

A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 9th 2008

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

Well, we've come down to two rather simple things: The moment and Silence. The mind that is silent is not preoccupied with imagination about a future and it's not preoccupied with memories of the past. Time is not present in the now.

So, I want to ask something: What is the best use that you can put the moment to—any moment that you're in? Very simply, it's to bring out the excellence of the moment you're in, to have as your desire, if I can put it this way, to exercise the capacity to bring out the excellence of that moment.

This means that, if you have been in the process of getting ready to go somewhere and the cat makes a mess on the floor, you have the choice of getting upset about it, of beginning to *think*, and think in terms of time. "Oh boy, this is gonna hold me up. I'm going to be late. So-and-so's going to be upset." Oh boy, does the imagination begin to go and create a scenario of reaction, perhaps fear, anger, frustration. But you have to clean up the mess. You can't leave it there till you come home.

So, what are you going to do? Are you going to enter into this moment, be in this moment grousing about it, frustrated, angry, venting your anger, perhaps yelling at the cat? Or are you going to try to bring out the excellence of the moment? There's a task to be done. Maybe you didn't plan on it, but it's there. And you have the choice to do it with excellence.

Have you ever noticed that when someone loves to clean—clean house or clean anything—when they finish, it is different than when someone who hates to clean finishes their job. You can see and feel and enjoy the excellence, literally, of what they've done. Because . . . why? Because they love what

they're doing. So, in the moment, you have the choice to love what is in front of you to do and be, or you have the choice to start rolling the tapes and become reactive.

What are you here for?

[Softer voice] What are you here for? You're here to desire to uncover and experience, and I'm going to say, exhibit, *disclose* the excellence of the moment—to be the excellence; to illuminate the excellence; to do what you love; to do what you do *with* love so that what you're doing blesses everyone . . . so that it is a blessing.

Two prayers we've discussed before: "*I wish to see the evidence of Love*" and "*I wish to be the evidence of Love.*" Is this what you're embodying all day? If it becomes your practice, you will find that you'll go through your day doing whatever needs to be done with willingness and with a warmth and even an affection, because you're exploring being in a new way that, as I said, has blessing as its goal.

When you are choosing to bring out the excellence of the moment you're in, your attention is where you are and your attention is on doing what you're doing and doing it with love. There's no way to think in that process, and therefore, there's no way to bring time into that process. And therefore, there is no way to suffer from the inevitable effect of the practice of time, which as we've talked about, is guilt and fear.

The moment—the now and Silence, together in a context of wishing to be the evidence of Love and wishing to see the evidence of Love—constitutes an active relationship with the moment you're in, an active relationship framed in an intent: the wish to see the evidence of Love and the wish to be the evidence of Love without having any preconception about *what* being the evidence of Love is going to look like.

This is something you can practice all day long every day because every single moment you're in, no matter what is happening, is a moment in which its excellence can be brought out.

It's not just a world. It's not just the effect of a Big Bang. It's the Kingdom of Heaven. And Its excellence is there to be seen and brought forward, exhibited, expressed. And that's your function. And when you let yourself into that moment, absent all preconceptions, absent thinking, absent fear, the past and the future vanish . . . literally vanish. They are swallowed up in the experience of Eternity.

I'm going to suggest that the changelessness of real Being doesn't lie in nothing happening. It lies in your discovering your capacity to bring forth and be from excellence, unvaryingly, where you don't change your mind and say, "Yes Father, yes Father, this is incredible. Creation is awesome". . . and then say, "Oh, well, but I'm going to make a little change here. I'm going to make a little change there. This is what this means. That is what that means."

You see, there's no shifting from one position to another—from being the Son of God or the Daughter of God to being an orphan. That which is changeless and has forever been, is your capacity to be the consciousness of Reality, to be the conscious awareness of . . . what? Creation. But not just Creation, the *movement* of Creation—and to changelessly be that conscious experience.

This is very important. Let's go into the book.

Time is inconceivable without change, . . .¹

It takes time for change to happen, right?

Time is inconceivable without change, . . .

We could say, change is inconceivable without time.

. . . yet holiness does not change. Learn from this instant more than merely hell does not exist.

[Chuckling] There's so much more to learn from the moment, from the now, *than merely hell does not exist.*

Learn from this instant more than merely hell does not exist. In this redeeming instant lies Heaven. And Heaven will not change, for the birth into the holy present . . .

. . . the now . . .

. . . is SALVATION from change. Change is an illusion, taught by those who could not see themselves as guiltless.

Creation isn't an illusion, though. And the forever *movement* of Creation is not an illusion. And the eternal omnipresent conscious experience of Creation happening, is not an illusion. That you can observe it in two different ways, *that is the illusion!* That you have a choice to see it as God sees it, as God's Offspring, from Whom God has withheld nothing, *or* as an orphan, *that's an illusion.* You don't have that choice. But you're caught in having made that imaginative choice and having fooled yourself into making commitment to that mindset.

The change that you experience will be lost. The capacity to change, like a chameleon, from a Son or Daughter with a Birthright to an orphan with no Birthright . . . *you will lose that capacity*. You don't want that capacity! You didn't know there was a choice because you've forgotten. But there is a choice and I keep telling you about it. Therefore you know about it, whether you're opting for letting go of the illusion or not.

Change is an illusion, taught by those who could not see themselves as guiltless.

You see? "But Father, I'd rather do it myself." "But Father, I'd rather see it my way." Oh boy, there came the discomfort. There came the gnawing feeling that something's out of kilter . . . whew . . . *guilt*. "Something's wrong." "I'm the thing that's wrong!" "I'm the thing that's wrong, but I can do something about it and I'm *going* to do something about it." "It may take awhile for me to overcome this feeling. It may take time . . . but *I'm going to do it*."

Taking that stance is the means by which time, as an illusion but nevertheless experienceable, happened—came into being. But here's the truth:

There is no change in Heaven because there is no change in God. In the holy instant . . .

. . . the moment, now . . .

. . . in which you see yourself as bright with freedom, you WILL remember God. For remembering Him IS to remember freedom.

"Well gee, that sounds nice" . . .

. . . In the holy instant in which you see yourself as bright with freedom, you WILL remember God.

Well, you might say, "Well, fat chance [chuckling] that I'm going to experience the holy instant in which I see myself as bright with freedom. You know, that's not my lot in life. That's not the way things work." But I'm telling you it is. And the experience awaits you if you make the choice to be in the moment with the desire to bring forth the excellence of that moment—the real divine excellence of that moment—which, in that moment, you are seeing in a distorted fashion.

In the holy instant in which you see yourself as bright with freedom, you WILL remember God. For remembering Him IS to remember freedom.

Why do you think you're uncomfortable every day with the way things are? Because in spite of your amnesia you feel your right to be free, to be free from the limitations of sin, sickness and death.

Now . . .

Whenever you are tempted to be dispirited by the thought of how long it would take to change your mind so completely, ask yourself, "How long is an instant?"

And this is important. You're so used to thinking in terms of time, and that it takes time to do things . . . that it always has and it always will. Has/will, past/future. See? You're thinking "time" in your *description* of your dilemma. But how long is an instant? The reason to ask that is because it moves you out of thinking in linear time.

"How long is an instant?"

Well, it just is "the moment." It's the moment of conscious experience. Now, remember, what you imagine is gonna happen in the future and what you remember in your memory of the past, those are both head-trips, aren't they? They're not actualities. They are not experienceable. But the now is an experience. Now is Real. Now *is* the conscious experience of Reality, the Kingdom of Heaven. It has an excellence to be illuminated, to be consciously experienced.

Now remember, because we've talked about this before "in the past" . . . past to future is not an unbroken line. At what you could call the junction between the past and the future, there is a gap. That gap is "the moment." That gap is the *instant*. You think of it as an instant of *time*. But I'm telling you that the instant is, itself, *timelessness*. The instant is Eternity, Itself.

If you take that instant that you define as a moment "in time," and snuff it out . . . in other words, if you take the space that exists between the past and the future and you let it be a *space* instead of part of an unbroken line, *that's* the snuffing out of the instant. That's the snuffing out of time. You don't snuff out endless-time-from-the-past-to-the-future. You only snuff out, devalue, invalidate the *moment* of "time" that you have imagined that the present instant is. What you do is, you snuff out the *belief*, the *definition* you made up: "But Father, I'd rather decide what things are." You snuff out the *definition* you made up about the instant-of-*conscious-experience*, not head-trip, that you're having.

So that's why the question is important.

"How long is an instant?"

So, again . . .

Whenever you are tempted to be dispirited by the thought of how long it would take to change your mind so completely, ask yourself, "How long is an instant?" Could you not give so short a time to the Holy Spirit for your salvation?

Well, of course you could. You didn't know that's all it would take. But you do now. That's all it would take.

He asks no more, for He has no need of more. It takes far longer to teach you how to be willing to give Him this than for Him to use this tiny instant to offer you the whole of Heaven. In exchange for this instant, He stands ready to give you the remembrance of eternity.

That's because the instant is not a moment of "time," and is, itself, Eternity. The past is an illusion and the future is an illusion, and you have created an imaginary bridge between the two. The bridge traverses an empty space—timelessness or Eternity. And so, when you let yourself into that, the experience of Eternity rushes in on you, fills you up, and the experience of Creation registers with you. And you find that whether you're cleaning up cat poop or whether you're driving to your meeting or whatever you might be doing, there's excellence to it—excellence that is awesome, divine excellence that embodies and exhibits the fullness of divinity, the fullness of That which is perfect.

You will never give this holy instant to the Holy Spirit on behalf of your release while you are unwilling to give it to your brothers on behalf of THEIRS.

Oh, that's right! Inseparable from being in the moment with a desire to illuminate the excellence of the moment, there has to be a caring. There has to be a desire to not only see the evidence of Love, but to be the evidence of Love—to be without holding to yourself the right to be pissed off *if* the occasion calls for it, or to be frustrated with your brother *if* the occasion calls for it. You know, whether it's the poop your cat left on the floor or it's an encounter with a brother, it's the same thing—the opportunity and the demand to bring out the excellence of the moment; to behave, to act in a way that really does embody Love and really does uncover and illuminate the excellence of the Kingdom of Heaven, which is going on no matter what it looks like.

You will never give this holy instant to the Holy Spirit on behalf of your release while you are unwilling to give it to your brothers on

behalf of THEIRS. For the instant of holiness is shared, and cannot be yours alone.

The instant, minus the past and the future, is Eternity. It's also Infinity. It's the constant conscious experience of all of Reality, all at once. In other words, none of Creation is excluded or hidden or obscured, or more or less than. The only way to say it is, that it is shared.

Remember, then, when you are tempted to attack a brother, that HIS instant of release is YOURS. Miracles are the instants of release you offer, and will RECEIVE.

So, when you offer an instant of release, when you offer a miracle by saying, "Father, what is the more of Reality, what is the more of what you're Being here than what I'm seeing?" isn't that the act of wanting to uncover the excellence of your brother, the excellence of the moment? Yes! And when you offer that by letting it in and sharing it, you get to keep it.

Again . . .

Miracles are the instants of release you offer, and will RECEIVE. They attest to your willingness to BE released, and to offer time to the Holy Spirit for His use of it. How long is an instant? It is as short for your brother as it is for you. Practice giving this blessed instant of freedom to all who are enslaved by time, and thus make time their friend FOR them. The Holy Spirit gives their blessed instant to YOU through your giving it. As you give it, He offers it to YOU.

Boy! The now is pretty packed. Silence is your greatest asset. It occurs only in the now. And now is packed with all of Creation and your conscious experience of who you truly Are. And it's available to you when you're willing to embrace two "tiny" things, you might say: (1) Silence and (2) the moment you're in—the moment of conscious experience that you're in.

It all boils down to attention. It doesn't boil down to a set of thoughts, or a set of ideas, or a theory, or a recipe. The escape from the human condition is utterly simple.

Be not unwilling to give what you would receive of Him, . .

. . . the Holy Spirit . . .

. . . for you join with Him in giving. In the crystal cleanness of the release you give . . .

. . . In the crystal cleanness of the release you give is your INSTANTANEOUS escape from guilt. You MUST be holy if you offer holiness.

Again . . .

How long is an instant? As long as it takes to re-establish perfect sanity, perfect peace, and perfect love for everyone, for God, and for YOURSELF. As long as it takes to remember immortality, and your immortal creations who share it with you. As long as it takes to exchange hell for Heaven. Long enough to transcend all of the ego's making, and ascend unto your Father.

Well, [chuckling] I bet you listen to that list and think it's talking about how long it will take, how much *time* it will take. No. What it's saying is that when you take this moment, *now*, and stop applying your definition to it—that it is an instant of *time*—everything, all of these things are, for lack of better words, added on to you. [Whispering] What? Instantaneously. You see?

To experience a lot *does not take time*. You parse it out as it were—the conscious experience of being—and spread it on a time-line. But it isn't really there. And it's your Birthright to be free of that illusion. And it only takes two simple things to be free of the illusion: The now—the moment, the instant—and [whispering] Silence.

Silence is the crystal cleanness of the release.

Time is your friend, if you leave it to the Holy Spirit to use.

How is the Holy Spirit going to use time? The Holy Spirit is going to take the instant of “time,” which is your definition . . . it is going to take the instant of “time” and redefine it as the holy instant, that which has nothing to do with past or future, that which is the little gap *between* the past and the future, which is, itself, Eternity. The Holy Spirit's use of time is *to snuff it out*, which means to snuff out, in your mind, that which causes you to be caught in your imagination, to be caught in insanity.

Time is your friend, if you leave it to the Holy Spirit to use . . .

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

He needs but very little to restore God's whole power to you. He Who transcends time for you understands what time is FOR.

[Chuckling] Time is for abandonment! It is the Holy Spirit's intent to bring your attention out of the past and the future into the moment you're in. In

fact, the cat pooping on the rug serves that purpose very well—gets you out of time. It may frustrate you, but it gets you out of time and forces you to pay attention in the moment and deal with the moment. That’s the first step. The second step is to choose to bring out the excellence of the moment, so that you bring love to what you are doing and the best darn cleaning job that could ever have been done, that is a pleasure for anyone to see.

Holiness lies not in time, but in eternity.

In the little gap, in the instant that isn’t time at all.

There never was an instant in which God’s Son could lose his purity.

And I will add, and therefore you haven’t.

His changeless state is beyond time, for his purity remains forever beyond attack and without variability.

Your changeless state is beyond time. What’s your changeless state? It’s that which is actually incapable of vacillating back and forth between real legitimate child with a Birthright and an illegitimate orphan. You don’t really have that as a real choice.

Your . . .

. . . changeless state is beyond time, for his . . .

. . . your . . .

*. . . purity remains forever beyond attack and without variability.
Time stands still in his . . .*

. . . your . . .

. . . holiness, and changes not. And so it is no longer time at all.

It’s the conscious experience of Eternity.

For, caught in the single instant of the eternal sanctity of God’s creation, . . .

See, that’s what the instant is. It’s not an instant of “time,” part of a movement from past to future, it is . . .

. . . the single instant of the eternal sanctity of God's creation, . .

Again . . .

For, caught in the single instant of the eternal sanctity of God's creation, it is transformed into forever. GIVE the eternal instant, that eternity may be remembered FOR you, in that shining instant of perfect release.

How does that *shining instant of perfect release* occur? Again, . . simply. It occurs when you allow your attention to be fully in the moment, paying attention without any thinking, reasoning, calculating, but just pure awareness, just being purely aware in a context of wishing to experience the excellence of the moment so that you might share it with your brothers who are not experiencing the sanctity of the instant themselves.

Offer the miracle of the holy instant through the Holy Spirit, and leave His giving it to you to Him.

Be willing to use the now and the silence for the purpose of extending the consciousness of excellence to your brother and to everything, and Atonement will occur.

Silence is yours to experience.

The now is unavoidable.

You have no need of skill to experience the now.

And your brothers and sisters and everything are ever-present.

All of the essentials are present. Be willing now to use time as the Holy Spirit would use it, to *let go of time* in an act of Love. In that, Atonement will be yours.

Now, that's your practice, if I may put it that way, for the coming week. You have what seem to you to be an endless string of instants, moments, even though there's really only one. So you will not run out of ample opportunity to let yourself into the instant. Silence is constantly available to you. And constant interaction with your world and your brothers is unavoidable. Your spiritual practice lies in using those three things for the purpose of Waking up—not rising above those three things, not working hard to better your life through manipulations and physical practices. No. Here and now the world that you're in is, for lack of better words, the crucible, the "environment crucible." Sounds like hard work, but it's the environment which allows for Awakening.

For many, an event of some excellence seems to have occurred during the last week. Someone who finds ways to illuminate the excellence of the moment seems to be on the world stage. I'm waiting for the rest of you to embody that.

We will call this coming week: *Illuminating Excellence Week*. It's really rather knitty-gritty, down-to-earth, practical: cleaning up poop, driving on the freeway, dealing with a brother, getting caught in a traffic jam. Everything provides the opportunity for bringing out the excellence of the moment, so that as a result of your illuminating excellence, the world is blessed. You make the gift and Atonement occurs.

So, let's do it. No longer can you pretend that illuminating excellence and experiencing the Kingdom of Heaven is somewhere else, another time, another dimension. It is right here. You have all you need to Wake up this week.

[Addressing everyone] I love you, and I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 15 – Section – THE USES OF TIME
¹ *Sparkly Book – p.349, Last Par. / JCIM – p.147, Par. 2 / CIMS – p. 294, Par. 11*
Chapter 15 – Section – THE TWO USES OF TIME
First Edition – p. 282, 2nd Full Par. / Second Edition – p. 303, Par. 10

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