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7. Yet every instant can you be reborn, and given life again. ² His holiness gives life to you, who cannot die because his sinlessness is known to God; and can no more be sacrificed by you than can the light in you be blotted out because he sees it not. ³ You who would make a sacrifice of life, and make your eyes and ears bear witness to the death of God and of His holy Son, think not that you have power to make of Them what God willed not They be. ⁴ In Heaven, God's Son is not imprisoned in a body, nor is sacrificed in solitude to sin. ⁵ And as he is in Heaven, so must he be eternally and everywhere. ⁶ He is the same forever. ⁷ Born again each instant, untouched by time, and far beyond the reach of any sacrifice of life or death. ⁸ For neither did he make, and only one was given him by One Who knows His gifts can never suffer sacrifice and loss.
4. To you who still believe you live in time and know not it is gone, the Holy Spirit still guides you through the infinitely small and senseless maze you still perceive in time, though it has long since gone. ² You think you live in what is past. ³ Each thing you look upon you saw but for an instant, long ago, before its unreality gave way to truth. ⁴ Not one illusion still remains unanswered in your mind. ⁵ Uncertainty was brought to certainty so long ago that it is hard indeed to hold it to your heart, as if it were before you still.
9. Who, then, fears healing? ² Only those to whom their brother's sacrifice and pain are seen to represent their own serenity. ³ Their helplessness and weakness represent the grounds on which they justify his pain. ⁴ The constant sting of guilt he suffers serves to prove that he is slave, but they are free. ⁵ The constant pain they suffer demonstrates that they are free *because* they hold him bound. ⁶ And sickness is desired to prevent a shift of balance in the sacrifice. ⁷ How could the Holy Spirit be deterred an instant, even less, to reason with an argument for sickness such as this? ⁸ And need your healing be delayed because you pause to listen to insanity?

IV. The Quiet Answer

1. In quietness are all things answered, and is every problem quietly resolved. ² In conflict there can be no answer and no resolution, for its purpose is to make no resolution possible, and to ensure no answer will be plain. ³ A problem set in conflict has no answer, for it is seen in different ways. ⁴ And what would be an answer from one point of view is not an answer in another light. ⁵ You *are* in conflict. ⁶ Thus it must be clear you cannot answer anything at all, for conflict has no limited effects. ⁷ Yet if God gave an answer there must be a way in which your problems are resolved, for what He wills already has been done.
2. Thus it must be that time is not involved and every problem can be answered *now*. ² Yet it must also be that, in your state of mind, solution is impossible. ³ Therefore, God must have given you a way of reaching to another state of mind in which the answer is already there. ⁴ Such is the holy instant. ⁵ It is here that all your problems should be brought and left. ⁶ Here they belong, for here their answer is. ⁷ And where its answer is, a problem must be simple and be easily resolved. ⁸ It must be pointless to attempt to solve a problem where the answer cannot be. ⁹ Yet just as surely it must be resolved, if it is brought to where the answer is.
3. Attempt to solve no problems but within the holy instant's surety. ² For there the problem *will* be answered and resolved. ³ Outside there will be no solution, for there is no answer there that could be found. ⁴ Nowhere outside a single, simple question is ever asked. ⁵ The world can only ask a double question. ⁶ One with many answers can have no answers. ⁷ None of them will do. ⁸ It does not ask a

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question to be answered, but only to restate its point of view.

4. All questions asked within this world are but a way of looking, not a question asked. ² A question asked in hate cannot be answered, because it is an answer in itself. ³ A double question asks and answers, both attesting the same thing in different form. ⁴ The world asks but one question. ⁵ It is this: "Of these illusions, which of them *is* true?" ⁶ Which ones establish peace and offer joy? ⁷ And which can bring escape from all the pain of which this world is made?" ⁸ Whatever form the question takes, its purpose is the same. ⁹ It asks but to establish sin is real, and answers in the form of preference. ¹⁰ "Which sin do you prefer?" ¹¹ That is the one that you should choose. ¹² The others are not true. ¹³ What can the body get that you would want the most of all? ¹⁴ It is your servant and also your friend. ¹⁵ But tell it what you want, and it will serve you lovingly and well." ¹⁶ And this is not a question, for it tells you what you want and where to go for it. ¹⁷ It leaves no room to question its beliefs, except that what it states takes question's form.
5. A pseudo-question has no answer. ² It dictates the answer even as it asks. ³ Thus is all questioning within the world a form of propaganda for itself. ⁴ Just as the body's witnesses are but the senses from within itself, so are the answers to the questions of the world contained within the questions that are asked. ⁵ Where answers represent the questions, they add nothing new and nothing has been learned. ⁶ An honest question is a learning tool that asks for something that you do not know. ⁷ It does not set conditions for response, but merely asks what the response should be. ⁸ But no one in a conflict state is free to ask this question, for he does not *want* an honest answer where the conflict ends.
6. Only within the holy instant can an honest question honestly be asked. ² And from the meaning of the question does the meaningfulness of the answer come. ³ Here is it possible to separate your wishes from the answer, so it can be given you and also be received. ⁴ The answer is provided everywhere. ⁵ Yet it is only here it can be heard. ⁶ An honest answer asks no sacrifice because it answers questions truly asked. ⁷ The questions of the world but ask of whom is sacrifice demanded, asking not if sacrifice is meaningful at all. ⁸ And so, unless the answer tells "of whom," it will remain unrecognized, unheard, and thus the question is preserved intact because it gave the answer to itself. ⁹ The holy instant is the interval in which the mind is still enough to hear an answer that is not entailed within the question asked. ¹⁰ It offers something new and different from the question. ¹¹ How could it be answered if it but repeats itself?
7. Therefore, attempt to solve no problems in a world from which the answer has been barred. ² But bring the problem to the only place that holds the answer lovingly for you. ³ Here are the answers that will solve your problems because they stand apart from them, and see what can be answered; what the question *is*. ⁴ Within the world the answers merely raise another question, though they leave the first unanswered. ⁵ In the holy instant, you can bring the question to the answer, and receive the answer that was made for you.
1. The only way to heal is to be healed. ² The miracle extends without your help, but you are needed that it can begin. ³ Accept the miracle of healing, and it will go forth because of what it is. ⁴ It is its nature to extend itself the instant it is born. ⁵ And it is born the instant it is offered and received. ⁶ No one can ask another to be healed. ⁷ But he can let *himself* be healed, and thus offer the other what he has received. ⁸ Who can bestow upon another what he does not have? ⁹ And who can share what he denies himself? ¹⁰ The Holy Spirit speaks to *you*. ¹¹ He does not speak to someone else. ¹² Yet by

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your listening His Voice extends, because you have accepted what He says.

2. Health is the witness unto health. ² As long as it is unattested, it remains without conviction. ³ Only when it has been demonstrated is it proved, and must provide a witness that compels belief. ⁴ No one is healed through double messages. ⁵ If you wish only to be healed, you heal. ⁶ Your single purpose makes this possible. ⁷ But if you are afraid of healing, then it cannot come through you. ⁸ The only thing that is required for a healing is a lack of fear. ⁹ The fearful are not healed, and cannot heal. ¹⁰ This does not mean the conflict must be gone forever from your mind to heal. ¹¹ For if it were, there were no need for healing then. ¹² But it does mean, if only for an instant, you love without attack. ¹³ An instant is sufficient. ¹⁴ Miracles wait not on time.
3. The holy instant is the miracle's abiding place. ² From there, each one is born into this world as witness to a state of mind that has transcended conflict, and has reached to peace. ³ It carries comfort from the place of peace into the battleground, and demonstrates that war has no effects. ⁴ For all the hurt that war has sought to bring, the broken bodies and the shattered limbs, the screaming dying and the silent dead, are gently lifted up and comforted.
4. There is no sadness where a miracle has come to heal. ² And nothing more than just one instant of your love without attack is necessary that all this occur. ³ In that one instant you are healed, and in that single instant is all healing done. ⁴ What stands apart from you, when you accept the blessing that the holy instant brings? ⁵ Be not afraid of blessing, for the One Who blesses you loves all the world, and leaves nothing within the world that could be feared. ⁶ But if you shrink from blessing, will the world indeed seem fearful, for you have withheld its peace and comfort, leaving it to die.
5. Would not a world so bitterly bereft be looked on as a condemnation by the one who could have saved it, but stepped back because he was afraid of being healed? ² The eyes of all the dying bring reproach, and suffering whispers, "What is there to fear?" ³ Consider well its question. ⁴ It is asked of you on your behalf. ⁵ A dying world asks only that you rest an instant from attack upon yourself, that it be healed.
6. Come to the holy instant and be healed, for nothing that is there received is left behind on your returning to the world. ² And being blessed you will bring blessing. ³ Life is given you to give the dying world. ⁴ And suffering eyes no longer will accuse, but shine in thanks to you who blessing gave. ⁵ The holy instant's radiance will light your eyes, and give them sight to see beyond all suffering and see Christ's face instead. ⁶ Healing replaces suffering. ⁷ Who looks on one cannot perceive the other, for they cannot both be there. ⁸ And what you see the world will witness, and will witness to.
7. Thus is your healing everything the world requires, that it may be healed. ² It needs one lesson that has perfectly been learned. ³ And then, when you forget it, will the world remind you gently of what you have taught. ⁴ No reinforcement will its thanks withhold from you who let yourself be healed that it might live. ⁵ It will call forth its witnesses to show the face of Christ to you who brought the sight to them, by which they witnessed it. ⁶ The world of accusation is replaced by one in which all eyes look lovingly upon the Friend who brought them their release. ⁷ And happily your brother will perceive the many friends he thought were enemies.
8. The resurrection of the world awaits your healing and your happiness, that you may demonstrate the healing of the world. ² The holy instant will replace all sin if you but carry its effects with you. ³

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And no one will elect to suffer more. ⁴ What better function could you serve than this? ⁵ Be healed that you may heal, and suffer not the laws of sin to be applied to you. ⁶ And truth will be revealed to you who chose to let love's symbols take the place of sin.

9. This is the only picture you can see; the one alternative that you can choose, the other possibility of cause, if you be not the dreamer of your dreams. ² And this is what you choose if you deny the cause of suffering is in your mind. ³ Be glad indeed it is, for thus are you the one decider of your destiny in time. ⁴ The choice is yours to make between a sleeping death and dreams of evil or a happy waking and joy of life.
8. Be very still an instant. ² Come without all thought of what you ever learned before, and put aside all images you made. ³ The old will fall away before the new without your opposition or intent. ⁴ There will be no attack upon the things you thought were precious and in need of care. ⁵ There will be no assault upon your wish to hear a call that never has been made. ⁶ Nothing will hurt you in this holy place, to which you come to listen silently and learn the truth of what you really want. ⁷ No more than this will you be asked to learn. ⁸ But as you hear it, you will understand you need but come away without the thoughts you did not want, and that were never true.
10. What is temptation but the wish to stay in hell and misery? ² And what could this give rise to but an image of yourself that can be miserable, and remain in hell and torment? ³ Who has learned to see his brother not as this has saved himself, and thus is he a savior to the rest. ⁴ To everyone has God entrusted all, because a partial savior would be one who is but partly saved. ⁵ The holy ones whom God has given you to save are but everyone you meet or look upon, not knowing who they are; all those you saw an instant and forgot, and those you knew a long while since, and those you will yet meet; the unremembered and the not yet born. ⁶ For God has given you His Son to save from every concept that he ever held.

LESSON 131.

No one can fail who seeks to reach the truth.

1. Failure is all about you while you seek for goals that cannot be achieved. ² You look for permanence in the impermanent, for love where there is none, for safety in the midst of danger; immortality within the darkness of the dream of death. ³ Who could succeed where contradiction is the setting of his searching, and the place to which he comes to find stability?
2. Goals that are meaningless are not attained. ² There is no way to reach them, for the means by which you strive for them are meaningless as they are. ³ Who can use such senseless means, and hope through them to gain in anything? ⁴ Where can they lead? ⁵ And what could they achieve that offers any hope of being real? ⁶ Pursuit of the imagined leads to death because it is the search for nothingness, and while you seek for life you ask for death. ⁷ You look for safety and security, while in your heart you pray for danger and protection for the little dream you made.
3. Yet searching is inevitable here. ² For this you came, and you will surely do the thing you came for. ³ But the world can not dictate the goal for which you search, unless you give it power to do so. ⁴ Otherwise, you still are free to choose a goal that lies beyond the world and every worldly thought,

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and one that comes to you from an idea relinquished yet remembered, old yet new; an echo of a heritage forgot, yet holding everything you really want.

4. Be glad that search you must. ² Be glad as well to learn you search for Heaven, and must find the goal you really want. ³ No one can fail to want this goal and reach it in the end. ⁴ God's Son can not seek vainly, though he try to force delay, deceive himself and think that it is hell he seeks. ⁵ When he is wrong, he finds correction. ⁶ When he wanders off, he is led back to his appointed task.
5. No one remains in hell, for no one can abandon his Creator, nor affect His perfect, timeless and unchanging Love. ² You will find Heaven. ³ Everything you seek but this will fall away. ⁴ Yet not because it has been taken from you. ⁵ It will go because you do not want it. ⁶ You will reach the goal you really want as certainly as God created you in sinlessness.
6. Why wait for Heaven? ² It is here today. ³ Time is the great illusion it is past or in the future. ⁴ Yet this cannot be, if it is where God wills His Son to be. ⁵ How could the Will of God be in the past, or yet to happen? ⁶ What He wills is now, without a past and wholly futureless. ⁷ It is as far removed from time as is a tiny candle from a distant star, or what you chose from what you really want.
7. Heaven remains your one alternative to this strange world you made and all its ways; its shifting patterns and uncertain goals, its painful pleasures and its tragic joys. ² God made no contradictions. ³ What denies its own existence and attacks itself is not of Him. ⁴ He did not make two minds, with Heaven as the glad effect of one, and earth the other's sorry outcome which is Heaven's opposite in every way.
8. God does not suffer conflict. ² Nor is His creation split in two. ³ How could it be His Son could be in hell, when God Himself established him in Heaven? ⁴ Could he lose what the Eternal Will has given him to be his home forever? ⁵ Let us not try longer to impose an alien will upon God's single purpose. ⁶ He is here because He wills to be, and what He wills is present now, beyond the reach of time.
9. Today we will not choose a paradox in place of truth. ² How could the Son of God make time to take away the Will of God? ³ He thus denies himself, and contradicts what has no opposite. ⁴ He thinks he made a hell opposing Heaven, and believes that he abides in what does not exist, while Heaven is the place he cannot find.
10. Leave foolish thoughts like these behind today, and turn your mind to true ideas instead. ² No one can fail who seeks to reach the truth, and it is truth we seek to reach today. ³ We will devote ten minutes to this goal three times today, and we will ask to see the rising of the real world to replace the foolish images that we hold dear, with true ideas arising in the place of thoughts that have no meaning, no effect, and neither source nor substance in the truth.
11. This we acknowledge as we start upon our practice periods. ² Begin with this:

³ I ask to see a different world, and think a different kind of thought from those I made. ⁴ The world I seek I did not make alone, the thoughts I want to think are not my own.

⁵ For several minutes watch your mind and see, although your eyes are closed, the senseless world you think is real. ⁶ Review the thoughts as well which are compatible with such a world, and which you think are true. ⁷ Then let them go, and sink below them to the holy place where they can enter

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- not. ⁸ There is a door beneath them in your mind, which you could not completely lock to hide what lies beyond.
12. Seek for that door and find it. ² But before you try to open it, remind yourself no one can fail who seeks to reach the truth. ³ And it is this request you make today. ⁴ Nothing but this has any meaning now; no other goal is valued now nor sought, nothing before this door you really want, and only what lies past it do you seek.
 13. Put out your hand, and see how easily the door swings open with your one intent to go beyond it. ² Angels light the way, so that all darkness vanishes, and you are standing in a light so bright and clear that you can understand all things you see. ³ A tiny moment of surprise, perhaps, will make you pause before you realize the world you see before you in the light reflects the truth you knew, and did not quite forget in wandering away in dreams.
 14. You cannot fail today. ² There walks with you the Spirit Heaven sent you, that you might approach this door some day, and through His aid slip effortlessly past it, to the light. ³ Today that day has come. ⁴ Today God keeps His ancient promise to His holy Son, as does His Son remember his to Him. ⁵ This is a day of gladness, for we come to the appointed time and place where you will find the goal of all your searching here, and all the seeking of the world, which end together as you pass beyond the door.
 15. Remember often that today should be a time of special gladness, and refrain from dismal thoughts and meaningless laments. ² Salvation's time has come. ³ Today is set by Heaven itself to be a time of grace for you and for the world. ⁴ If you forget this happy fact, remind yourself with this:

⁵ *Today I seek and find all that I want.*

⁶ *My single purpose offers it to me.*

⁷ *No one can fail who seeks to reach the truth.*

LESSON 167.

There is one life, and that I share with God.

1. There are not different kinds of life, for life is like the truth. ² It does not have degrees. ³ It is the one condition in which all that God created share. ⁴ Like all His Thoughts, it has no opposite. ⁵ There is no death because what God created shares His life. ⁶ There is no death because an opposite to God does not exist. ⁷ There is no death because the Father and the Son are One.
2. In this world, there appears to be a state that is life's opposite. ² You call it death. ³ Yet we have learned that the idea of death takes many forms. ⁴ It is the one idea which underlies all feelings that are not supremely happy. ⁵ It is the alarm to which you give response of any kind that is not perfect joy. ⁶ All sorrow, loss, anxiety and suffering and pain, even a little sigh of weariness, a slight discomfort or the merest frown, acknowledge death. ⁷ And thus deny you live.
3. You think that death is of the body. ² Yet it is but an idea, irrelevant to what is seen as physical. ³

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A thought is in the mind. ⁴ It can be then applied as mind directs it. ⁵ But its origin is where it must be changed, if change occurs. ⁶ Ideas leave not their source. ⁷ The emphasis this course has placed on that idea is due to its centrality in our attempts to change your mind about yourself. ⁸ It is the reason you can heal. ⁹ It is the cause of healing. ¹⁰ It is why you cannot die. ¹¹ Its truth established you as one with God.

4. Death is the thought that you are separate from your Creator. ² It is the belief conditions change, emotions alternate because of causes you cannot control, you did not make, and you can never change. ³ It is the fixed belief ideas can leave their source, and take on qualities the source does not contain, becoming different from their own origin, apart from it in kind as well as distance, time and form.
5. Death cannot come from life. ² Ideas remain united to their source. ³ They can extend all that their source contains. ⁴ In that, they can go far beyond themselves. ⁵ But they can not give birth to what was never given them. ⁶ As they are made, so will their making be. ⁷ As they were born, so will they then give birth. ⁸ And where they come from, there will they return.
6. The mind can think it sleeps, but that is all. ² It cannot change what is its waking state. ³ It cannot make a body, nor abide within a body. ⁴ What is alien to the mind does not exist, because it has no source. ⁵ For mind creates all things that are, and cannot give them attributes it lacks, nor change its own eternal, mindful state. ⁶ It cannot make the physical. ⁷ What seems to die is but the sign of mind asleep.
7. The opposite of life can only be another form of life. ² As such, it can be reconciled with what created it, because it is not opposite in truth. ³ Its form may change; it may appear to be what it is not. ⁴ Yet mind is mind, awake or sleeping. ⁵ It is not its opposite in anything created, nor in what it seems to make when it believes it sleeps.
8. God creates only mind awake. ² He does not sleep, and His creations cannot share what He gives not, nor make conditions which He does not share with them. ³ The thought of death is not the opposite to thoughts of life. ⁴ Forever unopposed by opposites of any kind, the Thoughts of God remain forever changeless, with the power to extend forever changelessly, but yet within themselves, for they are everywhere.
9. What seems to be the opposite of life is merely sleeping. ² When the mind elects to be what it is not, and to assume an alien power which it does not have, a foreign state it cannot enter, or a false condition not within its Source, it merely seems to go to sleep a while. ³ It dreams of time; an interval in which what seems to happen never has occurred, the changes wrought are substanceless, and all events are nowhere. ⁴ When the mind awakes, it but continues as it always was.
10. Let us today be children of the truth, and not deny our holy heritage. ² Our life is not as we imagine it. ³ Who changes life because he shuts his eyes, or makes himself what he is not because he sleeps, and sees in dreams an opposite to what he is? ⁴ We will not ask for death in any form today. ⁵ Nor will we let imagined opposites to life abide even an instant where the Thought of life eternal has been set by God Himself.
11. His holy home we strive to keep today as He established it, and wills it be forever and forever. ² He is Lord of what we think today. ³ And in His Thoughts, which have no opposite, we understand

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there is one life, and that we share with Him, with all creation, with their thoughts as well, whom He created in a unity of life that cannot separate in death and leave the Source of life from where it came.

12. We share one life because we have one Source, a Source from which perfection comes to us, remaining always in the holy minds which He created perfect. ² As we were, so are we now and will forever be. ³ A sleeping mind must waken, as it sees its own perfection mirroring the Lord of life so perfectly it fades into what is reflected there. ⁴ And now it is no more a mere reflection. ⁵ It becomes the thing reflected, and the light which makes reflection possible. ⁶ No vision now is needed. ⁷ For the wakened mind is one that knows its Source, its Self, its Holiness.

LESSON 169.

By grace I live. By grace I am released.

1. Grace is an aspect of the Love of God which is most like the state prevailing in the unity of truth. ² It is the world's most lofty aspiration, for it leads beyond the world entirely. ³ It is past learning, yet the goal of learning, for grace cannot come until the mind prepares itself for true acceptance. ⁴ Grace becomes inevitable instantly in those who have prepared a table where it can be gently laid and willingly received; an altar clean and holy for the gift.
2. Grace is acceptance of the Love of God within a world of seeming hate and fear. ² By grace alone the hate and fear are gone, for grace presents a state so opposite to everything the world contains, that those whose minds are lighted by the gift of grace can not believe the world of fear is real.
3. Grace is not learned. ² The final step must go beyond all learning. ³ Grace is not the goal this course aspires to attain. ⁴ Yet we prepare for grace in that an open mind can hear the Call to waken. ⁵ It is not shut tight against God's Voice. ⁶ It has become aware that there are things it does not know, and thus is ready to accept a state completely different from experience with which it is familiarly at home.
4. We have perhaps appeared to contradict our statement that the revelation of the Father and the Son as One has been already set. ² But we have also said the mind determines when that time will be, and has determined it. ³ And yet we urge you to bear witness to the Word of God to hasten the experience of truth, and speed its advent into every mind that recognizes truth's effects on you.
5. Oneness is simply the idea God is. ² And in His Being, He encompasses all things. ³ No mind holds anything but Him. ⁴ We say "God is," and then we cease to speak, for in that knowledge words are meaningless. ⁵ There are no lips to speak them, and no part of mind sufficiently distinct to feel that it is now aware of something not itself. ⁶ It has united with its Source. ⁷ And like its Source Itself, it merely is.
6. We cannot speak nor write nor even think of this at all. ² It comes to every mind when total recognition that its will is God's has been completely given and received completely. ³ It returns the mind into the endless present, where the past and future cannot be conceived. ⁴ It lies beyond

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salvation; past all thought of time, forgiveness and the holy face of Christ. ⁵ The Son of God has merely disappeared into his Father, as his Father has in him. ⁶ The world has never been at all. ⁷ Eternity remains a constant state.

7. This is beyond experience we try to hasten. ² Yet forgiveness, taught and learned, brings with it the experiences which bear witness that the time the mind itself determined to abandon all but this is now at hand. ³ We do not hasten it, in that what you will offer was concealed from Him Who teaches what forgiveness means.
8. All learning was already in His Mind, accomplished and complete. ² He recognized all that time holds, and gave it to all minds that each one might determine, from a point where time was ended, when it is released to revelation and eternity. ³ We have repeated several times before that you but make a journey that is done.
9. For oneness must be here. ² Whatever time the mind has set for revelation is entirely irrelevant to what must be a constant state, forever as it always was; forever to remain as it is now. ³ We merely take the part assigned long since, and fully recognized as perfectly fulfilled by Him Who wrote salvation's script in His Creator's Name, and in the Name of His Creator's Son.
10. There is no need to further clarify what no one in the world can understand. ² When revelation of your oneness comes, it will be known and fully understood. ³ Now we have work to do, for those in time can speak of things beyond, and listen to words which explain what is to come is past already. ⁴ Yet what meaning can the words convey to those who count the hours still, and rise and work and go to sleep by them?
11. Suffice it, then, that you have work to do to play your part. ² The ending must remain obscure to you until your part is done. ³ It does not matter. ⁴ For your part is still what all the rest depends on. ⁵ As you take the role assigned to you, salvation comes a little nearer each uncertain heart that does not beat as yet in tune with God.
12. Forgiveness is the central theme that runs throughout salvation, holding all its parts in meaningful relationships, the course it runs directed and its outcome sure. ² And now we ask for grace, the final gift salvation can bestow. ³ Experience that grace provides will end in time, for grace foreshadows Heaven, yet does not replace the thought of time but for a little while.
13. The interval suffices. ² It is here that miracles are laid; to be returned by you from holy instants you receive, through grace in your experience, to all who see the light that lingers in your face. ³ What is the face of Christ but his who went a moment into timelessness, and brought a clear reflection of the unity he felt an instant back to bless the world? ⁴ How could you finally attain to it forever, while a part of you remains outside, unknowing, unawakened, and in need of you as witness to the truth?
14. Be grateful to return, as you were glad to go an instant, and accept the gifts that grace provided you. ² You carry them back to yourself. ³ And revelation stands not far behind. ⁴ Its coming is ensured. ⁵ We ask for grace, and for experience that comes from grace. ⁶ We welcome the release it offers everyone. ⁷ We do not ask for the unaskable. ⁸ We do not look beyond what grace can give. ⁹ For this we can give in the grace that has been given us.
15. Our learning goal today does not exceed this prayer. ² Yet in the world, what could be more than

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what we ask this day of Him Who gives the grace we ask, as it was given Him?

³ *By grace I live.* ⁴ *By grace I am released.*

⁵ *By grace I give.* ⁶ *By grace I will release.*

LESSON 181.

I trust my brothers, who are one with me.

1. Trusting your brothers is essential to establishing and holding up your faith in your ability to transcend doubt and lack of sure conviction in yourself. ² When you attack a brother, you proclaim that he is limited by what you have perceived in him. ³ You do not look beyond his errors. ⁴ Rather, they are magnified, becoming blocks to your awareness of the Self that lies beyond your own mistakes, and past his seeming sins as well as yours.
2. Perception has a focus. ² It is this that gives consistency to what you see. ³ Change but this focus, and what you behold will change accordingly. ⁴ Your vision now will shift, to give support to the intent which has replaced the one you held before. ⁵ Remove your focus on your brother's sins, and you experience the peace that comes from faith in sinlessness. ⁶ This faith receives its only sure support from what you see in others past their sins. ⁷ For their mistakes, if focused on, are witnesses to sins in you. ⁸ And you will not transcend their sight and see the sinlessness that lies beyond.
3. Therefore, in practicing today, we first let all such little focuses give way to our great need to let our sinlessness become apparent. ² We instruct our minds that it is this we seek, and only this, for just a little while. ³ We do not care about our future goals. ⁴ And what we saw an instant previous has no concern for us within this interval of time wherein we practice changing our intent. ⁵ We seek for innocence and nothing else. ⁶ We seek for it with no concern but now.
4. A major hazard to success has been involvement with your past and future goals. ² You have been quite preoccupied with how extremely different the goals this course is advocating are from those you held before. ³ And you have also been dismayed by the depressing and restricting thought that, even if you should succeed, you will inevitably lose your way again.
5. How could this matter? ² For the past is gone; the future but imagined. ³ These concerns are but defenses against present change of focus in perception. ⁴ Nothing more. ⁵ We lay these pointless limitations by a little while. ⁶ We do not look to past beliefs, and what we will believe will not intrude upon us now. ⁷ We enter in the time of practicing with one intent; to look upon the sinlessness within.
6. We recognize that we have lost this goal if anger blocks our way in any form. ² And if a brother's sins occur to us, our narrowed focus will restrict our sight, and turn our eyes upon our own mistakes, which we will magnify and call our "sins." ³ So, for a little while, without regard to past or future, should such blocks arise we will transcend them with instructions to our minds to change their focus, as we say:

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⁴ *It is not this that I would look upon.*

⁵ *I trust my brothers, who are one with me.*

7. And we will also use this thought to keep us safe throughout the day. ² We do not seek for long-range goals. ³ As each obstruction seems to block the vision of our sinlessness, we seek but for surcease an instant from the misery the focus upon sin will bring, and uncorrected will remain.
8. Nor do we ask for fantasies. ² For what we seek to look upon is really there. ³ And as our focus goes beyond mistakes, we will behold a wholly sinless world. ⁴ When seeing this is all we want to see, when this is all we seek for in the name of true perception, are the eyes of Christ inevitably ours. ⁵ And the Love He feels for us becomes our own as well. ⁶ This will become the only thing we see reflected in the world and in ourselves.
9. The world which once proclaimed our sins becomes the proof that we are sinless. ² And our love for everyone we look upon attests to our remembrance of the holy Self which knows no sin, and never could conceive of anything without Its sinlessness. ³ We seek for this remembrance as we turn our minds to practicing today. ⁴ We look neither ahead nor backwards. ⁵ We look straight into the present. ⁶ And we give our trust to the experience we ask for now. ⁷ Our sinlessness is but the Will of God. ⁸ This instant is our willing one with His.

LESSON 182.

I will be still an instant and go home.

1. This world you seem to live in is not home to you. ² And somewhere in your mind you know that this is true. ³ A memory of home keeps haunting you, as if there were a place that called you to return, although you do not recognize the voice, nor what it is the voice reminds you of. ⁴ Yet still you feel an alien here, from somewhere all unknown. ⁵ Nothing so definite that you could say with certainty you are an exile here. ⁶ Just a persistent feeling, sometimes not more than a tiny throb, at other times hardly remembered, actively dismissed, but surely to return to mind again.
2. No one but knows whereof we speak. ² Yet some try to put by their suffering in games they play to occupy their time, and keep their sadness from them. ³ Others will deny that they are sad, and do not recognize their tears at all. ⁴ Still others will maintain that what we speak of is illusion, not to be considered more than but a dream. ⁵ Yet who, in simple honesty, without defensiveness and self-deception, would deny he understands the words we speak?
3. We speak today for everyone who walks this world, for he is not at home. ² He goes uncertainly about in endless search, seeking in darkness what he cannot find; not recognizing what it is he seeks. ³ A thousand homes he makes, yet none contents his restless mind. ⁴ He does not understand he builds in vain. ⁵ The home he seeks can not be made by him. ⁶ There is no substitute for Heaven. ⁷ All he ever made was hell.
4. Perhaps you think it is your childhood home that you would find again. ² The childhood of your

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body, and its place of shelter, are a memory now so distorted that you merely hold a picture of a past that never happened. ³ Yet there is a Child in you Who seeks His Father's house, and knows that He is alien here. ⁴ This childhood is eternal, with an innocence that will endure forever. ⁵ Where this Child shall go is holy ground. ⁶ It is His Holiness that lights up Heaven, and that brings to earth the pure reflection of the light above, wherein are earth and Heaven joined as one.

5. It is this Child in you your Father knows as His Own Son. ² It is this Child Who knows His Father. ³ He desires to go home so deeply, so unceasingly, His voice cries unto you to let Him rest a while. ⁴ He does not ask for more than just a few instants of respite; just an interval in which He can return to breathe again the holy air that fills His Father's house. ⁵ You are His home as well. ⁶ He will return. ⁷ But give Him just a little time to be Himself, within the peace that is His home, resting in silence and in peace and love.
6. This Child needs your protection. ² He is far from home. ³ He is so little that He seems so easily shut out, His tiny voice so readily obscured, His call for help almost unheard amid the grating sounds and harsh and rasping noises of the world. ⁴ Yet does He know that in you still abides His sure protection. ⁵ You will fail Him not. ⁶ He will go home, and you along with Him.
7. This Child is your defenselessness; your strength. ² He trusts in you. ³ He came because He knew you would not fail. ⁴ He whispers of His home unceasingly to you. ⁵ For He would bring you back with Him, that He Himself might stay, and not return again where He does not belong, and where He lives an outcast in a world of alien thoughts. ⁶ His patience has no limits. ⁷ He will wait until you hear His gentle Voice within you, calling you to let Him go in peace, along with you, to where He is at home and you with Him.
8. When you are still an instant, when the world recedes from you, when valueless ideas cease to have value in your restless mind, then will you hear His Voice. ² So poignantly He calls to you that you will not resist Him longer. ³ In that instant He will take you to His home, and you will stay with Him in perfect stillness, silent and at peace, beyond all words, untouched by fear and doubt, sublimely certain that you are at home.
9. Rest with Him frequently today. ² For He was willing to become a little Child that you might learn of Him how strong is he who comes without defenses, offering only love's messages to those who think he is their enemy. ³ He holds the might of Heaven in His hand and calls them friend, and gives His strength to them, that they may see He would be Friend to them. ⁴ He asks that they protect Him, for His home is far away, and He will not return to it alone.
10. Christ is reborn as but a little Child each time a wanderer would leave his home. ² For he must learn that what he would protect is but this Child, Who comes defenseless and Who is protected by defenselessness. ³ Go home with Him from time to time today. ⁴ You are as much an alien here as He.
11. Take time today to lay aside your shield which profits nothing, and lay down the spear and sword you raised against an enemy without existence. ² Christ has called you friend and brother. ³ He has even come to ask your help in letting Him go home today, completed and completely. ⁴ He has come as does a little child, who must beseech his father for protection and for love. ⁵ He rules the universe, and yet He asks unceasingly that you return with Him, and take illusions as your gods no more.

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12. You have not lost your innocence. ² It is for this you yearn. ³ This is your heart's desire. ⁴ This is the voice you hear, and this the call which cannot be denied. ⁵ The holy Child remains with you. ⁶ His home is yours. ⁷ Today He gives you His defenselessness, and you accept it in exchange for all the toys of battle you have made. ⁸ And now the way is open, and the journey has an end in sight at last. ⁹ Be still an instant and go home with Him, and be at peace a while.

LESSON 194.

I place the future in the Hands of God.

1. Today's idea takes another step toward quick salvation, and a giant stride it is indeed! ² So great the distance is that it encompasses, it sets you down just short of Heaven, with the goal in sight and obstacles behind. ³ Your foot has reached the lawns that welcome you to Heaven's gate; the quiet place of peace, where you await with certainty the final step of God. ⁴ How far are we progressing now from earth! ⁵ How close are we approaching to our goal! ⁶ How short the journey still to be pursued!
2. Accept today's idea, and you have passed all anxiety, all pits of hell, all blackness of depression, thoughts of sin, and devastation brought about by guilt. ² Accept today's idea, and you have released the world from all imprisonment by loosening the heavy chains that locked the door to freedom on it. ³ You are saved, and your salvation thus becomes the gift you give the world, because you have received.
3. In no one instant is depression felt, or pain experienced or loss perceived. ² In no one instant sorrow can be set upon a throne, and worshipped faithfully. ³ In no one instant can one even die. ⁴ And so each instant given unto God in passing, with the next one given Him already, is a time of your release from sadness, pain and even death itself.
4. God holds your future as He holds your past and present. ² They are one to Him, and so they should be one to you. ³ Yet in this world, the temporal progression still seems real. ⁴ And so you are not asked to understand the lack of sequence really found in time. ⁵ You are but asked to let the future go, and place it in God's Hands. ⁶ And you will see by your experience that you have laid the past and present in His Hands as well, because the past will punish you no more, and future dread will now be meaningless.
5. Release the future. ² For the past is gone, and what is present, freed from its bequest of grief and misery, of pain and loss, becomes the instant in which time escapes the bondage of illusions where it runs its pitiless, inevitable course. ³ Then is each instant which was slave to time transformed into a holy instant, when the light that was kept hidden in God's Son is freed to bless the world. ⁴ Now is he free, and all his glory shines upon a world made free with him, to share his holiness.
6. If you can see the lesson for today as the deliverance it really is, you will not hesitate to give as much consistent effort as you can, to make it be a part of you. ² As it becomes a thought that rules your mind, a habit in your problem-solving repertoire, a way of quick reaction to temptation, you

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extend your learning to the world. ³ And as you learn to see salvation in all things, so will the world perceive that it is saved.

7. What worry can beset the one who gives his future to the loving Hands of God? ² What can he suffer? ³ What can cause him pain, or bring experience of loss to him? ⁴ What can he fear? ⁵ And what can he regard except with love? ⁶ For he who has escaped all fear of future pain has found his way to present peace, and certainty of care the world can never threaten. ⁷ He is sure that his perception may be faulty, but will never lack correction. ⁸ He is free to choose again when he has been deceived; to change his mind when he has made mistakes.
8. Place, then, your future in the Hands of God. ² For thus you call the memory of Him to come again, replacing all your thoughts of sin and evil with the truth of love. ³ Think you the world could fail to gain thereby, and every living creature not respond with healed perception? ⁴ Who entrusts himself to God has also placed the world within the Hands to which he has himself appealed for comfort and security. ⁵ He lays aside the sick illusions of the world along with his, and offers peace to both.
9. Now are we saved indeed. ² For in God's Hands we rest untroubled, sure that only good can come to us. ³ If we forget, we will be gently reassured. ⁴ If we accept an unforgiving thought, it will be soon replaced by love's reflection. ⁵ And if we are tempted to attack, we will appeal to Him Who guards our rest to make the choice for us that leaves temptation far behind. ⁶ No longer is the world our enemy, for we have chosen that we be its friend.

LESSON 196.

It can be but myself I crucify.

1. When this is firmly understood and kept in full awareness, you will not attempt to harm yourself, nor make your body slave to vengeance. ² You will not attack yourself, and you will realize that to attack another is but to attack yourself. ³ You will be free of the insane belief that to attack a brother saves yourself. ⁴ And you will understand his safety is your own, and in his healing you are healed.
2. Perhaps at first you will not understand how mercy, limitless and with all things held in its sure protection, can be found in the idea we practice for today. ² It may, in fact, appear to be a sign that punishment can never be escaped because the ego, under what it sees as threat, is quick to cite the truth to save its lies. ³ Yet must it fail to understand the truth it uses thus. ⁴ But you can learn to see these foolish applications, and deny the meaning they appear to have.
3. Thus do you also teach your mind that you are not an ego. ² For the ways in which the ego would distort the truth will not deceive you longer. ³ You will not believe you are a body to be crucified. ⁴ And you will see within today's idea the light of resurrection, looking past all thoughts of crucifixion and of death, to thoughts of liberation and of life.
4. Today's idea is one step we take in leading us from bondage to the state of perfect freedom. ² Let us take this step today, that we may quickly go the way salvation shows us, taking every step in its

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appointed sequence, as the mind relinquishes its burdens one by one. ³ It is not time we need for this. ⁴ It is but willingness. ⁵ For what would seem to need a thousand years can easily be done in just one instant by the grace of God.

5. The dreary, hopeless thought that you can make attacks on others and escape yourself has nailed you to the cross. ² Perhaps it seemed to be salvation. ³ Yet it merely stood for the belief the fear of God is real. ⁴ And what is that but hell? ⁵ Who could believe his Father is his deadly enemy, separate from him, and waiting to destroy his life and blot him from the universe, without the fear of hell upon his heart?
6. Such is the form of madness you believe, if you accept the fearful thought you can attack another and be free yourself. ² Until this form is changed, there is no hope. ³ Until you see that this, at least, must be entirely impossible, how could there be escape? ⁴ The fear of God is real to anyone who thinks this thought is true. ⁵ And he will not perceive its foolishness, or even see that it is there, so that it would be possible to question it.
7. To question it at all, its form must first be changed at least as much as will permit fear of retaliation to abate, and the responsibility returned to some extent to you. ² From there you can at least consider if you want to go along this painful path. ³ Until this shift has been accomplished, you can not perceive that it is but your thoughts that bring you fear, and your deliverance depends on you.
8. Our next steps will be easy, if you take this one today. ² From there we go ahead quite rapidly. ³ For once you understand it is impossible that you be hurt except by your own thoughts, the fear of God must disappear. ⁴ You cannot then believe that fear is caused without. ⁵ And God, Whom you had thought to banish, can be welcomed back within the holy mind He never left.
9. Salvation's song can certainly be heard in the idea we practice for today. ² If it can but be you you crucify, you did not hurt the world, and need not fear its vengeance and pursuit. ³ Nor need you hide in terror from the deadly fear of God projection hides behind. ⁴ The thing you dread the most is your salvation. ⁵ You are strong, and it is strength you want. ⁶ And you are free, and glad of freedom. ⁷ You have sought to be both weak and bound, because you feared your strength and freedom. ⁸ Yet salvation lies in them.
10. There is an instant in which terror seems to grip your mind so wholly that escape appears quite hopeless. ² When you realize, once and for all, that it is you you fear, the mind perceives itself as split. ³ And this had been concealed while you believed attack could be directed outward, and returned from outside to within. ⁴ It seemed to be an enemy outside you had to fear. ⁵ And thus a god outside yourself became your mortal enemy; the source of fear.
11. Now, for an instant, is a murderer perceived within you, eager for your death, intent on plotting punishment for you until the time when it can kill at last. ² Yet in this instant is the time as well in which salvation comes. ³ For fear of God has disappeared. ⁴ And you can call on Him to save you from illusions by His Love, calling Him Father and yourself His Son. ⁵ Pray that the instant may be soon,—today. ⁶ Step back from fear, and make advance to love.
12. There is no Thought of God that does not go with you to help you reach that instant, and to go beyond it quickly, surely and forever. ² When the fear of God is gone, there are no obstacles that still

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remain between you and the holy peace of God. ³ How kind and merciful is the idea we practice! ⁴ Give it welcome, as you should, for it is your release. ⁵ It is indeed but you your mind can try to crucify. ⁶ Yet your redemption, too, will come from you.