



Practicing the Holy Instant – The Opening in Space and Time

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This is a translation of a word-by-word transcript of a session held by Michael Ostarek during one of his seminars. We tried our best to pass on the inspiring nature of these words into the English language, thus preserving all sentences as closely as possible to the original recording.

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Practicing the Holy Instant – The Opening in Space and Time

Do you need help? You need help indeed. You need it for a reason that is there for a certain time – which is for all time. You need help for *all* of time. Afterwards no more. But you need it for *all* of time, in every instant. It's not that you don't need help now – and in five minutes. You need help for *all* of time. Be sure about that. You have to claim it. If you believe for an instant that you don't need help then you're doing what your problem is: you separate yourself. Help is only necessary for the separated, and it is the reversal of separation. And you need help indeed. This requires honesty not based on humiliation, but on recognition of what you have made. You weren't able to not know that; and we have to examine exactly why you need help.

You need help because thoughts cannot leave the mind. Because they can't do so. Thoughts are eternal. No matter whether they are illusory or true – thoughts are eternal, because this is what thoughts are. They have no form. They are eternal. Even though they are illusory. This means you need help, because these thoughts can't leave the mind. Because they can't do so you are still in time. Because this is so, you have to become sick again, suffer again, you have to die, you have to be born, because you have both ideas in your mind, and they are eternal, and you cannot experience them at the same time, because they are contradictory. You can't experience the good and the evil at the same time. You can't be both a child and old at the same time. You can't be both healthy and ill, hungry and well fed, man and woman at the same time. This doesn't work at the same time. This is why you are aware that you live in a ritual where thoughts replace each other. It can't be both day and night at the same time. This is what a ritual is. A ritual results from conflicting ideas that you want to experience both, yet *cannot* experience at the same time. Then you ritualize them. You bring them into a cycle: spring, summer, autumn, winter – this is what a ritual is.

And you also tried to ritualize the events that should have dissolved this ritual. Each and every year you celebrate Christmas. This is where you wanted to bring truth into illusion. Either it's always Christmas or never. Either it's always Pentecost or never. Either it's always resurrection or never. But you can't bring resurrection and crucifixion into a ritual – this doesn't work. The *Course in Miracles* is *not* a ritual. What emerges from God is never a ritual. It is always complete. It is always eternal. You can only experience it completely. The idea of a ritual is partial. For this reason it is senseless to celebrate love as a ritual. Then you make special love-rituals. And what is in between? What, when the ritual is over? You cannot do that with love. You can't ritualize life. You can't ritualize love – this is impossible.

Doing this with each other we produce a totally crazy muddle. It makes no sense to call some strange love-rituals a ritual. Everyone here, every dog getting puppies in spring – this is what a ritual is. And judgment simply leads you deeper and deeper into dreaming. You develop more and more rituals and judge them higher and higher, and you are simply misled – you go deeper and deeper into darkness. Although the light has come, although resurrection has already occurred 2000 years ago, you kept going deeper into crucifixion, because 2000 years more is what deeper is. You must really be certain of that. The Middle Ages were not the lowest point, it's now that we are even lower than in the Middle Ages. Your judgments are but misleading you constantly.

For this reason you need willingness to really stop and see: You need help. If you don't claim that every instant, what do you want the *Course* for? The *Course* is help for those in need of help. Only the needy need means. God works without means. The Christ creates without means. If you need means you're needy. So accept that you're needy, because you always need means. Every philosophy, every theory – no matter whether it is homeopathy or allopathy – you need means. If then you even judge them differently this merely shows that you are in conflict with your means just the way you are in conflict yourself. And with this sobriety a very clear and kind voice may

awaken you and keep you awake and tell you: Listen, here is *one* means that frees you from your miserable neediness, for Christ is anything but needy. He is almighty. He never is weak. The weak ones need means. Therefore they believe that needing strong means is being strong. This is nonsense. When you're able to lift heavy weights you think you are strong. This is nonsense. See that you are weak; otherwise you would not lift them. The faster you run the stronger you think you are. You think you are stronger than those shuffling along beside you. What nonsense. Only the weak need means. And don't deceive yourself that the means ... because you can lift or move a heavy means you think you're stronger. Don't deceive yourself. Otherwise you run after plans for salvation that will all eventually kill you.

Serious athletes die just the same as cripples, to use this expression, the appropriate expression. So don't confuse yourself with your means, don't strive after those who are just as weak as you are, don't envy the young and fit, and don't be sad because you're not like them, but look at it all with watchful eyes and laugh about it – in a relieved way. And don't try to become healthy, which is only to go deeper into disease. Then you can stop and step back: What do I need a fitness studio for, what do I need weights for, what do I need healthy food for, what do I need lotions for; what do I need all that for? Why? What for? These are means that weaken you; you have to see that. At the gym you weaken yourself without knowing what you're doing. You support your weakness, you confirm yourself in weakness – this is what you're doing. And this is insane. That's why you can let everything go, brother. You can really let everything go and let forgiveness rest upon it. And you can see that you need help in order not to constantly weaken yourself, to set up virtual differences, to cause virtual strengths so weak that they still kill you, at the end of your path.

By thy fruits thou shalt know thee. When you look at the world you must see that everyone dies just the same. So what they do cannot be healthy. What happens in this world cannot really make strong. Know yourself by your fruits! However, this is impossible as long as you believe death to be natural for the body. It *is not* natural for the body. *Not at all!* You use means that weaken you. Only the fixed believe in the reality of death makes you constantly deceive yourself. With death being normal you don't see that you merely weaken yourself in several ways. Healthy food kills you just as well as unhealthy food. So why do you care about healthy food. And immediately you can let go, brother, let go of thoughts. Healthy food is an idea in your holy mind, but you are not a body. What do you keep teaching to yourself? Just eat what's there. Let it be given you and don't teach yourself you are body. Because what you teach is what you learn.

There is healthy food and there is unhealthy food – it is simply there, because you have taught it. And now don't use your past learning, for it binds you. It binds you – today. Then you are bound by it today. Then today you are a body. Why do you bother about sugar or not sugar – my goodness! Sugar has never harmed you. The way you think about it – that's harming you. And you just don't want to hear it; you don't want to believe it is so. You don't want to save yourself. You don't want the ideas ... the idea of sugar has all the meaning that it has for you. You won't need that in Heaven. So bring those ideas that can't leave your mind ... around sugar you construct the whole world of illusion. Then this is your foundation. And a whole world, a whole universe, is made from the importance of sugar. Just imagine. This is how powerful you are. And once more you don't know what you're doing today, for Heaven is not in another time or at another place – it's today that you are in Heaven – or in hell.

And this is why forgiveness and practicing the holy instant is necessary for you. Because the idea cannot leave the mind except through an opening created within time and space. It has been given you. When you bring your thoughts into this opening – just take a look at the expression holy instant. An expression of time is used – instant. It is, however, not governed by the laws of time – holy. And immediately you've got the opening. Into this opening, when you bring illusory thoughts of time into this opening, they dissolve. This is like a white hole you might say. This

whole universe is a black hole. You bring ideas into the holy instant – into the white, into the white hole – and there they dissolve, because they don't find any resonance there. They cannot manifest there, because there is no form they can land on. They are not being answered. They die away, they become silent, they dissolve. They are not being communicated. The holy instant is the instant of not communicating illusory thoughts. They can't manifest there.

And if you don't do that with all your everyday thoughts you'll wonder why you're busy with all kinds of rubbish. Yes, you've forgotten the sugar, for example, just to take something completely trivial. And you have to look at your trivial thoughts. For someone sugar is important, for the next one it's the sports channel, and again for the next one it's – what do I know, something special, anything, anything. It's not the big things. Perhaps you have already forgiven the big things. Now, go for all the rubbish. Go for what you *value* as unimportant. That is still all value! What is not important – well, it's so important that it is unimportant for you. This is tremendous importance. Beware of your own order of difficulty: Oh, this is not important for me. Well, well! Then bring it to the holy instant, in all its unimportance. And then you will see how important it is for you. It's so importantly unimportant for you that you don't bring it to the holy instant. And immediately you keep it. Why is this significant for us? You want to save time.

Unimportant thoughts are what time is, just like important thoughts. What makes you think you could possibly have unimportant thoughts? This is absurd. Why, then, do you think them? That's this order of difficulty rising from your judging mind. From that you make the world you don't want. From that you make your habit you simply live with, because they are part of it, part of your automatism, part of your daily ritual. From that you make: "Oh, this is not so important for me." Well, well! So go to the desert, so there you can't do any of this. Don't take a mirror along, drop all that. For once, really drop all that, all these unimportant things. Bring neither the unimportant things nor the important things. Only what's on the list.

And then you can really ... your private unimportant thoughts can't leave your mind. Only when you see them in the holy instant you will see they are body thoughts that require the body. This means: When you keep them, you keep the body, brother. I thought you wanted resurrection. I thought you wanted to reach God. With your body, however, you won't reach God. You will never reach God with the body. There's a big sign on Heaven's gate: "Bodies can't enter. Please leave your bodies in the cloakroom. Take off your bodies!" And all thoughts that you still need for your body will be given you. They will become less and less. Just be happy! How do you ever want to save yourself if you don't save yourself? And you will always be given a substitute. You let go of an unimportant thought and it might suddenly be replaced by an important one. You let go of an important thought and you are given an unimportant one, for your salvation to become complete. You give up a lot, and you are given little. You give up little, and you are given a lot, so you can really save yourself from all your big and little, important and unimportant thoughts and things. So don't try to be consistent, nor consequent. Sometimes you'll be more advanced and sometimes you will say: "I thought I had already advanced farther." That's part of it; for what do you know about advanced and not advanced. This is your *Course* in salvation. This is exactly what causes you to judge all the time. "I thought I had gotten farther already" – What else is this idea but a judgment. What is this idea of: "This is unimportant to me, I'll give this up later"? Well, when is later? And most of all, what is now? It is a judgment. So give up your judgment. Understand that the idea can't leave the mind. Understand that these are only ideas, including this thing. This unimportant thing is an idea in your mind – in reality. There is no thing. But now bring the idea to the Holy Spirit and then you will see that this idea is much more important to you than this unimportant thing. It is so important for you that unimportant things are in your awareness. They still remain – in your awareness.

By now you don't know how the world of salvation will look like. Some things you will have much less from, some things you'll have much more from. Some places you will stay longer,

some places you'll stay shorter. With some brothers you will be more often, with some more seldom. And so on. Remember. You are in an illusion. Just don't believe you'll experience constancy there. Just don't believe time is linear. It simply is not! Only in the holy instant, and only when you bring your ideas there – the idea of your favorite toothpaste, don't leave that out. The anti-aging lotion you need – don't leave that out. What do you need that for? You, the Christ! So you can be a body.

Bring these ideas to the holy instant and don't let yourself constantly ... by the necessity: "But I need that." Well, don't you believe God will give you everything you need? He will give it back to you. But now without the fear of losing it. Give everything. And in case you need it, it will be given you. Otherwise you won't develop your trust in His Will to happen for you in this world, while you are still aware of the body. The trust that you are no longer victim of your thoughts. You'll be astonished as yet why you keep losing the way. Those who are doing big enlightenment programs and exercises and initiations actually don't know this is of absolutely no use for them. They stay here because sugar in their coffee harms them; that's why they stay here. They stay here because of unimportant thoughts. That's the reason for this effort of constantly making important thoughts and constantly gaining yet another spiritual insight. You don't need all that.

You don't need any important insights. You have to save yourself from what you keep overlooking by your own judgment. And then you find your attachments. Attachments you feel ashamed for. And suddenly you realize: "And I thought I was more advanced." Yes, that's it. Be happy, when you realize you thought to be more advanced, and when you see you are not. And now you need a means of salvation, not another important means enabling you to judge. This is the grievance in these groups, this restriction, this spiritual pride that's just good for nothing, this constant wanting to be more advanced. The holy instant is the only opening, because only one single opening is needed, so that ideas – not the things, the ideas – the idea is the cause, the thing is the effect. Toothpaste is but an effect. Organic food is but an effect. Sugar is but an effect. Give up the idea in your mind! You are not a body; you're dreaming ideas that have nothing to do with your reality. And these ideas are whirling through time and space, through the playground of these ideas. And if they don't leave your mind you have to perceive them, since there is no complete theory. Completion is in experience. When you have theories you have to experience them. Once the idea has left the mind, you can't experience it any longer. Then you are saved, then you are free. Any dealing with this idea is the experience of this idea, is your life. You are eternal! How long do you want to go on living with these ideas – as a body? Then your resurrection is far off today. Then somewhere here you're trying to do something you can value highly, some great group – and there you tremendously fool yourself.

That's why there are in fact so few of those who have found themselves again in silence with all sorts of rubbish and who have used meditation to release themselves ... until their mind was finally empty for once. Then the Buddha found emptiness. And how happy he was! Or Jesus found that the mind was finally poor of these thoughts. This isn't philosophy, emptiness; it's just a sigh of relief that finally silence replaced all this stuff. So make use of the holy instant because it is the only moment in time where your thoughts can leave your mind. There is no other possibility of saving yourself. And you will see that you are afraid of salvation because you constantly want to provide for the future: What about tomorrow? What if tomorrow I won't have those things? And there you've got it: You don't bring the idea to the holy instant.

Tomorrow, God will take care of you. He will return as many ideas to you in a purified way as you need to continue to save yourself; and ideas that you don't need ... As the Holy Spirit knows the whole process of your salvation He won't give you certain ideas you don't need, because you were willing to really let them go. But you, you don't know the process of your salvation. However, you don't need to either. And so as to really lose your control, bring *all* ideas to the holy instant. Then the Holy Spirit can really cause your ascension, if you want to put it so, your

resurrection. When you don't need that much anymore He won't give you that much. And in case you need that much so you're not afraid, then He'll give you that much. Resurrection must succeed. So make sure that it succeeds. Any worry of yours is counterproductive – you block your resurrection. You think you need more of that, but in fact you don't need more of that. Pitilessly, the ego will simply stop your resurrection and will bombard you so heavily with its fear and will tell you that you need it, because without it, all would be chaos. So you might finally sell your house, and live from this money until you don't need it anymore, instead of worrying whether or not you will be able to do so. This is *your* worry. Go and give everything, and see you're taken care of. Otherwise you don't go where you're supposed to go to, because presently you're calculating: "If I do that, I'll run out of money..." – but, gee, how can you know that? Resurrection is not being planned by you – it is death, that you plan yourself. This is how you provide for the future. But resurrection *has been* planned; and now commit yourself to the care of this plan. And go and find these worries which you use to cut your private life out of oneness. And since you have done that, you have to restore *your* life to eternal life – by giving it. The idea of regulating it on your own is the idea of keeping it, and then you have to lose it, because this is what you seemingly want. You're returning to the very same spot where you're asking for help because you need help.

It is something unusual for you to practice the holy instant. It's forever unusual for you. You're not used to hand ideas out of your mind, that's why you hold onto them. You have to get used to something unusual. You don't want ideas to leave your mind; this is natural! That's why you need help. You don't even want bad ideas to leave your mind. The holy instant is something very, very unusual. It's for this reason that you remember even the nastiest experiences, because you – and this doesn't concern the experience – because you cherish all your thoughts forever. The most horrible crimes are thoughts in your mind, and you keep even these, because you are used to the fact that thoughts stay with you. This is natural. Now, for one instant, you're doing something unnatural. You separate yourself from your thoughts.

You could say forgiveness is something unnatural. But now you have to be told that you have to do something unnatural, because these thoughts are unnatural. Separate yourself from these thoughts; otherwise you are bound to them. And you are used to that, of course you are used to that, because your thoughts remain with you, because you are a thought yourself, an idea staying with its Creator. And your true creations stay with you forever. But do you really want illusions to stay with you forever, do you want evil to stay with you? Do you want diseases to stay with you? You can never release yourself from a form of disease. You have to release yourself from *the disease*, taking many different forms. You can never avoid a certain form of death, you have to save yourself *from death* and not worry about certain violent forms of death, for then you prefer to die gently. Thus the lesson of crucifixion. You could say Jesus didn't care about the special form of death. He saved himself *from death*. And in his mind he certainly found the so-called gentle death "in the midst of his dear ones" and saved himself from this, too.

Only when you overcome *death* you give up your "favorite death", and just as well save yourself from your most dreadful death. Find your favorite death, the death you hoped for, and save yourself from that as well. In the midst of your family where everybody is blessing you once more and nice flowers arrive – save yourself from that, too. Find these strange ideas which all relate to the body. Don't project them onto the body. That's misuse of the body. The body is there for something different, something *entirely different*. The holy instant is there for projecting. For bringing all your body thoughts to it, all of them. Then the body serves for something completely different, and all the thoughts you need for the body, that's what the Holy Spirit is responsible for – just imagine. You need a pair of pants – ask the Holy Spirit. And bring the thoughts, the ideas about pants, just imagine – bring it to the holy instant. It could be your last idea, the one idea you make the whole world real with. That's how it is with illusions. You're making the whole world real because of a pair of pants. Great, huh?

It's crazy, because it's crazy. It's absurd, because it's not true. And it is this absurdity you must find, so you really extend forgiveness to everything, brother. Then suddenly you will see how much time you are saving. To bring your pants to the holy instant releases you much quicker than to want to develop your light body. That will take you quite long to develop! But if the idea of a light body is also in your mind then bring it to the holy instant, as well as the pair of pants. Then you have to do that. Of course. Then this is part of your salvation. Then the light body is part of your forgiveness. Please don't forget it, if you have already practiced it. The *Course* is highly individualized. Do you see that? Do you see how private your thoughts are? Do you see how much you can separate yourself with a light body, just as well as with Nike shoes? For one it's Nike shoes, for another it's a light body. Around both you're constructing your ego identity. One does it this way, one does it that way. Who's more advanced? (*laughs*) Who's more advanced? Look closely. Your brother is standing beside you. You in a light body, he in a jogging suit. Beside you! You in the ashram, he in the gym. Beside you.

This is the *Course in Miracles*, be glad. Now you can bring it all to the holy instant. You don't have to sort it any longer; you don't have to judge any longer. So your judgment is an ability? Sure? Doesn't he stand next to you? Your judgment doesn't help you on. Not at all! *It deceives you!* It is not an ability, it doesn't do anything but to deceive you. Then you can laugh full of relief about these absurd ideas and jump into Heaven. It's just ideas, and the more you live in the holy instant the more you experience *that it is but ideas*. It is but ideas. Forms, reality, manifestation don't deceive you anymore. You're aware that you're dreaming and you don't care at all about what goes on in your mind – it's only ideas anyway. And you're happy to bring them to the holy instant because it is there they all leave your mind, and the miracle is that you've got everything you need. Every day, every day! And sometimes it is more, and sometimes it is less, simply because here you sometimes need more, something less. However you'll always be given everything. This is "His Will is done on earth". Imagine: When you believe to be on earth, God says: "Okay, fine, then I'll have My Will be done on earth". God has no problem with that.

That's this serenity which the Buddha has found, which the innocent find. Not outside of the holy instant! Bring it to where it dissolves, and you'll see you'll still be doing that often anyway. You'll remain reserved for so long that you'll have to bring sugar there quite often. But it will turn less and less important, the body needing all that. Or something else – I just happened to think of sugar, because for me it was important for a while.

It's for this reason that *A Course in Miracles* is a course in cause, since there must be a cause for time to continue when in reality it only lasted an instant. And as long as you find yourself in time you need the holy instant. Whenever you find yourself back in time you need the holy instant. And to live in the holy instant is something different than to live in time. To live in time means you are projecting your thoughts onto the world. To live in the holy instant means you don't do that. In the one case you *make* the world with your thoughts, in the other case you *save* yourself from the world with your thoughts and *receive* the real world because it consists of real thoughts, which you simply receive for an instant. Real only means: They are exclusively loving. They are partially the same, but the other part is missing. This selective sorting out has taken place. In the holy instant you receive the idea of a blade of grass that can't die – that's it. In the holy instant you receive the idea of a world that can't hurt you. In the holy instant you receive the idea of a body that does but serve you. In the holy instant you receive the idea of your brother who is not your enemy. And so on. It is still perception, but selective sorting out has taken place. It's a world where everything is good because you only receive the good – from God. For God so loved *you*, that He gave the world to you. This is the correction Jesus has undertaken in the *Course in Miracles*. The world teaches it just the other way round. For God so loved the *world*. No! God doesn't love the world, God loves His Son. He loves *you*. And He gives the world to you. He doesn't give His Son to the world. He doesn't do that. He does not expose His Son to the world. The ego turned it around: For God so loved the world that He gave His only Son.

God certainly isn't crazy! This is the idea that God created the world and forgot His Son and now He gives the Son to it. No, no. God created the *Son*, and as the Son wants the world for an instant, He gives the world to Him. But a world where everything is good, because God loves His Son. God does not lead His Son into temptation.

As His Son gives the world to Him, really gives it, as you bring your world, your private thoughts to the holy instant, God releases your world – that's happening in the holy instant – from all injuring thoughts. And now He returns a purified world to you. This is the meaning of purification. *You* don't need purification. *You* are perfect. And now you receive the world, a world you can love. It is given you. For God so loved you. You wanted His Will to be done, but His Will refers to you. He loves *you*. And gives the world to you. But in a way it can't hurt you anymore. So you don't have to frighten yourself. Because He loves you for an instant He gives the world to you. Now you can see how much God loves *you*. He gives you everything you need. Thus, in a very kind way, you can let go even your last ideas of need. He returns them to you again and again, as long as you think you need them. You *receive* them from God, and since you receive them from God you'll be more interested in the One you're receiving from than in what you are receiving.

If as a child you give something to your mother or your father, some little picture you painted – the mother or the father certainly also takes the little picture. She *also* takes the picture. But what do you actually experience when you are loved? That she's welcoming *you*. The little picture – well, ok, it's not being disrespected. But it's you who the respect is actually meant for. That's why the picture doesn't need to be greatly praised or emphasized. You give her a picture – ok. She puts it on the table and takes you in her arms.

You receive the world and more and more you experience it's a dream anyway, and you want to be embraced by the One Who in His Grace kept giving it to you, as long as you thought you needed it. And more and more it will reflect what you are. For what is the world? A reflection of your mind. So what is it, that God gives you, when He gives you the world? When you're healed you'll see He just gives you a reflection of your Self. The face of Christ. What else should he be giving you? Once you've let all your veils be removed, once you've brought them to the holy instant ...

So see the necessity of changing your mind. You have to *want* these ideas to leave your mind – this is the little willingness you need. For a while you need ideas to leave your mind, you need this willingness, because by themselves they can never do so. And when this last illusory idea has left your mind – *truth* will never leave your mind. For your mind is what truth is. So you don't have to fear truth to be threatened. Nothing real can be threatened, not even through forgiveness. Your loving thoughts will never leave your mind. That's why you are told: Forgiveness is *selective* sorting out. Even if you bring your loving thoughts to the holy instant – since the instant is holy and love is holy you don't have to be afraid that your loving thoughts leave your mind. Those ones don't! In the holy instant they get hallowed. They get blessed. They simply get purified from all that has been mixed in. The mix-ins, that's what leaves your mind.

Every instant you have loved your child, well, this is eternal, brother! Every instant you have loved a flower or a car – that's eternal. That remains. Nothing real can be threatened. It's just being freed from everything that was not eternal. So that the eternal really remains and you're not afraid that the eternal passes away along with the perishable. That is the idea of grief. There's someone you loved, and now he passed away. No! That's the whole point! Love does not pass away! This is a *real* comfort that you're supposed to receive in the holy instant. While the ego talks about loss – you win. In the holy instant you win back all love. All your relationships are made holy. You will find again everyone. Those who are to meet will meet. And where? In the holy instant. Every brother you ever loved, and everyone who ever gave you even just one loving look ... every touch will eternally extend in the holy instant.

Your real relationships, you don't have to worry about them. Bring them to the holy instant and experience how much you *now* love all those you have ever loved. And how much you are *now* being loved by them – this is what the ego wants to withhold from you, with its strange sense of shame and moral and guilt. Every teddy bear you have ever loved – bring it to the holy instant and you will be surprised how much love remains. The only thing you'll see is that you don't want to love teddy bears for all eternity. Love remains – you want to love – and it is eternal. Every loving thought is eternal. There's just a selective sorting out taking place where you have bound eternal love to perishable things making you believe that you have to mourn because the perishable perishes. So finally release love after all, so it may be at your disposal. Now! So that now you are filled with love. And the perishable things will be given you as long as you need them. You'll love them. What remains? Love. And the perishable ideas you don't need to bind love to at all ... you were able to do that for a while because you were fascinated by the experiment. But what's bound to not happen is you experiencing the loss of love. That's bound to not happen. So you can laugh about the idea of grief, because it's nonsense. Then you stop using this idea and you are in fact saved; you bring it to the holy instant and are really freed. And thus your mind is free to turn more and more towards reality. This is nothing else than experiencing that God turns towards you again – as He has always done, but now you experience it again. Don't delay that!

See that either you project your thoughts onto the world or you don't. There is nothing in between. And as you train your mind this will become as natural to you as projecting your thoughts was natural before. And this doesn't take so much time. It's just in the beginning that you're not used to this. You can't be used to this because you were used to the other way of thinking. Thus the term “mind *training*”. Train your mind! For when your mind is trained, it's like when the body is trained. When the mind is not trained, you'll have a hard time. When the body is not trained, you'll have a hard time. When the body is trained, things come easy. When the mind is trained, they come very easy. For that reason see the training program. It's like a training program for the body: Two minutes in the beginning, then half an hour – it's just like in every gym. You're training. You're training your mind. If you don't do that it will always be difficult. When the mind is trained it's easy and all is done very naturally. And the idea to stop training because it's difficult is nonsense. It's difficult because you're constantly stopping. And now see how steadily this program evolves. Look at where you are with your lessons and simply take up this program again, just the way it's written. When it comes easy, you're really trained, and when it's difficult, you bummed along a bit recently. Doesn't matter. The program goes on. Then you simply do the *Course* for another year. That doesn't matter. What else could you be doing next year?

So you're indeed spending more and more time in the holy instant, and then your relationships here are expressing the holy instant. And this you will experience – because you'll see them differently, because you'll live here in a different way than before. Then you'll experience that your illusory thoughts keep leaving your mind because continuously you live in the holy instant. And your true ideas – for you've only got true ideas or illusory ones – your true ideas are coming into your awareness out of the holy instant, and you're giving them. You're constantly forgiving and receiving. And that happens so easily when you've practiced it. For if you tell your mind to work this way it will work this way when it's trained. If you commit yourself to this course it has to work, because you commit yourself to it.

And then everything is easy, really easy. Then you get help. And the one who's getting help is the one who things are easy for, because this is what help was meant for. Instead of being needy of help you became help yourself. And Jesus says: “We could need some hands here!” And this is what we say, too. For the more we are the easier it gets. That's a yoke we walk under together, and so it's easy. If one is to carry a yoke all by himself he has to slave along. When there are two it gets already easier. “My yoke is easy”, says Jesus. Does everyone here still know what a yoke is?

Two bulls or two horses pulling a cart was called a yoke. If it's only one pulling it then gets difficult. And the more we are the easier it gets, of course. Especially since we don't take this for real. It simply is that easy. So make use of this help and don't complain you have to make use of it. You have to make use of it because you have tried out a trick. You've thought thoughts and couldn't know these thoughts could not leave your mind because you didn't expect that at all. Because for you it's natural that all thoughts stay with you eternally. So now you thought time thoughts and it escaped you that you are eternal. Now, how do you get rid of these time thoughts? In the holy instant, reaching from eternity into time – there they can disappear. All you have to do is bring them there. There is the open door.

And since God loves you – on earth – He gives you the earth — as long as you need it. Of course He gives you *the* earth where everything is good. Because the earth doesn't exist independent of you. However, you have to give Him *your* earth, so He can give *your* earth back to you. Not “the earth”. Which earth? Yours. It's your world He gives to you, *your* private thoughts. He gives you your world the way you need it. And when you're looking at somebody else and are joining with him, then look closely: Do you want hell or do you want Heaven as earth? I wouldn't join with a brother who wants hell, who wants duality. I'd tell him: “Listen, I'm too busy with my own hell, with bringing it to the holy instant, and I'm receiving Heaven.” Earth can reflect both, for the body is a wholly neutral thing. It is either the reflection of illusory thoughts – that is hell – or it's the reflection of true thoughts – that is Heaven. And since God loves you He gives you Heaven, of course. And that's how precisely you can think, finding in you the necessity of the daily holy instant and using it as a means, as the only means. Then Heaven will be here for you. “Today shalt thou be with me in paradise”, of course. You just need the right interpretation. If the other one crucified indeed agreed to that, then he rose with Jesus.

This is what the course calls: You separate the dreamer from the dream. When you separate the dreamer from the dream: this is practicing the holy instant. For the dream – what is the dream? These ideas are the dream. Private thoughts are what the dream is. And if you project these thoughts onto the world, this is what the world is. The world is what the dream is; there is no world, this is ideas in your mind, and the ideas look like bodies, like horses, like trees, and so on. In your mind they already look the way you afterwards perceive them in your body. The tree is the tree in your mind. The tree is not only the idea, but the experience. The idea is what the tree is. However, there is no tree, it's only an idea, but the idea is an experience: It is the tree. In bringing it to the holy instant you see that it is a complete idea that already is the tree. And in the holy instant *both* the idea and the tree dissolve, because they are not different there. There, *both* the idea of the body and the body dissolve, because the idea “body” cannot exist independent of the body. The body is what the idea is. There is no complete theory. Illusion is as complete as the idea of illusion. The idea of the house already *is* the house.

Only when it is completed in the mind, learning gets manifest. And since time is an illusion, it is completed the moment you think it. And thus practicing the holy instant means: The world disappears together with the idea. It's not a problem at all to drop the body, because the body is the idea “body”. Resurrection is ... what is resurrection? In the holy instant you always leave the world the same moment it has left you. For the world is nothing but an idea. There is no difference. Matter is what mind is, right? There you've got it. There is no difference. It's only illusory substance, you could say, just as the idea – there is no matter. There can't be any difference between mind and matter. Once again separation is the only problem. That's how easy your salvation is. It takes place in the holy instant, because in the holy instant matter dissolves just as well as the idea. Both, the idea of death and the body are one. When you give up the idea you also give up the dead body – that's how easily you overcome death. That's how easily Jesus was able to overcome crucifixion – in the Holy Spirit. Of course he had to be completely in the holy instant. He brought crucifixion to the holy instant. Where else?! For an instant, Golgotha was a sacred place, sacred ground, imagine. With a doubting mind, how do you want to ... then

you see something else. And in this directness, in this wakefulness you can live in the holy instant. For how long? You won't care about that any longer. Where? You don't care.

The idea in your mind is as unreal as your body. It is an illusory idea, just as illusory as the body, that ... there are no real ideas in your mind at all. The more you practice that in the holy instant, the more you will notice your practicing sometimes stops and you simply are nothing but silent and resting, because there is indeed nothing at all to do – except being in this wakefulness, in this love fulfilled. What was difficult in the beginning will become completely easy – be completely sure of that. You just have to practice it a little, for a while. The *Course in Miracles* then presents itself totally different to you; you'll already be forgetting it in the meantime. And be in this inner guidance that's so silent, simply spending a lot of time in this silence, and above experiencing what this means. Simply in completely loving communication. This is a great present that The Father has given you in the realm of your perception, of your dreaming mind. That we pass on to each other. This is what happens in these sessions: We share this with each other. Where former thinking stops, where you don't want to find out what this means – mind being matter and matter being mind – well these were nothing but helpful ideas, so hopefully now you can stop thinking. Don't stay busy with that, don't try to understand it conceptually, don't keep limping behind! Remain in forgiveness, remain in the holy instant. It's simply your last illusion, ready to disappear, because it's no longer based on separation. If mind and matter were different there would be duality. However there is nothing but *truth* – which is beyond words. And these words ... when you let these words become silent because you can't determine their meaning anyway.

Thank you!