

A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

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

Well at this point, almost everyone has finished the day of resurrection, the celebration of the day of resurrection—but the day of resurrection of Someone else, Someone else who was providing an example, not an example of the truth about life in some general way, but an example of the truth about life about you . . . you . . . you . . . you . . . you . . . you . . . everyone.

Now we have, for the last few weeks, been reading about the holy instant—talking about it—the instant in which there's willingness on your part to say “yes” to what? To abandoning thinking, to abandoning *private* thinking and instead saying, “Father, what is the truth here? Father, what *is* the truth that I may experience its obviousness and as a result of experiencing its obviousness, spontaneously embrace and embody it in my actions with my fellowman and with my world?

The holy instant is your resurrection, if you will. It amounts to the practice of your holiness. Not you acting holy, but you experiencing the obviousness of your holiness because you're feeling God's Presence in you, as you. And you're feeling God's Presence in you, as you because you're not practicing any other presence, you're not imagining any other presence called, “you” and then behaving in that caricature.

Why have the crucifixion, resurrection and ascension if it had no practical meaning for each and every one of you today, in any given moment—in any given moment that you are willing to choose as *the* moment that will be the

holy instant—the one in which you actually yield, the one in which you actually say, “Thy Will be done.”

“Our Father, which art in Heaven, hallowed be thy name. Thy Kingdom come, thy Will be done.”¹

. . . *“thy Will be done.”* The statement is said often. But it’s very often imagined to be a statement that says, “Oh, Your Will be done unto me . . . Your Will be done to me.” When it needs to mean: “Thy Will be done *through* me because I have abandoned my intent to act on my own for my own reasons, and instead I want to know what Your Will is. I want You to share It with me so that the obviousness of the truth of Your Will will cause me to abandon any interest in any other so-called right to have a different point of view.

You say “Thy Will be done” because it is your right and your prerogative to have the Father’s Will register with you today, now, in all of your apparent unholiness, in all of your apparent humanness.

So the statement, “Thy Will be done” is a request for you to be filled with, today, in the very human here and now, with the knowledge of truth that is the obviousness of the Father’s Will and the Father’s Movement of Being in you—an experience that is so obvious that nothing remains in you to imagine that there would be any value in any other point of view.

So we could say, that since the holy instant is any instant you choose it to be, the holy instant is any instant that you’re willing to say “yes.” Then any instant is the potential for your resurrection. It’s just another way of saying, that any instant is available to you for you to experience your salvation and it’s something actual that you will experience here and now, in what you call your everyday life, which will of course transform your everyday life. But here and now is where it will happen and here and now is where you are to desire it. Here and now is where you are to yield to it with an expectation of a sudden shift of perception—a miracle!

Resurrection isn’t for holy persons, which therefore would exclude you. We could say that resurrection is for unholy ones, who, at the moment, are *neglecting* to practice unholiness. I use the word, “neglect” quite a bit to illustrate an act you are to engage in.

I encourage you to engage in the practice of neglect. It’s not hard. It takes no effort. But it does require letting go of things that you have valued. And I encourage you to do it just on the basis that you have been told that if you neglect to practice independence, or if you neglect to think in the void, in the absence, in the silence, the Father’s Will will register with you. The experience of peace will be yours. The Movement that you would call a

feeling that is love—divine love—will not fill you, but will illuminate itself as the very substance of every aspect of you.

Now those things in and of themselves are justification enough for neglecting to think or neglecting to practice independence.

You could say that your willingness to be silent is like the willingness to be in the sepulcher—in the emptiness of what is considered to be nowhere—in which the truth can be illuminated with transformation occurring. Silence indulged in is a womb of realization, a womb of transformation, the place in which you can come back into your right Mind.

Continuing from where we left off from last week:

The necessary condition for the holy instant does NOT require that you have no thoughts which are not pure. But it DOES require that you have none that you would KEEP.¹

When I was a child, it says, I did childish things. But when I became a man I put away childish things. A child can have a toy box and in the toy box will be treasured toys, and also toys that are no longer of interest. They're there, because they haven't been thrown out, but they're never played with anymore. There's no attachment to them. There's no thrill or hit that the child gets from playing with them.

So the necessary condition for the holy instant does not require that you have no toys at all, or no toys that are bad, or no toys that are old, but it does require that you have none that you would keep. It requires that the toys that you have, you don't let them be all-important to you. You let them be, and I would say, without attachment or detachment. You can simply be uninvolved with your toy box. And if that child, sister or brother comes in and grabs one of the toys, no fight will ensue, no scuffle, no squabbling will occur because that's not where the value is being placed.

The necessary condition for the holy instant does NOT require that you have no thoughts which are not pure.

It doesn't require that you become ultra holy, that you have refined yourself to the point of perfection. No. But it does require that you have none that you would keep. In other words, it requires that you be willing to let go of all of them or ignore them for a time, like, a holy instant! [chuckle] Just a little bit of time, just an instant. And the way you let go of them, as we've discussed, is to not give your attention to them, but rather give your attention to becoming still, abandoning thinking—what you call “meditating”—and then in the

quietness, reach out to the Holy Spirit or the Father or me. That's all. In doing that, you are neglecting to do the other.

Innocence . . .

. . . and this is so important . . .

Innocence is not of your making.

It's yours. But you didn't make it. And it's unalterable. No matter how much you might have ignored it, or how much you might've had beliefs to the contrary.

Innocence is not of your making. It is given you the instant you would HAVE it.

Now the fact is, that it has been given you even though you're not experiencing it. But it will be experienced the instant you would have it. The instant you stop blocking the experience of your innocence, your innocence will register with you.

Well, how do you stop blocking your innocence? By not indulging in practicing guilt, by not constantly reiterating to yourself that you are guilty, by not constantly telling yourself that the problems you are having you deserve to have because you did this or you did that or you did the other thing that you are guilty of and that you must pay a penalty for.

See, you must *neglect* to employ guilt in order to have the experience of your innocence infill you, causing a sudden shift of perception—healing.

It is given you the instant you would HAVE it. Yet it would not be Atonement if there were no NEED for Atonement.

If you did not so significantly believe that you are guilty for this, that or the other thing, there would be no call for anything to reveal to you your innocence—called “Atonement.” There would be no reason for a holy instant. Salvation would be a meaningless word because that which is whole—he who is the host of God and knows it—is not in need of salvation and is not experiencing anything less than salvation.

You will not be able to accept perfect communication as long as you would HIDE it from yourself.

Now this perfect communication is when you and your brother are relating to each other without hesitation, without shields, without armor, without

techniques of self-defense being employed. It's you and your brother sharing unreservedly—sharing completely, totally.

And again, I will tell you that the word that describes that action, is peace. And it is security. And it is stability. And it is invulnerability, what would be called: Omnipotence.

You will not be able to accept perfect communication . . .

. . . which is the result of undefended sharing . . .

. . . as long as you would HIDE it from yourself. For what you would hide IS hidden from you.

Every act of self-defense that you bring into play, any act of defense against your brother, hides from you your oneness with your brother. It hides from you his holiness and your holiness, which as brothers you share because you have a common Father Whom you are host to. You hide that from yourself. The very thing which you think keeps you safe from each other, keeps you from knowing each other along with the fact that no defense is needed because there is perfect safety in the shared experience of who and what you Are already.

In your practice, then, . .

. . . practice of what? Practice of the holy instant.

In your practice, then, try only to be vigilant against deception, and seek not to protect the thoughts you would keep unto yourself.

Well, how do you be vigilant against deception? Easy, it's the answer to, "What is the practice of deception?" The practice of deception is *thinking* by yourself—thinking on your own.

So, . .

In your practice, then, try only to be vigilant against deception, . .

. . . the practice of thinking all by yourself . . .

. . . and seek not to protect the thoughts . . .

. . . that you would think all by yourself, that . . .

. . . you would keep unto yourself.

The private thoughts you would have that you would keep private within you.

Let the Holy Spirit's purity shine them away, and bring all your awareness to the readiness for purity He offers you.

Be willing to do this radical thing of abandoning your right to think your own thoughts, of neglecting to practice it and to become silent and listen, desiring to know the truth.

I want you to wish to experience everything through my Vision, which is my gift to you from God. In order for that to happen you have to be willing to be consciously being with me, consciously aware that I am with you and that you are with me and that there's no value in our not being together, and then valuing my perspective, my Vision, because my Vision is the Father's perspective, which I give to you from Him, and which, as I've said before, when you let it in, you will share with your brothers.

But of course, we're talking there about sharing, we're not talking about privacy. We're actually talking about standing in the experience of awe and exclaiming your awe in whatever words pour forth, because you can do no otherwise, because it's so obvious that there's nothing else to be saying or being or doing.

Your resurrection, your Easter, will be when you say "yes" in any particular instant, to abandoning all the little acts of privacy, all the little attitudes of privacy and opening up with total defenselessness to the Meaning of your brother or to the Meaning of the flower or the Meaning of the table as God is Being each one of those.

Let the Holy Spirit's purity shine them away, and bring all your awareness to the readiness for purity He offers you.

And I'm going to add: A purity that is your very self, a holiness that is your very holiness, the truth about you that is the very truth about you.

Thus will He make you ready to acknowledge that you ARE host to God, and hostage to no-one and nothing.

Be willing . . . be willing to dare to believe that every time you have a thought all by yourself, every time you have a judgment, every time you have an evaluation, every time you come to a conclusion based upon what you already know, you have become hostage to those thoughts! Why? Because that's not your function—your function is to be host to God. Your function is to allow the Father's Will—the conscious awareness of truth, the obviousness of truth to constitute your Mind—so that that is what you are expressing, so that is

what promotes your every act. That's your freedom. That's your wholeness. That's your holiness.

When you forfeit those, so that you might have a thought of your own, a determination that you've come up with based upon your best judgments, you have become hostage to those thoughts because they absolutely bind you to an unconsciousness of your Birthright and of your holiness. They take you away from your conscious awareness of truth and incarcerate you in a finite mentality and hold you hostage—hold you hostage because you always serve those who hold you as hostage . . . you always serve what holds you as hostage.

Easter . . . Easter Sunday currently is happening for a sliver of your globe, Hawaii and the West Coast. For everyone else, Easter was yesterday. But for everyone else, Easter is the instant you're in, right now. And right now is an acceptable moment for your resurrection. It's an acceptable moment to yield to the Father's Will as an actual thing and not just a wonderful, spiritual idea.

Now, the next Section is called:

THE HOLY INSTANT AND SPECIAL RELATIONSHIPS

And I'm going to set the tone right here by saying that special relationships are usury relationships. Special relationships are relationships that are used to get, at the expense of one of the parties, which means the other party [chuckling] which ultimately means both parties. Both parties are being abused. The reason being, that there's no sharing going on, there's no undefended sharing.

Now, so far we've basically been talking about the holy instant and what it amounts to, which is your willingness to become still, invite the Father's Will into your awareness and yield to It.

This is all well and good, but the fact is, that you want the Father's Will to infill you regarding everything you have ignorance about—so that true understanding, the experience of the truth of everything is your conscious experience and you're no longer ignorant of it.

Now, . . .

The holy instant is the Holy Spirit's most useful learning device for teaching you love's meaning. For its purpose is to suspend judgment ENTIRELY.

Suspending judgment is the equivalent of neglecting to practice independence, neglecting to engage in private thinking, un-joined thinking, . . .

. . . its purpose is to suspend judgment ENTIRELY.

Well, there you go . . . how can you do it ENTIRELY? It's like how can you root out every false thought, every negative thought? You don't have to. All you have to do is to neglect to employ any of them. You suspend judgment entirely by abandoning judgment in favor of enquiring of the Father or the Holy Spirit, "What is the truth here? I want to join with You in order to have You share with me Your perspective. And I'm going to stop holding on to the right to having private thoughts of my own in addition to the ones You share with me. I care to be Family. I care to be part of Family. I care to be embraced by All and I care to embrace All and I don't know how to do it. And I'm asking You to show me. And I yield . . . I will yield to the obviousness of the truth You share with me." That's how you *suspend judgment ENTIRELY.*

Judgment always rests on the past, for past experience is the basis on which you judge. Judgment becomes impossible without the past, for without it you do not understand anything.

So you see, [chuckling] the trap is thinking that you understand something at any point. The moment you think you understand something, you've lost the Vision—you're not looking with innocent eyes—you're not seeing the, "*Behold, I make all things new.*"³ "Behold, I make all things new . . . I make all things new . . . I make all things new."

"Hey, it looks like it's the same old glass to me. Looks like it's the same old water that was there five minutes ago in it." But wait a minute . . . the fact is, "Behold I make all things new . . . "I make all things new . . . I make all things new." There is nothing about that glass or that water that is old. The Father is being it, Creation is being it right now . . . right now . . . right now . . . right now . . . it's brand new.

You don't understand what you haven't experienced. So stop trying to understand. And let me make this clear: When you become still and you desire to know the truth and truth is revealed and it is obvious to you, what is obvious to you doesn't become understanding. Understanding is about past things. You cannot understand something now. You can be with it and experience its obviousness, but you will [make a] mistake if you take what is obvious and add it to your memory as a definition of a thing that will always be what it is—and now you can explore it and examine it and study it and come to conclusions about it. No!

The obviousness of truth is the obviousness of, for lack of better words, living Love, divine life. It's a fluid thing, it's not static. And so you will always find yourself knowing the truth, experiencing the obviousness of the divinity of

Creation. And it will not be something you accumulate as knowledge to hold and to refer to and to base future actions upon. Because you will be making a shift into, for lack of better words, basing your actions on the obviousness of the truth of things in the holy instant, in the now of conscious awareness.

Being from this vantage point is a constant source of delight. But when you take the obviousness of truth and you capture it and you understand it, the delight is gone. And that's basically what you're living in and what I'm inviting you to abandon and come out from.

Again, . .

Judgment becomes impossible without the past, for without it you do not understand anything. You would make no attempt to judge, because it would be quite apparent to you that you do not know what anything MEANS. You are afraid of this because you believe that, WITHOUT the ego, all would be chaos.

You see the ego is that imagined presence that has come to understand [chuckling] what everything means. And without this capacity to understand what everything means—that's called the ego—the belief is that everything would be chaos. Yet I assure you that without the ego, all would be Love. All would be a singularity, an infinite singularity, living, moving Love: The nature and substance of every idea—I didn't say every thought—every idea, or carefully we could say, every thought of God.

You see, the result of resurrection is the movement into the singularity, the obviousness of the singularity of Love relative to everything. It is something to be greatly desired, but not a thing to desire endlessly, although it's unobtainable. It is a thing to desire enough to bring you to a point of neglecting to do what blocks the experience of it. And what blocks the experience of it, in one form or another, is nothing more than the chatter that goes on in your mind, which amounts to static, which when what causes it is abandoned, leaves you in a pristine quietness of the Mind of God, which is your Mind. And in that quietness, all that characterizes the Mind of God will register with you and transform you and cause you to see everything with fresh eyes and promote your ongoing being without your attempting to say, "I understand."

Instead of saying, "I understand," and accumulating your understanding, you will say, "It's obvious and I am curious . . . I am open-endedly curious to experience the 'Behold I make all things new,' which is the Movement of God in me, because I am the host of God. And my only function is to let the Movement of God in me constitute my undistorted experience of Reality."

This is the wonderful truth. And although we can talk about the nature of the human mind—the independent ego—in very complex terms, there's a very simple way to become free of it. And that is to neglect to employ it. Turn your attention to listening instead of thinking. It's simple. I continue to recommend it to every single one of you.

And I wish you, each of you, a very happy Easter. And I look forward to being with you next week.

¹Mathew 6:9

A Course In Miracles (reference pages)

Chapter 15 – Section – LITTLENESS VERSUS MAGNITUDE

² *Sparkly Book – p.358 2nd Full Par. / JCIM – p.150 6th Full Par. / CIMS – p. 301, Par.43
First Edition – p. 289, Last Par. / Second Edition – p. 311, Par. 9*

³Revelations 21:5

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