

A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

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THIS IS A ROUGH TRANSCRIPT.
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Good evening and welcome to everyone who's joining us on the internet.

So we have a new section tonight: *The Holy Instant* and what? Holy Relationships? No.

THE HOLY INSTANT AND REAL RELATIONSHIPS¹

The fact is, that a real relationship will be a holy relationship. But if we were going to talk about having a holy relationship, it could appeal to your egos in unsavory and unsatisfactory and stifling ways.

Relationships are things that you currently have, right here, right now, on planet Earth in the physical universe as you think of it. You think they are relationships by virtue of measured distance between this and that, and distance in time. You think that relationships are between things called, "bodies" whether it's the body of a planet, the body of a human being, a body of an animal—the body, the physical shape, texture, substance, presence of a chair. But the relationships are all going on, I'm going to a little bit carelessly say, in your mind. And I'm saying that a little carelessly, because you could interpret that to mean the mind you think you currently have and use.

But I'm talking about an eternal fact here. I'm talking about relationships that are forever. Well you say, "Well, the table there, isn't gonna be there forever? Somewhere along the line, through a fire or through the simple passage of time, it's going to deteriorate and it's no longer going to be there." And the

only reason you say that, is because at the present time, you think it's purely physical.

But I'm going to reiterate that it's a pure idea. And I tell you, that any object that you might have experienced in your whole life that seems for one reason or another to no longer be present, unavailable to experience, when you come back into your right Mind—your full conscious awareness *as* Mind in which all of Creation is occurring—you will find everything that you ever experienced available to you, tangible to you, enjoyable by you because it's an idea and it was an idea when you thought it was matter.

And everything right now is an idea even though you think it's an object that has nothing to do with your mind other than that it is something, which the sensitivity of your mind can pick up on and experience, you see.

It's backwards. You think that because it's there your mind can sense it, your mind can experience it. But the fact is, that it's because your mind is present that *it* is there—plain, pure and simple.

Therefore, truly, your relationship with it is the relationship between the conscious mind, the conscious Being that you Are and the idea embraced within that conscious Being—that being conscious, the relationship never was physical. The relationship never was between a mind, a brain and sensory organs, and other things which those sensory organs could experience. It never was. But you're quite convinced that it is.

And so as we begin this section . . .

THE HOLY INSTANT AND REAL RELATIONSHIPS

. . . let's not get too hung up on, "Oh-h boy, I'm gonna have a hunky-dory holy relationship with Betty over there," or, "Oh-h boy, because we're going to be doing it right this time, it is going to be one *zinger* [chuckles] of a relationship, soul-satisfying for eternity!"

Let's begin:

The holy instant does not replace the need for learning, . .

. . . well, that's sort of out of the blue . . . where did that come from?

The holy instant does not replace the need for learning, . .

Well, if when you do the two-step, if when you step back and say, "Father what is the truth here?" and the truth is revealed and you find yourself Knowing the

truth, you could come to the conclusion that perhaps you will never have to learn anything because Knowing will always be available to you.

Well, it's not true. The holy instant does not replace the need for learning. And if you become lazy and slip-shod, thinking that learning has gone out of the window, because you can always know the truth, you will find yourself confronted by life in a manner or a form that throws you for a curve. Why? Because you haven't learned something.

The holy instant does not replace the need for learning, for the Holy Spirit must not leave you as your Teacher until the holy instant has extended far beyond time.

Holy instants are literally instants in time in which you abandon yourself to the Father, in which you abandon yourself to the Holy Spirit.

Now the simple fact is, that when you find yourself knowing the truth and it's very clear to you, clear enough that you might be able to express it to someone else and have it make sense and be inspiring and uplifting and growth-causing for them, if you don't take that truth within and let it replace the illusion that you've been experiencing, because you have a certain partiality to the illusion or there's a certain benefit you think you get from the illusion, you won't learn—no change will occur.

And so all of this that we're talking about does involve shifts of perception and the adopting of the new perception to the exclusion of the old one actually changing.

For a teaching assignment such as His, . .

. . . the Holy Spirit . . .

He must use everything in this world for your release.

Well now, let me ask you this: If you have thought that this world is an illusion, why would the Holy Spirit use everything in this world for your release? Why wouldn't the Holy Spirit turn your eyes away from illusion?

Well very simply, because everything you're seeing—everything in this world as you put it—is everything that's in the Kingdom of Heaven because Reality is the only thing in your face. If you are experiencing a misperception of things in the Kingdom of Heaven and, in fact, if you're having a misperception of the Kingdom of Heaven Itself in Its entirety, then this world and each thing in this world will serve as the occasion for becoming undeluded. The glass, the table, the plant will serve as the opportunity to see God there instead of what you

had determined was there or the definition you adopted that somebody else determined it was.

The Holy Spirit . . .

. . . must use everything in this world for your release.

Now, it isn't that the Holy Spirit *must* use everything because you're *so* dense. The Holy Spirit must use everything because everything must come back under the jurisdiction of God, the Creator of it, and the fact that any perception of it whatsoever must necessarily be the truth about it—the true experience of it—you see? . . . where ignorance no longer rules, dominates or injures or depresses anyone or anything.

He . . .

. . . the Holy Spirit . . .

. . . must side with every sign or token of your willingness to learn of Him what the truth must be.

You see, keep saying, “Father what is the truth here? Holy Spirit, what is the truth here? That which is nothing more than my right Mind, what is the truth here?”

We've just been reading some rather heavy-duty material, the expression of some unpleasant, hard to look at ideas. The whole reason for describing the ego and ego-dynamics as they are, which is unpleasant, the only reason for describing them was to help bring everyone to a point of not finding it attractive anymore to be ignorant of the truth or to not be in communication with the Holy Spirit—which is nothing more than your right Mind—so that it might be *easy* for you to allow communication to occur once again for union to be reestablished once again.

The Holy Spirit . . .

. . . must side with every sign or token of your willingness to learn of Him what the truth must be.

The Holy Spirit *waits* patiently but expectantly for every opportunity to connect with you and have you know that you're connecting with Him—to have you know that there is union within your Mind again.

He is swift to utilize whatever you offer Him on behalf of this.

It's important to know this because when you think you're an orphan, when you think you're isolated, when you think God is far off from you and doesn't even care to connect with you because of whatever reasons you've come up with, you need to know it's not the truth, that you aren't some little inconsequential gnat, trying to get the attention of an infinite Creator.

He, . .

. . . the Holy Spirit . . .

. . . is swift to utilize whatever you offer Him on behalf of this.

The moment there is the faintest glimmer of your attention being given, where the Holy Spirit is, the Holy Spirit responds. Light illuminates the corridor, if you will, the opening—the weak spot in the armor—and rushes in.

He doesn't just sit there and say, "Come-on . . . just a little bit further . . . yeah, you're doing pretty good . . . yeah . . ." No, that's not the way the Holy Spirit is, that's not love. That which is one with you already is impelled because of its love of unity and because of its love of the wholeness of It and you. It is impelled to rush in and meet you and greet you and embrace you and speak to you in language of your present weakness, in language of your present insecurity, in language of your lack of confidence in spite of your low trust level, in language that will not reduce your level of trust, there is that kind of love. You could say, it accepts you where you are. But it isn't that it accepts you where you are, it is intelligent enough to speak in the language that you can understand, so that you can be moved beyond that language into new language. You see?

His concern and care for you are limitless. In the face of your FEAR of forgiveness, which He perceives as clearly as He knows forgiveness is RELEASE, He will teach you to remember that forgiveness is not loss, but your SALVATION.

What is forgiveness? Well, forgiveness is you abandoning the definitions—the false definitions you've applied to everything even though you didn't know they were false. It's you saying, "Father, what's the truth here?" And the Father gives you the answer of what the truth is here and you say, "Oh-h . . . O-o-okay!" And you abandon the false definition, you abandon the definition you had been using and applying to that thing. And that's forgiveness. You forgive it for being what you *held* it to be in your mind and insisted upon it being because of the image you held in your mind and which you judged for being the image that you held in your mind, thinking all along that you were talking about a thing that wasn't an image in your mind but an actuality "out there."

Forgiveness of a thing—the releasing of an incorrect definition you’ve applied to it—is what constitutes the learning that must occur, the change in you that must occur and which the Holy Spirit is present to facilitate.

I’m going to read this last sentence again:

In the face of your FEAR of forgiveness, which He perceives as clearly as He knows forgiveness is RELEASE, He will teach you to remember that forgiveness is not loss, but your SALVATION. And that in COMPLETE forgiveness, in which you recognize that there is nothing to forgive, YOU are absolved completely.

You see, when you use the holy instant for the purpose of desiring to know the truth and you let the knowledge or experience of truth in, you’re immediately faced with the relieving fact that everything about that thing that you had judged negatively, wasn’t even going on, it never was the truth about that. And therefore, there was nothing there to forgive in the sense, in the human sense of looking past a flaw—giving the benefit of the doubt—being generous enough to not “nail him” for that this time. You see?

He will teach you to remember that forgiveness is not loss, but your SALVATION. And that in COMPLETE forgiveness, in which you recognize that there is nothing to forgive, YOU are absolved completely.

What does that mean? That means that *you* become innocent immediately. You see? Innocent of falsely accusing this, that or the other thing or your brother because you were convinced that the illusion was true—that a lie was true. You’re absolved of abuse. You’re absolved of guilt. Why? Not because you were guilty, but because now you are looking with innocent eyes, where before you were looking with the eyes of fear, which experienced the need to apply blame and guilt in order to try and reduce the fear. You see?

So when you engage in complete forgiveness, you’re absolved completely. You become pure. You are returned to your state of innocent purity.

Hear him gladly, . . .

. . . the Holy Spirit, that which is nothing more than your right Mind, but is the Voice for Truth, the Voice for God.

Hear him gladly, and learn of Him that you have need of no special relationships at all.

You have no need of relationships that are based on guilt because guilt is the cement that holds relationships together. You have no need for that. And

intellectually, I know you can understand that but there's a learning that must occur. You must take that fact which we could call *radical idealism* . . . right? . . . and insist upon experiencing it translated into practical realism.

What this means is, that joined with the Holy Spirit, joined with that which is nothing more than your right Mind, you must ask to be helped to abandon the habits that are in place by means of which you establish guilt in others and hold them to it. You need help in abandoning that. This is a learning that you need help with. You need a companion standing with you whom you're willing to listen to because He will tell you how to stop employing guilt—how to stop attempting to become a real boy or a real girl independent of the Father by the excellent use of guilt, you see.

This is what the learning is—this is some of what the learning is. And it is this learning that you need a teacher for. And the only teacher who can help you with it is one Who can see your particular sneaky, tricky techniques for keeping your brother unforgiven—the sneaky techniques that cause your brother to appear to need forgiveness, but a forgiveness which you will withhold, because you think that if you forgive your brother, your brother won't stick around. And also, because you think that if you can lay the guilt perfectly enough and cause that one, let's say, to behave, it will give you gold stars in your resume in the orphanage.

Of course, this is just part of the nastiness we've been learning about the last few weeks relative to special relationships. Because special relationships not only cement the relationships, secure the relationships, special relationships also have as their bottom line goal, the purpose of making you right—the purpose of making you worthy of the designation: Real boy or real girl, perfectly respectable individual in your own right. That's the ultimate purpose—that's the ultimate goal. You see. And this is why you fear complete forgiveness. This is why you fear engaging in complete forgiveness because you think you will lose all of those things that you believe the employment of guilt is getting you.

Again, . . .

Hear him gladly, and learn of Him that you have need of no special relationships at all.

Good-bye and good-riddance is where you want to be relative to special relationships—gladly let them go.

You but seek in them what you have thrown away.

Thrown away . . . yeah, you threw it away when you said, “Father, I’d rather do it my way. Father, I’d rather see it my way. Father, I’d rather say what a thing is.” You threw away your Birthright. You threw away the connection that constituted your Reality.

So, you then but seek in relationships—which have to be special—what you have thrown away.

And through them you will never learn the value of what you have cast aside, but what you still desire with all your hearts.

You see, you want something from something that can’t give it to you. And the thing you want from them is something you want with all your heart. You want to be whole. You want to feel your simple invulnerability that allows you to be utterly and completely at peace, and therefore, able to really, truly be present with your brothers and sisters and with your world in a benign way, in a way that allows what everyone and everything is to register with you as it is in Creation—as the Father is Being it right now.

Let us join together in making the holy instant all that there is, by desiring that it BE all that there is.

You could say that the holy instant is an instant of clarity, an instant of experiencing everything as It is. Now, why just have a momentary glimpse of everything as It is?

Let us join together in making the holy instant all that there is, by desiring that it BE all that there is.

By not desiring to have anything else anymore, neglecting to desire to have it be anything else.

God's Son . . .

. . . me, the Christ . . .

. . . has such great need of your willingness to strive for this that you cannot conceive of need so great.

Oh no, don’t feel sorry for me. It’s not a sad neediness, it’s not a neediness of lack. It’s a need in the Presence of the Mind of God to not see the Mind of God absent anywhere, especially in you.

If God is All, then there is a need for the Allness of God to *be* All. And it is a need beyond anything anyone can comprehend. But it’s not because there’s a lack, it’s because that which is All must *be* All, that which is All is All, and

therefore, that Allness needs to be totally experienced, it needs to be totally available in every aspect of the Allness of God—meaning right where you are, right there as you.

God's Son has such great need of your willingness to strive for this that you cannot conceive of need so great.

. . . so infinite, so unyieldingly absolute.

Behold the only need that God and His Son share, and will to meet together. You are not alone in this.

[repeats] You are not alone in this.

And so, when you begin to turn your attention away from the thrill and the stimulation of special relationships and the thrill and stimulation of thinking for yourself, you will find that you, in the absence of those things, are not alone but companioned with by mighty companions—God and His Son.

Now, . . .

The will of your creations call to you, to share your will with them. Turn, then, in peace from guilt to God and them.

And make sure it's in that order. Don't turn to your brother and then turn to God. Turn to God *before* you turn to your brother. Are you going to be a teacher of God or a teacher of your brother? If you're going to be a teacher of God . . . well, of course, God doesn't need you to teach Him anything, so it can't mean you "teaching God."

To be a teacher of God means that you are turning to the Father and yielding to the Father so that you might be the expression of the Will of God, as God is Willing it where you are. Then when you turn to your brother, you won't be a teacher of your brother, you will be a teacher, an expresser, a sharer of what God is Being—you will teach what God is Being.

Better than that though, because of the likelihood of egos to grab onto the idea of being a great teacher, you will be a teacher by breathing, you'll be a teacher by being. Your connectedness with God will subsume any other goal. And thus in your connectedness with the Father and your yielding to the Father and you letting the Father shine through you, things will happen. But you won't look at yourself making them happen and you won't look at yourself as doing them. You won't even have yourself on your mind relative to your brother.

But I'll tell you, that you'll experience your brother, and the experience of your brother will be an experience of union in which neither you nor your brother, as bodies or personalities, have any importance, but in which the sharing of the truth of what God is Being in that Real relationship, in that moment teaching and learning will occur, but you won't know about it—not as you being a teacher.

Now, I'll tell you something, you won't get the same ego satisfying hit that you might from being an independent teacher actually doing a good work. No, there won't be any cause and effect sort of thing . . . "I did a good job and therefore, I get the hit." No. The experience of communion itself is a blessed experience. It's an experience of wholeness, in which you experience God as Love, you experience being together as Love, you experience presence as Love, you experience whatever the interaction seems to be as a movement of wholeness that isn't progressive but is effulgent.

Now, you see, all of this that we're talking about is leading us somewhere, in the sense of it being educational. And you *are* supposed to find yourself moved. You *are* to find yourself not where you were yesterday—not bound by the things you were bound by yesterday—recognizing and enjoying Godness, where you hadn't recognized or experienced it yesterday.

Relate only with what will NEVER leave you, and what YOU can never leave.

You see, that's like in the Bible it says: "*Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.*"² You see, you're so geared to getting the things. But it's the wrong way around. And it's only orphans that get things. And in the long run, the things they attempt to get are the things that will raise them up in the orphanage—make them more and more real without being joined, without knowing who they Are.

Now, . . .

The loneliness of God's Son . . .

. . . meaning Jesus, meaning me.

The loneliness of God's Son is the loneliness of his Father.

You say, "How could the Father be lonely?" Well, what if your children ran off to a far land and ignored you completely? You would be lonely, because family is an actuality that isn't being embodied, it's an actuality with no presence, no conscious participation in.

*The loneliness of God's Son is the loneliness of his Father.
Refuse not the awareness of your completion, and seek not to
restore it to yourselves.*

You can't do it. You don't know how to do it. Because right now all you know how to do is to be a pretty damn good orphan, which means you know how to be pretty damn independent and joining—union is a polar opposite—something which you're not attracted to, something which you avoid.

Fear not to give redemption over to your Redeemer's Love.

And this word here, "Redeemer," is being used in the traditional Christian meaning. It means Jesus Christ. It means me.

Fear not to give redemption over to your Redeemer's Love.

O-oh, is that getting a little too intimate? Is that getting a little too close? Is that getting a little too dependent? Is that requiring you to let go of some autonomy that's very important to you? Or is it just that . . . that's too religious! "Oh . . . *give yourself over to the Redeemer's Love* . . . yeah, right! Don't feed me that Christian bull-shit! Don't throw around that terminology at me!"

I know, you have given Love a chance. You have let yourself become vulnerable. You've let yourself be defenseless and open, maybe multiple times and gotten kicked in the teeth. So what you say with our sarcasm about Christian language and all of that, is really you hoping, wanting for there to be a true opportunity to experience being loved that actually uplifts you and confirms everything that is Real about you, without eventually having it withdrawn. And you don't trust it.

I understand. And I want you to understand the dynamic in you that causes you to feel that way, but I also want you to understand that *I love you*. I want you to understand that I withhold myself in no way from you. I want you to understand that I'm here for you forever, and have been here for you. And you're at a place where you can actually hear me say that to you.

You have arrived at a place where you're showing a little willingness. And it will bear fruit if you will be faithful to that willingness. And in spite of your low trust, you must invest the trust, you must find a consistency of trust in you. Because it's only through that persisting trust, that its validity and its healing benefit can register with you, because it causes learning in you.

Fear not to give redemption over to your Redeemer's Love.

Mind you, it didn't say, *Fear not to give redemption over to your Redeemer.* Your Redeemer's Love . . . Your Redeemer's Love is the Father's Love unblocked, unhindered in It's extension to you.

He will not fail you, . .

. . . I will not fail you . . .

. . . for He comes from

. . . I come from . . .

. . . One Who CANNOT fail.

The Father.

Accept YOUR sense of failure as nothing more than a mistake in who you are.

A mistake is a temporary result of misinformation. Replace the misinformation with true information and the mistake will not be made.

Accept YOUR sense of failure as nothing more than a mistake in who you are. For the holy host of God is beyond failure, . .

. . . you are beyond failure. No matter how much of a failure you're convinced that you are, no matter how much of a failure everyone else is convinced you are, it's only a temporary insanity that everyone is laboring under because this insane idea is being applied to a Son or Daughter of God who is incapable of failing, but who behaves like he's failing or she's failing, because he or she believes failure is possible and that indeed in some way it happened. But it didn't! And it's just a temporary insanity.

For the holy host of God . . .

. . . you . . .

. . . is beyond failure, and nothing that he wills can BE denied. You are forever in a relationship so holy that it calls to everyone to escape from loneliness, and join you in your love. And where you are must everyone seek, and FIND you there.

But this relationship that you are forever in, that is so holy that it calls to everyone, won't seem to be actual until you finally decide to say, "Been there! Done that!" with regard to special relationships. And you simply abandon that mindset relative to relationships with everything.

The simple fact is that when you do that, when you do abandon it, your holiness will shine, your holiness will radiate, you will be effulgent with the Love that you Are—that is You.

And where you are must everyone seek, . . .

. . . and they will and they'll be attracted . . .

. . . and FIND you there.

You know, right now, people turn to you for help, people turn to you for experiences of fulfillment and wholeness. But they're orphans turning to orphans, or we could say, they're bodies turning to bodies and that's not where the wholeness is.

So, if . . .

. . . where you are everyone must seek, and FIND you there.

You had better *be* there yourself. If everyone is supposed to be able to find you there, then don't let them find you in a special relation mindset. They won't find the Love that you are, the forgiveness that you are that will be transformational. Be willing to be where you are divine, which is in your holy union with the Holy Spirit, and thereby, the Father, so that God's plan for salvation can register and begin to grow and finally hit the news . . . finally be so practically real that it is newsworthy news . . . that isn't bad news.

One last thing: The Real relationship is between you and God and then you and your brother through God's perspective.

Don't approach your brother with any agenda if you're not riding on God's shoulders, having His perspective available to you and wanting only to have His perspective expressed where you appear to be.

I love you all. And I look forward to being with you next time.

Course In Miracles (reference pages)
Chapter 15 – Section – THE HOLY INSTANT AND REAL RELATIONSHIPS
¹ Sparkly Book – p.367 / JCIM – p.154 / CIMS – p. 309
Chapter 15 – Section – THE ONLY REAL RELATIONSHIP
First Edition – p. 298 / Second Edition – p. 320
² Matthew 6:33

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