switch, the yes or no-switch. The instant *is* the saying of "Yes" or "No."

Presently, you're all saying "No." You're saying, "But Father I would rather do it myself. I would rather see it my way. I would rather continue to be in

charge to the best of my ability and improve my capacities because it's so self-satisfying."

Again, the holy instant, the instant of wholeness, is embodied in the act of saying, "Yes" to God . . . succumbing to God . . . surrendering to God.

You see, the holy instant is an action you engage in—an act of surrender—where you once and for all cease to want to see things or do things your way and you yield into the infinite way things work. You yield into the Movement of Creation itself, no longer holding yourself apart from it in any way, being the conscious experience *of* Creation rather than an observer of it, and a modifier of it.

So, we can talk about using your moments well by bringing out the excellence of the moment. And you can appropriately understand that that means the moments in your day, no matter where you are, no matter what you're doing, no matter who you're doing it with.

But the way in which you bring out the excellence of the moment you're in, ultimately lies in your willingness to abandon your desire to be in charge of that moment, to be controlling that moment, to be contributing "helpfully" to that moment by virtue of your own independent contributions.

That's where the instant is. Not in some other year, not in some other lifetime, but right smack-dab in the middle of you and your response to the conscious experience of moment, or instant that you are apparently in, or having.

You move over the threshold of ignorance into enlightenment by abandoning figuring out the moment you're in for yourself, and saying, "Father, reveal to me, please, the truth—the full-blown experience of truth, the infinite omnipresent experience of truth—that it's my Birthright to be experiencing at this moment, that has nothing to do with time or movement through time."

More and more, it's going to mean being in each moment where you, in the past, would have thought you knew how to deal with the moment, and daring to say, "I don't know how to deal with this moment because I'm not experiencing it in its infinite context and therefore, I will refrain from acting on the basis of my best thinking, my best judgments. I will refrain from that and I will refrain from acting until, after my request of the Father for clarity, after my desire of the Holy Spirit to know the truth, I experience the truth, and then I will act."

Now, I'm going to be very practical with you. You are going to have to act many times before you hear the Answer because not everyone can wait for you

to hear the Guidance. But, the more consistently you reach into that place where you know you don't know, and you surrender to God, the more you will hear Answers where there doesn't seem to be a demand for a quick response. And the more you be from that place and in that manner, the more you will be able throughout your day to deal with your day from there without delay.

But it won't happen until you begin to remember that at every moment when you're not doing this, it is your Birthright to be doing it. It is normal for you to be, Being in that manner in every moment. And so you must bring the intent and the awareness of that divine function of yours into your awareness and let it embrace every moment of your day, even if it doesn't seem to be implemented quickly.

You see, it's not going to happen on a particular date. It's only going to happen when you bring the conscious intent to bear upon your conscious experience which is always in the moment. And conscientiously desire to know of a Source other than your best judgments and your thinking, "What is the truth here? How can I illuminate the excellence of the moment? How can I bring myself to say 'yes' to God?"

Some of the questions you ask may seem to illicit complicated answers. But if you ask this last question that I just gave, "How can I say or bring myself to say 'Yes' to God," it makes it uncomplicatedly clear and simple. You can just do it. You can just not just say, "No." You can just say, "Yes."

You . . . can . . . just . . . say . . . "Yes!"

All of your reasons for saying, "No" are meaningless. They serve no purpose, except that they keep you from Waking up, they keep your Sanity from returning to you. You can just neglect to say "no."

When you realize that in not bringing out the excellence of the moment you are engaging in what is meaningless, it will become obvious to you that no matter what your conditioning tells you, you really do want to bring out the excellence of the moment—the now—and that you can say, "Yes." And that you can stop fretting and let the feeling of the goodness and the joy and the love of being meaningful arise in you, because it's there in you and, in so many words, change your mind. You can change your mind. You *can* make a new decision. You *can* stop saying, "No." You *can* say, "Yes."

Now, we ended up last time with an extremely significant sentence—the last nine words could easily go overlooked. The sentence says this:

*Offer the miracle of the holy instant through the Holy Spirit, and leave His giving it to you to Him.<sup>1</sup>*

*Offer the miracle of the holy instant . . .*

Offer it . . . extend it to your brother. How? By wanting to know the truth about your brother. By wanting to know how your Father sees your brother. No matter how your brother is presenting himself, no matter how you are conceiving your brother to be, what is God's truth about your brother? What's the Reality that's beyond your brother's current sense of himself, or your current sense of him? You want to get past your current sense of him and his current sense of himself, because you want to get to the excellence of him, which he also wants to get to.

None of you want to continue parading around in a less than excellent manner, missing out on your Birthright, struggling for that which you needn't struggle, because it's yours. But all of you have missed the point because you think that your personal effort—the energy you put into the struggle—is what you're here for.

“Oh-h, if I can be brave enough to endure the next four years, until December 21<sup>st</sup> 2012, I'll have it made . . . Oh-h, if I can just endure until I can get to Lourdes . . .” You see? A time or a place.

No, the holy instant is in the middle of you. That place where the on/off switch is, is the Altar in you. The Altar that is illuminated with the Love that God *is* embodying right where you are, as you. And going to the Altar in you, or going to what I've referred to as the place of excellence in you, is you going to that place where the switch is. Not to a place on the planet, not to a date in a year, but to the place in you where you either act out your willingness or unwillingness to surrender to the Father. That's where the instant is.

So, if you want to bring out the excellence of the moment you're in, you will need to go to the place where the instant of wholeness is, which is not in your environment but is at the Altar in you. And then you must be willing to go in there and you could say, turn the switch off on all of your supposed capacity to accomplish, and turn on the switch to having your fulfillment provided to you, because it's your Birthright and always has been—and the struggle to achieve all good has been a total imaginary side trip that you have been suffering from.

So, to bring out the excellence of the moment you're in, you go to where that instant of willingness to act and embody your willingness, and you say, “Yes” to God. I've brought out before, that prayer is saying, “Yes” to God. It's not asking or petitioning God for something. Prayer is saying “yes” to God. And when you say, “Yes” to God, all that God is, is added unto you as a conscious experience instead of being all there is of you as an unconscious experience.

And as a result of engaging in the act of surrender, you spontaneously behave in a manner that brings out the excellence of the moment. And the moment, or your brother, is blessed. And as the saying goes, what you give you get to keep. Another way you could say that is, what you give you get to receive for keeps, forever.

So, listen to this sentence again:

*Offer the miracle of the holy instant . . .*

. . . the holy instant being your act of surrender.

*Offer the miracle of . . .*

. . . your act of surrender . . .

*. . . through the Holy Spirit, and leave His giving it to you . . .*

. . . the Holy Spirit's giving it to you . . .

*to Him.*

Engage in being the gifter and give what you need. [*Chuckling*] How can you give what you need if you don't have it, if you still need it? Well, it takes faith. It takes commitment to what seems to be the impossible. And what makes it possible is your willingness to look at your brother and know that there's an excellence there, an excellence of God there, even if he can't see it and even if you can't see it. And then you desire to home in on that instead of magnifying your concept of him or his concept of himself. That is an act of love. That is an act of abandoning your best thinking or worst thinking, which means abandoning your best or worst concept of him and flipping the switch and saying, "Yes" to God, saying "Yes" to God's perspective, and not being willing to act until that perspective dawns on you—persisting in that ultimate result, in the instant, not in time.

So you . . .

*Offer the miracle of the holy instant through the Holy Spirit, . .*

. . . and these are the key words . . .

*. . . and leave His giving it to you to Him.*

[*Chuckling*] Forget about getting it. Forget about how you're going to get it. Forget about when He's going to give it to you. Leave it up to Him.

*... leave His giving it to you to Him.*

[*Deep sigh*] That's called surrender, isn't it. That's abandoning all control. That's abandoning every desire to exercise a little coercion. Be willing to give to your brother what the Holy Spirit gives to you to give to your brother, because that's all you care about. And stop caring about when you're going to get it. That's what it means. And that's what the holy instant embodies. And that's what the holy instant utilizes as the means and the permission for Atonement to occur, because there is no selfishness in it.

"But Holy Spirit, when am I going to get mine?" Well, when you give it without concern about when you're going to get yours, because it has been revealed to you, whether you like it or not, that it's your function to be giving it. And in the willingness to give it and the giving of it, Sanity returns to you. That's why.

*Offer the miracle of the holy instant . . .*

. . . the instant of saying "yes" in the withinness of you . . .

*... through the Holy Spirit, and leave His giving it to you to Him.*

It might seem to you that "accomplishing" this is going to take forever. And indeed, it might seem as though it is taking forever. But all it amounts to is your delay in throwing the switch. All it amounts to is you haven't said "Yes" yet.

And so the lesson in this is: That you must make your goal be, saying "Yes . . . yes . . . yes . . . yes . . . yes . . . yes . . . yes . . ." forever! Or better than that, saying, "Yes," once without reserving the right to ever say "no" again. Become dedicated to this all day long. Until you stop doing what keeps you from your good, you won't have your good.

Now, because you are God's Son, God's Daughter, because you are the direct expression of God and can't become anything else, then, as we've said before, all the while that you are attempting to exert authority yourself, by yourself, you are nevertheless constantly accompanied by that which is present to undo and devalue your inclination to do this—your inclination to act independently and value your independent authority. And what it is, is your Sanity. What it is, is the Holy Spirit. What it is, is the presence of God in you, being you in spite of your imaginations. And therefore, because God is God, His presence is a constant pressuring against your feeling any satisfaction from trying to be what you're not, and urging you and pressuring you to abandon it. And so, you have constant support.

Now, I bring this out because you really have to begin to grasp that as you go through your mundane days, you're walking through the Kingdom of Heaven. And all the while that you think you are making things happen and that you are in charge and that everything is up to you, none of it has been. And you deserve not to be misled by such beliefs. And you are companioned with, by that which has the intent of relieving you.

Therefore, dare to persist in every moment of your day wanting to bring out the excellence of that moment by going where the holy instant is, which is in the center of you—where the “on/off” switch is, where the “yes/no” action is, where the opportunity to surrender, wholly, completely, lies. And then surrender, moment after moment . . . after moment . . . after moment . . . after moment, until you have abandoned completely any inclination to practice any right to do anything else.

Nine little words . . .

*. . . and leave His giving it to you to Him.*

That is enough to abide with for now. And next week we will proceed into the next section. Sometimes it's important to stop and abide with nine words and not gulp down a whole chapter at a time.

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

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