A Course in Miracles

Based on the original handwritten notes of Helen Schucman

COMPLETE & ANNOTATED EDITION

CIRCLE OF ATONEMENT

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10/21/65 ① You are miracles
— hands — Me.

All — ① The first thing to remember
about miracles) —— ⇒) no
order of diffic. among them //
(i.e.) a "leader" or "biggest" +
⇒ // . ? all — same //

(⇒) a course in miracles, please
take notes))

② miracles do not matter // They
are quite unimportant

③ occur naturally as an
expression of love // — ~~miracl~~ real
miracles) the love —— inspires
— // in ⇒ sense everything —— ✓
from love) a miracle.
a) check back ← ①. This
explains — lack of order All expressions
of love are maximal.
(b) check back ← ②. This rely
— "thing in itself" is matter // — only

The page from Helen Schucman's notebooks
on which the dictation of A Course in Miracles began.

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With original material restored from the earliest manuscripts, and footnotes, cameo essays, and introductory material by Robert Perry

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4 These thoughts do not mean anything

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6 I am upset because I see something that is not there.

7 I see only the past.

8 My mind is preoccupied with past thoughts

9 I see nothing as it is now.

10 My thoughts do not mean anything

11 My meaningless thoughts are showing me a meaningless world.

12 I am upset because I see a meaningless world.

13 A meaningless world engenders fear.

14 God did not create a meaningless world.

15 My thoughts are images that I have made.

16 I have no neutral thoughts.

17 I see no neutral things.

18 I am not alone in experiencing the effects of my seeing.

19 I am not alone in experiencing the effects of my thoughts.

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21 I am determined to see things differently.

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25 I do not know what anything is for.

26 My attack thoughts are attacking my invulnerability.

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28 Above all else I want to see things differently.

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30 God is in everything I see because God is in my mind.

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37 My holiness blesses the world.

38 There is nothing my holiness cannot do.

39 My holiness is my salvation.

40 I am blessed as a Son of God.

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224 God is my Father, and He loves His Son.

225 God is my Father, and His Son loves Him.

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294 My body is a wholly neutral thing.

295 The Holy Spirit looks through me today.

296 The Holy Spirit speaks through me today.

297 Forgiveness is the only gift I give.

298 I love You, Father, and I love Your Son.

299 Eternal holiness abides in me.

300 Only an instant does this world endure.

9. What Is the Second Coming?

301 And God Himself shall wipe away all tears.

302 Where darkness was I look upon the light.

303 The holy Christ is born in me today.

304 Let not my world obscure the sight of Christ.

305 There is a peace that Christ bestows on us.

306 The gift of Christ is all I seek today.

307 Conflicting wishes cannot be my will.

308 This instant is the only time there is.

309 I will not fear to look within today.

310 In fearlessness and love I spend today.

10. What Is the Last Judgment?

311 I judge all things as I would have them be.

312 I see all things as I would have them be.

313 Now let a new perception come to me.

314 I seek a future different from the past.

315 All gifts my brothers give belong to me.

316 All gifts I give my brothers are my own.

317 I follow in the way appointed me.

318 In me salvation's means and end are one.

319 I came for the salvation of the world.

320 My Father gives all power unto me.

11. What Is Creation?

321 Father, my freedom is in You alone.

322 I can give up but what was never real.

323 I gladly make the sacrificeof fear.

324 I merely follow, for I would not lead.

325 All things I think I see reflect ideas.

326 I am forever an effect of God.

327 I need but call and You will answer me.

328 I choose the second place to gain the first.

329 I have already chosen what You will.

330 I will not hurt myself again today.

12. What Is the Ego?

331 There is no conflict, for my will is Yours.

332 Fear binds the world. Forgiveness sets it free.

333 Forgiveness ends the dream of conflict here.

334 Today I claim the gifts forgiveness gives.

335 I choose to see my brother's sinlessness.

336 Forgiveness ends the dream of conflict here.

337 Today I claim the gifts forgiveness gives.

338 I am affected only by my thoughts.

339 I will receive whatever I request.

340 I can be free of suffering today.

13. What Is a Miracle?

341 I can attack but my own sinlessness,and it is only that which keeps

me safe.

342 I let forgiveness rest upon all things,for thus forgiveness will be

given me.

343 I am not asked to make a sacrificeto find the mercy and the peace of

God.

344 Today I learn the law of love: that what I give my brother is my gift

to me.

345 I offer only miracles today, for I would have them be returned to

me.

346 Today the peace of God envelops me, and I forget all things except

His love.

347 Anger must come from judgment. Judgment is the weapon I would

use against myself to keep the miracle away from me.

348 I have no cause for anger or for fear, for You surround me. And in

every need that I perceive Your grace suffices me.

349 Today I let Christ's vision look upon all things for me and judge

them not, but give each one a miracle of love instead.

350 Miracles mirror God's eternal love. To offer them is to remember

Him, and through His memory to save the world.

14. What Am I?

351 My sinless brother is my guide to peace. My sinful brother is my

guide to pain.And which I choose to see I will behold.

352 Judgment and love are opposites. From one come all the sorrows of

the world. But from the other comes the peace of God Himself.

353 My eyes, my tongue, my hands, my feet today have but one

purpose: to be given Christ to use to bless the world with miracles.

354 We stand together, Christ and I, in peace and certainty of purpose.

And in Him is His Creator, as He is in me.

355 There is no end to all the peace and joy, and all the miracles that I

will give, when I accept God's Word. Why not today?

356 Sickness is but another name for sin. Healing is but another name

for God. The miracle is thus a call to Him.

357 Truth answers every call we make to God, responding first with

miracles, and then returning unto us to be itself.

358 No call to God can be unheard or left unanswered. And of this I can

be sure: His answer is the one I really want.

359 God's answer is some form of peace. All pain is healed; all misery

replaced with joy. All prison doors are opened. And all sin is understood

as merely a mistake.

360 Peace be to me, the holy Son of God. Peace to my brother, who is

one with me. Let all the world be blessed with peace through us.

FINAL LESSONS

Introduction

361- This holy instant would I give to You.

365 Be You in charge. For I would follow You, certain that Your

direction brings me peace.

Epilogue

VOLUME III: MANUAL FOR TEACHERS

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1. Who Are God's Teachers?

2. Who Are Their Pupils?

3. What Are the Levels of Teaching?

4. What Are the Characteristics of God's Teachers?

I. Trust

II. Honesty

III. Tolerance

IV. Gentleness

V. Joy

VI. Defenselessness

VII. Generosity

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X. Open-Mindedness

5. How Is Healing Accomplished?

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II. The Shift in Perception

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10. How Is Judgment Relinquished?

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12. How Many Teachers of God Are Needed to Save the World?

13. What Is the Real Meaning of Sacrifice?

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15. Is Each One to Be Judged in the End?

16. How Should the Teacher of God Spend His Day?

17. How Do God's Teachers Deal with Their Pupils' Thoughts of Magic?

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19 What Is Justice?

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22. How Are Healing and Atonement Related?

23. Does Jesus Have a Special Place in Healing?

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28. What Is the Resurrection?

29. As for the Rest

CLARIFICATION OF TERMS

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1. Mind – Spirit

2. Forgiveness – the Face of Christ

3. True Perception – Knowledge

4. Jesus – Christ

5. The Holy Spirit

6. The Ego – the Miracle

Epilogue

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1 "This Is *Not* a Selfish Gift"

2 "*My* Strength Will Support You"

3 "You Must Love the Children and Help Them"

4 "An Example of the Shock Effect"

5 The Shield Report

6 Letting Him Take Charge of Minutiae

7 An Experience of Revelation

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9 Mrs. Albert, Miracle Worker

10 “Under Instruction”

11 The Notes on Sex

12 “Defenses Are Now Being Used Much Better”

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15 Edgar Cayce

16 Helen’s Extra Mile

17 Bill’s Class

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19 The Editing of the Notes

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21 “You Do Not Realize How Much You Hate Each Other”

22 “The Return of His Will”

23 “The Savage Problem of Personal Rejection”

24 Mike

25 The Course’s Version of the Lord’s Prayer

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29 Iambic Pentameter

30 “As You See Him You Will See Yourself”

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APPENDIX II:

The need for this edition and how it was made

The Need for This Edition and How It Was Made

APPENDIX III:

Glossary of Course terms

Glossary of Course Terms

What Is

A Course in Miracles?

A *Course in Miracles* is a path of spiritual development that takes the form of an educational course consisting of a Text, a Workbook for Students, and a Manual for Teachers. Its aim is to reeducate our basic

perception of reality and teach us to extend this new perception to others, so that we can both give happiness and find happiness.

The Course has no human author in the conventional sense, but was authored through a process of inner dictation. Helen Schucman (1909-1981) and William Thetford (1923-1988) were respected psychologists at the top of their field working at Columbia University’s College of Physicians and Surgeons in New York City. In the summer of 1965, after years of conflict with each other and within their department, Bill made an impassioned speech to Helen in which he said, “There must be another way”—a way in which

people could cooperate rather than compete. Helen surprised him by saying she would join him in this new approach. It was a rare moment of joining for them, which they knew was significant at the time, but which had repercussions far beyond what they could have imagined.

Helen, a self-professed "militant atheist," soon began having a series of inner visions, heightened dreams, and psychic experiences.

These culminated in the fall of 1965, when she heard an inner voice say to her "This is a course in miracles, please take notes." This same voice told her that she had agreed to take down *A Course in Miracles* as her contribution to a larger plan to restore humanity's forward spiritual progress.

Thus began seven years of "scribing" *A Course in Miracles*. Helen would write down the words of the inner voice in shorthand notebooks and would later dictate what she had written to Bill, who would type it up. She sometimes resisted taking dictation and often argued with the Course's teaching, yet she did her utmost to faithfully record what she

was hearing. Despite her skepticism, the Course clearly commanded great respect from her. In her autobiography she wrote of "the particular combination of certainty, wisdom, gentleness, clarity and patience that characterized the Voice." [1] She and Bill considered the Course a sacred trust that they had been charged with, and Helen ultimately came to refer to it as her life's work.

Once *A Course in Miracles* was published in 1976, it had a similar effect on readers. They, like Helen, often argued with it, yet at the same time granted it tremendous authority, and many devoted their lives to it.

In the time since it was published, the Course has sold nearly three million copies. It has become a modern spiritual classic, acquiring a scriptural status in the eyes of readers around the world.

A course

First and foremost, *A Course in Miracles* is a course, an educational program. It is designed to take its students through a process of internalizing its thought system. In this process, we learn to accept into our minds and extend to others what the Course calls *miracles*, which heal the perception of the one receiving them. Each of the Course's three volumes signifies a different phase in this overall process. (The volumes need not be done in order, but they are arranged in a logical sequence that reflects the overall progression the Course seems to expect students to pass through.)

The Text is the first, longest, and most important volume. It provides the "theoretical foundation" 2 of the Course. The Text is a masterpiece of spiritual thought. As it guides us through hundreds of topics, the meanings we have assigned the world begin to fall away,

revealing a new meaning in everything. This happens even on the level of language. The Course uses familiar terms, but fills them with new meaning, making each term a microcosm of its thought system. As a result, the Text is not an easy read. To reap its rewards, we have to truly engage with it. The Course asks us to read its words slowly and carefully, thinking about what they mean. It asks us to take them personally and treat them as practical, as more than an intellectual game.

If we will do this with the Text, we will experience our old worldview being slowly dismantled and a new worldview arising in its place.

Study of the Text is the first phase of the Course's program. It is here that the Course's thought system initially enters our minds. This is only the beginning of the process, yet it is the foundation for all that follows.

The second volume, the Workbook, contains 365 lessons, one for each day of the year. In each lesson (with the exception of review lessons), we take a single Course idea and practice it in specified ways throughout the day. As we apply it to ourselves, to others, and to our daily situations and events, our perception shifts and we see with new eyes. We feel peace where before we felt anxiety and agitation. We ultimately learn to enfold each day in peace, so that we begin the day in a state of peace, renew that peace throughout the day, recover it when it is shaken, and end the day resting in that same peace. In service of this goal, the Workbook teaches us a variety of different practices, including its own methods of meditation and prayer. The Workbook, then, is really a training program in the Course's system of spiritual practice. Even though it is designed as a one-year program, it is meant to ground in us a lifelong habit of spiritual practice, to usher us into a new internal way of

life.

Practice of the Workbook is the second phase in the Course's curriculum. Through practice, the same ideas that we learned in the Text become more deeply internalized. They increasingly become the lens through which we see and the source of what we feel.

The Manual for Teachers, while it can be read by any student, is written to those who have completed the Text and Workbook and will now extend the Course's thought system to others. The Manual focuses on two forms of this extension. The first form is that of the teacher of pupils, in which a more experienced student of the Course plays the role of mentor, skillfully guiding a pupil along the path of

the Course. This is apparently the Course's preferred method for teaching and learning its curriculum. The other form is that of a healer who goes to those with health issues and shines the healing power of forgiveness into their minds. Extending to others can take many forms in addition to these, but its essence is simply the giving of love, usually in very ordinary ways.

Extension is the third and final phase in the Course's program.

Here, we take the same thought system we studied in the Text and practiced in the Workbook and extend it to others in the form of expressions of love. This benefits us as well as them, for when we give away an idea (like love), we strengthen its presence in our own minds.

As the Course says, "Everything you teach you are learning. Teach only love, and learn that love is yours and *you* are love." 3 Through our extension, the Course's thought system receives its final reinforcement in us, so that it at last commands our total belief. The new world of meaning that we first encountered in the Text has now become the *only*

meaning that we see in ourselves and in all things.

The teaching

A Course in Miracles offers a unique perspective on reality, the human condition, and the path to happiness. What follows is an attempt to condense its grand symphony of ideas into a brief summary.

The foundation for everything in the Course is its concept of an unconditionally loving God. Though God is genderless, the Course describes God as being like the perfect father—purely loving, without the slightest trace of anger—only expanded to infinity. Before time began, this loving Father created us as His beloved Sons.

He poured all of His attributes, all of His being, into us, so that we were exactly like Him—egoless, limitless, and filled with an impartial, all-encompassing love. He created us without bodies, without any boundaries to wall us off from Him. We thus existed in boundless oneness with God and with each other, basking in a love from Him that exceeds our current comprehension. As the Course says about this love, "There is nothing on earth with which it can be compared, and nothing you have ever felt apart from Him that resembles it ever so faintly. "4 We lived in a timeless Heaven in a state of happiness so expansive that taking our greatest moment of earthly happiness and multiplying it ten thousand times only begins to hint at it. 5 Such a Heaven may sound alien to us now, yet this, says the Course, is our natural environment. This is home.

What, then, happened? "Into eternity, where all is one, there crept a tiny, mad idea at which the Son of God remembered not [i.e., forgot] to laugh. "6 We had a thought that we could go our own way, that we could be above the other Sons and even above God. This was impossible, for

all of reality is changelessly held within the power of God's authorship.

And so we withdrew into a *dream* of separation. We collectively dreamt an entire universe in which everyone was separate, selfishly contending with each other and locked inside vulnerable bodies that aged and died.

The Course teaches that the world of time and space was not created by God: "He is not mad. Yet only madness makes a world like this. "7 It also teaches that however solid this world may seem to be, it is not truly real.

This might initially sound disheartening, yet it is actually wonderful news, for it means that Heaven remains the only reality and that this

world of pain never really happened. From an ultimate standpoint, it is laughable to think that we could truly leave God and make a world apart from Him. We therefore have a rational basis for feeling free from all that we have done and all that has been done to us, for we *are* free of it.

We, however, believe this world is real, and so all of our efforts go towards rearranging its circumstances. We chase after possessions and money and power. We search for that special person who will make us happy. We lavish attention on our body—its appearance, its pleasure, its comfort, and its safety. Yet none of it really works. It all just perpetuates the real problem, which remains unaddressed.

The real problem is not in the world; it is in our mind. The problem is what the Course calls the *ego*. The ego is nothing more than a false belief about our identity. It is the belief that we are separate, alone, and on our own. The ego is *egocentric*. Its basic mode is attack, both in the form of attack thoughts (e.g., judgment and condemnation) and

attacking behavior. We try to cover up our attacks with smiles, but their basic intent is still to take from others—their self-respect, their possessions, their status, their innocence—for the sake of our own gain.

All we really receive, however, is a crushing burden of guilt. Over time our "sins" accumulate, so that we end up dragging our past misdeeds behind us like heavy chains. Deep in our unconscious, we believe that we have hopelessly defiled our original innocence, that we "have made a devil of God's Son." 8 This belief is the hidden cause of all our suffering, for it is a constant affirmation that we *deserve* to suffer, as punishment for what we've done. The Course puts it bluntly: "Guilt is…the sole cause of pain in any form. "9

In a desperate attempt to get rid of this guilt, we project it outward.

Now the guilt that we see inside appears to be outside of us, lurking in everyone we meet. And now the pain that is actually caused from within (by guilt) seems to come at us from without, from a series of callous people and calamitous events. Through projection, we see ourselves as a good person surrounded by a cruel world, a world bristling with potential threats. We therefore live in a state of fear, wondering where the next attack will come from. What we don't realize is that the real source of our fear is our own guilt. We are afraid that our sins will eventually catch up with us.

As hopeless as this scenario sounds, the Course teaches that there is a way out of the ego and all the suffering it brings. This way involves a transformation of our thinking, a transformation that mainly takes the form of a sea change in our perception of others. We begin by realizing that our current view of others, far from being objective truth, is the product of hidden dynamics in our own minds. Other people are

radically different from the beings we perceive them to be. We see them as sinners who have stolen our happiness, but that is only because we have projected onto them the sense of sinfulness within us that has *really* robbed us of happiness. We see them as tiny bodies containing petty personalities, but in truth they are something infinitely greater.

They are the limitless Sons of God, who are still as pure and holy as they were in the instant God created them. If we can just withdraw our projections and see past outer appearances, we will see in others, as the Course puts it, a "beauty that will enchant you, and will never cease to cause you wonderment at its perfection." 10 And the beauty we see in them we will then recognize in ourselves.

This shift in perception is called *forgiveness*, but it is a very different kind of forgiveness than what we are used to. In the Course, we do not first assume that another person really deserves our anger but

then go ahead and "forgive" her anyway. Rather, we realize that our anger is based on a mistaken perception of her, and so we let that perception go. We forgive, in other words, by realizing "that there is nothing to forgive." 11 This kind of forgiveness is so egoless that, in our ego-bound state, we need the help of the Holy Spirit, God's Voice in the dream, to complete it. It is He Who, in a holy instant, accomplishes the miracle of forgiveness within us. Yet because this forgiveness is egoless, choosing it teaches us that *we* are egoless. If to err is human and to forgive divine, then our forgiveness shows us that we are divine.

Through forgiveness we begin to relate to others in a new way.

Rather than taking from them to meet our needs, we extend help and healing to them for the sake of *their* needs. We take the love that arises in us through forgiveness and express it in a helpful way. This, in fact, is

the main meaning of the word "miracle" in the Course: an expression of love that heals the perception of another—which is what love always does. As our love deepens, giving miracles becomes our whole function, our life purpose. "I am the light of the world," the Workbook has us say.

"That is my only function. That is why I am here. "12 In this function we rely on the guidance of the Holy Spirit, trusting Him to tell us who needs our help and how they can best receive it. Rather than this being a noble sacrifice, it fills us with joy, for the more we give the more we ourselves receive. As the Course assures us many times, "giving and receiving are the same. "13

Our practice of forgiveness and our extension to others eventually allow the eyes of Christ to open within us. These are spiritual eyes in us that see with true vision. Seeing past bodies, they look upon the

holiness in others just as plainly as our body's eyes look on physical forms.

Through the eyes of Christ we will at last see the real world, a world of light composed of the radiant holiness in everyone and everything. The body of another will now seem increasingly irrelevant "and will at length be seen as little more than just a shadow circling round the good. "14 No longer will we see a world of enemies poised to attack.

Although the forms of the world will still behave much as before, we will see beneath the surface to a world that could not be more opposite:

"Everyone and everything I see will lean toward me to bless me. I will recognize in everyone my dearest friend. "15 And we in turn will love everyone, with a divine love that completely ignores all differences between people, including differences in how they treat us.

The real world is ultimately an illusion, yet it is a pristine *reflection* of reality. And so when we have fully entered the real world, we are just

a step away from Heaven. Our love and forgiveness have taught us that we are not the guilty ego we had believed ourselves to be. Did we really think we had the power to change the purity God gave us? "We lay aside the arrogance which says that we are sinners, guilty and afraid, ashamed of what we are, and lift our hearts in true humility instead to Him Who has created us immaculate, like to Himself in power and in love. "16 Our own efforts are now done. All barriers to the awareness of our true identity are past. We are finally ready to be in our Father's love again.

Now God Himself leans down to us "and takes us in His arms and sweeps away the cobwebs of our sleep." 17 Now He lifts us back into

our waking state of oneness with Him. Now at last we can say to Him, in the words of the closing line of the Text, "And we are home, where You would have us be." 18

1. Helen Cohn Schucman, Ph.D., *Autobiography* (Temecula, CA: Foundation for *A Course in Miracles*, 1990, 2009), p. 44.

2. W-In.1:1.

3. T-6.IV.7:7-8.

4. T-14.VI.2:4.

5. W-107.2:1-6.

6. T-27.X.6:1.

7. W-152.6:6-7.

8. W-101.5:3.

9. T-30.VI.2:1.

10. T-17.II.2:6.

11. T-15.VIII.5:7.

12. W-61.5:3-5.

13. T-25.X.9:6; T-26.I.3:4, W-108.6:1; W-121.9:1; W-225.1:1; M-2.5:5.

14. T-31.VII.3:6.

15. W-60.3:4-5.

16. W-152.10:1.

17. W-168.3:4.

18. T-31.IX.12:7.

The Issue of Authorship

When encountering *A Course in Miracles*, it is impossible to avoid the question of authorship. No author is listed on the cover because the book was not authored in the conventional manner. Helen Schucman thought of herself not as the author but as the "scribe." According to her, she was merely writing down the words spoken to her by a voice in her mind.

The claimed identity of this voice is not hard to discern. The author

refers to his birth as the event we celebrate at Christmas, his teachings and miracles as recorded in the New Testament, his disciples (including Judas and Peter), the biblical titles given him (like Lamb of God and Prince of Peace), his crucifixion, his resurrection, his post-resurrection appearances, his ascension, his sending of the Holy Spirit, and his current-day followers. The author clearly talks about himself as Jesus.

People have been uncomfortable with this claim from the beginning. Helen would write about the author euphemistically as "the Voice" and in public gatherings would have someone else respond to the inevitable question as to the identity of this voice. Helen's "co-scribe,"

Bill Thetford, also shied away from identifying the source of the material as Jesus, seeming to point instead to a spiritual influence

"beyond conceptualization." 19 Even today, while Course students seem to generally accept Jesus as the author, this "Jesus" seems largely dissociated from the man who walked the earth two thousand years ago.

What do we do about a modern-day book that claims to be authored by the most revered religious figure in human history? How do we evaluate a claim like that? One place to begin is by acknowledging that, as outlandish as the claim may initially seem, for perhaps most of us such a thing is at least theoretically possible. For Christians, Jesus is still present and able to communicate with us. And for those who believe in life after death (a majority worldwide, according to polls), Jesus, like everyone else, would have survived his death and therefore could in theory make contact with us.

Obviously, however, it's not enough for it to be theoretically possible that Jesus authored *A Course in Miracles*. We need specific

reasons for believing that he did. And here we run up against what looks like an insurmountable barrier: the Jesus of *A Course in Miracles* is a very different figure than the Jesus of traditional Christianity. He does not see himself, for instance, as the only begotten Son of God. Likewise, he does not see salvation as hinging on faith in him. And he emphatically rejects the idea that he died for our sins.

This would seem to put to rest the Course's authorship claim, except for one thing: Two centuries of historical scholarship have established that the real Jesus of Nazareth *also* did not fit the image of the traditional Jesus. Indeed, there are tantalizing parallels between the historical Jesus as revealed by scholarship and the author of *A Course in Miracles*. These parallels become especially interesting when we look at a body of sayings found in both Matthew and Luke that most scholars believe came from an earlier sayings gospel. This earlier gospel is called

"Q" by scholars and it is widely regarded as our earliest and best source for the original teachings of Jesus.[20]

To see these parallels, we must first try to flesh out the historical Jesus. By leaning on the work of modern scholarship and by examining the most well-attested sayings in the gospels, with special weight given to material regarded as coming from the Sayings Gospel Q, we can construct the following portrait of Jesus of Nazareth and his teachings. 21

A portrait of the historical Jesus and his teachings

Jesus primarily presented himself not as a dying and rising savior, but as a teacher. Further, his teaching was not mainly about himself.

Instead, he was a teacher of wisdom, which means his teaching was about how to live in *this* world, not how to attain a blessed state in the

next.

The wisdom he taught was not a conventional wisdom that set forth bland moral precepts. Rather, it was a subversive wisdom that overturned his audience's most basic assumptions about life and beckoned them to enter into a radically new perception of reality.

Renowned Jesus scholar Marcus Borg offered this summary of the consensus of the field:

Rather strikingly, the most certain thing we know about Jesus according to the current scholarly consensus is that he was a teller of stories and a speaker of great one-liners whose purpose was the transformation of perception. At the center of his message was an invitation to see differently.22

Like many other sages, Jesus lays before his audience two pathways. The first is the way of the world. One might assume that, being a religious teacher, he would see the way to be avoided as consisting of sinful disobedience to God's laws. However, for him the problem

lies in conventional life itself, the life that we all are leading, which he portrays in surprisingly realistic terms. The characters in his sayings are trying to make their way in a harsh world. Guided by the usual self-interest and egotism, they are filled with anxiety and self-concern as they contemplate what they are up against. They are anxious about money, about food and clothing. They are beset by enemies, poverty, disease, and death. They are trying to climb the social ladder, or are being stepped on at the bottom of it. They are desperately trying to win at a game in which, strangely, even the winners end up losing. They are, in short, a lot like us.

In the midst of our losing battle, Jesus offers us a way out. Rather than being at the mercy of a hostile world, we can place ourselves in the care of a loving Father. Jesus' view of God is a bold departure from tradition. We are accustomed to thinking of God as the righteous judge who sorts people into their appropriate categories, punishing the wicked and rewarding the good. But in saying after saying, Jesus reveals a God of "indiscriminate generosity," 23 as one scholar put it, a God who lavishes His care equally on sinner and saint. "He makes his sun rise on the evil and on the good," Jesus says, "and sends rain on the just and on the unjust. "24

Jesus then calls us to imitate God's unconditional love in our own relationships. Just as God does not sort people into those He draws near and those He casts out, so Jesus calls us to follow suit, to stop restricting our love to our inner circle: "If you love those who love you, what credit is that to you? "25 He calls us to love the destitute, the hated foreigner, our oppressor, and even our enemy with the same wholehearted love we currently reserve for our closest companions. This involves rising above our stingy habit of reciprocity, of treating others as they treat us. Thus, if someone wrongs us five hundred times, we still continue to forgive.26 If we know that a borrower won't be able to pay us back, we lend to him anyway.27 If someone assaults us and tries to forcibly take

something from us, we turn it into an opportunity to give, and then generously give him twice what he is trying to take. 28

Jesus' aim is to persuade us to make the leap from the world's way into his way. He is trying to talk us into a seismic inner shift—in our values, our sense of identity, and our perception of the world. It may seem impossible for such a profound change to be induced simply

through talk, yet Jesus is a master of words. Perhaps we picture him using words to simply proclaim the truth based on scriptural authority or his own personal authority, but instead he *reasons* with us. He appeals to our own ability to see. He begins with a realistic story, an observation of nature, or a commonsense principle, and from that familiar starting point he leads us to a different world. He uses ordinary persuasion to bring us to an extraordinary conclusion.

This conclusion is that the only logical choice is to embrace his way and enter what he calls the kingdom of God—which scholars agree was his central theme. We tend to think of the kingdom as being synonymous with Heaven, or as being a new world that descends to earth in fire and judgment. But many of Jesus' sayings depict the kingdom as something that individuals can enter now, something that "is spread out upon the earth, and men do not see it." 29 In this view, to enter the kingdom is to perceive reality so differently that we in effect live in a different world. In this world, the unconditional care of God becomes our experiential reality, and the worldly threats and assaults that once terrified us fade into insignificance. We are released from the crippling self-concern that plagued us before. Anxiety has been replaced by celebration. Now we are carefree, knowing we are cared for.

And once we enter the kingdom, we have the power to bring it to others. Our forgiveness can liberate them from disease. Our prayers can cleanse them of inner demons. Our kindness can lift them out of their own self-concern. We can perform miracles, and each one of

them is a little advent of the kingdom: "And cure the sick there, and say to them: The kingdom of God has reached unto you. "30 This is how the kingdom comes—in the loosing of chains that seemed unbreakable. And as the

kingdom comes to more and more people, they too can become its messengers, so that God's kingdom continues to spread out, until one day it will come to the earth as a whole; until, in the words of Isaiah,

"the earth shall be full of the knowledge of the LORD as the waters cover the sea." 31

Implications for *A Course in Miracles*

To the extent that the foregoing portrait is accurate, then Jesus of Nazareth was clearly not the figure that tradition has made him out to be. Instead, he turns out to be a figure that is strikingly parallel to the author of *A Course in Miracles*. For a student of the Course, these parallels can be astonishing. Jesus was a teacher "whose purpose was the transformation of perception"? How can the conclusions of historians (who typically know little or nothing about *A Course in Miracles*) sound so much like descriptions of the Course?

Almost everything in the above picture of the historical Jesus echoes central elements in the Course. Jesus as a teacher of wisdom, his aim of a transformation of perception, his radical reversal of conventional assumptions, the contrast between two opposing ways, the problem as conventional life, the emphasis on an attacking world, the vision of God as unconditionally loving, the call to unconditionally love and forgive others, the attempt to reason us into a profound change of mind, the goal of a liberated state of mind, and the imperative to extend this state to others in the form of miracles—all of these are key aspects of *A Course in Miracles*. Even

Jesus' concept of entering the "kingdom of God" is paralleled by the Course's concept of reaching the "real world."

These parallels are not so general as to be vacuous. The vision of Jesus as outlined above is highly distinctive; there is nothing quite like it in the history of religion. Yet much of its distinctive essence is shared by the Course. All in all, it is surprisingly easy to see *A Course in Miracles* as a twentieth-century version of the first-century message of Jesus.

And yet, such comparisons, as suggestive as they are, are not enough. It obviously takes more than intellectual considerations like these to really arrive at the conviction that the author of the Course is Jesus. It takes the development of an implicit trust in him. It takes a sense that the stature of the Course's author really justifies our identifying him with the most towering figure in history. It takes an indefinable recognition, one that is impossible to quantify and that develops in its own time—often through personal experiences of his presence.

What these parallels can do is make the notion of Jesus being the author of the Course a reasonable option. They mean that one can believe in his authorship not out of foolish gullibility or a desperate need to believe, but as a result of sober reflection on the evidence. They mean that it is premature to reject the idea out of hand, that at the very least we ought to open our minds to the possibility.

And just think for a moment about that possibility. The appearance of Jesus two thousand years ago changed the world forever. He was a little-known teacher who briefly walked the countryside, preaching to rural villagers before being executed as a criminal, yet he possessed a singular quality that made his influence unstoppable. From the humblest of beginnings his impact fanned out irresistibly, to the point where it

shaped our subsequent civilization. Today his followers constitute almost a third of the world's population. Though we only have fragments of his teachings, those fragments have echoed down the centuries and become woven into the fabric of our culture: "Turn the other cheek," "Go the extra mile," "Do unto others."

What if this same person has now authored a book for our modern age, and in this book he lays out, with equal eloquence, the same essential vision as before, only now he presents it in far greater depth and detail, and with extensive practical instruction? What if that lovely figure that humanity has been waiting for centuries to see again has in some sense already returned? What would that mean for our world? And for ourselves?

To be a student of *A Course in Miracles*, you do not have to believe it was written by Jesus. You simply have to seek to understand and practice the *teachings*. Yet accepting that these teachings come from Jesus can be a tremendous aid in that process, because of the authority it grants them and because you will then be likely to call on Jesus' help in walking this path—help that the Course repeatedly promises is available.

Although the identity of the voice that authored the Course cannot be proven, we do have to call him (or it) something. Throughout the Complete and Annotated Edition, we will call him by the name Jesus, not as a statement of established fact, not as something you are required to believe, but merely because this is the name the author gives himself and because we ourselves accept that claim.

19. William Newton Thetford, Ph.D., *Life Story* (Mill Valley, CA: Foundation for Inner Peace, 1983, 2009), p. 47.

20. Although no copy of Q has yet been found, the parallels between the sayings in Matthew and Luke, in both wording and order, are so

strong that the vast majority of scholars accept both the existence of Q

and its central importance in understanding what Jesus really taught.

See Simon J. Joseph, *The Nonviolent Messiah: Jesus, Q, and the Enochic Tradition* (Minneapolis, MN: Fortress Press, 2014), p. 7:

"Since the mid-1980s historical Jesus scholars have increasingly been basing their research on Q, the so-called Synoptic 'Sayings Source' or

'Gospel.' Q is the single most important source for reconstructing the teachings of the historical Jesus."

21. The following portrait is not presented as the consensus of the field of Jesus scholarship, which has not arrived at a consensus portrait of Jesus. Rather, that portrait is that of the editor of this edition of *A Course in Miracles*, Robert Perry, based on many years of study, writing, and teaching about the historical Jesus. If you wish to learn more about contemporary Jesus scholarship, an excellent place to begin is with Marcus J. Borg, *Jesus: A New Vision* (San Francisco, CA: HarperSanFranciso, 1987).

22. Marcus J. Borg, *Jesus in Contemporary Scholarship* (Harrisburg, PA: Trinity Press International, 1994), 172.

23. Roy W. Hoover, "The Jesus of History: A Vision of the Good Life,"

in *Profiles of Jesus*, ed. Roy W. Hoover (Santa Rosa, CA: Polebridge Press, 2002), 44.

24. Matthew 5:45 (RSV).

25. Luke 6:32 (RSV).

26. Matthew 18:22.

27. Gospel of Thomas 95.

28. Matthew 5:39-41.

29. Gospel of Thomas 113, Thomas O. Lambdin translation. See also Luke 17:21.

30. Q 10:9. James M. Robinson, Paul Hoffman, John S. Kloppenborg, *The Critical Edition of Q* (Minneapolis, MN: Fortress Press, 2000).

31. Isaiah 11:9 (RSV).

Introduction to the

Complete and Annotated Edition

A *Course in Miracles* has become a contemporary spiritual classic. It stands by itself, not part of any larger tradition and with no centralized movement behind it. The strength of its popularity can in large part be attributed to one reason: the power, beauty, and wisdom of its words.

Since it was originally published in 1976, readers have recognized in those words truths that they had never heard before, yet somewhere inside seemed to have always known. As a result, those words have inspired profound and lifelong devotion in thousands of students around

the world.

At the heart of that devotion is the belief that those words came from beyond the human level, that rather than being conceived by Helen Schucman, they were *received* by her, perhaps from the very place they claimed to have come—from the mind of Jesus.

What students did not know for many years, however, is how much human input went into the published work. The original dictation that Helen took down was run through a lengthy editing process that produced a new version with each editing pass, and during each new editing pass, the editors apparently consulted only the most recent version, rather than going back to the original. By the end of this process, roughly forty-five thousand words had been edited out, mostly from the first seven chapters of the Text, and the wording of the first four chapters had been edited to the point where only about a fifth of their sentences retained their original wording.

Some of this editing of the early Text chapters was genuinely needed, given that some of the early material was too personal for a published edition. Indeed, Helen Schucman received general guidelines (and, in regard to some passages, specific instructions) for how the editing was to be done. Yet the editing appears to have gone beyond what was instructed. As a result, the author's attempts to clarify his new ideas with illustrations, analogies, real-life examples, and comparisons to existing ideas were largely edited out. And so, a vital bridge into his new and unfamiliar world of thought was essentially removed.

As the earlier versions of *A Course in Miracles* came to light in the beginning years of the twenty-first century, it became clear to us that

there was a need for a new edition—an edition created by going back to Helen's shorthand notebooks and then editing afresh, retaining the original words to the maximum degree possible.

The Complete and Annotated Edition, then, is based directly on Helen's original handwritten Notes. By going back to the words that Helen Schucman heard in her mind and wrote down in her notebooks, it attempts to bring the reader into a more direct encounter with the power of those words. It includes, either in its

main body or in appendices, the approximately forty-five thousand words that had been removed in the original published edition.

As the basis for this edition, we have carefully transcribed Helen's Notes, which were written in a combination of shorthand and handwriting that can be difficult to read. Our transcription involved producing a key of her shorthand symbols, figuring out unclear words, and reading beneath strikethroughs (to detect original wording, which is sometimes preferable). Starting with an accurate transcription of her Notes, we then re-edited *A Course in Miracles* from the beginning.

Our focus on inclusion of all material has resulted in a work with a number of key features:

• The first four chapters of the Text are roughly twice as long as they are in the familiar Foundation for Inner Peace edition.

• Material whose meaning had been changed by editing is now presented in its original form. For instance, we have restored the original statement "Prepare you *not* for the undoing of what never was," which had been changed in the FIP edition to "Prepare you *now* for the

undoing of what never was."

• Material that had been rearranged and placed in a different order by editing has, in almost all cases, been restored to its original order.

• Extensive footnotes have been included to clarify difficult passages, identify unclear pronouns, define psychological terms, point out allusions to things in the general culture, and list Course references and Bible references.

• Thirty-three cameo essays have been written, and are included in Appendix I. These essays comment on personal guidance given by

the source of the material to the scribes (Helen Schucman and William Thetford). This guidance, while too personal for the Course proper, clarifies the application of Course principles to the lives of the scribes, and by extension, to the lives of all students.

• Material that never made it out of Helen's notebooks is included, such as this passage: "Love him steadily, whatever he does, whatever he says, and *he* will see the miracle of God and *you* will learn of salvation.

If this seems hard to do, remember it is what you want of *me*."

• Dictation that is too personal for the Course proper but too short to be the subject of a cameo essay is commented on in the Editing Notes.

(These can be found online at http://www.acim.circleofa.org/editing-

notes/.)

• All original emphasis of words is retained (either as italics or as gray underlines), as this helps illuminate the meaning.

• Most of the Text section titles and many of the Text section divisions

are new.

• Documentation (and often explanation) of editing changes is included.

(Again, these are online at http://www.acim.circleofa.org/editing-

notes/.)

The teaching in this edition does not contradict the teaching found in other editions of *A Course in Miracles*. However, we believe that

this edition, through its inclusion of additional teaching and restoration of original wording and order, will allow the Course's true meaning and character to shine through a little more clearly. And we hope that this will enable students to better see the Course for what it is, relate to it as it is, and apply its profound truths to their lives.

(If you wish to know more about why and how this edition was made, please read Appendix II: "The Need for This Edition and How It Was Made.")

Key to References in the

Complete and Annotated Edition

The Complete and Annotated Edition of *A Course in Miracles* uses a numbering system for references within the work. This numbering system is as follows:

In = Introduction to *A Course in Miracles*

Example: In.2:3 = Introduction, paragraph 2, sentence 3

"In" is also used for the introductions to the Workbook (W-In), Manual (M-In), and Clarification of Terms (C-In).

T = Text

Example: T-14.VI.5:4 = Text, Chapter 14, section VI, paragraph 5, sentence 4

W = Workbook

Example: W-243.1:6 = Workbook, Lesson 243, paragraph 1, sentence 6

W-Re = Review introductions (following Lessons 50, 80, 110, 140, 170, 200)

Example: W-Re.3.In.4:5 = Workbook, Review 3, Introduction, paragraph 4, sentence 5

W-PtII = Part II introduction (following Lesson 220)

Example: W-PtII.In.8:7 = Workbook, Part II, Introduction, paragraph 8, sentence 7

W-WI = "What Is" sections (preceding each group of ten lessons in Part II)

Example: W-WI.7.5:1 = Workbook, "What Is" Section 7, paragraph 5, sentence 1

W-FL = final lessons introduction (preceding Lessons 361-365)

Example: W-FL.In.4:2 = Workbook, Introduction to final lessons, paragraph 4, sentence 2

W-Ep = Epilogue

Example: W-Ep.5:5 = Workbook, Epilogue, paragraph 5, sentence 5

M = Manual

Example: M-8.5:9 = Manual, Section 8, paragraph 5, sentence 9

C = Clarification of Terms

Example: C-2.6:7 = Clarification of Terms, Section 2, paragraph 6, sentence 7

C-Ep = Epilogue

Example: C-Ep.2:4 = Clarification of Terms, Epilogue, paragraph 2, sentence 4

Introduction

T *his is a course in miracles. 2It is a required course. 3Only the time you take it is voluntary. 4Free will does not mean that you can establish the curriculum. 5It means only that you can elect what you want to take at a given time.1 6The course does not aim at teaching the meaning of love, for that is beyond what can be taught. 2 7It does aim, however, at removing the blocks to the awareness of love's presence, which is your natural inheritance. 8The opposite of love is fear, but what is all-encompassing can have no opposite.*

2 *This course can therefore be summed up very simply in this way:*

*2**Nothing real can be threatened.***

*3**Nothing unreal exists.***

4Herein lies the peace of God.

1. The Manual for Teachers later clarifies these opening sentences, saying, "As the course emphasizes, you are not free to choose the curriculum or even the form in which you will learn it. You are free, however, to decide when you want to learn it" (M-2.3:6-7). The

"curriculum" in this line refers to the "universal curriculum" (M-2.1:2), which has "many thousands" of forms (M-1.4:2), *A Course in Miracles* simply being one of them. The point being made, it seems, is that what is "required" is the *universal* course, and that any particular form of it (such as *A Course in Miracles*) is required only for those to whom that form is assigned.

2. In the Course's teaching, we cannot be taught the meaning of love because as long as we are learning, we are in the state of perception, and in this state we cannot know what love really means—what love really *is*. We view it as something selective, partial, and changing, which it is not. However, once we remove our blocks to love (see next sentence above), we pass beyond perception to what the

Course calls knowledge, where we are one with the Mind of God. The Course says,

"And it is only there that love has meaning, and only there *can* it be understood" (T-15.V.11:8).

VOLUME I:

TEXT

CHAPTER 1

Principles of Miracles

You will see miracles

through your hands through me. 1

1. The first principle of miracles is that there is no order of difficulty among them. *2***One is not "harder" or "bigger" than another.** *3***They are all the same.**

2. Miracles in themselves do not matter; they are quite unimportant.

3. Miracles occur naturally as expressions of love. *2***The real miracle is the love that inspires them.** *3***In this sense, everything that comes from love is a miracle.**

2 This explains their lack of order. *2* All expressions of love are maximal.

3 This also explains why miracles in themselves do not matter. *4* The only thing that matters is the source, 2 and this is far beyond human evaluation. 3

3 Please read these three principles as often as you can today, as if there were going to be a quiz this evening. *2* This is merely to introduce

structure, if it is needed. *3* It is *not* to frighten you. *4* Do not feel guilty if you are doubting these principles. *5* Just reread them and their truth will come to you. *6* My strength will support you, so don't worry and leave the rest to me.

4 All miracles mean life, and God is the giver of life. *2* He will direct you very specifically. *3*"Plan ahead" is good advice in this world, where you should and must control and direct where you have accepted responsibility. *4* But the universal plan is in more appropriate hands.

5 You will know all you need to know. *6* Make *no* attempts to plan ahead in this respect.

4. Miracles are habits and should be involuntary. *2***Otherwise they may become undemocratic. 4** *3***Selective miracles are dangerous, and may destroy the talent.**

5. Miracles are natural. *2***When they do *not* occur, something has gone wrong.**

6. Miracles are everyone's right, but purification is necessary first.5

7. Miracles are a form of healing. *2***They supply a lack, and are performed by those who have more for those who have less.**

8. Miracles are a kind of exchange. *2***Like all expressions of love, which are always miraculous in the true sense, the exchange reverses physical laws.**

9. A miracle is a reversal of the physical order because it brings more love to the *giver* and the receiver.

10. The use of miracles as spectacles to induce belief is wrong. *2***They are really used for and by believers.** *3***A miracle is misunderstood when it is regarded as a spectacle.**

11. Prayer is the medium of miracles. *2***Prayer is the natural communication between the created and the Creator.** *3***Through prayer love is received, and through miracles love is expressed.**

12. Miracles are the effects of thought. *2***Thought can make the lower order or create the higher order.** *3***This is the basic distinction between intellectualizing and true thinking. 6** *4***One makes the physical, and the other creates the spiritual.** *5***And we believe in what we make or create.**

13. A miracle is a beginning and an ending. *2***It thus abolishes time.** *3***It is always an affirmation of rebirth, which seems to go back but really goes forward.** *4***It undoes the past in the present, and thus releases the future.**

2 Yet there may still be one more thing: your fear of punishment for what is done *now*. *2* Everybody makes mistakes. *3* These errors are completely trivial. *4* When the past has been forgiven, these minor infractions are very easily altered.

14. All miracles attest to truth. *2***They are convincing because they arise from conviction.** *3***Without conviction, they deteriorate into magic, which is mindless and therefore destructive, or rather, the uncreative use of mind.**

15. Each day should be devoted to miracles. *2***Time was made so you could use it creatively, and convince yourself of your own ability to create.7** *3***Time is a teaching device, and a means to an end.** *4***It will cease**

when it is no longer useful in facilitating learning.

2 Have a good day. *2* Since only eternity is real, why not use the illusion of time constructively? *3* You might remember that "underneath are the everlasting arms. "8 *4* You should begin each day with the prayer "Help me to perform whatever miracles you want of me today."

3 Notes on this course should be read only under good learning conditions. *2* They should also be reviewed, with the same rule applying to review periods. *3* I'll tell you when, but remember to ask.

16. Miracles are teaching devices for demonstrating that it is as blessed to give as to receive. 9 *2***They simultaneously increase the reserve of strength in the giver and supply the lack of strength in the receiver.10**

2 I have forgiven you and that means all hurt and hate you have ever expressed is canceled. *2* I need the children of light now. *3* You who live so close to God must not give way to guilt. *4* The karmic law demands abandonment for abandoning, but you have received mercy, not

"justice." *5* Help the children because you love them and love God.

6 Remember, a miracle is a spark of life. *7* It shines through the darkness and brings in the light. 11 *8* You must begin to forget and remember.

17. Miracles are the absence of the body. *2***They are sudden shifts into invisibility, away from the physical level.** *3***That is why they heal.**

18. A miracle is a service. *2***It is the maximal service one person can render another.** *3***It is thus a way of loving your neighbor as yourself. 12**

*4***The doer recognizes his own and his neighbor's inestimable value simultaneously.**

2 This is why you cannot keep anything you hold against another. *2* If you do, your own value is no longer inestimable, because you are estimating it as infinity minus that amount.13

3 On sexuality: Homosexuality is lacking in love only to the extent it is based on the principle of exclusion. *2* Everybody should love everybody. *3* It is wrong to deny the beauty of some souls because of body structures of which you are afraid. *4* This is essentially an unhealthy attempt to limit fear, but fear cannot be limited, just as love cannot have limits.

4 Heterosexual attitudes can be similarly distorted, but do contain a more natural potential. *2* Sex relations are intended for having children.

3 You have misunderstood sex, because you regard it as a way of establishing human contact for *yourself*. *4* This has led to body-image problems. 14 *5* Children are miracles in their own right. *6* They already have the gift of life, and their parents provide them with the opportunity to express it.

5 Nothing physical, mental, or spiritual should be used selfishly. *2* The pleasure from using anything should come from utilizing it for God's will. *3* You should live so that God is free to arrange temporary human constellations as He sees fit. *4* If you have not had children, do not interpret this in terms of guilt. *5* Many children who are already here need spiritual parents. *6* The poor are always with us, and many who are born have not been reborn.15

6 Human birth, maturation, and development is a microcosmic representation of a much larger process of creation and development of abilities. *2* It is subject to error as long as the real purpose of free will is

misunderstood and misdirected. *3* The real function of parents is to be wiser than their children in this respect, and to teach them accordingly.

19. Miracles make minds one in Christ. *2***They are a corporate necessity.**

*3***Industry depends on cooperation, and cooperation depends on miracles.**

2 "Corporate" refers to the body of Christ, which is a way of referring to the church. 16 *2* But the church of God is merely the sum of the minds He created. *3* This *is* the corporate body of Christ.

20. Miracles rest on the law and order of eternity, not the arch of time.17

21. A miracle reawakens the awareness that the spirit, and not the body, is the altar of truth. *2***This is the recognition that leads to the healing power of the miracle.**

2 Your abilities will be very useful when they come under involuntary control rather than involuntary *lack* of control. *2* Following the right involuntary Guide will enable you to recognize both physical *and* spiritual dangers, and will provide the means for avoiding each of them in the most efficient way. *3* This is a case in which the end *does* justify the means. 18

3 It is only when means and ends are not of the same order of reality that there is fear. *2* This fear arises out of the inescapable awareness, which you were given by God for all time, that only the appropriate means can work for the different kinds of ends you must accomplish before you can achieve your one end. *3* This awareness is a built-in check which was necessary if you were to use the temporary expedient of time usefully. *4* While there is time, communion and bread are both

necessary. *5* Without either, you feel deprived, and you cannot escape this by confusing the two. *6* All depression and all fear and embarrassment ultimately stem from this confusion.19

22. Miracles are natural expressions of total forgiveness. *2***Through miracles, you affirm your acceptance of God's forgiveness by extending it to others.**

2 The second step is inherent in the first, because light cannot tolerate darkness. 20 *2* Light, by definition, dispels darkness automatically.

3 Miracles are associated with fear only because of the fallacy that darkness can hide. *2* People believe that what they cannot see does not exist, and their physical eyes cannot see in the dark. *3* This is a very primitive solution, and has led to a denial of the spiritual eye, which always depends on light.21 *4* However, remember the biblical statement

"The eyes of the LORD are in every place, beholding the evil and the good. "22

4 There are two stages, one lower and one higher, which are involved in the escape from darkness. *2* The first is the recognition that darkness *cannot* hide. *3* This usually does entail fear. *4* The second is that there is nothing you *want* to hide, even if you could. *5* This brings escape from fear.

5 As soon as you have completely entered the second phase you will be not only willing to enter into communion, but will also understand peace and joy. *2* Your commitment is not yet total. *3* That is why you still have more to learn than to teach. *4* When your equilibrium stabilizes, you can teach as much as you learn. *5* This will give you the

proper sense of balance. *6* Meanwhile, remember that *no effort is wasted*. 23 *7* Unless you remember this, you cannot avail yourself of *my* efforts, which are limitless.

6 The biblical teaching that if you are ashamed of me before men I will be ashamed of you before God is interpreted as a threat only as long as you remain at the first stage.24 *2* What it really means is that if you are ashamed of me (or embarrassed by love), you will project and therefore make it impossible for me to reach you.25 *3* Make every effort you can not to do this. *4* I will help you as much as you will let me.

23. Miracles make time and tide wait for all men. 26 *2***They can heal the sick and raise the dead, because you yourself made death and taxes, and can abolish both.27** *3***(Note that "tax" also means "strain.") 2** *You* are a miracle. *2* God creates only "that which or one who is of surpassing excellence or merit" (a dictionary definition of miracles).

3 You are capable of this kind of creation too, being in the image and likeness of your own Creator.28 *4* Anything else is only your own nightmare and does not exist. *5* Only the creations of light are real.

6 You are wholly lovely, a perfect shaft of pure light.

7 Before your loveliness the stars stand transfixed, and bow to the power of your will.

8 What do children know of their creation except what their Creator tells them?

9 You were created above the angels, because your role involves creation as well as protection. 29

10 You who are in the image of the Father need bow only to Him, before Whom I kneel with you.

24. Miracles are part of an interlocking chain of forgiveness which, when completed, is the Atonement. *2***This process works all the time and in all dimensions of time.** 30

2 I am in charge of the process of Atonement, which I undertook to begin. *2* My Atonement was for the canceling out of all sins which you could not otherwise correct. 31 *3* That is what the biblical statement

"Underneath are the everlasting arms" means. 32 *4* However, it is clear that when *you* can atone by miracles, both giver and receiver are atoning. *5* It is better to atone this way because of the mutual benefits involved. *6*"Inasmuch as you do it unto the least of these my brethren"

really ends with "you do it unto *yourself* and me. "33 *7* The reason why you come before me is because I do not need miracles for my own Atonement, but I stand at the end in case you fail temporarily.

3 The word "sin" should really be "absence of love." *2* Sin is a man-made word with threat connotations he made up himself. *3* No real threat is involved anywhere. *4* Just because "nature abhors a vacuum," which is true enough, it does *not* follow that a vacuum is filled with hellfire. 34

5 Nothing is gained by frightening yourself, and it's very destructive.

6 Miracles need freedom from fear. 35 *7* Part of their Atonement value involves that very freedom.

4 The word "atone" really means "undo." *2* If you will look up

"atonement," you will find that an obsolete meaning is "to set at one, or reconcile; to agree." *3* Obviously, before reconciliation or agreement is possible, what is out of accord must be undone. *4* It may seem as if

darkness must be dispelled before light can come in, but the truth is that darkness is dispelled *by* light.

5 The next part of the course will place increasing emphasis on Atonement, since changing learning patterns requires *undoing* the old ones. *2* The real meaning of retroactive inhibition is simply that when two kinds of learning coexist, they interfere with each other. 36

3 Therefore, when you say, "If you want me to I will," please add "and if you *don't* want me to I won't." *4* This is the *right* use of inhibition.

5 There has to be some control over learning for channelizing purposes.37 *6* Sometimes the new learning is the more important, and has to inhibit the old. *7* It's a form of correction.

6 Everything that results in lack of love (which you used to call sin) is the result of inferior learning which, if overlearned, becomes very stable. *2* Miracles are a way of undoing overlearned patterns of love-lack. *3* They bring light into darkness. *4* That is where their Atonement value lies.

25. Miracles depend on timing. 38

2 This is why you shouldn't waste time. *2* I told you before that time would cease when it was no longer useful as a learning aid. 39 *3* There is a way of speeding you up, and that is by leaving more and more time for me, so you can devote it to miracles.

3 The reason I direct everything that is unimportant is because it is no way to waste *your* free will. *2* If you insist on doing the trivial your way, you waste too much time and will on it. *3* Will cannot be free if it is tied up in trivia. *4* It never gets out. *5* I will tell you exactly what to do in

connection with everything that does not matter. *6* That is not an area where choice should be invested. *7* There is a better use of time.

4 You have to remember to ask me to take charge of all minutiae, and they will be taken care of so well and so quickly that you cannot get bogged down in them. *2* The only remaining problem is that you will be unwilling to ask, because you are afraid *not* to be bogged down. *3* Do not let this hold us back. *4* If you will ask, I will arrange these things, even if you're not too enthusiastic. *5* I am not intruding on your will, but I *am* trying to free it.

5 Prayer can be very specific in little matters. *2* If you need a coat, for example, ask me where to find one. *3* I know your taste well, and I also know where the coat is that you would eventually buy anyway. *4* If you do not like the coat afterwards, that is what would have happened anyway.

6 I cannot save you more time than you will let me, but if you are willing to try the Higher Shopping Service, which also covers all lower-order necessities, and even quite a number of whims within reason, I have very good use for the time we could save.

7 Remember, the specific answer you get depends on the specific question you ask. *2* The fewer limits you impose, the better the answer you'll get. *3* For example, you could ask, "Where can I find a particular brand of coat?" *4* Or, "Where is the coat I want?" *5* Or, "Where is the coat I *should* get?" *6* And so on. *7* The form of the thought determines the level of the answer.

8 Do not get bogged down in distractions if they now arise.40 *2* They are

reflections of old learning patterns, and arise because you do not like what I have said about leaving minutiae to me. *3* They merely illustrate your unwillingness to not get bogged down because you

are afraid of the course. *4* So don't use them that way. *5* This course is about willingness, not unwillingness. *6* Unwillingness has to be replaced by willingness, because willingness is part of readiness, without which learning cannot occur.

26. A miracle rearranges the order of perception, and places the levels in their true perspective. *2***This heals at all levels, because all sickness comes from confusing the levels. 41**

2 The reason for your difficulty with this is not that you doubt or distantiate or cannot believe.42 *2* It is more of a reaction formation against a pull which you recognize is so intense that you are afraid.43

3 You think you'll be uprooted.

3 "Lord heal me" is the only legitimate prayer. 44 *2* This also means "Lord atone for me," because the only thing you should pray for is forgiveness. *3* You *have* everything else.

4 Now take this personally, and listen to divine logic:

2 If, when you have been forgiven, you have everything else, and you *have* been forgiven,

then, you *have* everything else.

3 This happens to be the simplest of all propositions:

4 If P then Q

5 P

6 Therefore Q

5 Your real question is, is P true? *2* If you will review the evidence, I think you will find this inescapable. *3* I went on very personal record to this effect, and I am the only completely true witness for God. *4*

You have every right to examine my credentials. *5* In fact, I urge you to do so. *6* It may have been years since you have read the Bible.

6 The purpose of the Atonement is to restore everything to you—that is, to restore your awareness of everything. *2* You *had* everything when you were created, just as everyone did. *3* Having been restored to this original state, you naturally become part of the Atonement yourself.

4 You now share my inability to tolerate lack of love in yourself and in everyone else, and *must* join the Great Crusade to correct it. *5* The slogan for this Crusade is "Listen, learn, and *do*." *6* This means: *7* Listen to my voice,

learn to undo the error, and

do something to correct it.

8 The first two are not enough. *9* The real members of my party are *active* workers.

7 The power to work miracles *belongs* to you. *2* I will arrange the right opportunities for you to do them. *3* But you must be ready and willing to

do them, since you are already able to. *4* Doing them will bring conviction in the ability. *5* I repeat, "You will see miracles through your hands

through

mine." 45 *6* Conviction

really

comes

through

accomplishment. *7* Remember that ability is the potential, achievement is its expression, and Atonement is the purpose.

27. A miracle is a universal blessing from God through me to all my brothers. *2***It is the privilege of the forgiven to forgive.** *3***Souls cannot rest until everyone has found salvation.**

2 The disciples were officially and specifically told to heal others, as physicians of the Lord.46 *2* They were also told to heal themselves. *3* And they were promised that I would never leave them or forsake them. 47

4 Atonement is the natural profession of the children of God, because they have professed me.

3 The children need both strength and help. *2* You cannot help until you are strong. *3* The everlasting arms are your strength, and the wisdom of God is your help. 48

4 "Heaven and Earth shall pass away" means that they will not always exist as separate states. *2* My word, which is the resurrection and the life, shall not pass away, because life is eternal.49

5 *You* are the work of God, and His work is wholly lovable and wholly loving. *2* This is how you must think of yourself in your heart,50 because this is what you *are*. 51

28. Miracles are a means of organizing different levels of awareness.

2 Miracles come from the below-conscious (subconscious) level.

2 Revelations come from the above-conscious (superconscious) level.

3 The conscious level is in between, and reacts to either subconscious or superconscious impulses in varying ratios. *4* Freud

was right about this basic classification, but wrong about the names.52 *5* He was also right that the content of consciousness is fleeting. *6* Consciousness is the level which engages in the world, and is capable of responding both to external and internal impulses. *7* Having no impulses from itself and being primarily a mechanism for inducing response, it can be very wrong. 53

3 For example, if the identification is with the body, consciousness may distort superconscious impulses by denying their source and seeking their impact in the orgasm. *2* This is the result of "mistaken identity." *3* If you will look at the effects of revelation, you will see that there *are* some similarities in the experiential results, but hardly in the content. 54

4 Revelations induce complete but temporary suspension of doubt and fear. *2* They represent the original form of communication between God and His Sons, before the intrusion of "fire and ice" made this impossible. 55 *3* It should be noted that they involve an extremely personal sense of closeness to creation, which human beings try to find in sexual relationships. *4* This confusion is responsible for the depression and fear which are often associated with sex.

5 Sex frequently involves lack of love. *2* But revelation is *purely* a love experience. *3* Physical closeness *cannot* achieve this. *4* As was said before, the subconscious impulses properly induce miracles, which *are* interpersonal, and result in closeness to others.56 *5* This can be misunderstood by a personally willful consciousness as an impulse

toward sexual gratification.

6 Revelation unites you directly with God. *2* Miracles unite you directly with others. *3* Neither emanates from consciousness, but both are experienced there. *4* This is essential, because

consciousness is the state which produces action, though it does not inspire it. *5* You are free to believe what you choose. *6* What you do attests to what you believe.

7 The deeper levels of your subconscious always contain the impulse to miracles, but you are free to fill its superficial levels, which are closer to consciousness, with the impulses of this world, and to identify yourself with them. *2* This results in denying yourself access to the miracle level underneath. *3* In conscious actions, then, your interpersonal relationships also become superficial, and miracle-inspired relating becomes impossible.

29. Miracles are a way of earning release from fear.

2 Revelation induces a state in which fear has already been abolished.

2 Miracles are thus a means, and revelations are an end. *3* In this sense, they work together. *4* Miracles do not depend on revelation. *5* They induce it. *6* You are quite capable of miracles already, even if you may be still too fearful for revelations. *7* Revelation will occur after you engage at the visionary level in a process of denying fear.

3 Revelation is intensely personal, and is actually not translatable into conscious content at all. *2* That is why any attempt to describe it in words is usually incomprehensible, even to the writer himself at another time. *3* This is why the Book of Revelation is essentially incomprehensible.

4 Revelation induces *only* experience. *2* Miracles, on the other hand, induce interpersonal *action*. *3* In the end, these are more useful, because of their *impersonal* nature.[57] *4* In this phase of learning, working miracles is more valuable, because freedom from fear cannot be thrust upon you. *5* The experience cannot last.[58] *6* Miracles, therefore, are the essential course of action for everyone.

30. Miracles praise God through you.

2 They praise God by honoring His creations, affirming their perfection.

2 They heal because they deny body-identification and affirm spirit-identification. *3* By perceiving the spirit, they adjust the levels and see them in proper alignment. 59 *4* This places the spirit at the center, where minds can communicate directly.

31. Miracles should inspire gratitude, not awe. *2***Human beings should thank God for what they really are.** *3***The children of God are very holy.**

*4***The miracle honors their holiness.**

2 God's creations cannot lose their holiness, though it can be hidden.

2 The miracle uncovers it and brings it into the light where it belongs.

3 Holiness can never be really hidden in darkness, but a person can deceive himself on this point. *4* This illusion makes him fearful, because in his heart he *knows* it is an illusion. *5* As with all illusions, he exerts enormous efforts to establish its validity. *6* The miracle sets validity where it belongs. *7* Eternal validity belongs only to the spirit. *8* The miracle acknowledges only the truth. *9* It thus dispels a person's illusions about himself and puts him into communion with himself and with God.

32. Christ inspires all miracles, which are essentially intercessions. *2***They intercede for a person's holiness and make him holy.** *3***They place him beyond the physical laws and raise him into the sphere of celestial order.**

*4***In this order, he *is* perfect.**

2 The spirit never loses its communion with God. *2* Only the mind needs Atonement. *3* The miracle joins in the Atonement of Christ by placing the mind in the service of the spirit. *4* This establishes the proper function of mind and abolishes its errors.

33. Miracles honor a person because he is lovable.

2 They dispel his illusions about himself and perceive the light in him.

2 They thus atone for his errors by freeing him from his nightmares about himself. *3* They release him from a prison in which he has imprisoned himself. *4* By freeing his mind from illusions, they restore him to his right mind and place him "at the feet of Jesus." 60

3 The mind can be possessed by illusions, but the spirit is eternally free.

2 If a mind expresses without love, it can make an empty shell. *3* This *can* be possessed by evil thoughts. *4* But Atonement restores the mind to its proper place. *5* Unless there is emptiness there is no danger, and emptiness is a false creation. *6* The mind that serves the spirit is invulnerable.

34. The miracle restores the mind to the fullness of spirit. *2***By atoning for lack, it establishes perfect protection.** *3***The strength of the spirit leaves no room for intrusions.**

2 The forgiven are filled with the spirit, and their spirit forgives in

return. *2* It is the duty of the released to release their brothers. *3* The forgiven *are* the means of Atonement. *4* Those released by Christ must join Him in releasing their brothers, for this is the plan of Atonement.

35. Miracles are the way in which minds that serve the spirit unite with Christ for the salvation or release of all God's creations.

2 There are certain advantages in being a psychologist. *2* A major one is the understanding of projection and the extent of its results. *3* Possession is very closely related to projection. *4*"Lucifer" could literally be translated "light-bearer." 61 *5* He literally projected himself from Heaven.

3 Projection still has this "hurling" connotation, because it involves hurling something you do not want, and regard as dangerous and frightening, to someone else. *2* This is the opposite of the Golden Rule, and having placed this rule upside down, the reverse of miracles, or projection, follows automatically.62 *3* The correction lies in accepting what is true in yourself, by bringing *all* that you are into light.

4 One of the major problems with miracle workers is that they are so sure that what they are doing is right, because they know it stems from love, that they frequently do not pause to let me establish *my* limits.

2 While what they do comes from me, they often cannot be induced to ask me each time whether I want them to perform this *particular* miracle. *3* If they did, they would not perform any miracles that could not get through constructively, and would thus save themselves unnecessary strain. *4* Instead, some burn themselves out with indiscriminate miracles, and to this extent do not fulfill their own full purpose.

5 The answer is to never perform a miracle without asking me *if you should*. *2* This spares you from exhaustion. *3* Just because miracles are expressions of love, it does not follow that they will always be effective. *4* I am the only one who can perform miracles

indiscriminately, because I *am* the Atonement. *5* You have a *role* in the Atonement, which I will dictate to you.

6 Remember, you already have a principle about the involuntary nature of miracles. 63 *2* We have also established the fact that everything involuntary belongs under Christ-control, *not* yours.64 *3* Under Christ-control, miracles replenish the doer as well as the receiver. *4* Miracle workers must learn Christ-control to replace their former habits, which did produce scarcity in place of abundance. *5* From errors of this kind the sense of deprivation is inevitable, but very easily corrected.

7 Possession really means "not under Christ-control," thus making the mind vulnerable to projection. *2* The idea of earthbound entities entering into bodies really refers to being "taken over" by your own

"earthbound" thoughts. *3* This *is* demon possession. *4* After all, Lucifer fell, but he was still an angel. *5* He is thus the symbol for humanity.

6 Atonement is the knowledge that the belief that angels can fall is false.

7 It is true that mind can make projections as well as miracles, but it is not true that projections are *real*. 65 *8*(Any psychologist should understand this.) *9* This is what is meant by "the truth shall set you free. "66

8 You need to understand the very important difference between Christ-control and Christ-guidance. *2* Christ-controlled miracles are part of the Atonement. *3* But Christ-guidance is personal, and leads to *personal*

salvation. *4* The impersonal nature of miracles is an essential ingredient, because this enables me to control their distribution as I see fit. 67

5 Christ-guidance, on the other hand, leads to the highly personal experience of revelation. *6* This is why it involves personal choice. *7* A guide does *not* control, by definition. *8* But he *does* direct, leaving the following up to you. *9*"Lead us not into temptation"[68] means "Guide us out of our own errors." *10* Note that the word is "lead," *not* "order."

11"Take up thy cross and follow me" should be interpreted to mean

"Recognize your errors and choose to abandon them by following my guidance."[69]

9 When you are afraid of possession, you need only remember that error cannot really threaten truth, which *always* can withstand its assaults.

2 Only the error is really vulnerable. *3* The "princes of this world" are princes only because they are really angels.[70] *4* But they are free to establish their kingdom where they see fit. *5* If you will remember that all princes inherit their power from the Father, the right choice becomes inevitable:

6 Spirit is in the state of grace forever.

7 Your reality is *only* your spirit.

8 Therefore, you are in the state of grace forever.

10 Atonement undoes all errors in this respect, and thus uproots the *real* source of fear.[71] *2*(If you will check back at the reference to uprooting, you will understand it better in this context.)[72] *3* Whenever God's reassurances are experienced as threat, it is always because you are defending your misplaced and misdirected love and loyalty. *4* That is

what projection always involves.

11 “Casting spells” merely means “affirming error,” and error is lack of love. *2* When a person projects this lovelessness onto others, he *does* imprison them, but only to the extent that he reinforces errors they have already made. *3* These distortions make them vulnerable to the curse of others, since they have already cursed themselves. *4* The miracle worker can only bless them, and this undoes the curse and frees the soul from prison.73

36. Miracles are examples of right thinking.

2 Through miracles, reality contact at all levels becomes strong and accurate, thus permitting correct delineation of intrapersonal and interpersonal boundaries.74 *2* As a result, the doer sees the truth as God created it. *3*(This is what is meant by the principle on perspective adjustment.)75

37. A miracle is a correction factor introduced into false thinking by me.

*2***It acts as a catalyst, shaking up erroneous perception and snapping it into place.**

2 This correction factor places you under the Atonement principle, where your perception is healed. *2* Until this has occurred, perception of the divine order is impossible. *3* True depth perception becomes possible only at the highest order of perceptual integration. 76

38. The spiritual eye is the mechanism of miracles, because what the spiritual eye perceives is true.77

2 The spiritual eye perceives both the creations of God *and* the products

of human beings. *2* Among the latter, it can also separate the true from the false by its ability to perceive totally rather than

selectively. *3* It thus becomes the proper instrument for reality testing, which always involves the necessary distinction between the true and the false. 78

39. The miracle dissolves error because the spiritual eye identifies error as false, or unreal. *2***This is the same as saying that by seeing light, darkness automatically disappears.**

2 Darkness is lack of light. *2* It does not have unique properties of its own. *3* It is an example of the scarcity fallacy, from which only error can proceed.79 *4* Truth is always abundant. *5* Scarcity leads to overeating and other false drives. *6* Abundance eliminates these. *7* Those who perceive and acknowledge that they have everything have no need for driven behavior of any kind.

40. Miracles are a blessing from parents to children. *2***This is just another way of phrasing the earlier principle about "by those who have more for those who have less. "80**

2 Children do not *belong* to parents, but they *do* need to share their parents' greater abundance. *2* If they are deprived, their perception becomes distorted. *3* When this occurs, the whole family of God, or the Sonship, is impaired in its relationships. *4* Ultimately, every member of the family of God must return. *5* The miracle calls to him to return, because it blesses and honors him even though he may be absent in spirit.81

41. The miracle acknowledges all men as your brothers and mine. 82 *2***It is a way of perceiving the universal mark of God in them. 83** *3***This is the**

true "strawberry mark" of brotherhood.84

2 Your false idea about your own exclusion from universal love is both fallacious and arrogant. *2* Your *real* specialness does not stem from exclusion, but from inclusion. *3All* my brothers are special. *4*

You should stop interpreting this as "all except me." *5* This is ridiculous.

6 The implied lack of love that this version contains is way off the mark, and misses the level of right thinking entirely.85

3 You must heal your perception in this respect. *2* You must work a miracle on behalf of yourself here (see the principle about miracles as perception correctors)86 before you can extend miracles as creative energizers, which they are. *3* Fifty million Frenchmen *can* be wrong, because the notion is too fragmented.87 *4* What *can't* be wrong is the universal Sonship, of which you are a part.

4 "God is not mocked" may arouse anticipation of punishment, but it is really a reassurance. 88 *2* God *would* be mocked if any of His creations lacked holiness. *3* The creation is whole. *4* The mark of wholeness is holiness, not holes. *5* The Sonship has *no holes anywhere*. 89

6 Remember, God is not mocked under any circumstances.

42. Wholeness is the perceptual content of the miracle. *2***It thus corrects, or atones for, the faulty perception of lack.**

2 We can now return to the fundamental distinction between miracles and projection. 90 *2* The stimulus must precede the response, and must also determine, or at least influence, the kind of response that is evoked. *3* The relationship of stimulus and response is *extremely* intimate. *4*(The behavioristic terminology is because this part deals with

behavior.)91 *5* Behavior *is* response, so the question "Response to what?" becomes crucial. *6* Stimuli of all kinds are identified through perception. *7* You perceive the stimulus and behave accordingly. *8* It follows, then, that:

9 As ye perceive,

so will ye behave. 92

3 Consider the Golden Rule again. 93 *2* You are asked to behave toward others as you would have them behave toward you. *3* This means that your perception of both must be accurate, since the Golden Rule is the order for appropriate behavior. *4* You can't behave appropriately unless you perceive accurately, because appropriate behavior depends on lack of level confusion. 94 *5* The presence of level confusion always results in variable reality testing, and hence in variability in behavioral appropriateness.95

4 All forms of debasing your self-image are *fundamental* perceptual distortions. *2* They inevitably produce either self-contempt or projection onto others, and usually both. *3* Since you and your neighbor are equal members of the same family, as you perceive both so will you behave toward both. *4* The way to perceive for Golden Rule behavior is to look out from the perception of your own holiness and perceive the holiness of others. 96

5 Note the very old Jewish practice of changing the name of a person who is very ill, so that when the list is given to the Angel of Death, the person with that name will not be found. 97 *2* This was actually a distortion of a revelation about how to alter or avert death. *3* The

revelation's proper content was that those who "change their mind"

(*not* name) about destruction (or hate) do not need to die. *4* Death is a human affirmation of a belief in hate. *5* That is why the Bible says

"There is no death," and that is why I demonstrated that death does not exist. 98 *6* Remember that I came to fulfill the law by *reinterpreting* it. 99

7 The law itself, if properly understood, offers only protection. *8* It is those who have not yet "changed their minds" who have entered the

"hellfire" concept into it.

6 Remember, I said before that just because "nature abhors a vacuum,"

it does *not* follow that the vacuum is filled with hellfire.100 *2* The emptiness engendered by fear should be replaced by love, because love and its absence are in the same dimension, and true correction cannot be undertaken except within a dimension. *3* Otherwise, there has been a confusion of levels.101

7 You need considerable clarification of the channel role. 102 *2* If you ask somebody what he believes before you tell him what you believe, then you are implying that you will say what he approves. *3* This is not the

"real authority." *4* The right way to complete the sentence "When they told me what to do..." is "I referred the question to the only real authority. "103

8 The Bible says, "To everyone, then, who gives witness to me before men, I will give witness before my Father in heaven. "104 *2* The quotation means that you represent or witness for the authority in whom you believe. *3* Your witnessing *demonstrates* your belief and thus strengthens it. *4* I assure you that *I* will witness for anyone who lets me, and to whatever extent he himself permits it. *5* Those who witness for

me are expressing, through their miracles, that they have abandoned deprivation in favor of the abundance they have learned *belongs* to them.

43. A *major* contribution of miracles is their strength in releasing a person from his misplaced sense of isolation, deprivation, and lack.

*2***They are affirmations of Sonship, which is a state of completion and abundance.**

2 The emphasis on changing your mind needs further clarification. 105

2 Whatever is true and real is eternal, and cannot change or be changed.

3 The spirit is therefore unalterable because it is already perfect. *4* But the mind can elect the level it chooses to serve. *5* The only limit which is put on its choice is that it *cannot* serve two masters. 106 *6* While the ballot itself is a secret one, and the right to vote is fully protected, voting always entails both election *and* rejection. *7* If two candidates are voted for for the same position, the machine cancels the ballot automatically. *8* This is necessary because a split vote does not represent any *real* allegiance.

3 Free will is the attribute of the mind, not the spirit. *2* The spirit always remains changeless, because it never leaves the sight of God. *3* The creation of the spirit is already fully accomplished. *4* The mind, if it votes to do so, becomes a medium by which the spirit can create along the lines of its own creation. *5* If it does not freely elect to do so, it retains this creative ability, but places itself under tyrannous rather than authoritative control. *6* As a result, what it makes is imprisonment, because such are the dictates of tyrants.

4 To change your mind means to place it at the disposal of true

authority. *2* The miracle is thus a sign that the mind has elected to be guided by Christ in His service. *3* The abundance of Christ is the natural result of choosing to follow Him.

5 The following is in relation to the question of sex. *2* You are involved with unconscious distortions which are producing a dense cover over miracle impulses, making it hard for them to reach consciousness. *3* Sex and miracles are both *ways of relating*. *4* The nature of any interpersonal relationship is limited or defined by what you want it to do, which is *why* you want it in the first place. *5* Relating is a way of achieving an outcome.

6

Indiscriminate

sexual

impulses

result

in

body-image

misperceptions.107 *2* This is an expression of an indiscriminate attempt to reach communion through the body. *3* This involves not only improper self-identification, but also disrespect for the individuality of others. *4* Self-control is *not* the whole answer to this problem, though I am by no means discouraging its use. *5* It must be understood, however, that the underlying mechanism must be uprooted (a word you should understand well enough by now not to regard it as frightening). 108

7 *All* shallow roots have to be uprooted, because they are not deep enough to sustain you. *2* The illusion that shallow roots can be deepened and thus made to hold is one of the corollaries on which the reversal of the Golden Rule, referred to twice before, is balanced.109 *3* As these false underpinnings are uprooted (or given up), equilibrium is experienced as unstable. *4* But the fact is that

nothing is less stable than an orientation which is upside down. *5* Anything that holds it that way is hardly conducive to greater stability. *6* The whole danger of defenses

lies in their propensity to hold misperceptions rigidly in place. *7* This is why rigidity is regarded *as* stability by those who are off the mark. *8* A rigid orientation can be extremely reliable, even if it *is* upside down.

9 In fact, the more consistently upside down it is, the more reliable it is.

8 One of the more horrible examples of inverted or upside-down thinking (and history is full of horrible examples of this) was the Nazis'

"Final Solution." *2* I shed many tears over this, but it is by no means the only time I said, "Father, forgive them; for they know not what they do." 110

9 All actions which stem from reversed thinking are literally the behavioral expressions of those who know not what they do. *2* Actually, Jeane Dixon was right in her emphasis on "feet on the ground and fingertips in Heaven." 111 *3* Although she was too literal for some, many people knew exactly what she meant, so her statement was the right miracle for them. *4* I submit that if a mind is in valid relationship with God, it can't be upside down.

10 Many have lost sight of the end and are concentrating on the means.

2 Remember the story about the artist who kept devoting himself to inventing better and better ways of sharpening pencils. *3* He never created anything, but he had the sharpest pencil in town. *4* The sexual language here is intentional. *5* Sex is often utilized on behalf of very similar errors. *6* Hostility, triumph, vengeance, self-

debasement, and all sorts of expressions of the lack of love are often *very* clearly seen in the accompanying fantasies. *7* But it is a profound error to imagine that because these fantasies are so frequent (or occur so reliably), this implies validity. *8* You can be wholly reliable and *entirely* wrong.

11 Intellect may be a "displacement upward," but sex can be a

"displacement outward." 112 *2* How can you "come close" to others through the parts of you which are really invisible? *3* The word

"invisible" means "cannot be seen or perceived." *4* What cannot be perceived is hardly the right means for improving perception.113

12 The confusion of miracle impulse with sexual impulse is a major source of perceptual distortion, because it *induces* rather than straightens out the basic level confusion which underlies all those who seek happiness with the instruments of the world. 114 *2* A desert is a desert is a desert. 115 *3* You can do anything you want in it, but you *cannot* change it from what it is. *4* It still lacks water, which is why it *is* a desert. *5* The thing to do with a desert is to leave. 116

44. Miracles arise from a miraculous state of mind. *2***This state of mind goes out to *anyone*, even without the awareness of the miracle worker himself.**

2 The impersonal nature of miracles is because the Atonement itself is *one*. *2* By being one, it unites all creations with their Creator.

45. The miracle is an expression of an inner awareness of Christ and acceptance of His Atonement.

2 The mind is then in a state of grace, and naturally becomes gracious, both to the Host within and the stranger without. *2* By bringing in the stranger, he becomes your brother. 117 *3* The

miracle of healing is to bring those who are estranged from each other together, because they are estranged from God.

3 The miracles you are told not to perform have not lost their value.

2 They are still expressions of your own state of grace.118 *3* But the action aspect of the miracle should be Christ-controlled, because of His complete awareness of the whole plan. *4* The impersonal nature of miracle- *mindedness* ensures your own grace, but only Christ is in a position to know where grace can be *bestowed*.

46. A miracle is never lost. *2***It touches many people you may not even know, and sometimes produces undreamed-of changes in forces of which you are not even aware.**

2 This is not your concern. *2* The miracle will also always bless *you*.

3 This is not your concern either. *4* But it is the concern of the record, which *always* measures what it was supposed to measure. 119

3 I want to finish the instructions about sex, because this is an area which the miracle worker *must* understand. *2* Inappropriate sex drives (or misdirected miracle impulses) result in guilt if expressed and depression if denied. *3* We said before that *all* real pleasure comes from doing God's will.120 *4* Whenever it is not done, an experience of lack results. *5* This is because not doing the will of God *is* a lack of self.

4 Sex was intended as an instrument for physical creation (see previous notes),121 to enable souls to embark on new chapters in their experience, and thus improve their records. *2* The pencil was *not* an end in itself (see earlier section). 122 *3* It was an aid to the artist in his own creative endeavors. *4* As he made new homes for souls and guided them through the periods of their own developmental readiness, he learned the role of the father himself. *5*

The whole process was set up as a learning experience in gaining grace.

5 The pleasure which is derived from sex as such is reliable only because it stems from an error which people shared. *2Awareness* of the error produces guilt. *3Denial* of the error results in projection.

4Correction of the error brings release.

6 The only valid use of sex is procreation. *2* It is *not* truly pleasurable in itself. *3*"Lead us not into temptation" 123 means "Do not let us deceive ourselves into believing that we can relate in peace to God or our brothers with anything external." *4* The "sin of Onan" was called a "sin"

because it involved a related type of self-delusion—namely, that pleasure *without* relating can exist. 124 *5* The concept of either the self or another as a "sex *object*" epitomizes this strange reversal. *6* It is objectionable, but only because it is invalid. 125 *7* Upside-down logic produces this kind of thinking.

7 Child of God, you were created to create the good, the beautiful, and the holy. 126 *2* Do not lose sight of this. *3* Invite me to enter anywhere temptation arises. *4* I will change the situation from one of inappropriate sexual attraction to one of impersonal miracle working. *5* This is the real meaning of changing the channel for libidinal expression.127

8 The love of God, for a little while, must still be expressed through one body to another. *2* That is because the real vision is still so dim.

3 Everyone can use his body best by enlarging the perception of others, so they can see the real vision. *4* This vision is invisible to the physical eye. *5* The ultimate purpose of the body is to render itself unnecessary.

6 Learning to do this is the only real reason for its existence.128

9 We said before that prayer is the medium of miracles. 129 *2* The miracle prayer is:

3If you will tell me what to do, I will to do it.

4 This prayer is the door that leads out of the desert forever.

10 This, however, is not a complete statement, because it does not exclude the negative. *2* We have already told you to add the thought

"and not to do those you would not have me do" in connection with miracles.130 *3* The distinction has also been made here between

"miracle-mindedness" as a state and "miracle doing" as its expression.131 *4* The former needs your careful protection, because it is a state of miracle *readiness*. *5* This is what the Bible means in the references to "Hold yourself ready" and other similar injunctions. 132

11 Readiness here means keeping your perception right-side up, so you will *always* be ready, willing, and able. *2* These are the essentials for

"listen, learn, and do." 133 *3* You must be: *4Ready* to listen,

willing to learn, and

able to do.

5 Only the last is involuntary, because it is the *application* of miracles which must be Christ-controlled. *6* But the other two, which are the voluntary aspects of miracle-mindedness, *are* up to you.

12 To channelize does have a "narrowing down" connotation, though *not* in the sense of lack. *2* The underlying state of mind, or

grace, is a total commitment. *3* Only the doing aspect involves channelizing. *4* This is because doing is always specific. *5* A channel must learn to do *only*

what it is supposed to do. *6* The prayer should therefore read: *7If you will tell me what to do,*

only that *I will to do.*

13 Revelation is literally unspeakable, because it is an experience of unspeakable love. *2* The word "awe" should be reserved only for revelation, to which it is perfectly and correctly applicable. *3* It is not appropriately applied to miracles, because a state of true awe is worshipful. *4* It implies that one of a lesser order stands before the Greater One. *5* This is the case only when a Son of God stands before his Creator. *6* The Sons are perfect creations, and should be struck with awe in the presence of the Creator of perfection.

14 The miracle, on the other hand, is a sign of love among equals. *2* The equal cannot be in awe of each other, because awe always implies inequality. *3* Awe is not properly experienced even in relation to me. *4* I kneel beside you *facing* the light.

15 An elder brother is entitled to respect for his greater experience, and obedience for his greater wisdom. *2* He is also entitled to love because he is a brother, and also to devotion if he is devoted. *3* It is only my own devotion that entitles me to yours. *4* I have knelt at your altar as readily as I would ever have you kneel at mine. 134

16 There is nothing about me that you cannot attain. *2* I have nothing that does not come from God. *3* The main difference between us as yet is that I have *nothing else*. *4* That leaves me in a state of true holiness, which is only a potential in you.

17 "No man cometh unto the Father, but by me" is among the most misunderstood statements in the Bible. 135 *2* It does not mean that I

am in any way separate or different from you, *except in time*. *3* Now, we know that time does not exist.136 *4* Actually, the statement is much more meaningful if it is considered on a vertical rather than a horizontal axis.

5 Regarded along the vertical, humanity stands below me and I stand below God. *6* In the process of "rising up," I *am* higher. *7* This is because without me the distance between God and humanity is too great for you to encompass. *8* I bridge the distance as an elder brother on the one hand and a Son of God on the other. *9* My devotion to my brothers has placed me in charge of the Sonship, which I can render complete only to the extent I can share it.137

18 This appears to contradict another statement: "I and my Father are one." 138 *2* It doesn't. *3* There are still separate parts in the statement, in recognition of the fact that the Father is greater.139 *4* Actually, the original statement was "are of one kind." *5* The Father and the Son are not identical, but you *can* say "Like Father, *like* Son."

19 The Holy Spirit is the Bringer of revelations. *2* Revelations are indirectly inspired by me, because I am close to the Holy Spirit, and alert to revelation readiness in my brothers. *3* I can thus *bring* down to them more than they can *draw* down to themselves. *4* Jeane Dixon's description is perhaps a better statement of my position: Because my feet are on the ground and my hands are in Heaven, I can bring down the glories of Heaven to my brothers on earth. 140

20 The Holy Spirit is the highest communication medium. *2* Miracles do not involve this type of communication, because they are *temporary*

communicative devices. *3* When the Sonship can return to its original form of communication with God by direct revelation, the need for miracles is over. *4* The Holy Spirit mediates higher- to lower-order communication, keeping the direct channel from God to

humanity open for revelation. *5* Revelation is not reciprocal. *6* It is always *from* God to you. *7* This is because God and you are not equal. *8* The miracle, on the other hand, is reciprocal because it always involves equality.

47. The miracle is a learning device which lessens the need for time.

2 In the longitudinal (or horizontal) plane, the true equality of all the members of the Sonship appears to involve almost endless time. *2* But we know that time is only an artifact introduced as a learning aid.141

3 The sudden shift from horizontal to vertical perception which the miracle entails introduces an interval from which the doer and the receiver both emerge much farther along in time than they would otherwise have been. *4* A miracle has thus the unique property of abolishing time by rendering the space of time it occupies unnecessary.

5 There is no relation between the time a miracle *takes* and the time it *covers*. *6* It substitutes for learning that might have taken thousands of years. *7* It does this by the underlying recognition of perfect equality and holiness between doer and receiver on which the miracle rests.

3 The miracle is unstable, but perfectly consistent. *2* That is, it does not occur predictably across time, and it rarely recurs in comparable forms, but within itself it is perfectly consistent. *3* Since it contains nothing but an acknowledgment of equality and worth, all parts *are* equal.142

4 We said before that the miracle abolishes time. 143 *2* It does this by a process of collapsing it. *3* It thus abolishes certain intervals within it. *4* It

does this, however, *within* the larger temporal sequence. *5* It establishes an out-of-pattern time interval, which is not under the usual laws of time. *6* Only in this sense is it timeless. *7* By collapsing time, it literally saves time, much the way "daylight saving time" does. *8* It rearranges the distribution of light.144

48. The miracle is the only device which you have at your immediate disposal for controlling time. *2***Only revelation transcends it, having nothing to do with time at all.**

2 The miracle is much like the body, in that both are learning aids which aim at facilitating a state in which they are unnecessary. *2* When you are finally in the original state of direct communication, neither the body nor the miracle serves any purpose.

3 While you are in the body, however, you can choose between loveless or miraculous channels of creativity. *2* You can make an empty shell (see previous reference), 145 but you do *not* make nothing at all. *3* You can wait, delay, paralyze yourself, reduce your creativity almost to nothing, and even induce a real developmental arrest or regression.

4 But you *cannot* abolish your creativity. *5* You can destroy your medium of communication, but not your potential. *6* You were *not* created by your own free will. *7* Only what *you* make is yours to decide.

4 The basic decision of the miracle-minded is not to wait on time any longer than is necessary. *2* Time can waste, as well as be wasted. *3* The miracle worker therefore accepts the time-control factor of the miracle gladly, because he knows that every collapse of time brings everyone closer to the ultimate release from time, in which the Son and the Father are one, or of one kind. *4* The real meaning of "of one kind" is

"of one mind or will. "146 *5* When the will of the Sonship and the Father are one, Their perfect accord *is* Heaven.

5 Equality does not imply homogeneity *now*.147 *2* When everyone has everything, individual contributions to the Sonship will no longer be necessary. *3* When the Atonement has been completed, all talents will be shared by all of the Sons of God. *4* God is *not* partial. *5* All of His children have His total love, and all of His gifts are given freely to everyone alike. *6*"Except you become as little children" 148 means unless you fully recognize your complete dependence on God, you cannot know the real power of the Son in his true relationship with the Father.

6 You do have special talents which are needed for the celestial speedup at this time. 149 *2* But note that the term "speed-up" is not one which relates to the *transcending* of time. *3* When time is abolished and all the Sons of God have come home, no special agents will be necessary.

4 But do not underestimate the power of special agents now, or the great need there is for them. *5* I do not claim to be more than that myself. *6* No one in his right mind (a term which should be specially noted) ever wants either more or less than that. *7* Those who are called on to witness for me *now* are witnessing for all men, as I am.150

7 Fantasies are distorted forms of thinking, because they always involve twisting perception into unreality. *2* Fantasy is a debased form of vision.

3 Visions and revelations are closely related. *4* Fantasies and projection are more closely associated, because both attempt to control external reality according to false internal needs. *5*"Live and let live" happens to be a very meaningful injunction.151 *6* Twist reality in any way and you

are perceiving destructively. *7* Reality was lost through usurpation, which in turn produced tyranny. *8* Now you must choose freely to devote your heritage to the greater restoration. *9* As long as a single slave remains to walk the earth, your release is not complete.

10 Complete restoration of the Sonship is the only true goal of the miracle-minded.

8 Sexual fantasies are distortions of perception by definition. *2* They are a means of making false associations and obtaining pleasure from them.

3 You can do this only because you *are* creative. *4* But although you can perceive false associations, you can never make them real except to yourself. *5* As we said before, you believe in what you make or create. 152 *6* If you make a miracle, you will be equally strong in your belief in that. *7* The strength of your conviction will then sustain the belief of the miracle receiver.

9 *No* fantasies, sexual or otherwise, are true. *2* Fantasies become totally unnecessary as the wholly satisfying nature of reality becomes apparent. *3* The sex impulse *is* a miracle impulse when it is in proper focus. *4* One individual sees in another the right partner for propagating the species and also for their joint establishment of a creative home.

5 This does not involve fantasy at all. *6* If I am asked to participate in the decision, the decision will be a right one, too. 153

10 The choice of sex partners often involves a lack of love, and this, whatever happens, must be atoned for. 154 *2* They are frequently selected precisely because they are *not* suited to gratify your fantasies. *3* This is not because you want to abandon or give up the fantasies, but because you are *afraid* of them. *4* You see in a partner a means of protecting

against the fear, but you then continue to look around for chances to indulge the fantasies. *5* The dream of the "perfect partner" is an attempt to find *external* integration while retaining conflicting needs in the self.

6 Some abandon the hope in a neurotic sense of despair of finding that perfect partner. *7* Others insist the hope is justified. *8* None is in his right mind.

11 The lack of love (or faulty need-orientation) which leads to a particular person (*not* object) choice *can* often be corrected within the existing framework.155 *2* The situation is questionable largely because of its inherent vulnerability to fantasy-gratification. *3* Doing the best you can *within* this limitation is often the best correction measure. *4* Any relationship you have undertaken for whatever reasons becomes a responsibility.

12 If you shift your own needs, some amount of corresponding shift in the need-orientation of the other person *must* result. *2* This will be beneficial, even if the partner was originally attracted to you *because* of your disrespect. 156 *3* Teaching devices which are totally alien to a learner's perceptual system are usually merely disruptive. *4* Transfer depends on *some* common elements in the new situation which are understandable in terms of the old. 157

13 How can sexual impulses be directly translated into miracle impulses? *2* In a situation where you or another person, or both, experience inappropriate sexual impulses:

1. *3Know first* that this is an expression of fear. *4* Your love toward each other is not perfect and this is why the fear arose.

2. *5* Turn immediately to me by denying the power of the fear, and ask me to help you replace it with love. *6* This shifts the sexual impulse immediately to the miracle impulse and places it at *my* disposal.

3. *7* Then acknowledge the true creative worth of both yourself and the other one. *8* This places strength where it belongs. 158

14 Note that sexual fantasies are *always* destructive (or depleting), in that they perceive another in an inappropriate creative role. *2* Both people are perceived essentially as "objects" fulfilling their *own* pleasure drives. *3* This dehumanized view is the source of the depleting use of sex.

15 Freud's description is purely *negative*; that is, sex as a release from the unpleasant. *2* He also observed that the tension from id impulses never completely abates.159 *3* What he should have said was that the shift from miracle impulses to sexual impulses was debilitating in the first place, because of the level confusion involved. 160 *4* This set up a state in which real release was impossible. *5* Note also that Freud's notion of sex was as a device for inducing *relaxation*, which he confused with *peace*.

16 Inappropriate sex relaxes only in the sense that it may induce physical sleep. *2* The miracle, on the other hand, is an *energizer*. *3* It always strengthens, and never depletes. *4* It *does* induce peace, and by establishing tranquility (not relaxation) it enables both giver and receiver to enter into a state of grace. *5* Here their miracle-mindedness (not release from tension) is restored.

17 Tension is the result of a building up of unexpressed miracle

impulses. *2* This can be truly abated only by releasing the miracle drive, which has been blocked. *3* Converting it to sexual libido merely produces further blocking. *4* Never foster this illusion in yourself, or encourage it in others. *5* An "object" is incapable of release, because it is a concept which is devoid of creative power. *6* The recognition of the real creative power in yourself and others brings release because it brings peace. *7* The peace of God which passeth understanding *can* keep your hearts now and forever. 161

18 Remember that you who want peace can find it only by complete forgiveness. 162 *2* You never really *wanted* peace before, so there was no point in knowing how to get it. *3* This is an example of the "need to know" principle, which was established by the plan of Atonement long before the CIA.163 *4* No kind of knowledge is acquired by anyone unless he wants it or believes in some way he *needs* it.

19 The following section will be the only one which deals with the concept of "lack," because while the concept does not exist in what God creates, it is *very* apparent in what you make. *2* It is, in fact, the essential difference.

20 A need implies lack by definition. *2* It involves the recognition, conscious or unconscious (and at times, fortunately, superconscious), that you would be better off in a state which is somehow different from the one you are in. *3* Until the separation (which is a better term than

"the fall"), nothing was lacking. *4* This meant that you had no needs at all. *5* If you had not deprived yourself, you would never have experienced them.

21 After the separation, needs became the most powerful source of

motivation for human action. *2* All behavior is essentially motivated by needs, but behavior itself is not a divine attribute. *3* The body is the mechanism for behavior. *4* Nobody would bother even to get up and go from one place to another if he did not think he would somehow be better off. *5* Believing that you *could* be "better off" is the reason why you have the mechanism for behavior at your disposal. *6* That is why the Bible says, "By their *deeds* ye shall know them." 164

22 You act according to the particular hierarchy of needs you establish for yourself. 165 *2* Your hierarchy, in turn, depends on

your perception of what you are; that is, what you *lack*. *3* This establishes your own rules for what you need to know. *4* Separation from God is the only lack you really need to correct. *5* But your separation would never have occurred if you had not distorted your perception of truth, and thus perceived yourself as lacking. *6* The concept of any sort of need *hierarchy* arose because, having made this fundamental error, you had already fragmented yourself into levels with *different* needs. *7* As you integrate, you become one and your *one* need becomes one accordingly. *8* Only the fragmented can be confused about this.

23 Internal integration within the self will not suffice to correct the lack fallacy, but it will correct the need fallacy. 166 *2* Unified need produces unified action, because it produces lack of ambivalence. *3* The concept of need hierarchy, a corollary to the original error, requires correction at its *own* level, before the error of levels itself can be corrected. *4* You cannot operate (or behave) effectively while you operate at split levels.

5 But as long as you do so, you must introduce correction from the bottom up *.*

24 This is because you now operate in space, where "up" and "down"

are meaningful terms. *2* Ultimately, of course, space is as meaningless as time. *3* The concept is really one of space-time *belief*. *4* The physical world exists only because you can use it to correct your unbelief, which placed you in it originally. *5* As long as you *knew* you did not need anything, the whole device was unnecessary.

25 You can never control the effects of fear yourself, because you have *made* fear and believe in what you make. *2* In attitude, then, though not in content, you resemble your own Creator, Who has perfect faith in *His* creations because He created them. *3* All creation

rests on belief, and the belief in the creation produces its existence. *4* This is why it is possible for you to believe what is not true for anyone else. *5* It is true for you because it is made *by* you.

26 Every aspect of fear proceeds from upside-down perception. *2* The truly creative devote their efforts to correcting this. *3* The neurotic devotes his to compromise. *4* The psychotic tries to escape by establishing the truth of his own errors. *5* It is most difficult to free him by ordinary means only because he is more stable in his denial of truth.

49. The miracle makes no distinction among degrees of misperception.

*2***It is a device for perception correction which is effective quite apart from either the degree or the direction of the error.** *3***This is its true indiscriminateness.**

2 Christ-controlled miracles are selective *only* in that they are directed toward those who can use them for themselves. *2* Since this makes it inevitable that they will extend them to others, a very strong chain of Atonement is welded. *3* But Christ-control takes no account at all of the

magnitude of the miracle itself, because the concept of size exists only in a plane that is itself unreal. *4* Since the miracle aims at restoring reality, it would hardly be useful if it were bound by the laws of the same error it aimed to correct. *5* Only human beings make that kind of error. *6* It is an expression of the "foolish consistency" their own false beliefs have engendered. 167

3 Both the power and the strength of your creative will must be understood before the real meaning of denial can be appreciated and abolished. *2* Denial is not mere negation. *3* It is a positive miscreation.

4 While the miscreation is necessarily believed in by its own maker, it does not exist at all at the level of true creation.

50. The miracle compares what you make with the higher level of creation, accepting what is in accord as true, and rejecting the discordant as false.

2 All aspects of fear are untrue, because they do not exist at the higher creative level, and therefore do not exist at all. *2* To whatever extent you are willing to submit your beliefs to the real test of validity, to that extent are your perceptions healed (or corrected).168 *3* In sorting out the false from the true, the miracle proceeds along these lines:

4 Perfect love casts out fear. 169

5 If fear exists,

then there is not perfect love.

6 But

Only perfect love really exists.

7 Therefore, if there is fear,

it produces a state which does not exist.

8 Believe this and you will be free. *9* Only God can establish this solution, for *this* faith *is* His gift.170 *10* But you must contribute to your readiness here as elsewhere. *11* The readiness for faith, as for everything else that is true, entails the two steps necessary for the release from fear.171

3 Denial of fear, in human terms, is a strong defense because it entails two levels of error:

1. *2* That truth can be denied and

2. That absence of truth can be effective172

4 *Recognizing* fear corrects only the second error. *2* Miracle-mindedness corrects the first. *3* Some are more miracle-minded and less able to recognize fear, while others are less miracle-minded but better able to recognize fear. *4* However, these differences do not affect the power of the miracle at all, since only the distinction between truth and error is its concern. *5* Further, when these different types join together, the conditions needed for consistent miracle-mindedness, the state in which fear has been abolished, can be particularly well worked out.

5 The purpose of this course is integration. *2* You cannot use it right until you have taken it. *3* As long as your identification either vacillates or is weak, you cannot accept the gift that belongs to you. *4* You are still either vacillating between recognizing the gift and throwing it away, or

regarding yourself as too weak to accept it. *5* You do not yet know its healing power.

6 After you have taken the course, you will accept it and keep it and use it. *2* That is the final exam, which you will have no trouble in passing.

3 Midterm marks are not entered in the permanent record.

1 . See Cameo 1: "This Is *Not* a Selfish Gift."

2 . Based on the context, the source of miracles is love (since they are *expressions* of love). However, Helen originally spelled "Source" with a capital "S," and if that spelling reflects the intended meaning, the Source would most likely be God. If so, "source" here refers to both God and love, or to God *as* love.

3 . See Cameo 2: "*My* Strength Will Support You."

4 . “Undemocratic” means they would not be expressing social equality.

They would not treat everyone equally, but would be given specially to some. In other words, they would be given out “selectively,” as the next sentence says.

5 . The “purification” necessary is not of the body or soul, but of our thoughts, as we see in this line from Lesson 151 of the Workbook:

“Your ministry [which consists of giving miracles] begins as all your thoughts are purified” (W-151.15:2).

6 . “Intellectualization” is not just engaging in intellectual activity. It is a defense mechanism that uses reasoning to block out emotional stress and conflict.

7 . “Creative” and its cognates in the early dictation refer to expressing the power to create—creating something—rather than to being

imaginative or original. It is thus similar to “productive.” In this miracle principle, you are creative (productive) when you perform miracles. This also explains the word “constructively” in the next paragraph.

8 . Deuteronomy 33:27 (KJV): “The eternal God is thy refuge, and underneath are the everlasting arms.” The injunction to “remember”

this seems to be a reference to reminding yourself of it throughout the day, similar to the kind of practice that will be taught in the Workbook.

9 . Acts 20:35 (RSV): “In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, ‘It is more blessed to give than to receive.’”

10. See Cameo 3: "You Must Love the Children and Help Them."

11. John 1:5 (RSV): "The light shines in the darkness, and the darkness has not overcome it."

12. Mark 12:31 (RSV): "You shall love your neighbor as yourself."

Here, you love your neighbor as yourself by recognizing the

"inestimable value" in both.

13. Your value, in other words, now appears to be infinity minus the amount you are holding against your brother.

14. This refers to *body-image distortion*, which is when a person's view of his or her body is significantly different from reality. For instance,

an anorexic may see her emaciated body as overweight. In this context, however, body-image distortion may refer to the Course's later idea that we see the body out of proportion by fixating on certain

"special" parts, so that those parts loom disproportionately large in our minds.

15. Mark 14:7 (NKJV): "For you have the poor with you always." This verse is being applied here to the spiritually poor; specifically, to children who need spiritual wealth and spiritual rebirth, and who therefore need spiritual *parents*.

16. 1 Corinthians 12:27 (RSV): "Now you are the body of Christ and individually members of it."

17. See Cameo 4: "An Example of the Shock Effect."

18. The idea here is that our abilities, which seem to not be under our control, should be placed under the control of "the right

involuntary Guide"—probably a reference to God or Jesus. Under this guidance, our abilities will then naturally alert us to dangers to our body and dangers to our spiritual progress, and will also guide us to efficiently avoid these dangers.

19. The essence of this very difficult paragraph is that we should not confuse the spiritual level and physical level. We should not think that physical bread can satisfy our need for spiritual communion, nor that communion can satisfy our need for physical bread. That would

amount to using a means belonging to one level to seek an end

belonging to another level. When we do that, we feel fear. This fear comes from an inbuilt awareness of which means are appropriate for

which ends. This awareness is what allows us to use time properly, in a way that ultimately brings us to our one end.

20. Second step: extension of forgiveness to others. First step: acceptance of forgiveness ourselves. Thus, "The second step is

inherent in the first, because light cannot tolerate darkness" means that once you *accept* the light of forgiveness into yourself, it naturally wants to *extend* out to others, because it "cannot tolerate" (in the good sense) the darkness in them and wants to shine it away.

21. This is the first reference to "the spiritual eye," which is defined later as "true vision" and is eventually called "the eyes of Christ." It is a spiritual faculty in us that is able to directly "see" the holiness in ourselves and others. However, it also sees our inner darkness, the defilement of the altar.

22. The final sentence is a reference to Proverbs 15:3 (KJV). We think this somewhat opaque paragraph means this: We mistakenly

think we can successfully hide our darkness. The best way to hide it, we believe, is to make sure it is never seen, since at that point, it will seem as if it doesn't even exist. So how can we make sure our

darkness remains unseen? Well, our physical eyes don't work when the lights are out. So perhaps the spiritual eye—which is what sees our inner darkness—works the same way. Perhaps it, too, can't see when the lights are out. Since the miracle is what brings the light, we just need to keep the miracle away from us. If we keep its light away (we assume), the spiritual eye will not have the light by which to see, and thus will never see our inner darkness. That darkness will then remain undisturbed and intact. Yet this attempt is ultimately futile, because,

as the final sentence says, the spiritual eye is "in every place, beholding the evil and the good." Our darkness *cannot* hide.

23. This may be a reference to a well-known line from the Bhagavad Gita: "No effort is wasted and no gain is ever lost when on this path; even a little practice will shelter you from sorrow and protect you from the greatest fear." We say this because of the emphasis Jesus places upon "*no effort is wasted*," the injunction to "remember" (as if the saying is already known), and the fact that the saying is repeated three more times (See Cameo 15 and also T-9.II.3:1, 8).

24. See Mark 8:38 (KJV), "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels"; and Matthew 10:33 (KJV), "But

whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

25. You will project your being ashamed of Jesus (which stems from being embarrassed by your love for him) onto him and perceive *him* as being ashamed of *you*.

26. This is a reversal of the saying "Time and tide wait for no man,"

which is associated with the old story of King Canute. As the story goes, he sits on the beach and orders the tide to recede, to show that even the king can't turn back the tide, since only God has that power.

27. This is a reversal of the famous Benjamin Franklin quotation "In this world nothing can be said to be certain, except death and taxes."

28. Genesis 1:26 (KJV): "And God said, Let us make man in our image, after our likeness." The logic in the above reference is that if you were created in the likeness of your Creator, then you can create like He did.

29. This statement is a reversal of Psalm 8:5 (KJV): "For thou hast made him [man] a little lower than the angels."

30. See Cameo 5: "The Shield Report."

31. In the Course, the Atonement as an event refers to the resurrection, not the crucifixion.

32. Deuteronomy 33:27 (KJV): "The eternal God is thy refuge, and underneath are the everlasting arms." According to the above passage, in the process of correcting our errors we are supported by God. Our efforts need not be sufficient, because He (by way of the Atonement) will make up for whatever we cannot accomplish on our own.

33. This is a version of Matthew 25:40 (RSV): "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

This is from the parable of the sheep and the goats, where the eternal fate of both is decided by whether or not they served the hungry, thirsty, estranged, naked, sick, and imprisoned, for whatever they did to those they did to the King.

34. The saying "Nature abhors a vacuum" is usually attributed to Aristotle. In this case, the vacuum is an absence of love, and, obviously, a vacuum of love should be filled not with hellfire, but with love.

35. "Miracles" here refers to *doing* miracles. (The concept of miracles as an internal healing has not been mentioned yet.) In other words, to give miracles, you need to be free of fear. That freedom from fear is part of how miracles atone—how they undo old mental patterns in the receiver.

36. "Retroactive inhibition" is where *new* learning interferes with the recall of *previous* learning. This tends to be viewed as a negative, but Jesus is framing it as a positive: "Sometimes the new learning is the more important, and has to inhibit the old."

37. "For channelizing purposes" means for purposes of channeling miracles when and where asked by Jesus.

38. See Cameo 6: "Letting Him Take Charge of Minutiae."

39. T-1.15.1:4: "It will cease when it is no longer useful in facilitating learning."

40. This line originally read, "Do *not* get bogged down in those dreams of last night." After taking down the preceding material, Helen had two dreams which upset her "very badly." Jesus said that they arose to divert her attention from this material, because she was so threatened by it.

41. This principle immediately followed, and seems to be an expansion on, the corrected version of principle 21: "A miracle reawakens the awareness that the spirit, and not the body, is the altar of truth." This means the levels here would be that of the body and the spirit.

42. *Distantiation* is a psychological defense mechanism in which you

mentally distance yourself from something, especially a source of threat. It is a stance of aloofness, estrangement, and alienation, the opposite of engagement, intimacy, and identification.

43. "Reaction formation" is a Freudian defense mechanism in which you mask an anxiety-producing emotion or impulse by exaggerating the exact opposite tendency. For example, you might devote yourself to extreme altruism in order to mask underlying selfishness. In the above passage, we adopt a pose of standing aloof from the teaching under consideration, in a state of doubt and disbelief, in order to mask what we are really feeling: an underlying pull (toward the spirit), the intensity of which frightens us.

44. Psalm 6:2 (RSV): "Be gracious to me, O LORD, for I am languishing; O LORD, heal me, for my bones are troubled." Jeremiah 17:14 (RSV): "Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for thou art my praise."

45. This is a variation on the opening line of Chapter 1: "*You will see miracles through your hands through me."*

46. Matthew 10:5, 8 (NKJV): "These twelve Jesus sent out and commanded them, saying….'Heal the sick, cleanse the lepers, raise the dead, cast out demons. Freely you have received, freely give.'"

Jesus may also have in mind Mark 16:18 (KJV), "They shall lay hands on the sick, and they shall recover," as later on he says he has already mentioned this verse (See Cameo 15).

47. John 14:18 (RSV): "I will not leave you desolate." Hebrews 13:5

(KJV): "Let your conversation be without covetousness; and be

content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee."

48. Deuteronomy 33:27 (KJV): "The eternal God is thy refuge, and underneath are the everlasting arms."

49. Mark 13:31 (KJV): "Heaven and earth shall pass away: but my words shall not pass away." John 11:25 (RSV): "I am the resurrection and the life; he who believes in me, though he die, yet he shall live."

In the above Course passage, rather than *Jesus* being the resurrection and the life, his *word*—his *teaching*—is.

50. Proverbs 23:7 (KJV): "For as he thinketh in his heart, so is he." The Course reverses cause and effect here. Instead of how you think of yourself dictating what you are, what you are needs to dictate how you think of yourself.

51. See Cameo 7: "An Experience of Revelation."

52. In other words, Freud was right that the conscious level is reacting to impulses from above and below, but he was wrong in naming the

levels superego, ego, and id. The levels are more properly called superconscious, conscious, and subconscious.

53. This paragraph introduces a view of the mind that is taught in the first four chapters of the Text. In this view, the mind has three levels, with the conscious level sandwiched in between the superconscious (heavenly) level and the subconscious level. The subconscious level is then itself divided into two layers: a superficial layer, filled with "the impulses of this world," and a deeper layer, filled with "the impulse to

miracles" (T-1.28.7:1).

54. This originally began, "If you will look back at the description of the *effects* of revelation." This seems to refer to Helen's original description of her revelation: "The impact of this was incredibly

intense, like a great burst of unexpected clarity. It was briefly so compelling that it seemed as though there was nothing else at all. The whole world just disappeared."

55. This appears to be a reference to the 1920 Robert Frost poem "Fire and Ice," which, on a literal level, speculates on whether the world will end through burning or freezing. However, the poem identifies fire with *desire* and ice with *hate*, and is therefore really about the destructive power of desire and hate. This dovetails nicely with the reference here, in which "fire" *and* "ice" seemingly destroyed our original "world," a spiritual realm characterized by perfect

communication with God.

56. T-1.28.2:1: "Miracles come from the below-conscious (subconscious) level."

57. "Impersonal" here refers to the fact that miracles aren't directed at individuals based on anything personal or specific to them. Miracles disregard all differences between people and see everyone as equally deserving. This is the opposite of the "selective miracles" mentioned in principle 4.

58. The experience of revelation cannot last until miracles have prepared us for permanent freedom from fear.

59. The levels here are probably again that of spirit and that of the body.

60. This refers to the healing of the Gadarenes demoniac, a man possessed by a "legion" of demons. After his exorcism by Jesus, the man was found "sitting at the feet of Jesus, clothed, and in his right mind" (Luke 8:35 [KJV]). This reference, therefore, likens miracles to the exorcisms performed by Jesus in the gospels, for both restore someone "to his right mind." The difference, as clarified in the next

paragraph, is that with miracles the mind is cleansed not of real demons, but of "illusions."

61. "Lucifer" is a Latin word for "light-bearer." It referred to Venus, the Morning Star, whose appearance at dawn heralded the coming of

daylight. The connection between psychological projection and

Lucifer projecting himself from heaven seems to be that in projection, we try to hurl the "Lucifer" in our own minds outward, in order to retain the feeling that our minds are still innocent, still of Heaven.

62. Matthew 7:12 (RSV): "So whatever you wish that men would do to you, do so to them; for this is the law and the prophets." "Hurling something you do not want...to someone else," which is what

projection does, "is the opposite of the Golden Rule" because it means giving to others what you do *not* want given to you.

63. T-1.4.1:1: "Miracles are habits and should be involuntary."

64. T-1.21.2:1-2: "Your abilities will be very useful when they come under involuntary control rather than involuntary *lack* of control.

Following the right involuntary Guide will enable you to recognize both physical *and* spiritual dangers, and will provide the means for

avoiding each of them in the most efficient way." T-1.24.5:3-5:

"Therefore, when you say, 'If you want me to I will,' please add 'and if you *don't* want me to I won't.' This is the *right* use of inhibition.

There has to be some control over learning for channelizing

purposes."

65. The particular projection referred to here is projecting oneself from Heaven (as Lucifer did). That projection, in other words, was no more real than any other psychological projection.

66. John 8:32 (KJV): "And ye shall know the truth, and the truth shall make you free."

67. As mentioned earlier, "impersonal" means that miracles are not given to people because of attributes that are personal to them, but because of what is universal in them.

68. Matthew 6:13 (KJV), Luke 11:4 (KJV).

69. Matthew 16:24 (KJV): "If any man will come after me, let him deny himself, and take up his cross, and follow me." (See also Mark 10:21

[KJV]: "Come, take up the cross, and follow me.") In the above

interpretation, your cross is your own errors, rather than a burden imposed on you by God. Taking up your cross thus means picking up your errors and looking at them. Having recognized them for what they are, you then follow Jesus' guidance and discard them, rather than carrying them as a permanent burden.

70. "The princes of this world" is a biblical term often taken as referring to the demons who supposedly rule this world and who "crucified the

Lord of glory" (see 1 Corinthians 2:6, 8 [KJV]). Jesus' point here is that these demons "are really angels" (since angels cannot truly fall—

see T-1.35.7:6), and therefore need not be feared.

71. In other words, the prospect of being possessed by demons is not

"the *real* source of fear." Rather, as the following sentence implies, our real, underlying fear seems to be that the pull of the spirit will uproot our separate identity. As Chapter 2 says, underneath our fear of possession by demons is our real fear of being "possessed" by (or wholly belonging to) God: "Fear of possession is a perverted

expression of the fear of the irresistible attraction of God" (T-2.I.1:2).

72. T-1.26.2:2-3: "It is more of a reaction formation against a pull which you recognize is so intense that you are afraid. You think you'll be uprooted."

73. See Cameo 8: "The Mother of the Children."

74. "Reality contact" refers to being in touch with reality as opposed to one's own fantasies and delusions. Psychosis, for instance, is marked by loss of reality contact. According to the reference here, by making possible strong reality contact, miracles allow us to correctly delineate internal boundaries (perhaps the boundary between body and spirit, or the boundary between the roles of the conscious, superconscious, and subconscious) and external boundaries (perhaps appropriate

physical/mental/emotional boundaries between ourselves and others, or the boundary between what we are responsible for and what others are responsible for). This reality contact eventually becomes so strong that we can see *ultimate* reality, "the truth as God created it."

75. T-1.26.1:1: "A miracle rearranges the order of perception, and places the levels in their true perspective."

76. This sentence involves the reinterpretation of two different conventional terms. "Perceptual integration" normally refers to the organizing and integrating of different sensory stimuli. Here,

however, it refers to the organizing and integrating of our *perception* of those stimuli; i.e., our interpretations, our thoughts. Only when this integration has taken place can we achieve "true depth perception."

This is clearly not visual depth perception but perception of reality at depth, "perception of the divine order" (T-1.37.2:2). A similar remark in the dictation for Chapter 4 treats seeing in "the longer range" (a concept related to depth perception) as symbolic of experiencing knowledge.

77. "The spiritual eye" is what will later be called "the eyes of Christ," a spiritual faculty in us that is able to "see" the truth beyond physical appearances.

78. "Reality testing" means checking your perceptions against reality and adjusting your perceptions accordingly.

79. The "scarcity fallacy" is the idea that we are lacking *inside*. We try to fill this lack with things from outside, such as food. Scarcity here, then, does not refer to a lack of material prosperity, but rather to the inner emptiness that fuels the search for outer prosperity.

80. T-1.7:1-2: "Miracles are a form of healing. They supply a lack, and are performed by those who have more for those who have less."

81. Matthew 5:3 (RSV): "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

82. *All Men Are Brothers* is a fourteenth-century Chinese novel, made famous in America by the 1933 translation by Pearl S. Buck. There are two other probable references to this book title in the Course (see T-4.VIII.16:3 and M-4.III.1:9), which makes us confident that this is a genuine reference.

83. Ezekiel 9:4 (RSV): "And the LORD said to him, 'Go through the city, through Jerusalem, and put a mark upon the foreheads of the men who sigh and groan over all the abominations that are committed in it.'" The mark of God here is to be placed on the foreheads of those who reject idolatry, thus marking them as God's and saving them from the coming wrath. In the Course's reference, it is a mark

possessed by everyone, which is seen via the miracle. The "mark of God" may also be a reference to the mark of Cain (Genesis 4:15), which marked him as a murderer (of his brother Abel) and as someone cursed and shunned (this, at least, is how the mark of Cain has come to be seen). If so, the above passage would then be contrasting the true

"universal mark," a sign of Sonship that everyone possesses, with the mark that set Cain apart from all others.

84. The "strawberry mark" refers to the literary plot device in which a long-lost son or brother is identified as part of the family by means of his "strawberry mark," a raised, red birthmark. This device was used in Mozart's opera *The Marriage of Figaro*, which happened to be a favorite of Bill's. Indeed, this comment was originally addressed to Bill as "a sign of special concern for him."

85. "Off the mark" is a pun referring to the earlier statement that a miracle "is a way of perceiving the universal mark of God in them."

This pun was another special sign of love to Bill, who loved puns and to whom this material was directed. It means that his lack of love toward himself failed to recognize the mark of God in himself and was thus literally "off the mark."

86. Principle 37.

87. A reference to the 1927 song "Fifty Million Frenchmen Can't Be Wrong," which compared that era's free Parisian attitudes with

American prohibition and censorship. This sentence was originally directed at Bill ("Tell Bill that 50 million Frenchmen *can* be wrong"), and means that even if millions of people shared Bill's belief in being excluded from universal love, it still wouldn't be true.

88. Galatians 6:7 (KJV): "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." In the Bible verse, God is not mocked because His justice will have the last word—if you break His laws, you will pay. In the Course's reinterpretation, God is not mocked because His creation of you will have the last word—no matter how sinful you appear to become, you cannot change the

holiness He created in you.

89. The reference to "holes" in contrast to "wholeness" is yet another pun for Bill's sake. It refers to Bill's belief that where his place in the Sonship *should* have been there was just a hole.

90. See the discussion under miracle principle 35, paragraphs 3, 7, and 11.

91. "Behavioristic terminology" is a reference to the psychological school of behaviorism, which focuses on the scientific study of behavior without reference to mental states, viewing behavior strictly as a response to environmental stimuli.

92. An allusion to the saying "As ye sow so shall ye reap," which is based on Galatians 6:7 (KJV): "Whatsoever a man soweth, that shall he also reap." This allusion mixes biblical terminology with Jesus'

reworking of behavioristic thought, which Helen noted in response: "I raise the point that Biblical language is hardly behavioristic

terminology." Jesus answered: "No, but they needn't be *out* of accord with each other, either."

93. See T-1.35.3:2 for the first reference to the Golden Rule.

94. This is the first occurrence of "level confusion" as a term, although the concept has appeared several times (most notably in principles 21, 26, and 28). Level confusion means confusing one level with another.

Here, it refers to confusing the physical level with the spiritual level.

We do this by seeing the attributes of the spiritual level—truth, our identity, love, communion, and happiness—as residing instead in the physical level. This assignment of the *attributes* of one level to another level is the essence of level confusion.

95. "Reality testing": checking your perceptions against the realities of the situation and adjusting your perceptions accordingly. The point made above is that if you have confused the physical level and the spiritual level (by assigning the attributes of one to the other), then you cannot conduct sound reality testing, for you are confused about reality. Your behavior, then, will be appropriate to your *view* of

reality, but not to reality itself.

96. See Cameo 9: "Mrs. Albert, Miracle Worker."

97. The Talmud says, "Four things can abrogate the decree of man [i.e., can avert the Angel of Death] and they are: charity, supplication, change of name and change of action." In Poland, this idea resulted in never uttering the name of an infant, or one extremely ill, but using a nickname instead, so as to deceive the Angel of Death.

98. Proverbs 12:28 (KJV): "In the way of righteousness is life; and in the pathway thereof there is no death."

99. Matthew 5:17 (RSV): "Think not that I have come to abolish the law and the prophets; I have come not to abolish them but to fulfill them."

The above passage implies that Jesus himself—his person and his deeds—is not what fulfilled the law. Rather, he fulfilled it by reinterpreting it. He implies that the law, like the Jewish practice regarding names, was a "distortion of a revelation," and that he fulfilled the law by revealing "the revelation's proper content."

100. T-1.24.3:4: "Just because 'nature abhors a vacuum,' which is true enough, it does *not* follow that a vacuum is filled with hellfire."

101. "The emptiness engendered by fear" is the vacuum from the previous sentence, which consists of an absence of love. The point is that an absence of love should be filled with a *presence* of love. To fill it with hellfire instead would be to confuse two very different kinds of things (love and hellfire).

102. The "channel role" is the role of channeling miracles.

103. This originally referred to the Sentence Completion Test (SCT), in which respondents are given the beginning of a sentence (called a

"stem"), which they then have to complete. The way they complete it reveals their underlying attitudes, desires, and beliefs.

104. Matthew 10:32 (Bible in Basic English). The Bible verse gives the impression that if you stand up for your belief in Jesus before others, he will reward you by standing up for his belief in you before God. In the Course's explanation, witnessing for Jesus means giving miracles

—expressions of love—to others. By doing this, you free Jesus to do what he always wants to do, which is witness for you—express his eternal belief in you.

105. T-1.42.5:3: “The revelation’s proper content was that those who

‘change their mind’ (*not* name) about destruction (or hate) do not need to die.”

106. Matthew 6:24 (RSV): “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.”

107. This is another reference to body-image distortion (see footnote 14), which is when a person’s view of his or her body is significantly different from reality.

108. T-1.26.2:2-3: “It is more of a reaction formation against a pull which you recognize is so intense that you are afraid. You think you’ll be uprooted.” T-1.35.10:1-2: “Atonement undoes all errors in this respect, and thus uproots the *real* source of fear. (If you will check back at the reference to uprooting, you will understand it better in this

context.)” “Uprooting” can appear fearful because it seems as if we ourselves will be uprooted by the pull of God. Yet it should not be fearful, because what is really uprooted are those false roots that do not sustain us and merely cause fear.

109. T-1.35.3:1-2: “Projection still has this ‘hurling’ connotation, because it involves hurling something you do not want, and regard as dangerous and frightening, to someone else. This is the opposite of the Golden Rule.” T-1.42.3:1-3: “Consider the Golden Rule again. You are asked to behave toward others as you would have them behave toward you. This means that your perception of both must be

accurate.”

Based on these earlier references, "the reversal of the Golden Rule" is when you take something you loathe in yourself and then project this onto others. You are thus giving unto others something you *don't* want to be given unto you. This stems from perceiving both yourself and them inaccurately.

110. Luke 23:34 (KJV). These, of course, are the words that Jesus, a Jew, reportedly uttered during his own execution at the hands of a tyrannical state.

111. Jeane Dixon was one of the best-known astrologers of the twentieth century. The line that Jesus quotes here is apparently one that Dixon liked to repeat, as she said it three years later in the June 23, 1968

issue of the News-Journal from Mansfield, Ohio (p. 11): "'God wants our lives to be balanced, and mine is,' she said. 'I have my feet on the ground and my fingertips in the heavens.'"

112. "Displacement" is a Freudian defense mechanism whereby the mind unconsciously redirects energy from an object seen as dangerous or unacceptable to a substitute object. In this case, a sense of real closeness with others is being displaced from the mind, where it belongs, to bodies, especially certain parts.

113. The body is in truth invisible because it is not real. As the Course will say later, "Everything you made [which includes the body] has never been, and is invisible because the Holy Spirit does not see it"

(T-12.X.6:5).

114. Confusing the impulse to join minds (miracle impulse) with the impulse to join bodies (sexual impulse) reinforces the more basic confusion of the level of mind/spirit with the level of body. In this confusion, we see happiness—which is of the mind—as coming from

the instruments of the physical world. This is like thinking that water can be found in a barren desert.

115. This seems to be a takeoff on the famous quotation from Gertrude Stein, "A rose is a rose is a rose" (from her 1913 poem *Sacred Emily*).

116. See Cameo 10: "Under Instruction."

117. Matthew 25:35, 40 (KJV): "I was a stranger and ye took me in….Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

118. This apparently refers to healing impulses that go out from your *mind* (see miracle principle 44), but which you are told not to express *behaviorally*.

119. "The record" seems to be something like the Akashic records, a

"library" containing every thought, word, and deed, located on a nonphysical plane of existence. In this passage, it records the miracles you perform, along with all of the specific effects they have on anyone anywhere.

120. T-1.18.5:2: "The pleasure from using anything should come from utilizing it for God's will."

121. T-1.18.4:2: "Sex relations are intended for having children."

122. T-1.43.10:2-3: "Remember the story about the artist who kept devoting himself to inventing better and better ways of sharpening pencils. He never created anything, but he had the sharpest pencil in town."

123. Matthew 6:13 (KJV), Luke 11:4 (KJV).

124. The "sin of Onan" (see Genesis 38:7-10) is usually equated with masturbation, but is also equated with coitus interruptus. It seems to refer here to masturbation, because it is called "pleasure *without* relating," and because the next sentence speaks of seeing "the self" as a sex object. Given this interpretation, Jesus is likening conventional sex (sex which objectifies the partner) to masturbation.

125. This is one of Bill's puns (Jesus began the sentence by saying, "As Bill put it"): To see someone as an *object* is *objectionable*.

126. This may be a reference to Plato's well-known trio of abstract, eternal essences, "the true and the good and the beautiful."

127. This refers to *sublimation*, the idea that we can channel (in this case) sexual energy into more socially useful expressions, such as art.

The original form of this sentence adds that sublimation "was Freud's greatest contribution, except that he did not understand what 'channel'

really means." For Jesus, "channel" refers to being a conduit of miracles from the Holy Spirit to others. Sublimation, therefore, should mean channeling sexual energy into miracle working.

128. See Cameo 11: "The Notes on Sex."

129. T-1.11:1.

130. T-1.24.5:3: "Therefore, when you say, 'If you want me to I will,'

please add 'and if you *don't* want me to I won't.'"

131. T-1.45.3:3-4: "But the action aspect of the miracle should be Christ-controlled, because of His complete awareness of the whole plan. The impersonal nature of miracle- *mindedness* ensures your

own grace, but only Christ is in a position to know where grace can be *bestowed*."

132. "You too must stand ready because the Son of man is coming at an hour you do not expect" (Matthew 24:44 [New Jerusalem Bible],

Luke 12:40 [New Jerusalem Bible]). In its context above, this now means, "You must stand ready, because the miracle may want to come through you at any time."

133. T-1.26.6:5-7: "The slogan for this Crusade is 'Listen, learn, and *do*.' This means:

Listen to my voice,

learn to undo the error, and

do something to correct it."

134. This most likely refers to a vision Helen had, in which "a figure outlined in brilliant light stepped from behind the altar and came toward me. Recognizing him as Jesus I started to kneel, but he came around to my side and knelt beside me at the altar, saying, 'I would as soon kneel at your altar as have you kneel at mine' " (Kenneth

Wapnick, Ph.D., *Absence from Felicity: The Story of Helen Schucman and Her Scribing of "A Course in Miracles,"* 2nd ed. [Temecula, CA: Foundation for *A Course in Miracles*, 1991, 1999], 95).

135. John 14:6 (KJV).

136. T-1.15.2:2: "Since only eternity is real, why not use the illusion of time constructively?"

137. This statement may mean that he can only bring the Sonship back to completion if he himself shares the quality of "Sonship"—the quality of being a Son—with everyone.

138. John 10:30 (KJV).

139. The separate parts are "I" and "my Father."

140. T-1.43.9:2: "Actually, Jeane Dixon was right in her emphasis on

'feet on the ground and fingertips in Heaven.'"

141. T-1.15.1:2-3: "Time was made so you could use it creatively, and convince yourself of your own ability to create. Time is a teaching

device, and a means to an end."

142. "All parts" refers to all examples of the phenomenon of miracles—

all miracles. It helps to read the "it" in this sentence and the preceding two as "the phenomenon of miracles." Thus, the phenomenon itself is *unstable*—occurring unpredictably and in ever new forms—but perfectly *consistent*, in that all parts of it—all miracles—contain the same thing: "nothing but an acknowledgment of equality and worth."

143. T-1.13.1:1-2: "A miracle is a beginning and an ending. It thus abolishes time."

144. The purpose of daylight saving time is to save summer daylight from being wasted. It does this by shifting daylight from the early morning hours, when we are asleep, to the afternoon and evening, when the daylight can be used for outdoor activities. As a result, more gets accomplished in the same twenty-four hour period. The daylight is used, rather than slept away, wasted. This mirrors the point being made here, that miracles bring in the light, which results in more getting accomplished—more progress being made—in the same

amount of time. Time is thus used to the fullest, rather than wasted.

145. T-1.33.3:2: "If a mind expresses without love, it can make an empty shell."

146. T-1.46.18:1, 4: "This appears to contradict another statement: 'I and my Father are one' .... Actually, the original statement was 'are of one kind.'"

147. In other words, just because we are ultimately equal does not mean

that we have the same talents and make the same contributions to the Atonement *now*. In Heaven, however, we *will* have the exact same strengths, because God gives literally everything to each of His Sons.

148. Matthew 18:3 (NKJV): "Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven."

149. According to guidance Helen received at the beginning of the Course's dictation (See Cameo 1), there is a "celestial speed-up"

underway. In response to people losing more than they were gaining,

"People all over the world were being called on to help, and were making their individual contributions as part of an overall,

prearranged plan" (Schucman, Helen Cohn. *Autobiography*.

Temecula, CA: Foundation for *A Course in Miracles*, 1990, 2009, p.

41). Their contributions, in other words, are what is speeding up collective progress. The work of Edgar Cayce and *A Course in Miracles* itself were identified as aspects of this speed-up.

150. This appears to be a reference to Acts 22:15 (RSV), where Paul is told, "You will be a witness for him [Jesus] to all men of what you have seen and heard." In the Course's allusion, witnessing for Jesus means witnessing for all men, because that is what Jesus does.

151. Placing "live and let live" in this discussion on fantasy implies that fantasies are a violation of this proverb. Fantasies, in other words, treat others as one's puppets, rather than just letting them live as they choose.

152. T-1.12.1:5: "And we believe in what we make or create."

153. The following three paragraphs come from a response to a question from Bill about "sex under existing conditions."

154. In the Course, we atone for a lack of love by giving love where before we had given lovelessness. How to do that in this case is explained in the two paragraphs that follow this one.

155. "Within the existing framework" means within the current relationship.

156. The disrespect appears to be in seeing the person simply as an object whose purpose was to protect you against your sexual fantasies (by not fulfilling them).

157. In other words, it is all right to stay within the framework of a relationship originally based on disrespect and work on slowly

changing it. After all, that framework is what the two partners understand, and people learn best within the framework of what they understand.

158. These three steps are meant as an actual practice that we do when we experience "inappropriate sexual impulses." To emphasize this and make it more useable, we have numbered the steps. This exercise is presented in different form in Chapter 2 (T-2.IX.11-12)—

where its steps are numbered in the Urtext—and in Chapter 3 is called "the correction formula for fear" (T-3.V.1:3).

159. According to Freud, the pleasure in sex is merely the release of unpleasant tension. This tension comes from the buildup of unexpressed sexual energy (libido). This energy is located in the id, the unconscious repository of primitive, instinctual impulses. Id impulses, in Freud's thought, are instinctual impulses that demand immediate gratification. These especially include impulses of sexuality and aggression.

160. "Level confusion" here means confusing the body with the actual person, who is spirit. If the person is not the body, then how can bodily release produce actual release for the person?

161. Philippians 4:7 (KJV): "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." In the above passage, peace comes from recognizing the creative power in others and ourselves, rather than relating to both as objects.

162. This follows directly on a comment that it is all right to know about particular past lives "as long as you remember *always* that you never suffered anything because of anything anyone *else* did." Thinking you suffered at the hands of another is contrary to complete forgiveness, and complete forgiveness is the way to peace.

163. The US Central Intelligence Agency (CIA) is well known for sharing information only on a "need to know" basis. Bill Thetford actually worked for the CIA in the 1950s, where he carried out

research, writing, and teaching on the Personality Assessment System, a system for describing and assessing personality (See Cameo 30). He had top secret clearance, so he was very familiar with the CIA's "need to know" policy.

164. Matthew 7:16 (KJV): "Ye shall know them by their fruits." In the

above passage, it seems to mean that our deeds reveal the underlying beliefs that motivate them.

165. This appears to be a reference to Abraham Maslow's hierarchy of needs (first proposed in his 1943 paper "A Theory of Human

Motivation"), which progresses from physiological needs up through security needs, social/belonging needs, self-esteem needs, and finally to the need for self-actualization.

166. As the context makes clear, this means that by integrating within yourself, you come to realize you have only one need. You thus

correct the notion of a need *hierarchy* (the "need fallacy"). This then enables you to unify your efforts behind meeting this one need, and as you meet this need, you realize that you have no needs. You lack nothing. You have thus corrected the "lack fallacy."

167. "A foolish consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines"—Ralph Waldo

Emerson, from his essay "Self-Reliance" (1841). Jesus' point here is that our little minds tend to devise solutions that work within the laws of the problems they are designed to correct. Our solutions, in other words, tend to be foolishly consistent with the problem.

168. “The real test of validity” refers to comparing your beliefs to reality, to “the higher level of creation.” Only when they are in accord with that higher level are they truly valid.

169. 1 John 4:18 (RSV): “There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love.”

170. Ephesians 2:8 (KJV): “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.” The comments following this reference provide an important clarification: Faith is the gift of God, but rather than waiting helplessly to receive this gift (or not), we must actively contribute to our readiness to receive it, by sorting out the true from the false.

171. “The two steps necessary for the release from fear” appears to refer to the two-step sorting out process given just above. Thus, step 1

would be realizing that your fear has cast perfect love out of your mind. And step 2 would be realizing that, since only perfect love is real, the loveless state you are in now must be unreal.

172. To clarify the meaning of these two errors: In the first error, the denial of truth does not seem to be the same as the “denial of fear”

that is mentioned in the previous line. Rather, it seems to refer to the denial of the truth of love, which is what *produces* the fear in the first place. Denial of truth cannot refer to the denial of our feelings of fear, since, as the next paragraph states (in its original wording):

“*Experiencing* fear [the correction for denying it] involves only the second error.”

That this first error is about the denial of ultimate truth may explain why Helen, after initially writing "that what is true *can* be denied," then corrected that to read, "that truth *can* be denied." Her corrected version sounds more like it refers to ultimate truth.

As stated above, the second error seems to be where the actual denial of fear comes in. Once we deny ultimate truth and thus produce fear (first error), we then deny that we are *feeling* fear (second error). This

gives us the illusion of feeling calm and secure, rather than crippled by fear. It thus makes our original denial of truth seem actually "effective,"

rather than merely debilitating. The second error thus protects the first.

CHAPTER 2

Right Defense and

Release from Fear

I. The Real Meaning of Possession

(Editor's note: This first section is a specialized one that appears to be intended mainly for psychologists. It says that its focus on mental illness is "less constructive for most people than a course primarily devoted to mental health. However, some professions will find some principles of mental illness constructive....This obviously includes psychologists."

The general reader may therefore want to skip this rather complex section, and can do so without losing the basis for understanding the sections that follow. If you do skip this section, however, we recommend that you read the final three paragraphs, as well as a brief summary of the section that can be found in the first footnote below.)[1]

The real meaning of possession should be clarified. *2* Fear of possession is a perverted expression of the fear of the irresistible attraction of God.

3 The truth is still that the attraction of God is irresistible at *all* levels, and the acceptance of this totally unavoidable truth is only a matter of

time. *4* But you should consider whether you *want* to wait, because you *can* return now, if you choose.

2 Possession is a concept which has been subject to numerous distortions, some of which we will list below:

3 Type 1: Possession can be associated with the body only. *2* If this occurs, sex is particularly likely to be contaminated. *3* Possession versus being possessed is apt to be seen as the male versus the female role.

4 Since neither will be conceived of as satisfying alone, and both will be associated with fear, this interpretation is particularly vulnerable to psychosexual confusion. 2

4 Type 2: From a rather similar reference point, possession can also be associated with things. *2* This is essentially a shift from type 1 and is usually due to an underlying fear of associating possession with people.

3 In this sense, it is an attempt to *protect* people from one's possessiveness, like the superstition about "protecting the name" we mentioned before.3

5 Both type 1 and type 2 are likely to become compulsive for several reasons, including:

a) *2* They represent an attempt to escape from the real possession drive, which cannot be satisfied this way.

b) *3* They set up substitute goals, which are usually reasonably easy to attain.4

c) *4* They appear to be relatively harmless, and thus seem to allay fear.

5 The fact that they usually interfere with good interpersonal

relationships can be interpreted, in this culture, as a lack of sophistication on the part of the *other* (not the self), and this induces a false feeling of confidence in the solution. *6* It is also fairly easy to find a partner who shares the illusion. *7* Thus, we have any number of relationships which are actually *established* on the basis of type 1, and others which *hold together* primarily because of a joint interest in type 2.

d) *8* The manifestly *external* emphasis which both entail seems to be a safety device, and thus permits a false escape from much more basic inhibitions. 5 *9* As a compromise solution, the illusion of interpersonal relating is preserved, along with the retention of lack of love. *10* This kind of psychic juggling leaves the juggler with a feeling of emptiness, which in fact is perfectly justified, because he *is* acting from scarcity. *11* He then becomes more and more driven in his behavior, to fill the emptiness.

6 When these solutions have been invested with extreme belief, type 1

leads to sex crimes and type 2 to stealing. *2* The kleptomaniac is a good example of the latter.

7 Generally, three types of emotional disturbance result: a) *2* The tendency to maintain the illusion that only the physical is real.

3 This produces depression.

b) *4* The tendency to invest the physical with nonphysical properties.

5 This is essentially magic and tends more toward anxiety-proneness.

c) *6* The tendency to vacillate from one to the other, which produces a

corresponding vacillation between depression and anxiety.

7 All three result in self-imposed starvation.

8 Type 3: Another type of distortion is seen in the fear of or desire for

"spirit" possession. *2* The term "spirit" is profoundly debased in this context, but it does entail a recognition that the body is not enough and investing it with magic will not work. *3* This recognition accepts the fact that neither type 1 nor type 2 is sufficient, but precisely because it does not limit fear so narrowly, it is more likely to produce greater fear in its own right.

9 Endowing the Spirit with human possessiveness is a more inclusive error than type 1 or type 2, and a step somewhat further away from the right mind. *2* Projection is also more likely to occur, with vacillations between grandiosity and fear. 6 *3*"Religion," in a distorted sense, is also more likely to occur in this kind of error, because the idea of a "spirit"

is introduced, though fallaciously, while it is excluded from type 1 and type 2. *4* Witchcraft is thus particularly apt to be associated with type 3, because of the much greater investment in magic.

10 It should be noted that type 1 involves only the body, and type 2

involves an attempt to associate things with human attributes. *2* Type 3, on the other hand, is a more serious level confusion, because it endows the Spirit with *evil* attributes. *3* This accounts both for the religious zeal of its proponents and the aversion (or fear) of its opponents. *4* Both attitudes stem from the same false belief.

11 This is *not* what the Bible means by "filled with the Holy Spirit." 7

2 The concept of "speaking in many tongues" was originally an

injunction to communicate to everyone in his own language, or at his own level. *3* It hardly meant to speak in a way that *nobody* could understand.

12 This strange error occurs when people do understand the need for universal communication, but have contaminated it with the possession fallacy. *2* The fear engendered by this misperception leads to a conflicted state in which communication is attempted, but the fear is allayed by making the communication incomprehensible. 8 *3* It could also be said that the fear induces selfishness or regression, because incomprehensible communication is hardly a worthy offering from one Son of God to another.

13 Type 4: Knowledge can also be misinterpreted as a means of possession. *2* Here, the content is not physical, and the underlying fallacy is more likely to be the confusion of mind and brain.9 *3* The attempt to unite nonphysical content with physical attributes is illustrated by statements like "the thirst for knowledge." *4* This is not what "thirst" in the Bible means. 10 *5* The term was used only because of humanity's limited comprehension and is probably better dropped.

14 The fallacious use of knowledge can result in several errors, including:

a) *2* The idea that knowledge will make the individual more attractive to others. *3* This is a possession fallacy. 11

b) *4* The idea that knowledge will make the individual invulnerable.

5 This is a reaction formation against the underlying fear of vulnerability.

c) *6* The idea that knowledge will make the individual worthy. *7* This is largely pathetic.

15 Like all of these fallacies, type 4 contains a denial mechanism, which swings into operation as the fear increases, thus canceling out the error temporarily but seriously impairing efficiency. *2* For example, one person might claim she cannot read, while another might claim he cannot speak.12

16 Note that depression is a real risk here, for a child of God should never reduce his efficiency in any way. *2* The depression comes from a peculiar pseudo-solution which reads:

3A child of God is efficient.

4I am not efficient.

5Therefore, I am not a child of God. 13

6 This leads to neurotic resignation, and this is a state which merely increases the depression.

17 The corresponding denial mechanism for type 1 is physical inability, or impotence. *2* The denial mechanism for type 2 is often bankruptcy.

3 Collectors of things often drive themselves well beyond their financial means, in an attempt to force discontinuance. *4* If this idea of cessation cannot be tolerated, a strange compromise involving

both insatiable possessiveness and insatiable throwing away may result.

18 An example is the inveterate or compulsive gambler, particularly the horse-racing addict. *2* Here, the conflicted drive is displaced both from

people *and* things, and is invested in animals. *3* The implied derogation of people is the cause of the underlying extreme superstition of the horse-racing addict. 14 *4* The alcoholic is in a similar position, except that his hostility is more inward than outward directed.15 *5* Defenses aimed at protecting (or retaining) error are particularly hard to undo, because they introduce second-order misperceptions which obscure the underlying errors still further. 16

19 The pseudo-corrective mechanism for type 3 is apt to be more varied because of the more inclusive nature of the error, which has already been mentioned. *2* Some of the possibilities are listed below: a) *3* One aspect of the possession/possessed conflict can be raised to predominance. *4* If this is attempted in connection with possessing, it leads to the paranoid solution.17 *5* The underlying component of "being possessed" is retained in the "persecution" fantasies which generally accompany the paranoia.

b) *6* If "being possessed" is brought to ascendance, a state of some sort of possession by external forces results, but not with a major emphasis on attacking others. *7* Attack *by* others becomes the more obvious component.18 *8* In the more virulent forms, there is a sense of being possessed by demons, and unless this vacillates with a), a catatonic solution is more likely than a paranoid one.19 *9* The focused paranoid has become more rigid in his solution and centers on one source of projection to escape from vacillation. *10* It should be noted that this type of paranoia is an upside-down form of religion, because of its obvious attempt to unify into oneness.20

20 Types 1, 2, and 4 are more likely to produce neurotic rather than psychotic states, though this is by no means guaranteed. *2* However, type 3 is inherently more vulnerable to psychosis, again because of the more fundamental level confusion which is involved. 21 *3* It should be noted that the greater fear which is induced by type 3 can itself reach psychotic proportions, thus forcing the individual closer and closer to a psychotic solution. 22

21 It is emphasized here that these differences have no effect at all on the miracle, which can heal any of them with equal ease. *2* This is because of the miracle's inherent avoidance of within-error distinctions. *3* Its sole concern is to distinguish between truth on the one hand and *all* kinds of error on the other. *4* This is why some miracles seem to be of greater magnitude than others. *5* But remember the first principle in this course: that there is no order of difficulty in miracles. 23

22 The emphasis on mental illness, which is marked in these notes, reflects the *undoing* aspect of the miracle. *2* The *doing* aspect is, of course, much more important. *3* But a true miracle cannot occur on a false basis. *4* Sometimes the undoing must precede it. *5* At other times, both can occur simultaneously, but you are not up to this at the moment.

23 Further, insights into mental illness can be misused and can lead to preoccupation with one's own symptoms. *2* This is why this area is less constructive for most people than a course primarily devoted to mental health. *3* However, some professions will find some principles of mental illness constructive, especially those which are concerned with mental illness in others. *4* This obviously includes psychologists.

24 The obvious correction for all types of the possession fallacy is to

redefine possession correctly. *2* In the sense of "taking over," the concept does not exist at all in divine reality, which is the only level where real existence is a meaningful term. *3* No one *can* be "taken over"

unless he wills to be. *4* However, if he places his mind under tyranny rather than true authority (see previous reference), 24 he intrudes the concept of submission/dominance onto free will himself. *5* This produces the obvious contradiction inherent in any formulation which associates free will with imprisonment.

25 Even in very mild forms, this kind of association is risky, and may spread quite unexpectedly, particularly under external stress.25 *2* This is because it can be internally controlled only if *external* conditions are peaceful. *3* This is not safe, because external conditions are produced by the thoughts of many, not all of whom are pure in heart as yet.26 *4* Why should you be at *their* mercy? *5* This issue is very closely related to the whole possession issue. *6* You are thinking that people can possess you if you believe that their thoughts (or the external environment) can affect you, regardless of *what* they think.

26 You are perfectly unaffected by *all* expressions of lack of love.

2 These can be either from yourself and others, or from yourself to others, or from others to you. *3* Peace is an attribute in you. *4* You cannot find it outside. *5* All mental illness is some form of external searching.

6 Mental health is *inner* peace. *7* It enables you to remain unshaken by lack of love from without, and capable, through your own miracles, of correcting the external conditions which proceed from lack of love in others.

II. The Cause of the Separation

This section deals with a more fundamental misuse of knowledge, referred to in the Bible as the cause of the fall (or separation).27 *2* There are several introductory remarks which are intended to make these explanations less fear provoking. *3* First, I draw your attention to a couplet from Shakespeare's *A Midsummer Night's Dream*:

4 Be as thou wast wont to be;

See as thou wast wont to see.28

5 These words were said by Oberon in releasing Titania from her own errors, both of being and perceiving. *6* These were the words which reestablished her true identity as well as her true abilities and judgment.29 *7* The similarity to your release is obvious.

2 There are also some dictionary definitions which will be helpful.

2 Their somewhat unusual nature is due to the fact that they are not usually the first definitions listed. *3* Nevertheless, the fact that each of them does appear in the dictionary should be reassuring.

4 project (verb): to extend forward or out30

5 project (noun): a plan in the mind31

6 world: a natural grand division32

3 We will refer later to projection as related to both mental illness and mental health.33 *2* It has also been commented on that Lucifer literally projected himself from Heaven. 34 *3* We also have observed that you can make an empty shell, but cannot make nothing at all.35 *4* This emptiness provides the screen for the misuse of projection.

4 The Garden of Eden, which is described as a literal garden in the Bible, was not originally an actual garden at all. *2* It was merely a mental state of complete need-lack. *3* Even in the literal account, it is noteworthy that the pre-separation state was essentially one in

which man needed nothing. *4* The tree of knowledge, again an overly literal concept (as is clearly shown by the subsequent reference to "eating of the fruit of the tree"), is a symbolic reference to some of the misuses of knowledge referred to in the section immediately preceding this one.36

5 There is, however, considerable clarification of this concept which must be understood before the real meaning of the "detour into fear"

can be fully comprehended.

5 Projection, as defined above (this refers to the verb), is a fundamental attribute of God, which He also gave to His Son. *2* In the creation, God projected his creative ability out of Himself toward the Sons whom He created, and also imbued them with the same loving will to create. *3* We have commented before on the fundamental error involved in confusing what has been created with what is being made. 37 *4* We have also emphasized that you have not only been fully created, but also been created perfect.38 *5* There is no emptiness in you. *6* The next point, too, has already been made, but bears repetition here: The Son, because of his own likeness to his Creator, is creative.39 *7* No child of God is capable of losing this ability, because it is inherent in what he *is*.

6 Whenever projection in its inappropriate sense is utilized, it always implies that some emptiness (or lack of everything) must exist, and that it is within your ability to put your own ideas there instead of the truth.

2 If you will consider carefully what this entails, the following will become quite apparent:

7 First, the assumption is implicit that what God has created can be changed by your own mind.

8 Second, the concept has intruded that what is perfect can be rendered imperfect or wanting.

9 Third, the belief has arisen, and is tolerated, that you can distort the creations of God, including yourself.

10 Fourth, the idea has entered that since you can create yourself, the direction of your own creation is up to you.

11 These related distortions represent a picture of what actually occurred in the separation. *2* None of this existed before, nor does it actually exist now. *3* The Sonship *was* created as a natural grand division, or projecting outward of God. *4* That is why everything which He created is like Him. *5* Projection as undertaken by God was very similar to the kind of inner radiance which the children of the Father inherit from Him. *6* It is important to note that the term "project outward" necessarily implies that the real source of projection is internal. *7* This is as true of the Son as of the Father.

12 The Kingdom of God, in its original connotation, included both the proper creation of the Son by God and the proper creation by the Son in his right mind. *2* The latter required the endowment of the Son by God with free will, because all loving creation is freely given. *3* Nothing in either of these statements implies any sort of levels, or, in fact, anything except one continuous line of creation, in which all aspects are of the same order.

13 When the "lies of the serpent" were introduced, they were called lies because they are not true.[40] *2* When man listened, all he heard was untruth. *3* You do not have to continue to believe what is not true, unless you choose to do so. *4* All of your miscreations can disappear in the well-known "twinkling of an eye," because they are a visual misperception. [41] *5* Your spiritual eye can sleep, but remember, a sleeping eye can still see. [42]

14 One translation of the fall, a view emphasized by Mary Baker Eddy and worthy of note, is that "a deep sleep fell upon Adam." 43 *2* While the Bible seems to regard this sleep as a kind of anesthetic utilized for the protection of Adam during the creation of Eve, Mrs. Eddy was correct in emphasizing that nowhere is there any reference made to his waking up. *3* While Christian Science is clearly incomplete, this point is much in its favor.

15 The history of humanity in the world as you see it has not been characterized by any genuine or comprehensive reawakening or rebirth.

2 This is impossible as long as humanity projects in the spirit of miscreation. *3* It still remains within you to project as God projected His Own Spirit to you. *4* In reality, this is your only choice, because your free will was made for your own joy in creating the perfect.

16 All fear is ultimately reducible to the basic misperception that you have the ability to usurp the power of God. *2* It is again emphasized that you neither *can* nor *have* been able to do this. 44 *3* In this statement lies the real justification for your escape from fear. *4* This is brought about by your acceptance of the Atonement, which places you in a position to realize that your own errors never really occurred.

17 When the deep sleep fell upon Adam, he was then in a condition to experience nightmares, precisely because he was sleeping. *2* If a light is suddenly turned on while someone is dreaming and the content of his dream is fearful, he is initially likely to interpret the light itself as part of the content of his own dream. *3* However, as soon as he awakens, the light is correctly perceived as the release from the dream, which is no longer accorded reality. *4* I would like to conclude this with the biblical injunction "Go, and do thou likewise." 45

18 It is quite apparent that this depends on the kind of knowledge which was *not* referred to by the "tree of knowledge," which bore lies as fruit. 46 *2* The knowledge that illuminates rather than obscures is the knowledge which not only makes you free, but also shows you clearly that you *are* free. 47

III. The Proper Use of Denial48

When you are afraid of anything, you are acknowledging its power to hurt you. *2* Remember that where your heart is, there is your treasure also.49 *3* This means that you believe in what you value. *4* If you are afraid, you are *valuing wrongly*. *5* Human understanding will inevitably value wrongly, and by endowing all human thoughts with equal power will inevitably destroy peace. *6* That is why the Bible speaks of the peace of God which passeth (human) understanding.50 *7* This peace is totally incapable of being shaken by human errors of any kind. *8* It denies the ability of anything which is not of God to affect you in any way.

2 This is the *proper* use of denial. *2* It is not used to hide anything, but it *is* used to correct error. *3* It brings all error into the light, and since error

and darkness are the same, it abolishes error automatically. *4* True denial is a very powerful protective device. *5* You can and should deny any belief that error can hurt you. *6* This kind of denial is *not* a concealment device but a correction device. *7* The right mind of the mentally healthy depends on it.

3 You can do anything I ask. *2* I have asked you to perform miracles, and have made it very clear that these are *natural*, *corrective*, *healing*, and *universal*. 51 *3* There is nothing good they cannot do. *4* But they cannot be performed in the spirit of doubt. *5* You have asked yourself why you cannot really incorporate my words. *6* But

remember my own question before you ask yours: "O thou of little faith, wherefore didst thou *doubt*?" 52

4 The idea of cannibalism in connection with the Sacrament is a reflection of a distorted view of sharing. 53 *2* I told you before that the word "thirst" in connection with the Spirit was used because of the limited understanding of those to whom I spoke. *3* I also told you *not* to use it.54 *4* The same holds for expressions like "feeding on." *5* Symbiosis is misunderstood by the mentally ill, who do use it in that way. 55

5 But I also told you that you must recognize your total dependence on God, a statement which you may not have liked. 56 *2* God and the Sons He created *are* symbiotically related. *3* They are *completely* dependent on each other. *4* The creation of the Son himself has already been perfectly accomplished, but the creation *by* Sons has not. *5* God created Sons so He could depend on them *because* He created them perfectly.

6 He gave them His peace so they would not be shaken and would be unable to be deceived.

6 Whenever you are afraid, you *are* deceived. *2* Your mind is not serving your soul. *3* This literally starves the soul by denying its daily bread. 57

4 In this connection, there is a poem about the Holy Family that says: *5* Where tricks of words are never said,

And Mercy is as plain as bread. 58

7 God offers *only* mercy. *2* Your own words should always reflect only mercy, because that is what you have received and that is what you should *give*. *3* Justice is a temporary expedient, or an attempt to teach you the meaning of mercy. *4* Its judgmental side arises only because you are capable of injustice if that is what your mind makes.

8 You are afraid of God's will because you have used your own will, which He created in the likeness of His Own, to miscreate. 59 *2* What you do not realize is that the mind can miscreate only when it is not free. *3* An imprisoned mind is not free by definition. *4* It is possessed, or held back, by *itself*. *5* Its will is therefore limited, and not free to assert itself.

9 It is all right to remember the past, provided you also remember that *anything* you suffer is because of your *own* errors. *2* As an analogy, imagine a very young child who falls down the stairs when an adult has her arms open in welcome at the bottom of the stairs, and who then develops a totally unwarranted fear of that adult. *3* The misstep which causes the child's fall has nothing at all to do with the adult, just as your own missteps have nothing at all to do with me.

10 Denial of error is a very powerful defense of truth. *2* We have slowly

been shifting the emphasis from the negative to the positive use of denial. *3* Remember, we have already stated that denial is not a purely negative device; it results in positive miscreation.60 *4* That is the way the mentally ill *do* employ it. *5* But remember this thought: Never underestimate the power of denial. *6* In the service of the right mind, the denial of *error* frees the mind and reestablishes the freedom of the will.

7 When the will is really free it *cannot* miscreate because it recognizes only truth.

11 False projection arises out of *false* denial, not out of its proper use.

2 My own role in the Atonement is one of true projection; that is, I can

“project” (or extend) to you the affirmation of truth. *3* If you project error to me (or to yourself) you are interfering with the process. *4* My use of projection, which can also be yours, is not based on faulty denial. *5* But it *does* involve the very powerful use of the denial of error.

12 The miracle worker is one who accepts my kind of denial and projection, unites his own inherent abilities to deny and project with mine, and imposes them back on himself and others. *2* This establishes the total lack of threat anywhere. *3* Together we can then work for the real time of peace, which is eternal.

IV. The Reinterpretation of Defenses

Freud’s identification of defense mechanisms was quite correct, as was his recognition of their creative ability. *2* They can indeed produce your perception, both of yourself and your surroundings. *3* But Freud’s limitations induced inevitable limits on his own perception. *4* He made two kinds of errors. *5* The first was that he saw only how the mechanisms

worked in the mentally ill. *6* The second was his own denial of the mechanism of the Atonement. *7* Let us take up the first, because a clear understanding of the second depends on it. 61

2 *Denial* should be directed only to error, and *projection* should be limited to truth. *2* You should truly give as you have truly received. 62

3 The Golden Rule can work effectively only on this basis.

3 *Intellectualization* is a poor word, which stems from the brain-mind confusion. 63 *2*“Right-mindedness” is better. *3* This device defends the *right* mind and gives it control over the body. *4*“Intellectualization”

implies a split, whereas "right-mindedness" involves healing. 64

4 *Withdrawal* is properly employed in the service of withdrawing from the desert. *2* It is not a device for escape, but for consolidation. *3* There *is* only one Mind. 65

5 *Dissociation* is quite similar. 66 *2* You should split yourself off from error, but only in defense of integration.67

6 *Detachment* is essentially a weaker form of dissociation. *2* This is one of the major areas of withholding that many engage in.

7 *Flight* can be undertaken in whatever direction you choose, but note that the concept itself implies flight *from* something.68 *2* Flight from error is perfectly appropriate.

8 *Distantiation* is a way of putting distance between yourself and what you *should* fly from. 69

9 *Regression* is a real effort to return to your own original state. 70 *2* In

this sense, it is utilized to restore, not to go back to the less mature.

10 *Sublimation* should be associated with the *sublime*. 71

11 There are many other so-called "dynamic" concepts which are profound errors, due essentially to the misuse of defenses.72 *2* Among them is the concept of different levels of aspiration, which results from real level confusion. 73 *3* However, the main point to be understood from these notes is that you can defend truth as well as error, and in fact much better.

12 So far we have concentrated on ends rather than means, because unless you regard an end as worth achieving, you will not devote yourself to the means by which it can *be* achieved. *2* Your question ("How can I incorporate this material?") enables me to shift the

emphasis from end to means. *3* It means you are accepting the end as valuable, thus signifying your willingness to use defenses to ensure it.

13 The means are easier to clarify after the true worth of the goal itself is firmly established. *2* Everyone defends his own treasure. *3* You do not have to tell him to do this, because he will do so automatically. *4* The real question still remains, *What* do you treasure and *how much* do you treasure it? *5* Once you learn to consider these two points and bring them into all your actions as the true criteria for behavior, I will have little difficulty in clarifying the means. *6* You have not learned to be consistent about this as yet. *7* I have therefore concentrated on showing you that the means are available whenever you *do* ask. *8* We can save a lot of time, however, if you do not need to extend this step unduly. 74

9 The correct focus will shorten it immeasurably.

V. The Atonement as Defense

The Atonement is the only defense which cannot be used destructively.

2 That is because, while everyone must eventually join it, it was not a device which was generated by humanity. *3* The Atonement principle was in effect long before the Atonement itself was begun. *4* The principle was love, and the Atonement itself was an *act* of love. 75 *5* Acts were not necessary before the separation, because the time-space belief did not exist.

2 It was only after the separation that the defense of Atonement and the necessary conditions for its fulfillment were planned. *2* It became increasingly apparent that all of the defenses which humanity can choose to use constructively or destructively were not enough to save it. *3* It was therefore decided that you needed a

defense which was so splendid that you could not misuse it, although you *could* refuse it.

4 Your will could not turn it into a weapon of attack, which is the inherent characteristic of all other defenses. *5* The Atonement thus became the only defense which was not a two-edged sword.

3 The Atonement actually began long before the resurrection. *2* Many souls offered their efforts on behalf of the separated ones. *3* But they could not withstand the strength of the attack and had to be brought back. *4* Angels came, too, but their protection was not enough, because the separated ones were not interested in peace. *5* They had already split themselves and were bent on dividing rather than reintegrating. *6* The levels they introduced into themselves turned against each other, and they, in turn, turned against one another. *7* They established differences, divisions, cleavages, dispersion, and all the other concepts related to

the increasing splits they produced. *8* Not being in their right minds, they turned their defenses from protection to assault, and acted literally insanely. *9* It was essential to introduce a split-proof device which could be used only to heal, if it was used at all.

4 The Atonement was built into the space-time belief in order to set a limit on the need for the belief, and ultimately to make learning complete. *2* The Atonement is the final lesson. *3* Learning itself, like the classrooms in which it occurs, is temporary. *4*(Let all those who overestimate human intelligence remember this.) *5* The ability to learn has no value when change of understanding is no longer necessary.

6 The eternally creative have nothing to learn. *7* Only after the separation was it necessary to direct the creative force to learning, because changed behavior had become mandatory.

5 Human beings can learn to improve their behavior, and can also learn to become better and better learners. *2* This increase serves to bring them into closer and closer accord with the Sonship. *3* But the Sonship itself is a perfect creation, and perfection is not a matter of degree.

4 Only while there are different degrees is learning meaningful.

6 The evolution of humankind is merely a process by which you proceed from one degree to the next. *2* You correct your previous missteps by stepping forward. *3* This represents a process which is actually incomprehensible in temporal terms, because you return as you go forward. *4* The Atonement is the device by which you can free yourself from the past as you go ahead. *5* It undoes your past errors, thus making it unnecessary for you to keep retracing your steps without advancing toward your return.

7 In this sense, the Atonement saves time, but like the miracle which serves it, does not abolish it.76 *2* As long as there is need for Atonement, there is need for time. *3* But the Atonement as a completed plan does have a unique relationship to time. *4* Until the Atonement is finished, its various phases will proceed *in* time, but the whole Atonement stands at its end. *5* At this point, the bridge of the return has been built.

8 If you find discussion of the Atonement upsetting, it is because the Atonement is a total commitment. *2* You still think this is associated with loss. *3* This is the same mistake all the separated ones make in one way or another. *4* They cannot believe that a defense which cannot attack is the best defense. *5* Except for this misperception, the angels *could* have helped them. *6* What do you think "the meek shall inherit the earth" means?77 *7* They will literally take it over, because of their strength. 78 *8* A two-way defense is inherently weak; precisely because it has two edges it can turn against the self very unexpectedly.

9 This tendency cannot be controlled except by miracles. *2* The miracle turns the defense of Atonement to the protection of the inner self, which, as it becomes more and more secure, assumes its natural talent of protecting others. *3* The inner self knows itself as both a brother *and* a Son.79

VI. The Restoration of the Altar

As psychologists know, when defenses are disrupted there is a period of real disorientation, accompanied by fear, guilt, and usually vacillation between anxiety and depression. *2* The process discussed here is different only in that defenses are not being disrupted but reinterpreted, even

though it may be experienced as the same thing. 80 *3* In the reinterpretation of defenses, they are not disrupted, but their use for attack is lost. *4* Since this means that they can be used only one way, they become much stronger and also much more dependable. *5* They no longer oppose the Atonement, but greatly facilitate it.

2 The Atonement can only be accepted within you. *2* You may perceive it largely as external, and this will make your experience of it minimal.

3 You can be shown the chalice without accepting it for *yourself*. 81

4 This is due to the improper use of the defense of externalization. 82 *5* Do not fail to appreciate, however, how remarkable your progress can be in this respect. *6* You may perceive the chalice at first as a vessel of some sort whose purpose is uncertain. *7* Even then, however, you can notice that the inside is gold, while the outside, though shiny, is silver. *8* This is a recognition of the fact that the inner part is more precious than the outer side, even though both are resplendent.

3 The reinterpretation of defenses is essential to break open the inner light. *2* Since the separation, defenses have been used almost entirely to defend yourself *against* the Atonement, and thus maintain your separation. *3* You generally see this as a need to protect the body from external intrusion. *4* Fantasies about the body arise from the erroneous belief that the body can be used as a means for obtaining Atonement.

4 Perceiving the body as the temple is only the first step in correcting this kind of distortion. 83 *2* Seeing the body as a temple alters part of the misperception, but not all of it. *3* It *does* recognize that the concept of Atonement in physical terms is not appropriate. *4* But the next step is to realize that a temple is not a building at all. *5* Its real holiness lies in the

inner altar around which the building is built.

5 The inappropriate emphasis which people have put on beautiful church buildings is a sign of their own fear of Atonement, and an unwillingness to reach the altar itself. *2* The real beauty of the temple cannot be seen with the physical eye. *3* The spiritual eye, on the other hand, cannot see the building at all, but it perceives the altar within with perfect clarity. *4* This is because the spiritual eye has perfect vision.

6 For perfect effectiveness, the chalice of the Atonement belongs at the center of the inner altar, where it undoes the separation and restores the wholeness of the mind. *2* Before the separation, the mind was invulnerable to fear, because fear did not exist. *3* Both the separation and the fear were miscreations of the mind, which have to be undone.

4 This is what the Bible means by the restoration of the temple.84 *5* It does not mean the restoration of the building, but it does mean the opening of the altar to receive the Atonement. *6* This heals the

separation, and places within you the one defense against all errors which can make you perfectly invulnerable.

7 The acceptance of the Atonement by everyone is only a matter of time.

2 In fact, both time and matter were made for this purpose. *3* This appears to contradict free will, because of the inevitability of the decision. *4* If you review the idea carefully, however, you will realize that this is not true. *5* Everything is limited in some way by the manner of its creation. *6* Free will can temporize and is capable of enormous procrastination. *7* But it cannot depart entirely from its Creator, Who sets limits on its ability to miscreate by virtue of its own real purpose.

8 The misuse of will engenders a situation which, in the extreme, becomes altogether intolerable. *2* Pain thresholds can be high, but they are not limitless. *3* Eventually, everybody begins to recognize, however dimly, that there *must* be a better way. 85 *4* As this recognition is more firmly established, it becomes a perceptual turning point. *5* This ultimately reawakens the spiritual eye, simultaneously weakening the investment in physical sight. *6* The alternating investment in the two types or levels of perception is usually experienced as conflict for a long time, and can become very acute. *7* But the outcome is as certain as God.

9 The spiritual eye literally cannot *see* error, and merely looks for Atonement. *2* All of the solutions which the physical eyes seek dissolve in its sight. *3* The spiritual eye, which looks within, recognizes immediately that the altar has been defiled and needs to be repaired and protected. *4* Perfectly aware of the right defense, it passes over all others, looking past error to truth. *5* Because of the real strength of its vision, it pulls the will into its own service and forces the mind to concur.

10 This reestablishes the true power of the will, and makes it increasingly unable to tolerate delay. *2* The mind then realizes, with growing certainty, that delay is only a way of increasing unnecessary pain, which it need not tolerate at all. *3* The pain threshold drops accordingly, and the mind becomes increasingly sensitive to what it would once have regarded as very minor intrusions of discomfort.

11 The children of God are entitled to perfect comfort, which comes from a sense of perfect trust. *2* Until they achieve this, they will waste

themselves and their true creative powers on useless attempts to make themselves more comfortable by inappropriate means. *3* But the real means is already provided, and does not involve any effort on their part at all. *4* Their egocentricity usually misinterprets this as personally insulting, an interpretation which obviously arises from their misperception of themselves. *5* Egocentricity and communion cannot coexist. *6* Even the terms themselves are contradictory. 86

12 The Atonement is the only gift which is worthy of being offered to the altar of God. *2* This is because of the inestimable value of the altar itself. *3* It was created perfect and is entirely worthy of receiving perfection. *4* God *is* lonely without His Sons, and *they* are lonely without Him. *5* Remember the poem which begins:

6 And God stepped out on space,

And he looked around and said,

"I'm lonely—

I'll make me a world." 87

7 The world *was* a way of healing the separation, and the Atonement is the guarantee that the device will ultimately do so. 88

VII. The Miracle as the Means of Healing

The new emphasis will now be on healing. *2* The miracle is the means, the Atonement the principle, and the healing is the result. *3* Those who speak of "the miracle *of* healing" are combining two orders of reality inappropriately. *4* Healing is not a miracle. *5* The Atonement, or the final

miracle, is purely a means, while any type of healing is a result.

2 Atonement is the *remedy*. *2* The degree of error to which it is applied is irrelevant. *3* Essentially, *all* healing is the release from fear. *4* But to undertake this you cannot be fearful yourself. *5* You do not understand healing because of your own fear. *6* I have been hinting throughout that you *must* heal others.89 *7* The reason is that their healing merely witnesses to yours.

3 A major step in the Atonement plan is to undo error at all levels.

2 Illness, which is really "not-right-mindedness," is the result of level confusion in the sense that it always entails the belief that what is amiss in one level can adversely affect another. *3* We have constantly referred to miracles as the means of correcting level confusion. 90 *4* In reality, all mistakes must be corrected at the level at which they occur.

4 Only the mind is capable of error. *2* The body can act erroneously, but this is only because it has responded to misthought. *3* The body cannot create, and to believe that it can, a fundamental error responsible for most of the fallacies already referred to, produces all physical symptoms.

5 All physical illness represents a belief in magic. *2* The whole distortion which made magic rested on the belief that there is a creative ability in matter, which can control the mind. *3* This fallacy can work either way; that is, it can be believed either that the mind can miscreate in the body or that the body can miscreate in the mind. *4* If it can be made clear that the mind, which is the only level of causation, cannot generate effects beyond itself, then neither confusion need occur.

6 The reason why only the mind can make or create is more obvious than may be immediately apparent. *2* Spirit has been created. *3* The body is a learning device for the mind. *4* Learning devices are not lessons in themselves. *5* Their purpose is merely to facilitate the thinking of the learner. *6* The most that a faulty use of a learning device can do is to fail to facilitate learning. *7* It does not have the power in itself to introduce actual learning errors. 91 *8* The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. *9* This is not because the body is a miracle, but because it is not inherently open to misinterpretation.

7 The body is merely a fact in this world. *2* Its abilities can be, and frequently are, overevaluated. *3* However, it is almost impossible to deny its existence in this world. *4* Those who do are engaging in a particularly unworthy form of denial. *5* The use of the word "unworthy"

here implies simply that it is not necessary to protect the mind by denying the unmindful. *6* There is little doubt that the mind can miscreate. *7* If one denies this unfortunate aspect of its power, one is also denying the power itself.92

8 All material means which you accept as remedies for bodily ills are simply restatements of magic principles. *2* It was the first level of the error to believe that the body created its own illness. *3* Thereafter, it is a second misstep to attempt to heal it through noncreative agents.

4 It does not follow, however, that the application of these very weak corrective devices is evil. *5* Sometimes the illness has sufficiently great a hold over an individual's mind to render him inaccessible to Atonement. *6* In this case, one may be wise to utilize a compromise approach to mind and body, in which something from the outside is temporarily given healing

belief.

9 This is because the last thing that can help the non-right-minded (or the sick) is an increase in fear. *2* They are already in a fear-weakened state. *3* If they are inappropriately exposed to a straight and undiluted miracle, they may be precipitated into panic. *4* This is particularly likely to occur when upside-down perception has induced the belief that miracles are frightening.

10 The value of the Atonement does not lie in the manner in which it is expressed. *2* In fact, if it is truly used it will inevitably be expressed in whatever way is most helpful to the receiver, not the giver. *3* This means that a miracle, to attain its full efficacy, *must* be expressed in a language which the recipient can understand without fear. *4* It does not follow by any means that this is the highest level of communication of which he is capable. *5* But it does mean that it is the highest level of communication of which he is capable *now*. *6* The whole aim of the miracle is to *raise* the level of communication, not to impose regression (in the improper sense) upon it.

11 Before it is safe to let miracle workers loose in this world, it is essential that they understand fully the fear of release. *2* Otherwise, they may unwittingly foster the belief that release is imprisonment, which is very prevalent. *3* This misperception arose from the attempted protection device (or misused defense) that harm can be limited to the body. *4* This was because of the much greater fear (which this one counteracts) that the mind can hurt itself.93 *5*

Neither error is really meaningful, because the miscreations of the mind do not really exist.

6 That recognition is a far better protection device than any form of

level confusion, because of the advantages of introducing correction at the level of the error.

12 It is essential that the remembrance remain with you that *only* mind can make or create. *2* Implicit in this is the corollary that correction belongs at the thought level and *not* at either level to which correction is inapplicable. *3* To repeat an earlier statement, and also to extend it somewhat, spirit is already perfect and therefore does not require correction. *4* The body does not really exist, except as a learning device for the mind. *5* This learning device is not subject to errors of its own, because it was made but does not make. 94 *6* It should be obvious, then, that correcting the maker (or inducing it to give up miscreation) is the only application of creative power which is inherently meaningful at all.

13 We said before that magic is essentially mindless, or the destructive (miscreative) use of mind. 95 *2* Physical medicines are a form of "spells."

3 In one way, they are a more benign form, in that they do not entail the possession fallacy, which *does* enter when a mind believes that it can possess another. *4* Since this is considerably less dangerous, though still incorrect, it has its advantages. 96 *5* It is particularly helpful to the therapist who really wants to heal, but is still fearful himself. *6* By using physical means to do so, he is not engaging in any form of enslavement, even though he is not applying the Atonement. *7* This means that his mind is dulled by fear, but is not actively engaged in distortion.

14 Those who are afraid of using the mind to heal are right in avoiding it, because the very fact that they are afraid has made them vulnerable

to miscreation. *2* They are therefore likely to misunderstand any healing they might induce and, because egocentricity and fear usually occur together, may be unable to accept the real Source of the healing.

3 Under these conditions, it is safer for them to rely *temporarily* on physical healing devices, because they cannot misperceive them as their own creations. *4* As long as their own vulnerability persists, it is essential to preserve them from even attempting miracles.

VIII. The Sole Responsibility of the Miracle Worker

We said in a previous section that the miracle is an expression of miracle-mindedness.97 *2* Miracle-mindedness merely means right-mindedness in the sense that we are now using it. *3* Right-mindedness neither exalts nor depreciates the mind of the miracle worker or of the miracle receiver. *4* However, as a creative act, the miracle need not await the right-mindedness of the receiver. *5* In fact, its purpose is to restore him *to* his right mind. *6* But it is essential that the miracle worker be in his right mind, or he will be unable to reestablish right-mindedness in someone else.

2 The healer who relies on his own readiness is endangering his understanding. *2* He is perfectly safe as long as he is completely unconcerned about *his* readiness, but maintains a consistent trust in *mine*. *3* Errors of this kind produce some very erratic behavior, which usually points up an underlying unwillingness to cooperate. *4* These errors inevitably introduce inefficiency into the miracle worker's behavior and temporarily disrupt his miracle-mindedness.98

3 We have established that for all corrective processes, the first step is

know that this is fear.99 *2* Unless fear had entered, the corrective procedure would never have become necessary. *3* If your miracle-working propensities are not working, it is always because fear has intruded on your right-mindedness and has literally upset it (i.e., turned it upside down).

4 All forms of not-right-mindedness are the result of refusal to accept the Atonement *for yourself*. *2* If the miracle worker does accept it, he places himself in the position to recognize that those who need to be healed are simply those who have not done so. *3* When you feel the vast radiation range of your own inner illumination, it will be because you are aware that your right-mindedness *is* healing.100

5 The sole responsibility of the miracle worker is to accept Atonement himself. *2* This means that he knows that mind is the only creative level, and that its errors *are* healed by the Atonement. *3* Once he accepts this, his mind can only heal. *4* By denying his mind any destructive potential and reinstating its purely constructive powers, he has placed himself in a position where he can undo the level confusion of others. *5* The message which he then gives to others is the truth that *their minds* are really similarly constructive, and that their own miscreations cannot hurt them.

6 By affirming this, the miracle worker releases the mind from overevaluating its own learning device (the body), and restores the mind to its true position as the learner. *2* It should be re-emphasized that the body does not learn, any more than it creates. 101 *3* As a learning device, it merely follows the learner, but if it is falsely endowed with self-initiative, it becomes a serious obstruction to the learning it should

facilitate.

7 Only the mind is capable of illumination. *2* Spirit is already illuminated, and the body in itself is too dense. *3* The mind, however, can bring its own illumination *to* the body by recognizing that density is the opposite of intelligence, and therefore unamenable to independent learning. *4* It is, however, easily brought into alignment with a mind which has learned to look beyond density toward light.

8 Corrective learning always begins with awakening the spiritual eye, and turning away from belief in physical sight. *2* The reason this entails fear is because you are afraid of what your spiritual eye will see, which was why you closed it in the first place. *3* We said before that the spiritual eye cannot see error, and is capable only of looking beyond it to the defense of Atonement.102 *4* There is no doubt that the spiritual eye does produce extreme discomfort by what it sees. *5* The thing that you forget is that the discomfort is not the final outcome of its perception.

6 When the spiritual eye is permitted to look upon the defilement of the altar, it also looks immediately toward Atonement. *7* Nothing which the spiritual eye perceives can induce fear. *8* Everything that results from accurate spiritual awareness merely is channelized toward correction.

9 Discomfort is aroused only to bring the need to correct forcibly into awareness.

9 What the physical eye sees is not corrective, nor can it be properly corrected by any device which can be physically seen. *2* As long as you believe in what your physical sight tells you, all your corrective behavior will be misdirected. *3* The reason why the real vision is obscured is because you cannot endure to see your own defiled altar.

4 But since the altar has been defiled, this fact becomes doubly dangerous unless it *is* perceived. *5* This perception is totally nonthreatening because of the Atonement. *6* The fear of healing arises in the end from an unwillingness to accept the unequivocal fact that healing is necessary. *7* The fear arises because of the necessary willingness to look at what you have done to yourself.

10 Healing was an ability which was lent to human beings after the separation, before which it was completely unnecessary. *2* Like all aspects of the space-time belief, healing ability is temporary.

3 However, as long as time persists, healing remains among the stronger human protections. *4* This is because healing always rests on charity, and charity is a way of perceiving the true perfection of another, even if he cannot perceive it himself. *5* Most of the loftier concepts of which humanity is capable now are time-dependent. *6* Charity is really a weaker reflection of a much more powerful love-encompassment which is far beyond any form of charity that humanity can conceive of as yet. *7* Charity is essential to right-mindedness, in the limited sense in which right-mindedness can now be attained.

11 Charity is a way of looking at another as if he had already gone far beyond his actual accomplishment in time. *2* Since his own thinking is faulty, he cannot see the Atonement himself, or he would have no need for charity at all. *3* The charity which is accorded him is both an acknowledgment that he *is* weak and a recognition that he *could be* stronger. *4* The way in which both of these beliefs are stated clearly implies their dependence on time, making it quite apparent that charity lies within the framework of human limitations, though toward the higher levels.

12 We said before that only revelation transcends time. 103 *2* The miracle, as an expression of true human charity, can only shorten it at best. *3* It must be understood, however, that whenever you offer a

miracle to another, you are shortening the suffering of both. *4* This introduces a correction into the record, which corrects retroactively as well as progressively.104

IX. The Correction of Fear

You believe that being afraid is involuntary. *2* But I have told you many times that only *constructive* acts should be involuntary.105 *3* I said that Christ-control can take over everything that doesn't matter, and Christ-guidance can direct everything that does, if you so will. 106

2 Fear cannot be Christ-controlled, but it *can* be self-controlled. *2* Fear is always associated with what does not matter, and prevents me from controlling it. *3* The correction is therefore a matter of your will, because its presence shows that you have raised the unimportant to a higher level than it warrants. *4* You have thus brought it under your will, where it does not belong. *5* This means *you* feel responsible for it. *6* The level confusion here is perfectly obvious. *7* The reason that I cannot control fear for you is that you are attempting to raise to the mind level the proper content of lower-order "reality. "107 *8* I do not foster level confusion, but you can will to correct it.

3 You would not tolerate insane behavior on your part, and would hardly advance the excuse that you could not help it. *2* Why should you tolerate insane thinking? *3* There is a fallacy here you would do well to look at clearly. *4* You believe that you are responsible for what you *do* but not

for what you *think*. *5* The truth is that you *are* responsible for what you think, because it is only at this level that you can exercise choice.

6 What you do comes from what you think. *7* You cannot separate the two by giving autonomy to your behavior. *8* Behavior is

controlled by me automatically as soon as you place what you think under my guidance.

4 Whenever you are afraid, it is a sure sign that you have allowed your mind to miscreate; that is, you have not allowed me to guide it. *2* It is pointless to believe that controlling the outcome of misthought can result in real healing. *3* When you are fearful, you have willed wrongly.

4 This is why you feel you are responsible for it. *5* You must change your *mind*, not your behavior, and this *is* a matter of will. *6* You do not need guidance except at the mind level. *7* Correction belongs only at the level where causation is possible. *8* The term does not really mean anything at the symptom level, where it cannot work.

5 The correction of fear *is* your responsibility. *2* When you ask for release from fear, you are implying that it isn't. *3* You should ask, instead, for help in the conditions which have brought the fear about.

4 This always entails a willingness on the part of your separated mind.

5 At this level, you *can* help it. *6* You are much too tolerant of mind wandering, thus tacitly condoning your mind's miscreations. *7* The particular result never matters, but this fundamental error does. *8* The fundamental correction is always the same. *9* Before you will to do anything, ask me if your will is in accord with mine. *10* If you are sure that it is, there will be no fear.

6 Fear is always a sign of strain, which arises whenever the *will* to do

conflicts with *what* you do. *2* This situation arises in two major ways: 1. *3* You can will to do conflicting things, either simultaneously or successively. 108 *4* This produces conflicting

behavior, which would be tolerable to the self (though not necessarily to others) except for the fact that the part of the will that wants something else is outraged.

2. *5* You can behave as you think you should, without entirely willing to do so. *6* This produces consistent behavior, but entails great strain within the self.

7 If you think about it, you will realize that in both cases the will and the behavior are out of accord, resulting in a situation in which you are doing what you do not will. *2* This arouses a sense of coercion, which usually produces rage. *3* The anger then invades the mind, and projection in the wrong sense becomes likely.109 *4* Depression or anxiety is virtually certain.

8 Remember that whenever there is fear, it is because you have not made up your mind. *2* Your will is split, and your behavior inevitably becomes erratic. *3* Correcting at the behavioral level can shift the error from the first type to the second, but will not obliterate the fear. *4* It is possible to reach a state in which you bring your will under my guidance without much conscious effort, but this implies the kind of habit pattern which you have not developed dependably as yet.

9 Although people say that God will never ask you to do more than you can, they do not understand it themselves. *2* God *cannot* ask more than you *will*. *3* The strength to do comes from your own undivided will to do. 110 *4* There is no strain in doing God's will as soon as it is also your

own.

10 The lesson here is quite simple, but particularly apt to be overlooked.

2 I will therefore repeat it, urging you to listen. *3* Only your mind can produce fear. *4* It does so whenever it is conflicted in what it wills, thus producing inevitable strain because willing and doing become discordant. 111 *5* This cannot be corrected by better doing. *6* But it *can* be corrected by higher willing.

11 The first corrective step is knowing it *is* fear. *2* After taking this step, you might benefit temporarily by adding another step before going on with the corrective process: Try saying to yourself that you must have willed not to love somehow or somewhere, or the fear which arises from behavior-will conflict could not have happened. *3* Then follow the previous instructions.112

12 If you consider what the process really means, it is nothing more than a series of pragmatic steps in the larger process of accepting the Atonement as the remedy. *2* From this viewpoint, the steps can be reworded as follows:

1. *3* Know first this is fear.

2. *4* Fear arises from lack of love.

3. *5* The only remedy for lack of love is perfect love.

4. *6* Perfect love *is* the Atonement.

7 The final procedural step is inherent in the last statement.113 *8* We have emphasized that the miracle, or the expression of Atonement, is always a

sign of real respect from the worthy *to* the worthy. 114 *9* This worth is reestablished by the Atonement.

13 It is obvious, then, that when you are afraid, you have placed yourself in a position where you need Atonement because you have done something loveless, having willed without love. *2* This is precisely the situation for which the Atonement was offered. *3* The

need for the remedy inspired its establishment. *4* As long as you recognize only the *need* for the remedy, you will remain fearful. *5* However, as soon as you *use* the remedy, you have also abolished the fear. *6* This is how true healing occurs.

14 It may help if you say this prayer to me:

2I would like to pray that my will be united with thine, recognizing that thy perfect love will suffice (or correct) for my imperfect love.

3I pray that I may accept the Atonement with conviction, recognizing its inestimable worth, and my own divine worth as part of this identification with thine.

4I pray that my fear be replaced by an active sense of thy love, and thy continual willingness to help me overcome the split or divided will which is responsible for my difficulty with this.

5I accept the divinity of the messages I have received, 115 and affirm my will in both accepting and acting upon the Atonement principle.

6Here I am.

15 The major problem that you have is the continuing split will, which

naturally interferes with your true identification. *2* To the extent that you hold onto this split, it will take longer to get through and will markedly interfere with your own integration efforts. *3* Reliance has to be placed on me, which is sufficient once you do this without distantiation or division in loyalties. *4* This will be strengthened through a continual affirmation of the goal you want to achieve and an awareness of its inevitability. *5* In this way, you will perceive and know your true worth, and the importance of maintaining a complete identification.

X. The Real Power of the Mind

Everyone experiences fear, and nobody enjoys it. *2* Yet it would take very little right thinking to know why it occurs. *3* Very few people appreciate the real power of the mind, and nobody remains fully aware of it all the time. *4* This is inevitable in this world, because the human being has many things he must do and cannot engage in constant thought-watching. *5* However, if he hopes to spare himself from fear, there are some things he must realize, and realize fully, at least some of the time.

2 The mind is a very powerful agent, and it never loses its creative force.

2 It never sleeps. *3* Every instant it is making or creating, and *always* as you will. *4* Many of your ordinary expressions reflect this. *5* For example, when you say, "Don't give it a thought," you are implying that if you do not think about something, it will have no effect on you.

6 This is true enough.

3 On the other hand, many other expressions are clear expressions of the prevailing *lack* of awareness of thought power. *2* For example, you say,

"just an idle thought," and mean that the thought has no effect. *3* You also speak of some actions as "thoughtless," implying that if the person *had* thought, he would not have behaved as he did. *4* You also use phrases like "thought provoking," which is bland enough, but the term

"a provoking thought" means something quite different. 116

4 While expressions like "think big" give some recognition to the power of thought, they still come nowhere near the truth. *2* You do not expect to grow when you say it, because you really don't believe it. *3* It is hard to recognize that thought and belief combine into a

power surge which can literally move mountains. 117 *4* It appears at first glance that to believe such power about yourself is merely arrogant. *5* But that is not the real reason why you don't believe it. *6* People prefer to believe that their thoughts cannot exert real control because they are literally afraid of them.

5 Therapists try to help people who are afraid of their own death wishes by depreciating the power of the wish. *2* They even attempt to "free" the patient by persuading him that he can think whatever he wants without any real effect at all. *3* There is a real dilemma here, which only the truly right-minded can escape. *4* Death wishes do not kill in the physical sense, but they do kill spiritually.118 *5All* destructive thinking is dangerous. *6* Given a death wish, a person has no choice except to act upon his thought or behave contrary to it. *7* He can thus choose only between homicide and fear (see previous notes on will conflicts).119

6 The other possibility is that he depreciates the power of his thought.

2 This is the usual psychoanalytic approach. 120 *3* This does allay guilt, but at the cost of rendering thinking impotent. *4* If you believe that what

you think is ineffectual, you may cease to be overly afraid of it, but you are hardly likely to respect it either. *5* The world is full of endless examples of how people have depreciated themselves because they are afraid of their own thoughts. *6* In some forms of insanity, thoughts are glorified, but this is only because the underlying depreciation was too effective for tolerance. 121

7 The truth is that there *are* no "idle thoughts." *2All* thinking produces form at some level. *3* The reason why people are afraid of ESP, and so often react against it, is because they know that thoughts can hurt them.

4 Their own thoughts have made them vulnerable.122

8 You who complain about fear still persist in producing it most of the time. *2* I told you in the last section that you cannot ask *me* to release you from it, because I know it does not exist.123 *3You* don't. *4* If I merely intervened between your thoughts and their results, I would be tampering with a basic law of cause and effect, in fact the most fundamental one there is in this world. *5* I would hardly help you if I depreciated the power of your own thinking. *6* This would be in direct opposition to the purpose of this course.

9 It is certainly much more useful for me to remind you that you do not guard your thoughts at all carefully, except for a relatively small part of the day, and somewhat inconsistently even then. *2* You may feel at this point that it would take a miracle to enable you to do this, which is perfectly true. *3* Human beings are not used to miraculous thinking, but they can be trained to think that way.

10 All miracle workers *have* to be trained that way. *2* I have to be able to count on them. *3* This means that I cannot allow them to leave their

minds unguarded, or they will not be able to help me. *4* Miracle working entails a full realization of the power of thought and real avoidance of miscreation. *5* Otherwise, the miracle would be necessary merely to set the mind *itself* straight, a circular process which would hardly foster the time-collapse for which the miracle was intended. *6* Nor would it induce the healthy respect which every miracle worker must have for true cause and effect.124

11 Miracles cannot free the miracle worker from fear.125 *2* Both miracles and fear come from his thoughts, and if he were not free to choose one, he would also not be free to choose the other. *3* Remember, we said before that when electing one person, you reject

another.126 *4* It is much the same in electing the miracle. *5* By so doing, you *have* rejected fear.

6 Fear cannot assail unless it has been elected.

12 You have been afraid of God, of me, of yourself, and of practically everyone you know at one time or another. *2* This can only be because you have miscreated all of us and believe in what you made. *3* You would never have done this, if you had not been afraid of your own thoughts. 127 *4* The vulnerable are essentially miscreators, because they misperceive creation.

XI. The Basic Conflict

You are willing to accept primarily what does *not* change your mind too much, and leaves you free to leave it quite unguarded most of the time.

2 You persist in believing that when you do not consciously watch your mind, it is unmindful. *3* It is time to consider the whole world of the unconscious, or unwatched mind. *4* This will frighten you because it is

the source of fright. *5* You may look at it as a new theory of basic conflict if you wish, which will not be entirely an intellectual approach, because I doubt if the truth will escape you entirely. 128

2 The unwatched mind is responsible for the whole content of the unconscious which lies above the miracle level.129 *2* All psychoanalytic theorists have made some contribution to the truth in this connection, but none of them has seen it in its true entirety.

3 Jung's best contribution was an awareness of individual versus collective unconscious levels. *2* He also recognized the major place of the religious spirit in his schema. *3* His archetypes were also

meaningful concepts. *4* But his major error lay in regarding the deepest level of the unconscious as shared in terms of *content*.130

4 The deepest level of the unconscious is shared as an *ability*. 131 *2* As miracle-mindedness, the content—or the particular miracles which an individual happens to perform—does not matter at all. *3* They will, in fact, be entirely different, since *I* direct them, because I make a point of avoiding redundancy. *4* Unless a miracle actually heals, it is not a miracle at all. 132 *5* The content of the miracle level is not recorded in the individual's unconscious because if it were, the miracle would not be automatic or involuntary, which we have said repeatedly that it should be.133 *6* However, the content *is* a matter for the record, which is not within the individual himself.

5 All psychoanalysts made one common error, in that they attempted to uncover unconscious *content*. *2* You cannot understand unconscious activity in these terms, because "content" is applicable only to the more superficial unconscious levels to which the individual himself

contributes. *3* This is the level at which he can readily introduce fear, and usually does.

6 Freud was right in calling this level "preconscious," and emphasizing that there is a fairly easy interchange between preconscious and conscious material.134 *2* He was also right in regarding the censor as an agent for the protection of consciousness from fear.135 *3* His major error lay in his insistence that the preconscious is necessary at all in the psychic structure. *4* If the psyche contains fearful levels from which it cannot escape without splitting, its integration is permanently threatened. *5* It is essential not to control the fearful but to *eliminate* it.

7 Here, Rank's concept of the will was particularly good, except that he preferred to ally it only with humanity's own truly creative

ability, but did not extend it to its proper union with God's. 136 *2* His "birth trauma,"

another valid idea, was also too limited, in that it did not refer to the separation, which was really a *false* idea of birth.137 *3* Physical birth is not a trauma in itself. *4* It can, however, remind the individual of the separation, which was a very real cause of fear.

8 The idea of "will therapy" was potentially a very powerful one, 138 but Rank did not see its real potential because he himself used his mind partly to create a theory *of* the mind, but also partly to attack Freud.

2 His reactions to Freud stemmed from his own unfortunate acceptance of the deprivation fallacy, which itself arose from the separation. *3* This led him to believe that his own mind's creation could stand only if the creation of another's fell. *4* In consequence, his theory emphasized rather than minimized the two-edged nature of defenses. *5* This is an outstanding characteristic of his concepts, because it was outstandingly

true of him. *6* He also misinterpreted the birth trauma in a way that made it inevitable for him to attempt a therapy whose goal was to abolish fear. 139 *7* This is characteristic of all later theorists, who do not attempt, as Freud did in his own form of therapy, to split off the fear.

9 No one as yet has fully recognized either the therapeutic value of fear or the only way in which it can truly be ended. *2* When you miscreate, you *are* in pain. *3* The cause and effect principle here is temporarily a real expeditor. *4* Actually, Cause is a term properly belonging to God, and Effect, which should also be capitalized, is His Sonship. *5* This entails a set of cause and effect relationships which are totally different from those which humanity introduced into the miscreation.

10 The fundamental opponents in the *real* basic conflict are creation and miscreation. *2* All fear is implicit in the second, just as all love is inherent in the first. *3* Because of this difference, the basic conflict is one between love and fear.

11 So much, then, for the true nature of the major opponents in the basic conflict. *2* Since all such theories lead to a form of therapy in which redistribution of psychic energy results, it is necessary to consider *our* concept of psychic energy next. 140 *3* In this respect, Freud was more accurate than his followers, who were essentially more wishful.

4 Energy *can* emanate from both creation and miscreation, and the particular ratio between them which prevails at a given point in time *does* determine the behavior at that time. *5* If miscreation did *not* engender energy in its own right, it would be unable to produce destructive behavior, which it very patently does.

12 Everything that you make has energy because, like the creations of

God, it comes from energy and is endowed by its maker with the power to make. *2* Miscreation is still a genuine creative act in terms of the underlying impulse, but not in terms of the *content* of what is made.

3 This does not deprive what is made of its own creative power. *4* It does, however, guarantee that the power will be misused, or used fearfully.

13 To deny this is merely the previously mentioned fallacy of depreciation.141 *2* Although Freud made a number of fallacies of his own, he did avoid this one in connection with psychic energy. *3* The later theorists denied the split-energy concept, not by attempting to heal it, but by reinterpreting it instead of redistributing it.142 *4* This placed them in the illogical position of

assuming that the split which their therapies were intended to heal had not occurred. *5* The result of this approach is essentially a form of hypnosis. 143 *6* This is quite different from Freud's approach, which merely ended in a deadlock. 144

14 A similar deadlock occurs when both the power of creation and of miscreation coexist. *2* This is experienced as conflict only because the individual feels as if both were occurring at the same level. *3* He believes in what he has miscreated in his own unconscious, and he naturally believes it is real because he has made it. *4* He thus places himself in a position where the fearful becomes *real*. *5* Nothing but level confusion can result as long as this belief is held in any form.

15 Inappropriate denial and equally inappropriate identification of the real factors in the basic conflict will not solve the problem itself. *2* The conflict cannot disappear until it is fully recognized that miscreation is not real, and therefore there *is* no conflict. *3* This entails a full

realization of the basic fact that, although you have miscreated in a very genuine sense, you need neither continue to do so nor to suffer from your past errors in this respect.

16 A redistribution of psychic energy, then, is not the solution. *2* Both the idea that both kinds must exist and the belief that one kind is amenable for use or misuse are real distortions. *3* The only way out is to *stop miscreating now*, and accept the Atonement for miscreations of the past. *4* Only this can reestablish true single-mindedness. 145

17 The structure of the psyche follows along the lines of the particular libido concept the theorist employs. 146 *2* Freud's psyche was essentially a good and evil picture, with very heavy weight given to the evil. *3* This is because every time I mentioned the Atonement to him, which was quite often, he responded by

defending his theory more and more against it. *4* This resulted in his increasingly strong attempts to make the illogical sound more and more logical. *5* I was very sorry about this, because his was a singularly good mind, and it was a shame to waste it.

18 However, the major purpose of his incarnation was not neglected.

2 He *did* succeed in forcing recognition of the unconscious into humanity's calculations about itself, a step in the right direction which should not be minimized. *3* Freud was one of the most religious men I have known recently. *4* Unfortunately, he was so afraid of religion that the only way he could deal with it was to regard *it* (not himself) as sick.147 *5* This naturally prevented healing.

19 Freud's superego is a particularly interesting example of the real power of miscreation. *2* It is noteworthy throughout the whole development of his theories that the superego never allied itself with

freedom. *3* The most it could do in this direction was to work out a painful truce in which both opponents lost. 148 *4* This perception could not fail to force him to emphasize discontent in his view of civilization.149

20 The Freudian id is really only the more superficial level of the unconscious and not the deepest level at all.150 *2* This, too, was inevitable, because Freud could not divorce miracles from magic. *3* It was therefore his constant endeavor (even preoccupation) to keep on thrusting more and more material between consciousness and the real deeper level of the unconscious, so that the latter became increasingly obscured. *4* The result was a kind of bedlam, in which there was no order, no control, and no sense. *5* This was exactly how he felt about it.

21 The later theoretical switch to the primacy of anxiety was an interesting device intended to deny both the instinctive nature of destructiveness and the force of the power of miscreation. 151 *2* By placing the emphasis on the result, the generative nature of the power was minimized.152 *3* Destructive behavior is instinctual. *4* The instinct for creation is not obliterated in miscreation. *5* That is why it is always invested with reality.

22 One of the chief ways in which you can correct your own magic-miracle confusion is to remember that you did not create yourself. 153

2 You are apt to forget this when you become egocentric, and this places you in a position where belief in magic is virtually inevitable. *3* Your instincts for creation were given you by your own Creator, Who was expressing the same instinct in His creation. *4* Since the creative ability rests solely in the mind, everything which you make or create is

necessarily instinctive. *5* It also follows that whatever you produce is real in your own eyes, but not necessarily in the sight of God.

XII. The Mastery of Love

We have already said that the basic conflict is one between love and fear, and that the proper organization of the psyche rests on a lack of level confusion.154 *2* The section on psychic energy should be reread very carefully, because it is particularly likely to be misinterpreted until this section has been completed. 155

2 It has already been said that you cannot control fear, because you yourself made it. 156 *2* Your belief in it renders it out of your control by definition. *3* For this reason, any attempt to resolve the basic conflict through the concept of mastery of fear is meaningless. *4* In fact, it asserts the power of fear by the simple assumption that it

need be mastered at all. *5* The essential resolution rests entirely on the mastery of love.157

3 In the interim, conflict is inevitable. *2* The reason for this is the strangely illogical position in which you have placed yourself. *3* Since we have frequently emphasized that correction must be applied within the level that error occurs, it should be clear that the miracle must be illogical because its purpose is to correct the illogical and restore order. 158

4 Two concepts which cannot coexist are nothing and everything. *2* To whatever extent one is believed in, the other has been abolished. *3* In the conflict, fear is really nothing, and love is really everything. *4* The unwillingness to let one's darkness be seen, or to submit error to light,

is a way of denying that the separation ever occurred. *5* Like all pseudo-solutions, this kind of distorted thinking is very creative but false.

5 The separation *has* occurred.159 *2* To deny this is merely to misuse denial. *3* However, to concentrate on error is merely a further misuse of legitimate psychic mechanisms. *4* The true corrective procedure, which has already been described as the proper use of the spiritual eye (or true vision), is to accept the error temporarily, but only as an indication that immediate correction is mandatory.160 *5* This establishes a state of mind in which the Atonement can be accepted without delay.

6 It is worth repeating that ultimately there is no compromise possible between everything and nothing. *2* The purpose of time is essentially to serve as a device by which all compromise in this respect can be abolished. *3* It seems to be abolished by degrees precisely because time itself involves a concept of intervals which

does not really exist. *4* The faulty use of creation has made this necessary as a corrective device.

5"And God so loved the world that He gave His only begotten Son so that whosoever believeth on Him shall not perish but have eternal life"

needs only one slight correction to be entirely meaningful in this context. *6* It should read, "And God so loved the world that He gave it *to* His only begotten Son." 161

7 It should be noted that God has begotten only one Son. *2* If you believe that all of the minds that God created *are* His Sons, and if you also believe that the Sonship is one, then every mind *must* be a Son of God, or an integral part of the Sonship. *3* You do not find the concept that the whole is greater than its parts difficult to understand. *4* You should therefore not have too great of a difficulty with this. *5* The Sonship in its

oneness *does* transcend the sum of its parts. *6* However, it loses this special state as long as any of its parts are missing. *7* This is why the conflict cannot ultimately be resolved until all of the individual parts of the Sonship have returned. *8* Only then can the meaning of wholeness in the true sense be understood.

8 The concept of minus numbers has always been regarded as a mathematical rather than an actual expedient. *2* Yet it represents a major limitation on mathematics as presently understood.162 *3* Any statement which implies degrees of difference in negation is essentially meaningless. *4* What can replace this negative approach is a recognition of the fact that as long as one part (which is the same as a million or ten or eight thousand parts) of the Sonship is missing, it is *not* complete.163

5 In the divine psyche, the Father and the Holy Spirit are not incomplete at all. *6* The Sonship has the unique faculty of believing

in error, or incompleteness, if it so elects. *7* However, it is quite apparent that so to elect *is* to believe in the existence of nothingness. *8* The correction of this error is the Atonement.

9 We have already briefly spoken about readiness. 164 *2* But there are some additional awarenesses which might be helpful. *3* Readiness is nothing more than the prerequisite for accomplishment. *4* The two should not be confused. *5* As soon as a state of readiness occurs, there is always some will to accomplish, but this is by no means undivided.

6 The state does not imply more than the potential for a shift of will.

7 Confidence cannot develop fully until mastery has been accomplished.

10 We began this section with an attempt to correct the fundamental human error that fear can be mastered. *2* The correction was that only

love can be mastered. *3* Even if you are ready for revelation, though, that does not mean that you have in any way mastered that form of communication. *4* Mastery of love necessarily involves a much more complete confidence in the ability than you have as yet attained.

5 Readiness, however, is at least an indication that you believe this is possible. *6* This is only the beginning of confidence. *7* In case this be misunderstood as a statement that an enormous amount of time will be necessary between readiness and mastery, I would again remind you that time and space are under my control. 165

XIII. The Real Meaning of the Last Judgment

We have said that whatever you make or create is real in your own eyes, but not necessarily in the sight of God. 166 *2* This basic

distinction leads us directly into the real meaning of the Last Judgment.

2 The Final Judgment is one of the greatest threat concepts in humanity's perception. *2* This is only because you do not understand it.

3 Judgment is not an essential attribute of God. *4* You brought judgment into being only because of the separation. *5* God Himself is still the God of mercy. *6* After the separation, however, there *was* a place for justice in the schema, because it was one of the many learning devices which had to be built into the overall plan.

3 Just as the separation occurred over many millions of years, the Last Judgment will extend over a similarly long period, and perhaps even longer. *2* Its length depends, however, on the effectiveness of the present speed-up.167 *3* We have frequently noted that the miracle is a device for shortening but not abolishing time.168 *4* If a sufficient number

of people become truly miracle-minded quickly, the shortening process can be almost immeasurable. *5* But it is essential that these individuals free themselves from fear sooner than would ordinarily be the case, because they must emerge from the basic conflict if they are to bring peace to the minds of others.

4 The Last Judgment is generally thought of as a procedure undertaken by God. *2* Actually, it will be undertaken solely by the Sonship with my help. *3* It is a final healing rather than a meting out of punishment, however much you may think punishment is deserved. *4* Punishment as a concept is in total opposition to right-mindedness. *5* The aim of the Final Judgment is to restore right-mindedness *to* you.

5 The Final Judgment might be called a process of right evaluation. *2* It simply means that finally all minds must come to understand what

is worthy and what is not. *3* After this, their ability to choose can be reasonably directed. *4* Unless this distinction has been made, the vacillations between free and imprisoned will cannot but continue.

6 The first step toward freedom, then, must entail a sorting out of the false from the true. *2* This is a process of division only in the constructive sense, and reflects the true meaning of the Apocalypse.169

3 Everyone will ultimately look upon what he has made and will to preserve only what is good, just as God Himself once looked upon what He had created and knew that it *was* good.170 *4* At this point, the mind will begin to look with love on what it has made, because of its great worthiness. *5* The mind will inevitably disown its miscreations, and having withdrawn belief from them, they will no longer exist.

7 The term "Last Judgment" is frightening, not only because it has been

falsely projected onto God, but also because of the association of

"Last" with death. *2* This is an outstanding example of upside-down perception. *3* Actually, if the Last Judgment is examined objectively, it is quite apparent that it is really the doorway to life. *4* No one who lives in fear is really alive.

8 Your own final judgment cannot be directed toward yourself, because you are not your own creation. *2* You can apply it meaningfully and at any time, however, to everything you have ever made, and retain in your real memory only what is good. *3* This is what your own right-mindedness cannot but dictate. *4* The purpose of time is solely to "give you time" to achieve this judgment. *5* It is your own perfect judgment of what you have made. *6* When everything that you retain is lovable, there is no reason for any fear to remain in you. *7* This *is* your part in the Atonement.

1 . The following is a brief summary of this section: We have an irresistible attraction to God, an innate drive to be "possessed" by God (i.e., to wholly belong to Him). We fear this drive yet cannot

extinguish it, so we distort it into four false versions, four

conventional desires for possession: 1) possessing (or being possessed by) other bodies (as in sexuality), 2) possessing things, 3) being possessed by (or possessing/controlling) the Spirit or spirits, and 4) possessing knowledge (in the conventional sense of the word). Not being true expressions of the possession drive, these do not satisfy it, and also cause negative symptoms in their own right. Therefore, as each form of possession intensifies, it produces mounting fear. As a false solution to this fear, we try to halt the expression of that form

(while still hanging on to the desire for it) through the use of a "denial mechanism," which also impairs our ability to operate effectively. The real solution involves realizing that possession in the conventional sense does not exist at all on the level of true reality, because in truth no one can be taken over by anyone or anything else. In reality, we can neither possess nor be possessed.

2 . "Psychosexual confusion": psychological confusion about one's sexuality. In this case, this confusion is caused by seeing the male role as *possessing* and the female role as *being possessed*. This makes each role in itself both unsatisfying and fearful, and so causes one to gravitate toward the other role as well.

3 . This refers to Helen's habit of getting people's names wrong, which according to Jesus she did in order to protect them from her

destructive thoughts about them (see T-1.42.5:1 and Cameo 9). This is similar to shifting our possessiveness to things in order to protect people from our desire to possess *them*.

4 . “Substitute goals” superficially look like the actual goal of the possession drive (to be “possessed” by God) and therefore *appear* to satisfy it. They are “usually reasonably easy to attain” because finding bodies to possess is something most people manage to do, and finding things to possess is something everyone, to some degree, manages to do.

5 . Trying to satisfy the possession drive through possessing external bodies and things “seems to be a safety device” probably because it seems to save us from being wholly inwardly “possessed” by God. It seems to keep possession at a safe distance.

6 . This possibly refers to projecting your own possessiveness onto the spirit realm, so that the Holy Spirit (or a spirit) appears to either want you as His prize possession (the source of your grandiosity) or wants to possessively control you (the source of your fear).

7 . Acts 2:4 (RSV): “And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.”

8 . This probably means that those speaking in tongues want to let the Spirit speak through them, but also fear this, because they think the Spirit is possessive in the usual negative sense. So they let Him through, but then cut down on the communication—and thereby

reduce its threat to them—by making it incomprehensible.

9 . This seems to mean that the “confusion of mind and brain”—which means seeing the nonphysical mind as being the physical brain—is the underlying basis for treating nonphysical knowledge as a physical possession which can be privately owned.

10. Some references to “thirst” in the Gospels (Jesus later makes clear that he is referring to his own usage of “thirst” in the Bible): “Blessed are those who hunger and thirst for righteousness” (Matthew 5:6

[RSV]). “But whosoever drinketh of the water that I shall give him shall never thirst” (John 4:14 [KJV]). “He that believeth on me shall never thirst” (John 6:35 [KJV]). “If any man thirst, let him come unto me, and drink” (John 7:37 [KJV]).

11. This is a type 1 possession fallacy because knowledge has now become a means of possessing others.

12. This originally referred to Helen’s reading phobia and Bill’s public speaking phobia.

13. This is a “pseudo-solution” because it resolves the psychic conflict between being inefficient and being a child of God by negating the latter.

14. In other words, the horse-racing addict’s focus on horses is at root a denigration of people. Having denigrated others, he now apparently believes that there are forces out there that will denigrate *him*, forces that must be magically controlled (through superstitious means).

15. In other words, whereas the horse-racing addict denigrates other people, the alcoholic denigrates himself.

16. This seems to refer particularly to the strange compromises that arise when you cannot tolerate the cessation of the error and so pour energy into both continuing *and* forcing discontinuance, as the compulsive gambler does.

17. Our understanding of this difficult sentence is as follows: You have begun to fear your desire for spirit possession, and so the “denial mechanism” kicks in and you try to force discontinuance. You do this by denying *one side* of the desire. In this first case, you deny the desire to be possessed *by* spirits (or the Spirit), and focus instead on *possessing* spirits/the Spirit—perhaps using witchcraft to try to control spirits for your benefit, or using manipulative forms of

prayer to control the Spirit. Yet being so possessive is frightening and thus produces its own stress. To relieve this stress, you employ the

"paranoid solution"—you project your possessiveness and thus see it

outside you, in spirits (or in the Spirit) attempting to possess and persecute you. This paranoia seems like a solution because it relieves the stress of seeing a destructive possessiveness within yourself.

18. In a) attack *on* others is emphasized, while in b) attack *by* others is emphasized.

19. Whereas the person in a) opts for the paranoid solution (seeing possessiveness outside him) to solve the stress induced by his own inner possessiveness, the person here in b) feels so beset by outside forces, including perhaps possessive demons, that he opts for the

"catatonic solution." To solve the stress of seeing demons as trying to possess him, he becomes catatonic, which often happens in cases of supposed demon possession.

20. In other words, by projecting his possessiveness onto a single place (presumably, *a* spirit or *the* Spirit), which then becomes a single source of fear, the focused paranoid is expressing an upside-down form of the religious impulse, which concentrates one's love and devotion on a single object: God. This focused paranoia is a more rigid solution, which helps the person keep from vacillating between b) and a).

21. The level confusion here is confusing the *Spirit* with *evil*.

22. The "psychotic solution" attempts to solve fear or stress by giving up (consensual) reality; i.e., going into psychosis.

23. T-1.1.1:1: “The first principle of miracles is that there is no order of difficulty among them.”

24. T-1.43.3:5: “If it [the mind] does not freely elect to do so [allow spirit to create through it], it retains this creative ability, but places itself under tyrannous rather than authoritative control.”

25. In other words, by *freely* willing to be “taken over” (either by other people or by outside circumstances), we make it appear that free will leads to imprisonment. Yet even in this situation, we can still maintain a degree of personal freedom, through internally controlling how much power we give away. We are able to do this, however, only

when outer conditions are peaceful. When circumstances become

more stressful, our habit of giving away control spreads, and as a result we seem to be almost entirely at the mercy of outside forces.

This leads to Jesus’ question, “Why should you be at *their* mercy?”

26. Matthew 5:8 (KJV): “Blessed are the pure in heart: for they shall see God.” The above reference implies that, since the pure in heart see God, those who are not “pure in heart as yet” see the opposite of God.

Their thoughts produce a world full of turbulent and violent “external conditions.”

27. This refers to eating the forbidden fruit of “the tree of knowledge of good and evil” (Genesis 2:9 [KJV]).

28. “Wont” means “accustomed,” “used to,” “in the habit of.”

29. Titania, queen of the fairies, has been under the influence of a magic flower that causes one to fall in love with the first living creature one sees. As a result, she has fallen in love with the foolish

Bottom, who currently has the head of a donkey. Oberon, king of the fairies, puts Titania to sleep and then releases her from the flower's spell and

awakens her with the words quoted above, thus also restoring the love between them.

30. In this section, "projection" (to "project¨) stands for the mind's basic dynamic of expressing outwardly what is within. This means that, unlike in the later Course, projection here is an umbrella concept under which is included both true projection (later called *extension*) and false projection (later simply called *projection*).

31. "Project" as a noun is not explicitly referred to in the discussion that follows. It is, however, closely related to "project" as a verb in that both involve a mental "throwing forward" (the word comes from the Latin *proicere*—to throw forward). A project is a case of throwing forward (into the future) one's desire in the form of a planned undertaking designed to achieve something that will fulfill that desire.

In this sense, then, we might be able to speak of God's creation of the Son (the main projection discussed in this section) as being a *project* as well as a *projection*.

32. Examples of "world" as defined here would be the animal world, the vegetable world, and the mineral world. In this sense, then, "world"

refers to a domain that is one of the grand divisions of the natural world. A synonym would be "kingdom," as in the animal kingdom,

the vegetable kingdom, etc. Indeed, as will become clear later, Jesus is using the term "world" in the sense of "a natural, grand division" to refer to the Kingdom of God.

33. See T-2.III.11 and T-2.IV.2.

34. T-1.35.2:5.

35. T-1.48.3:2: "You can make an empty shell (see previous reference), but you do *not* make nothing at all."

36. See T-2.I.13-16.

37. T-1.48.3:6-7: "You were *not* created by your own free will. Only what *you* make is yours to decide."

38. T-1.43.3:3: "The creation of the spirit is already fully accomplished." T-1.46.13:6: "The Sons are perfect creations, and should be struck with awe in the presence of the Creator of

perfection."

39. T-1.23.2:3: "You are capable of this kind of creation too, being in the image and likeness of your own Creator."

40. Genesis 3:13 (RSV): "Then the LORD God said to the woman,

'What is this that you have done?' The woman said, 'The serpent beguiled me, and I ate.'"

41. 1 Corinthians 15:51-52 (RSV): "Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed." In the above reference, our miscreations can be changed in the twinkling of an *eye* because our *visual* misperceptions can instantly disappear when our *spiritual* eye is opened.

42. This is a reference to a story that appears later in the Notes, in which Jesus says that he inspired Bob, the elevator operator who

took Helen down from her apartment, to make a remark to her that ended with

"Every shut eye is not asleep." This is slightly different from "a sleeping eye can still see," but both have in common the idea that we should not assume, just because an eye is not currently open, that the faculty of sight is absent.

43. Genesis 2:21 (KJV): "And the LORD God caused a deep sleep to fall upon Adam." Mary Baker Eddy was the founder of Christian

Science.

44. See T-2.II.7-11.

45. Luke 10:37 (KJV). This follows the parable of the Good Samaritan, which is told in response to a lawyer asking Jesus, "Who is my

neighbor?" After the parable comes this exchange: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise" (Luke 10:36-37 [KJV]).

46. The fruit of the tree of knowledge was a lie because it affirmed that we have the "ability to usurp the power of God."

47. John 8:32 (RSV): "And you will know the truth, and the truth will make you free."

48. The content of this section picks up directly from the end of section I, as section II was a later insertion.

49. Matthew 6:21, Luke 12:34 (KJV): "For where your treasure is, there will your heart be also."

50. Philippians 4:7 (KJV): "And the peace of God, which passeth all

understanding, shall keep your hearts and minds through Christ Jesus." In the above passage, this peace does not pass *all*

understanding. It only passes *human* understanding, which values wrongly and thus destroys peace.

51. T-1.5.1:1: "Miracles are natural." T-1.37.1:1: "A miracle is a correction factor introduced into false thinking by me." T-1.7.1:1:

"Miracles are a form of healing." T-1.27.1:1: "A miracle is a universal blessing from God through me to all my brothers."

52. Matthew 14:31 (KJV). Peter sees Jesus walking on the water and tries to walk on water himself. However, he then begins to sink as he becomes afraid. He cries out, "Lord save me." Then comes the quoted verse: "And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?" The point above is that the same doubt that stopped Peter from walking on water keeps us from incorporating Jesus' words and performing miracles.

53. This sentence about the Eucharist being cannibalistic (a charge made by critics of Christianity since its earliest days) seems to take off from the comment in the previous paragraph, a comment which originally came right before this sentence, about *incorporating* Jesus' words, since a literal meaning of "incorporate" could suggest making his words part of one's body. The comment about "a distorted view of sharing" means that sharing does not mean taking another's body (in this case, Jesus' body) into one's own.

54. T-2.I.13:5: "The term was used only because of humanity's limited comprehension and is probably better dropped." John 7:37-39 (KJV):

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that

believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

55. "Symbiosis" is an intimate, prolonged association between two different living things, which is usually one of mutual dependence and benefit, but may be parasitic. The problem with the terms "thirst" and

"feeding on" here is that they imply a parasitic relationship with the Spirit, in which we in some way consume the Spirit.

56. T-1.48.5:6: "'Except you become as little children' means unless you fully recognize your complete dependence on God, you cannot know the real power of the Son in his true relationship with the Father."

57. Matthew 6:11 (RSV): "Give us this day our daily bread." In the Course allusion, the "bread" is the peace that God gave the soul.

58. From "The Wise Men," by G.K. Chesterton. In the poem, the home into which Christ is born is a place where there is no deception and where mercy is absolutely ordinary and commonplace. Applied to

Jesus' topic of the soul, this means that the soul is a place where there is no deception and where the truth of mercy *is* its daily bread.

59. Genesis 1:26 (RSV): "Then God said, 'Let us make man in our image, after our likeness.'"

60. T-1.49.3:2-3: "Denial is not mere negation. It is a positive miscreation."

61. With the following list of how the defense mechanisms can work in the mentally healthy, Jesus is trying to correct Freud's first error of seeing "only how the mechanisms worked in the mentally ill." The

mechanism of the Atonement, the denial of which was Freud's second error, will be dealt with in the next section.

62. Matthew 10:8 (KJV): "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

63. "Intellectualization": unconsciously protecting yourself from the emotional stress of personal problems or fears by reasoning them away, rather than facing them.

64. To say that right-mindedness is a reinterpretation of intellectualization is to imply that there is a healthy way to reason away one's fears, a way that doesn't split you off from them, but heals them instead.

65. In other words, you should withdraw from the desert of the world, not to escape from difficulties and from others, but to consolidate yourself *with* others and thus with the one Mind of which we are all part.

66. "Dissociation": a defense mechanism in which anxiety-provoking thoughts, emotions, or sensations are split off from the rest of the psyche or personality.

67. "Integration" here apparently means both integration with others and

integration within one's own mind.

68. This seems to refer to the "fight or flight" reaction.

69. "Distantiation": keeping something at a mental or emotional distance.

70. "Original state" here means our original state in Heaven, rather than as infants in this world.

71. “Sublimation”: acting out socially unacceptable impulses by rechanneling their energy into a more socially acceptable form. For instance, rage can be channeled into artistic expression. The point here is that we should rechannel unacceptable impulses in a sublime

direction, rather than in a merely socially acceptable direction.

72. Psychodynamics (the “‘dynamic’ concepts” referred to here) posits that behavior is the result of flows, distributions, and transformations of “psychic energy” within the person.

73. “Levels of aspiration” refers to the degree or quality of performance a person aspires to attain. The implication here appears to be that there is only one level to which we truly aspire: reality (i.e., Heaven).

74. “This step” appears to be that of learning to consistently bring into all your actions the two questions mentioned previously: “*What* do you treasure and *how much* do you treasure it?”

75. In its original context, this was probably a reference to the crucifixion. (The third paragraph of this section originally began, “The Atonement actually began long before the Crucifixion.”). However,

beginning in the next chapter, the Course consistently equates the Atonement with the resurrection.

76. Pronoun clarification: “but like the miracle which serves it [the Atonement], does not abolish it [time].”

77. Matthew 5:5 (RSV): “Blessed are the meek, for they shall inherit the earth.”

78. The Greek word *praotes* (meekness, gentleness) does not refer to weakness, but rather means “gentle but strong.”

79. See Cameo 12: “Defenses Are Now Being Used Much Better.”

80. This means that reinterpretation of defenses “may be experienced”

as disruption. The word “may” is important. In the Urtext Helen clarifies (and is backed up by Jesus) that we should not interpret this in a passive way, as if the experience of disorientation is inevitable, but should rather see the disorientation as a result of our own “mis-will.”

81. This is the chalice of Atonement (See Cameo 3), which is a reference to the Holy Chalice, the cup Jesus used at the Last Supper, often equated with the Holy Grail.

82. In Freudian thought, “externalization” is a defense mechanism whereby we unconsciously project things that are internal to us onto the outside world. In this case, we see the chalice of Atonement, which is really within us, as outside of us, where it appears less accessible and less relevant.

83. 1 Corinthians 6:19 (RSV): “Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?”

84. Ezra 6:3 (NKJV): “In the first year of King Cyrus, King Cyrus issued a decree concerning the house of God at Jerusalem: ‘Let the house be rebuilt, the place where they offered sacrifices; and let the foundations of it be firmly laid.’” John 2:19 (KJV): “Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.”

85. This, of course, is a reference to the speech Bill made to Helen that

“there must be another way” (or “a better way”), which became the catalyst for the dictation of the Course.

86. “Egocentric” means centered on *ego*—Latin for “I,” “me.”

“Communion” comes from the Latin *communio*—“mutual

participation”—which comes from the Latin *communis*—“common, public.”

87. “The Creation” by James Weldon Johnson, author of “Lift Every Voice and Sing,” often called “The African-American National

Anthem.” In the discussion preceding the quotation, God is lonely because His children have *left* Him, not because, as in the poem, He hasn’t yet created them.

88. See Cameo 13: “God Created Time?”

89. These hints begin with the miracle principles, many of which frame miracles as something we give to others in order to heal them. For instance, “Miracles are a form of healing. They supply a lack, and are

performed by those who have more for those who have less” (T-1.7.1:1-2).

90. T-1.26.1:1-2: “A miracle rearranges the order of perception, and places the levels in their true perspective. This heals at all levels, because all sickness comes from confusing the levels.” See also T-1.21.1:1, T-1.28.1:1, T-1.30.2:3, and T-1.36.2:1.

91. “It” refers to the *learning device* (rather than the *faulty use* of the learning device). Thus, the learning device is what “does not have the power in itself to introduce actual learning errors.”

92. The “unfortunate aspect” of the mind’s power is its ability to miscreate, which it has exercised in making the body.

93. In other words, the potential miracle receiver unconsciously believes that his errors have harmed, or defiled, his mind. This belief is so fearful that he tries to displace the defilement to the body, where it becomes physical illness, in order to convince himself that only the body has been damaged. Now, if the miracle worker heals this

person's body, this will remove his defensive shield, leaving him face to face with the terrifying damage he thinks he has done to his mind.

He will therefore feel imprisoned, even if he in fact has been released.

94. T-2.VII.6:2-3, 6-7: "Spirit has been created. The body is a learning device for the mind….The most that a faulty use of a learning device can do is to fail to facilitate learning. It does not have the power in itself to introduce actual learning errors."

95. T-1.14.1:3: "Without conviction, they deteriorate into magic, which

is mindless and therefore destructive, or rather, the uncreative use of mind."

96. What is "considerably less dangerous, though still incorrect" is the use of physical medicines.

97. T-1.46.10:3: "The distinction has also been made here between

'miracle-mindedness' as a state and 'miracle doing' as its expression."

98. Jesus gave an example here in which Bill, in typing up the Notes, inserted the carbon backwards, so that "two copies did not exist."

Since the second copy was intended for someone, this meant that a gift had now been withheld. This withholding, Jesus implied, was not truly unintentional, but rather was the conscious reflection of an

"underlying unwillingness" on Bill's part. Jesus said, "This reflected two levels of confidence lack, one in My readiness to heal, and the other in his [Bill's] own willingness to give." This is a perfect illustration of the point Jesus is making here. Bill was not fully trusting in and cooperating with Jesus' readiness to heal, and this produced erratic behavior—forgetting to put the carbon in right—

which then resulted in inefficiency.

99. T-1.48.13:3: "*Know first* that this is an expression of fear."

100. The reference to "the vast radiation range of your own inner illumination" was originally about an experience of Helen's. It probably refers to the following experience, recorded in her

autobiography (p. 39): "One [experience] took place when Bill, my husband and I were at the theater together [in the summer of 1965].

Sitting in the dark, I was aware of a strong inner light that began in the

chest area and grew increasingly intense and encompassing until it seemed to radiate throughout the theater and include everyone there.

My awareness of the light, which lasted for some ten minutes, was accompanied by a deep sense of peace and joy. I could hardly believe, for a time, that no-one else was aware of it."

101. T-2.VII.6:3, 7: "The body is a learning device for the mind....It does not have the power in itself to introduce actual learning errors."

102. T-2.VI.9:1: "The spiritual eye literally cannot *see* error, and merely looks for Atonement."

103. T-1.48.1:2: "Only revelation transcends it [time], having nothing to do with time at all."

104. The record (see T-1.46.2:4) seems to be a nonphysical record of all of our thoughts, words, and deeds. This passage suggests that giving a miracle actually alters the record, erasing errors recorded for both the past and probable future.

105. T-1.4.1:1: "Miracles are habits and should be involuntary." T-1.21.2:1: "Your abilities will be very useful when they come under involuntary control rather than involuntary *lack* of control." T-1.35.6:1: "Remember, you already have a principle about the

involuntary nature of miracles." T-1.46.11:5: "Only the last [' *Able* to do'] is involuntary, because it is the *application* of miracles which must be Christ-controlled."

106. T-1.35.6:2: "We have also established the fact that everything involuntary belongs under Christ-control, *not* yours." T-1.35.8:2-3:

"Christ-controlled miracles are part of the Atonement. But Christ-guidance is personal, and leads to *personal* salvation." Thus, Christ-control pertains to miracles—in this case, behavioral expressions of love. And Christ-guidance pertains to the internal realization of salvation. In the above statement, what doesn't matter is the realm of behavior and what does matter is the realm of thought.

107. To "raise to the mind level the proper content of lower-order

'reality'" means to regard the physical level as something the mind needs to engage with, by regarding it as important, feeling fear about it, and feeling responsible for dealing with it. When the mind (which *has* importance) is so consumed with the physical (which

"does not matter"), we are confusing the two levels. The answer is to withdraw the importance given the physical and focus instead on taking

responsibility for our thoughts. Turning our thoughts over to Jesus will allow him to *guide* our thinking and actually *control* our behavior.

108. As point #2 makes clear, the conflict is between doing what you want and doing what "you think you should."

109. Projection in the wrong sense has been defined as "hurling something you do not want, and regard as dangerous and frightening, to someone else" (T-1.35.3:1). What you project here, therefore, is probably the anger you are feeling over not getting to do what you want. In other words, the anger that has just *invaded* the mind, anger that you regard as "dangerous and frightening," you now hurl *out* of the mind. The result is that you would now see anger threatening you from the world outside, causing you "depression or anxiety."

110. In other words, God does not ask more than you will, because unless the will to do something is present, you literally do not have the strength to do it. The larger idea here seems to be that, as the next sentence says, your will and God's are one. This has two implications: one, that He cannot go against your will (by asking you to do things beyond your will/strength), and two, that you can effortlessly do His will (when you realize it is also your own).

111. To understand how this conflict causes fear, you need to remember that the conflict is between what you *want* to do and what you think you *should* do. ("You can behave as you think you should, without entirely willing to do so.") In other words, you are straining to do the right thing in the face of a hidden wish to do

something else, a wish you are trying desperately to keep from being expressed. This

suggests that you are afraid of the destructive potential of your hidden wish. That this is the source of fear that Jesus is referring to here is made explicit in the next section, where he speaks of people being

"afraid of their own death wishes" (T-2.X.5:1) and links that fear with the current section: "see previous notes on will conflicts" (T-2.X.5:7).

112. The "previous instructions" appear to be the exercise given near the end of Chapter 1 (T-1.48.13:3-8): "*Know first* that this is an expression of fear. Your love toward each other is not perfect and this is why the fear arose….Turn immediately to me by denying the power of the fear, and ask me to help you replace it with love .... Then acknowledge the true creative worth of both yourself and the other one."

113. A handwritten note in the Urtext lists the "final procedural step" as

"3"—the third step. This makes sense if we realize that the third step asks us to *accept* the remedy, while the fourth step is simply a comment *about* that remedy. In other words, the third step is an action step, while the fourth step is not.

114. T-1.18.1:4: "The doer recognizes his own and his neighbor's inestimable value simultaneously." T-1.47.3:3: "It [the miracle]

contains nothing but an acknowledgment of equality and worth." T-1.48.13:7: "Then acknowledge the true creative worth of both yourself and the other one." (This is the final step in translating sexual impulses into miracle impulses.)

115. This referred to the messages that Bill and Helen had received from Jesus; i.e., the teachings of the Course.

116. In the case of "thought provoking," something outside has provoked—in the bland sense of "sparked"—the thought. In the case of "a provoking thought," however, the thought is now the cause, not the effect. And it provokes in the sense of inciting retaliation (by arousing anger). The issue, then, is whether the thought is a mere effect or whether it is a provoking cause.

117. Matthew 17:20 (RSV): "For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you."

118. Later, the Course will teach that our physical death is the result of unconscious death wishes, stemming from our guilt. When this

sentence says that death wishes "kill spiritually," this must mean that

they "kill" our *awareness* of our spirit.

119. A secondary meaning of "death wish" is a desire for the death of another person toward whom one harbors unconscious hostility. The phrase "previous notes on will conflicts" refers to the previous section, particularly paragraphs 6-11. This reference shows that fear of one's destructive wishes (which is what is being discussed above) is the same fear discussed in the previous section.

120. I.e., Freudian.

121. In these forms of insanity, in other words, a person will ascribe a grand significance to his thoughts, but only as a cover to compensate for an underlying *depreciation* of thought, a depreciation so effective that he found it intolerable.

122. Because our *own* thoughts have made us vulnerable, we now believe in the hurtful power of thoughts, and fear being hurt by the thoughts of others.

123. T-2.IX.5:1-2: "The correction of fear *is* your responsibility. When you ask for release from fear, you are implying that it isn't."

124. As the context makes clear, this passage is speaking of a miracle setting the mind of the miracle worker straight *without his consent*.

Such a thing clearly would not foster a healthy respect for the fact that his own freely chosen thoughts are cause and his emotions are effect.

125. In other words, it is up to the miracle worker to elect different thoughts, to elect the miracle. The miracle cannot just barge in, override his thoughts, and remove his fear. That would take away his

freedom. He must voluntarily elect the miracle and reject the fear himself.

126. T-1.43.2:6: "Voting always entails both election *and* rejection."

127. We believe our thoughts have hurt us and made us vulnerable. We then project what our thoughts have done to us onto God, Jesus, and others, making *them* appear to be the destructive agents to which we are vulnerable.

128. The "basic conflict" is a term emphasized by neo-Freudian Karen Horney, who saw it as the conflict between the opposed strategies of moving toward (compliance), moving against (aggression), and

moving away from (detachment). The basic conflict in Freudian

thought (at least as identified by comments later in this section) is between the hedonistic id and the moralistic superego (a conflict mediated by the Freudian ego). The final part of this sentence is using

"intellectual approach" to describe something you regard as abstractly true without considering that it may be *personally* true of you.

129. The unwatched mind, then, is not responsible for the content of the *miracle level* of the unconscious, but only that which is *above* the miracle level.

130. This is a reference to Jung's archetypes, which he viewed as the contents of the collective unconscious (rejecting the *tabula rasa* or

"blank slate" theory of the mind). Archetypes are psychic dispositions, patterns, ideas, or images that are present in everyone. From these templates the basic themes of human life emerge. Examples of

archetypes would be birth, death, mother, father, God, hero, trickster.

131. In other words, the collective unconscious is not filled with particular ideas and images (archetypes), but with raw, unformed miracle-working ability, or miracle-mindedness.

132. The implication is that, if miracles were redundant, if they kept occurring in the same forms, they would lose their psychological impact and thus their ability to heal.

133. See footnote 105 for references to the miracle being involuntary.

The notion that specific miracles (particular expressions of love to brothers in need) being stored in the individual's unconscious

would compromise the "automatic or involuntary" nature of miracles seems to mean that those old miracles would tend to pattern new miracles after themselves, rather than allowing the new ones to be inspired involuntarily.

134. Freud's preconscious includes thoughts that aren't conscious at a given time, but aren't repressed and so can be called into consciousness. Jesus here seems to be possibly extending the preconscious to include the entirety of the Freudian unconscious.

135. In Freudian thought, the censor, in order to protect the ego, blocks unconscious wishes from consciousness during the day, and during the night transforms these wishes into disguised forms that appear in dreams.

136. Otto Rank was one of Freud's closest colleagues until their break in 1926. Rank was the only early psychoanalyst to emphasize the centrality of will in human psychology. In Rank's system, we are not merely determined by unconscious and biological forces, but determine ourselves through our will. He thus emphasized the importance of choice and moral responsibility, the role of the will in artistic creation, and the function of will in creating one's individual self as differentiated from parental influence. He also emphasized "will conflicts" (a term that Jesus has just used in T-2.X.5:7), such as the conflict between the will to separate and the will to unite.

137. In *The Trauma of Birth* (1924), Rank put forward the idea that the shock of separation from the mother at birth is the basis of all anxiety and neurosis.

138. Rank's *Will Therapy* (originally published as two works in 1929

and 1931; published in English as *Will Therapy* in 1936) emphasized choice, responsibility, and action. He said, "Thus, my concept allows for operation of the patient's own will as the most constructive force in the therapeutic process." He taught that neurosis is due to poor will-organization, and that patients can regain their authentic will through analysis, in a process of self-creation.

139. The reason Rank is criticized here for the therapeutic goal of abolishing fear may be that, as the next paragraph implies, fear can only be abolished by undoing the miscreation that caused it. Until then, the presence of fear has therapeutic value, as an indicator of its underlying cause.

140. In Freudian thought, "psychic energy" (also called libido) is the primal energy that powers the psyche. This energy takes the form of various drives that naturally move toward satisfaction and release.

141. See T-2.X.5-6. The "fallacy of depreciation" is the idea that

destructive thoughts do not matter as long as you don't act them out.

142. Pronoun clarification: "not by attempting to heal it [the split], but by reinterpreting it [the split] instead of redistributing it [the energy]."

143. The implication seems to be that patients are essentially hypnotized into believing that the basic conflict in them does not exist, though it clearly does.

144. I.e., a deadlock between the two opponents, later identified as the id and the superego. Freud believed that the best that can be achieved in a human being is a well-adjusted neurotic.

145. I.e., psychic unity.

146. "Libido" is the psychic energy (seen by Freud as primarily sexual but by other theorists as instinctual energy in general) that when misdirected or suppressed results in mental illness.

147. In *The Future of an Illusion* (1927), Freud put forth the view that religion is an illusion, a product of wish fulfillment, which arose to give divine authority to societal controls on the destructive passions of the individual, and to give us a comforting illusion of control over the uncontrollable forces of nature.

148. I.e., the superego and the id. The superego reaches a truce with the id through the mediation of the ego.

149. In *Civilization and Its Discontents* (1930), Freud focused on the inherent friction between the individual's desire to freely express the instincts for sex and aggression (the id) and civilization's need for the

individual to repress those same instincts and conform to the group (represented by the superego). This friction, which gives rise to perpetual discontent, is the same deadlock Jesus is referring to above,

"in which both opponents lost."

150. In Freudian theory, the "id" is the unconscious source of primitive, instinctive impulses. In the Course, the "deepest level" of the unconscious is the miracle level.

151. Freud's 1926 work *Inhibitions, Symptoms and Anxiety* represented one of his most significant changes of mind on fundamental issues. It set forth his new theory of anxiety, in which he argued that anxiety causes repression, not vice versa.

152. In other words, anxiety is actually the result of the power of miscreation. By emphasizing only this result, Freud inappropriately deemphasized the power that *generates* that result.

153. The reference to "your own magic-miracle confusion" implies that we, like Freud, have confused miracles with magic. That "Freud could not divorce miracles from magic" (20:2) possibly means that he saw miracles as attempts to control the external world through "magical"

means such as prayer and ritual. Our own confusion of miracles and magic probably refers to seeing miracles as psychic feats (see T-1.14.1:3: "Without conviction, they [miracles] deteriorate into magic"), performed by our own separate will rather than by God's will through us. We solve this by remembering that we did not create ourselves. This restores God's role as our Cause, so that His will once again works through us.

154. T-2.XI.10:3: "The basic conflict is one between love and fear." T-1.28.1:1: "Miracles are a means of organizing different levels of awareness." T-2.XI.6:4: "If the psyche contains fearful levels from which it cannot escape without splitting, its integration is permanently threatened."

155. "The section on psychic energy" is the previous section.

156. T-1.48.25:1: "You can never control the effects of fear yourself, because you have *made* fear and believe in what you make."

157. This means mastering (becoming highly proficient in) love—

becoming a master of love—rather than trying to master (or subdue) fear.

158. T-1.42.6:2-3: "True correction cannot be undertaken except within a dimension. Otherwise, there has been a confusion of levels."

See also T-1.48.23:3, T-2.VII.3:4, T-2.VII.11:6, T-2.VII.12:2, and T-2.IX.4:7. How is the miracle "illogical"? Jesus will explain later (T-3.II.1:2) that it is illogical because it is an "out-of-pattern" time interval. In other words, it does not follow logically from the pattern established by the past, being meant to *correct* that pattern. The past pattern itself was illogical, in that it did not follow from God's premises. And its correction—the miracle—is also illogical, in that it does not follow from the *past's* premises.

159. The Course will later say, "The full awareness of Atonement, then, is the recognition that the separation *never occurred*" (T-6.III.5:5).

These two statements need not be seen as in conflict. The Course is clear throughout that something did happen, which resulted in the

universe of time and space. So we should not deny that something happened. What we should deny is the *reality* of what happened.

160. See T-2.VI.8-10 and T-2.VIII.8.

161. John 3:16 (KJV): "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This passage is here applied to mean that God gave us, His Son, the gift of *time*, so that we could slowly, by degrees, give up all compromise between everything and nothing, and thus return to Him.

162. As documented by Alberto Martinez in *Negative Math: How Mathematical Rules Can Be Positively Bent* (2005), negative numbers, now taken for granted, actually created a deep philosophical divide in mathematics, especially in the eighteenth and nineteenth centuries.

This rift was never truly resolved. Opponents gradually died off, and negative numbers slowly became accepted for their practical value in calculations.

163. These sentences describe Jesus' replacement for the current approach to negative numbers. His point is that negation doesn't really have degrees. You cannot really have different degrees of

nothingness. Therefore, one Son missing from the Sonship (-1) is the same as a million Sons missing (-1,000,000). In both cases, the Sonship is incomplete.

164. See T-1.26.7:3, T-1.46.10-11, and T-2.VIII.2.

165. T-2.IX.1:3: "I said that Christ-control can take over everything that

doesn't matter."

166. See T-2.XI.22:5.

167. This is another reference to the "celestial speed-up" (see T-1.48.6:1-2), in which certain people are being called into physical incarnation to help counteract the world going backward spiritually.

168. T-1.47.4:1-4: "We said before that the miracle abolishes time. It does this by a process of collapsing it. It thus abolishes certain intervals within it. It does this, however, *within* the larger temporal sequence." See also T-1.48.6:2 and T-2.V.7:1.

169. This refers to the book of Revelation, also called the Apocalypse of John. In other words, its process of *God* evaluating *people*, throwing those who don't measure up into the lake of fire and preserving only the elect (Revelation 20:12-15), is really one of *us* evaluating our *thoughts* and *acts*, throwing our miscreations away and preserving only the good.

170. Genesis 1:31 (RSV): "And God saw everything that he had made, and behold, it was very good."

CHAPTER 3

Sane Perception

I. The Need to Study

All learning involves attention and study at some level. *2* This course is a *mind-training* course. *3* Good students assign study periods for themselves. *4* However, since this obvious step may not have occurred to you and since we are cooperating in this, I urge you to make the obvious assignment now. 1 *5* You may understand the need to study this course yet still not realize that many of the problems you keep being faced with may already have been solved here. *6* Perhaps you do not think of the course in this way at all. *7* Or perhaps you do from time to time, but then think the answer is probably in here and do *not* look it up. *8* You vaguely know that the course is intended for some sort of preparation. *9* But are you prepared?

2 Mental retardation is a defense which, like the others (with the exception of the Atonement), can be used on behalf of error or truth, as elected. 2 *2* When it occurs in the literal sense, it is a temporary device, agreed on beforehand, to check the miscreative activities of a strong but misdirected will. *3* The lesson involves not only the individual himself but also his parents, siblings, and all of those who come in close relations with him. *4* The person himself is a poor learner by definition, but only as a step toward changing from a bad to a good one.

3 Mental retardation can also be used, however, as a maladaptive defense, if the wrong (or attack) side is employed. *2* This produces the

"pseudo-retardation syndrome," which is justly classified as a psychiatric (or disturbed-level) symptom. 3 *3* You may well be using this defense as you read this course. *4* This represents a joint attack on both yourself *and* me, because it renders your mind weak and mine incompetent.4 *5* Remember, this puts you in a truly fearful position. *6* If

you cannot understand either your own mind *or* mine, you do not know what is really willed. *7* It is thus impossible to avoid behavior-will conflict (as defined before), because even if you acted according to will, you wouldn't know it. 5

4 The next part of this course rests too heavily on the earlier part not to *require* its study. 6 *2* Without this, you will become much too fearful when the unexpected does occur to make constructive use of it.7

3 However, as you study the earlier part, you will see some of the obvious implications, unless you still persist in misusing the defense of mental retardation. *4* Please remember that its constructive use, described above, is hardly a real part of your own real equipment. *5* It is a particularly inappropriate defense as you use it, and I can only urge you to avoid it.

5 The reason why a solid foundation is necessary at this point is because of the highly likely confusion of "fearful" and "awesome," which most people do make. *2* You will remember that we said once before that awe is inappropriate in connection with the Sons of God, because you should not experience awe in the presence of your own equals. 8 *3* But it was emphasized that awe *is* a proper reaction of the Son in the presence of his Creator. 9

6 So far, this course has had only indirect recourse to God and rarely even refers to Him directly. *2* I have emphasized that awe is not

appropriate in connection with me, because of our inherent equality.10

3 I have been careful to clarify my own role in the Atonement, without either over- or understating it.11 *4* I have tried to do exactly the same thing in connection with yours.12 *5* The next step, however, does involve

the direct approach to God Himself. *6* It would be most unwise to start on this step at all without very careful preparation, or awe will surely be confused with fear, and the experience will be more traumatic than beatific.

7 Healing is of God in the end. *2* The means are carefully explained in this course. *3* Revelation may occasionally show you the end, but to reach it the means are needed. 13

II. Special Principles for Miracle Workers

1. The miracle abolishes the need for lower-order concerns. *2* Since it is an illogical, or out-of-pattern, time interval by definition, the ordinary considerations of time and space do not apply. 14 *3* I do not regard time as you do, and your space problems are not mine.15 *4* When you perform a miracle, I will arrange both time and space to adjust to it.

2. A clear distinction between what was created and what is made is essential.

2 All forms of correction (or healing) rest on this fundamental correction in level perception.

3. Another way of stating the second principle is this: Never confuse right-mindedness with wrong-mindedness. *2* Responding to any form of miscreation with anything except a desire to heal (or a miracle) is an expression of this confusion.

4. The miracle is always a denial of this error and an affirmation of the truth.

2 Only right-mindedness can correct in a way that has any real effect.

3 Pragmatically, what has no real effect has no real existence. *4* Its *real* effect, then, is emptiness. *5* Being without substantial content, it lends itself to

projection. 16

5. The level-adjustment power of the miracle induces the right perception for healing. 17 *2* Until this has occurred, healing cannot be understood.

3 Forgiveness is an empty gesture unless it entails correction. 18 *4* Without this, it is essentially judgmental rather than healing.

6. Miraculous forgiveness involves *only* correction. *2* It has no element of judgment at all. *3*"Father, forgive them; for they know not what they do" in no way *evaluates* what they do. 19 *4* It is strictly limited to an appeal to God to heal their minds. *5* There is no reference to the outcome of their misthought.

6This does not matter.

7. The biblical injunction "Be of one mind" is the statement for revelation readiness.20 *2* My own injunction "Do this in remembrance of me" is the request for cooperation in miracle working.21 *3* It should be noted that the two statements are not in the same order of reality, because the latter involves a time awareness, since memory implies recalling the past in the present. *4* Time is under my direction, but timelessness belongs to God alone. *5* In time, we exist for and with each other. *6* In timelessness, we coexist with God.

III. Atonement without Sacrifice

There is one more point which must be perfectly clear before any residual fear which you may still associate with miracles becomes entirely groundless. *2* The crucifixion did *not* establish the Atonement; the *resurrection* did. *3* This is a point which many very sincere Christians have misunderstood. *4* Nobody who was free of the scarcity fallacy could possibly have made this mistake.22

2 If the crucifixion is seen from an upside-down point of view, it certainly does appear as if God permitted and even encouraged one of His Sons to suffer *because* he was good. *2* Many very devoted ministers preach this every day. *3* This particularly unfortunate interpretation, which actually arose out of the combined projection of a large number of my own would-be followers, has led many people to be bitterly afraid of God. *4* This particularly anti-religious concept happens to enter into many religions, and this is neither by chance nor coincidence.23

5 The real Christian would have to pause and ask, "How could this be?"

6 Is it likely that God Himself would be capable of the kind of thinking which His Own words have clearly stated is unworthy of His children?

24

3 The best defense, as always, is not to attack another's position, but rather to protect the truth. *2* It is not necessary to consider anything acceptable if you have to turn a whole frame of reference around in order to justify it. *3* This procedure is painful in its minor applications and genuinely tragic on a mass basis. *4* Persecution is a frequent result, justified by the terrible misperception that God Himself persecuted His Own Son on behalf of salvation. 25 *5* The very words are meaningless.

4 It has always been particularly difficult to overcome this because, although the error itself is no harder to overcome than any other error, people are unwilling to give it up because of its prominent escape value. *2* In milder forms, a parent says "This hurts me more than it hurts you" and feels exonerated in beating a child. *3* Can you believe that the Father *really* thinks this way? *4* It is so essential that all such thinking be dispelled that we must be very sure that nothing of this kind remains in your mind. *5* I was not punished because *you* were bad. *6* The wholly

benign lesson which the Atonement teaches is wholly lost if it is tainted with this kind of distortion in any form.

5 "Vengeance is Mine, sayeth the Lord"[26] is strictly a karmic viewpoint.

2 It is a real misperception of truth, by which you assign your own evil past to God. *3* The "evil conscience" from the past has nothing to do with God. [27] *4* He did not create it, and He does not maintain it. *5* God does not believe in karmic retribution at all. *6* His divine Mind does not create that way. *7* He does not hold the evil deeds of a person even against himself. *8* Is it likely that He would hold them against me?

6 Be very sure that you recognize how impossible this assumption really is, and how entirely it arises from projection. *2* This kind of error is responsible for a host of related fallacies, including the mistaken belief that God rejected man and forced him out of the Garden of Eden, [28] or that I am misdirecting you. *3* I have made every effort to use words which are almost impossible to distort, but human beings are very inventive when it comes to twisting symbols around.

7 God Himself is not symbolic; He is Fact. *2* The Atonement, too, is totally without symbolism. *3* It is perfectly clear, because it exists in

light. *4* Only the world's attempts to shroud it in darkness have made it inaccessible to the unwilling and ambiguous to the partly willing. *5* The Atonement itself radiates nothing but truth. *6* It therefore epitomizes harmlessness and sheds only blessing. *7* It could not do this if it arose from anything other than perfect innocence. *8* Innocence is wisdom, because it is unaware of evil, which does not exist. *9* It is, however, perfectly aware of everything that is true.

8 The resurrection demonstrated that *nothing* can destroy truth. *2* Good

can withstand *any* form of evil, because light abolishes *all* forms of darkness. *3* The Atonement is thus the perfect lesson.29 *4* It is the final demonstration that all of the other lessons which I taught are true. *5* You are released from all errors if you believe in this. *6* The deductive approach to teaching accepts the generalization which is applicable to all single instances, rather than building up the generalization after analyzing numerous single instances separately. 30 *7* If you can accept the One Generalization *now*, there will be no need to learn from many smaller lessons.31

9 *Nothing* can prevail against a Son of God who commends his spirit into the hands of his Father. 32 *2* By doing this, the mind awakens from its sleep and remembers its Creator. *3* All sense of separation disappears and level confusion vanishes. *4* The Son of God is part of the Holy Trinity, but the Trinity Itself is one. *5* There is no confusion within *Its* levels, because they are of one Mind and one will. *6* This single purpose creates perfect integration, and establishes the reign of the peace of God.

10 But this vision can be perceived only by the truly innocent. *2* Because their hearts are pure, they defend true perception, instead of defending themselves *against* it. 33 *3* Understanding the lesson of the Atonement, they are without the will to attack, and therefore

they see truly. *4* This is what the Bible means when it says, "And when He shall appear (or be perceived) we shall be like Him, for we shall see Him as He is. "34

11 Sacrifice is a notion totally unknown to God. *2* It arises solely from fear of the records. 35 *3* This is particularly unfortunate, because frightened people are apt to be vicious. *4* Good teachers never terrorize

their students. *5* To terrorize is to attack, and this results in rejection of what the teacher offers. *6* The result is learning failure. *7* Sacrificing others in any way is a clear-cut violation of God's Own injunction that you should be merciful even as your Father in Heaven is merciful. 36

12 It has been harder for many Christians to realize that this commandment (or assignment) also applies to *themselves*. *2* In other words, though Christians generally (but by no means universally) recognize the contradiction involved in victimizing others, they are less adept at ensuring their own inability to victimize themselves.

3 Although this appears to be a much more benign error from the viewpoint of society, it is nevertheless inherently dangerous because once a two-edged defense is used, its direction cannot be self-controlled.

13 It is obvious that these individuals have not been able to transcend the misperception of the need for sacrifice, or they could not possibly be willing to sacrifice themselves. *2* Anyone who is unable to leave the requests of others unanswered has not entirely transcended egocentricity. *3* I never "gave of myself" in this inappropriate way, nor would I ever encourage you to do so.37

14 I have been correctly referred to in the Bible as "the Lamb of God who taketh away the sins of the world. "38 *2* Yet those who represent the lamb as bloodstained (an all-too-widespread

conceptual error) do not understand the meaning of the symbol. 39 *3* Correctly understood, the symbol is a very simple parable or teaching device, which merely depicts my innocence. *4* The lion and the lamb lying down together refers to the fact that strength and innocence are not in conflict, but

naturally live in peace. 40 *5*"Blessed are the pure in heart for they shall see God" is another way of saying the same thing. 41 *6* Only the innocent *can* see God.

15 There has been some controversy (in human terms) as to whether seeing is an attribute of the eyes or an expression of the integrative powers of the brain. 42 *2* Correctly understood, the issue revolves around the question of whether the body or the mind can see (or understand).

3 This is not really open to question at all. *4* The body is not capable of understanding. *5* Only the mind knows anything. *6* A pure mind knows the truth, and this *is* its strength. *7* It cannot attack the body, because it knows exactly what the body is.

16 This is what "a sound mind in a sound body" really means. 43 *2* A sound mind is *not* out for blood. *3* It does not confuse destruction with innocence, because it associates innocence with strength, not with weakness. *4* Innocence is incapable of sacrificing anything, because the innocent mind has everything and strives only to protect its wholeness.

5 This is why it cannot project. *6* It can only honor others, because honor is the natural greeting of the truly loved to others who are like them.

17 The lamb "taketh away the sins of the world" only in the sense that the state of innocence, or grace, is one in which the meaning of the Atonement is perfectly apparent. *2* The innocence of God is the true state of the mind of His Son. *3* In this state, your mind *does* see

God, and because you see Him as He is, you know that the Atonement, *not* sacrifice, is the only appropriate gift to your own altar,[44] where nothing except perfection truly belongs. *4* The understanding of the innocent is truth. *5* That is why their altars are truly radiant. [45]

IV. Innocent Perception

We have repeatedly stated that the basic concepts referred to throughout this course are not matters of degree.[46] *2* Certain fundamental concepts cannot be meaningfully understood in terms of coexisting polarities. *3* It is impossible to conceive of light and darkness, or everything and nothing, as joint possibilities. *4* They are all true or all false.

2 It is absolutely essential that you understand completely that behavior is erratic until a firm commitment to one or the other is made. *2* Yet a firm commitment to darkness or nothingness is impossible. *3* Nobody has ever lived who has not experienced some light and some of everything. *4* This has made everybody genuinely unable to deny truth totally, even if he deceives himself in this connection most of the time.

5 That is why those who live largely in darkness and emptiness never find any lasting solace.

3 Innocence is also not a partial attribute. *2* It is not a real defense until it is total. *3* When it is partial, it is characterized by the same erratic nature that holds for other two-edged defenses. *4* The partly innocent are apt to be quite stupid at times. *5* It is not until their innocence is a genuine viewpoint which is universal in its application that it becomes wisdom.

6 Innocent (or true) perception means that you never misperceive and *always* see truly. *7* More simply, this means that you never see what does not exist in reality.

4 Whenever you lack confidence in what someone else will do, you are attesting to your belief that he is not in his right mind. *2* This is hardly a miracle-based frame of reference. *3* It also has the disastrous effect of denying (incorrect use of denial) the essentially creative power of the

miracle. *4* The miracle perceives everything *as it is*. *5* If nothing but the truth exists (and this is really redundant in statement, because what is not true *cannot* exist), right-minded seeing cannot see anything but perfection. *6* We have said many times that only what God creates, and what you create with the same will, has any real existence. 47 *7* This, then, is all that the innocent can see. *8* They do not suffer from the delusions of the separated ones.

5 The way to correct all such delusions is to withdraw your faith from them and invest it only in what is true. *2* To whatever extent you side with false perception in yourself or others, you are validating a basic misperception. 48 *3* You cannot validate the invalid. *4* I would suggest that you voluntarily give up all attempts to do so, because they can be only frantic. *5* If you are willing to validate what is true in everything you perceive, you will make it true for you.

6 Remember that we said that truth overcomes all error.49 *2* This means that if you perceive truly, you are canceling out misperceptions in yourself *and* others simultaneously. *3* Because you see them as they were really created and can really create, you offer them your own validation of their truth. *4* This is the real healing which the miracle actively engenders.

7 The reason why this section is so short, despite its extreme importance, is because it is not symbolic. *2* This means that it is not open to more than one interpretation. *3* This means that it is unequivocal. *4* It also explains the biblical quotation "But this we know, that when He shall appear (or be perceived) we shall be like

Him, for we shall see Him as He is. *5* And every man that hath this hope in him

purifieth himself, even as He is pure." 50 *6* Every man *does* have the hope that he can see correctly, because the ability to do so is in him.

7 Man's *only* hope is to see things as they are.

V. Perception versus Knowledge

You are confused about the difference between perception and knowledge. *2* You will note that we have said very little about knowledge as yet. *3*(One of the exceptions is in the correction formula for fear, which begins with "*know* first.")51 *4* The reason is because you must get your perceptions straightened out before you can know anything.

2 To know is to be certain. *2* Uncertainty merely means that you don't know. *3* Knowledge is power because it is certain, and certainty is strength. 52 *4* Perception is temporary. *5* It is an attribute of the space-time belief, and is therefore subject to fear or love. *6* Misperception produces fear, and true perception induces love. *7* Neither produces certainty because all perception varies. *8* That is why it is not knowledge. *9* True perception is the basis for knowledge, but knowing is the affirmation of truth.

3 All of your difficulties ultimately stem from the fact that you do not recognize, or know, yourself, your brother, or God. *2*"Recognize"

means "know again." 53 *3* This means you knew before. *4* Note that it does not mean *saw* before. *5* You can see in many ways, because perception involves different interpretations, and this means it is not whole. *6* The miracle is a way of perceiving, not a way of knowing. *7* It is the right answer to a question, but you do not ask questions at all when you know.

4 Questioning delusions is the first step in undoing them. *2* The miracle, or the right answer, corrects them. *3* Since perceptions change, their dependence on time is obvious. *4* They are subject to transitory states, and this implies variability by definition. *5* How you perceive at any given time determines what you do, and action must occur in time.

6 Knowledge is timeless because certainty is not questionable. *7* You know when you have ceased to ask questions.

5 The "questioning mind" perceives itself in time, and therefore looks for future answers.54 *2* The "unquestioning mind" is closed merely because it believes that the future and the present will be the same.

3 This establishes an unchanged state, or stasis. *4* This is usually an attempt to counteract an underlying fear that the future will be *worse* than the present, and this fear inhibits the tendency to question at all.

6 Visions are the natural perception of the spiritual eye, but they are still corrections. *2* The spiritual eye is symbolic, and therefore not a device for knowing. *3* It *is*, however, a means of right perception, which brings it into the proper domain of the miracle but not of revelation. *4* Properly speaking, a "vision of God" is a miracle rather than a revelation. *5* The fact that perception is involved at all removes the experience from the realm of knowledge. *6* That is why these visions do not last.

7 Note that the term "insight," though referring to lofty perception, is not an attribute of knowledge. 55 *2* This is why terms like "lofty" are meaningless in this context. *3* Insight is not the way to knowledge, but it *is* a prerequisite for knowledge. *4* Being of God, knowledge has nothing to do with your perceptions at all. *5* That is why it can only be a gift of God to you.

8 An ancient proverb instructs you to "know thyself," or be certain. 56

2 Certainty is always of God. *3* When you love someone, you have perceived him as he is, and this makes it possible for you to know him.

4 But it is not until you recognize him that you know him. *5* Only then are you able to stop asking questions about him. *6* While you ask questions about God, you are clearly implying that you do *not* know him. *7* Certainty does not require action. *8* When you say you are acting on the basis of sure knowledge, you are really confusing perception and knowledge. *9* Knowledge brings mental strength for creative thinking but not for right doing.

9 Perception, miracles, and doing are closely related. *2* Knowledge is a result of revelation and induces only thought. *3* Perception involves the body even in its most spiritualized form. *4* Knowledge comes from the altar within and is timeless because it is certain. *5* To perceive the truth is not the same as *knowing* it. *6* This is why students may have so much trouble with integrating this course. *7* The tentative perception of some is too uncertain for knowledge, because knowledge is *sure*. *8* The perception of others is so variable that they swing from sudden but real knowledge to complete cognitive disorganization. 57

10 If you attack another's error, you will hurt yourself. *2* You do not *recognize* him when you attack. *3* Attack is always made on a stranger.

4 You are making him a stranger by misperceiving him, so that you cannot know him. *5* It is because you have made him into a stranger that you are afraid of him. *6* What is he to you? *7* He is *your brother*. *8* What else do you need to know? *9* But *do* know that. *10* This is not

a matter of perception but a fact. *11* Perceive him correctly, so that you can know him. *12* The prayer for the miracle is:

13Jesus, help me see my brother [name] as he really is, and thus release both him and me.

14 Anytime there is anything unloving that crosses your mind,[58] you should immediately recognize that you do not want to hurt your brother.

11 Right perception is necessary before God can communicate directly to His Own altars, which He has established in His Sons. *2* There He can communicate His certainty, and His knowledge will bring the peace *without* question. *3* God is not a stranger to His Own Sons, and His Sons are not strangers to each other. *4* Knowledge preceded both perception and time, and will also ultimately replace (or correct for) them. *5* This is the real meaning of the biblical account of God as

"Alpha and Omega, the beginning and the end. "[59] *6* It also explains the quotation "Before Abraham was, I am. "[60] *7* Perception can and must be stabilized, but knowledge *is* stable. *8*"Fear God and keep His commandments" is a real scribal error.[61] *9* It should read, "*Know* God and accept His certainty." *10* This error is why the commandments are almost all negative, in contrast to my statement: "Thou shalt love." [62]

12 There are no strangers in God's creation. *2* To create as He created, you can create only what you know and accept as yours. *3* God knows His children with perfect certainty. *4* He created them *by* knowing them.

5 He recognizes them perfectly. *6* When they do not recognize each other, they do not recognize Him. *7* Brothers can misperceive one another, but they rarely maintain that they do not know each other.

8 This is possible only if they maintain that they are not really brothers.

VI. The Divided Mind

Most of the abilities you now possess are only shadows of your real strengths. *2* Your spirit knows, loves, and creates. *3* These are its unequivocal functions. *4* All of your present functions are equivocal, or open to question or doubt. *5* This arises because you can no longer be certain how you will use them. *6* You are therefore incapable of knowledge, because you are uncertain. *7* You are also incapable of true loving, because you can perceive lovelessly. *8* And you cannot create surely, because perception deceives and illusions are not sure.

2 Perception did not exist until the separation had introduced degrees, aspects, and intervals. *2* The spirit has no levels, and all conflict arises from the concept of levels. *3* Wars arise when some regard others as if they were on a different level. *4* All interpersonal conflicts arise from this fallacy. *5* Only the levels of the Trinity are capable of unity. *6* The levels produced by the separation are disastrous. *7* They cannot *but* conflict. *8* This is because one is essentially meaningless to another.

9 Freud realized this perfectly, and that is why he conceived as forever irreconcilable the different levels of his psyche. *10* They were conflict-prone by definition, because they wanted different things and obeyed different principles. 63

3 In our picture of the psyche, there is an unconscious level, which properly consists only of the miracle ability and should be under my direction; and a conscious level, which perceives or is aware of impulses from both the unconscious and the superconscious. *2* These are the sources of the impulses the conscious level receives.

3 Consciousness is thus the level of perception, but not of knowledge.

4 Again, to perceive is not to know. *5*(In this connection, Cayce is more accurate than Freud.)64

4 Consciousness was the first split that you introduced into yourself.

2 You became a perceiver rather than a creator in the true sense.

3 Consciousness is correctly identified as the domain of the ego.65 *4* Jung was right indeed in insisting that the ego is not the self, and that the self should be regarded as an achievement.66 *5* He did not recognize (a term we now understand) that the achievement was God's. *6* In a sense, the ego was a self-made attempt to perceive yourself as you wished, rather than as you *are*. *7* This is an example of the created/Creator confusion we spoke of before.67 *8* You can only know yourself as you are, because that is all you can be sure of. *9* Everything else *is* open to question.

5 The ego is the questioning compartment in the post-separation psyche which you made for yourself. *2* It is capable of asking questions but not of perceiving wholly valid answers, because these are of knowledge and cannot be perceived. *3* The endless speculation about the meaning of mind has led to considerable confusion because the mind *is* confused. *4* Only one-mindedness is without confusion. *5* A separated, or divided, mind *must* be confused. *6* A divided mind is uncertain by definition. *7* It has to be in conflict because it is out of accord with itself.

6 Intrapersonal conflict arises from the same basis as interpersonal. *2* One part of the psyche perceives another part as on a different level and does not understand it. *3* This makes the parts strangers to each other, without recognition. *4* This is the essence of the fear-prone condition, in which attack is always possible. *5* You have every reason to feel anxious as you perceive yourself. *6* This is why

you cannot escape from fear until you *know* that you did not and cannot create yourself. *7* You can never make this misperception valid, and when you at last perceive clearly, you will be glad you *can't*. *8* Your creation is beyond variance

by your own errors, and this is why you must eventually choose to heal the separation. 68

7 Right-mindedness is not to be confused with the knowing mind, because it is applicable only to right perception. *2* You can be right-minded or wrong-minded, and this is subject to degrees, a fact which clearly demonstrates a lack of association with knowledge. *3* The term

"right-mindedness" is properly used as the correction for wrong-mindedness, and applies to the state of mind which induces accurate perception. *4* It is miraculous because it heals misperception, and healing is indeed a miracle in view of how you perceive yourself.

5 Only the sick need healing. *6* The spirit does not need healing, but the mind does.

8 Freud gave a very graphic but upside-down account of how the divisions of the mind arose from the bottom up.69 *2* Actually, this is impossible, because the unconscious cannot generate the conscious.

3 You cannot create something you can't know. *4* The ego, therefore, did not arise out of the unconscious. *5* A lower-order perception cannot produce a higher-order one, because it doesn't understand it. *6* But a higher-order perception *can* produce a lower-order one by

"understanding" it in terms of misperception.

9 Perception always involves some misuse of will, because it involves the mind in areas of uncertainty. *2* The mind is very active,

because it has willpower. *3* When it willed the separation, it willed to perceive.

4 Until it chose to do this, it willed only to know. *5* Afterwards, it had to will ambiguously, and the only way out of ambiguity is clear perception.

10 The ego is as frail as Freud perceived it. 70 *2* The later theorists have tried to introduce a less pessimistic view, but they have looked in the wrong direction for their hope. *3* Any attempt to endow the ego with the attributes of the spirit is merely confused thinking. 71 *4* Freud was more clear-sighted about this, because he knew a bad thing when he perceived it. *5* But he failed to recognize that a bad thing cannot exist.

6 It is therefore wholly unnecessary to try to get out of it. *7* As I have said before, the thing to do with a desert is to leave. 72

11 The mind returns itself to its proper function only when it wills to know. *2* This places it in the spirit's service, where perception is meaningless. *3* The superconscious is the level of the mind which wills to do this. *4* Freud was particularly distorted on this point, because he was getting too far up for comfort according to his own perception.73

5 But he was right in maintaining that the "parts" of the psyche cannot be correctly perceived either as things or as entirely separate. *6*(He would have thought better if he had said "entirely separated.")74

12 The mind *did* divide itself when it willed to make its own levels and the ability to perceive them. *2* But it could not entirely separate itself from the spirit, because it is from the spirit that it derives its whole power to create. *3* Even in miscreating, will is affirming its source, or it would merely cease to be. *4* This is impossible, because

it is part of the spirit, which God created and which is therefore eternal.

13 The ability to perceive made the body possible, because you must perceive something, and *with* something. *2* This is why perception involves an exchange, or a translation, which knowledge does not need.

3 The interpretive function of perception (actually a distorted form of

creation) then permitted you to interpret the body as yourself, which, although depressing, was a way out of the conflict you induced. *4*(This has already been covered in some detail.)75

14 The superconscious, which knows, could not be reconciled with this loss of power, because it was incapable of darkness. *2* This is why it became almost inaccessible to the mind and entirely inaccessible to the body. *3* It was perceived as a threat, because light does abolish darkness by establishing the clear fact that it isn't there. *4* The truth will always destroy error in this sense. *5* This is not an active process of destruction at all. *6* We have already emphasized the fact that knowing does not do anything. 76 *7* It can be perceived as an attacker, but it cannot attack.

8 What you perceive as its attack is your own recognition of the fact that it can always be remembered, because it has never been destroyed.

9 This is not a literal remembering as much as a real "re-membering. "77

15 The unconscious should never have been reduced to a "container" for the waste products of conflict. *2* Even as you perceive your psyche, every level has a creative potential, because nothing you make can wholly lose this.

16 God and the Sons He created remain in surety, and therefore know that no miscreation exists. *2* Truth cannot deal with error that you are unwilling to have blotted out. *3* I was a man who remembered the spirit and its knowledge. *4* And as a man, I did not attempt to counteract error with knowledge so much as to *correct* error from the bottom up. *5* Thus, whenever you refuse to misperceive you are indeed behaving as I behaved. *6* I demonstrated both the powerlessness of the body and the power of the mind. *7* By uniting my will with that of my Creator, I

brought His light back into my mind, which naturally remembered the spirit and its own real purpose.

17 I cannot unite your will with God's for you. *2* But I can erase all misperceptions from your mind if you will bring it under my guidance.

3 I am in a position to correct perception from the bottom up. *4* This refers to the earlier analogy of the miracle's power to turn time from the horizontal to the vertical axis. 78

18 Only your misperceptions stand in your way. *2* Without them, your own choice is certain. *3* Sane perception induces sane choosing. *4* The Atonement was an act based on true perception.79 *5* I cannot choose for you, but I can help you make your own right choice. *6*"Many are called but few are chosen" should read, "*All* are called, but few choose to listen." 80 *7* Therefore, they do not choose right. *8* The "chosen ones" are merely those who choose right sooner. *9* That is the real meaning of the celestial speed-up. 81 *10* Strong wills can do this now, and they will find rest for their souls. 82 *11* God knows you only in peace, and this *is* your reality.

VII. Beyond Perception

We said before that the abilities which you possess are only shadows of your true strengths.83 *2* The spirit's true functions are

knowing, loving, and creating. *3* The intrusion of the ability to perceive, which is inherently judgmental, was introduced only after the separation. *4* No one has been sure of anything since then. *5* You will also remember that I made it very clear that the resurrection was the return to knowledge, which was accomplished by the union of my will with the Father's.84

2 Since the separation, the words "create" and "make" are inevitably confused. *2* When you make something, you make it first out of a sense of lack or need, and second out of a something that already exists.

3 Anything that is made is made for a specific purpose. *4* It has no true generalizability. *5* When you make something to fill a perceived lack—

which is obviously why you would make anything—you are tacitly implying that you believe in the separation. *6* Knowing does not lead to doing, as we have frequently observed already.85

3 Earlier, the miracle was associated with perception and not with knowing. 86 *2* However, we also noted that prayer is the medium of miracles and also the natural communication of the Creator and the created.87 *3* At root, prayer is always an affirmation of knowledge, not of accurate perception. *4* That is why unless perception has entered into it, it calls on revelation.

4 The confusion between your own creation and what you make is so profound that it has literally become impossible to know anything, because knowledge is always stable. *2* It is quite evident that you are not. *3* Nevertheless, you are perfectly stable as God created you. *4* In this sense, when your behavior is unstable, you are obviously disagreeing with God's idea of the creation. *5* This is a fundamental right of yours, although not one you would care to exercise if you were in your right mind.

5 The problem that is bothering you most is the fundamental question which you continually ask of yourself, but which cannot properly be directed to yourself at all. *2* You keep on asking yourself what you are.

3 This implies that the answer is not only one which you know, but one

which is up to you. *4* The first part of this statement is perfectly true, but the second part is not. *5* We have frequently commented on the absolute necessity of correcting all fallacious thinking which associates you in any way with your own creation. 88

6 You *cannot* perceive yourself correctly. *2* You have no image at all.

3 The word "image" is always perception-related and is not a product of knowing. *4* Images are symbolic, and stand for something else. *5* The current emphasis on "changing your image" is a good description of the power of perception, but it implies that there is nothing to *know*.

7 Prayer is the medium of miracles not because God created perceptions, but because God created *you*. *2* At the beginning of this course, we said that you are a miracle.89 *3* Therefore, the miracle worker is a miracle not of his own creation. *4* Unless perception rests on some knowing basis, it is so unstable that it doesn't mean anything. *5* Knowing is not open to interpretation, because its meaning is its own. *6* It is possible to interpret meaning, but this is always open to error because it involves the perception of meaning. *7* All of these wholly needless complexities are the result of your attempt to regard yourself as both separated and unseparated at the same time. 90 *8* It is impossible to undertake a confusion as fundamental as this without engaging in further confusion.

8 Methodologically, your mind has been very creative.91 *2* But, as always occurs when method and content are separated, it has not

been utilized for anything but an attempt to escape a fundamental and entirely inescapable impasse. *3* This kind of thinking cannot result in a creative outcome, though it has resulted in considerable ingenuity. *4* It is noteworthy, however, that this ingenuity has almost totally divorced

you from knowledge. *5* Knowledge does not require ingenuity at all.

6 When we say "the truth shall set you free," 92 we mean that all this kind of thinking is a waste of time, but that you are free of the need of engaging in it.

9 Note again that the functions of the spirit were not referred to as abilities.93 *2* This point requires clarification, because abilities are beliefs which are based on the scarcity fallacy, since an ability does not mean anything apart from comparisons to the ability as it appears in others. *3* Nobody has none of an ability, and nobody has all of it. *4* That is, of course, why the bell curve never rests on the line. *5* This relativity of abilities demonstrates that abilities are not functions of the spirit.

6 The spirit's functions are not relative. *7* They are absolute. *8* They are *of* God and *in* God, and therefore God-like.

10 Prayer is a way of asking for something. *2* When we said that prayer is the medium of miracles, we also said that the only meaningful prayer is for forgiveness, because those who have been forgiven *have* everything.94 *3* Once forgiveness has been accepted, prayer in the usual sense becomes utterly without meaning. *4* Essentially, a prayer for forgiveness is nothing more than a request that we may be able to recognize something we already have.

11 In electing the ability to perceive instead of the will to know, you placed yourself in a position where you could resemble your Father only by perceiving miraculously. *2* But you lost the knowledge that you *yourself* are a miracle. *3* Miraculous creation was your own

source, and also your own real function. *4*"God created man in His Own image and likeness" is correct in meaning, but the words are open to considerable

misinterpretation. 95 *5* This is avoided, however, if "image" is understood to mean "thought," and "likeness" is taken as "of a like quality." *6* God *did* create the Son in His Own thought and of a quality like to His Own. *7* There *is* nothing else.

12 Perception is impossible without a belief in "more" and "less."

2 Unless perception at every level involves selectivity, it is incapable of organization. *3* In all types of perception, there is a continual process of accepting and rejecting, of organizing and reorganizing, and of shifting and changing focus. *4* Evaluation is an essential aspect of perception, because judgment *must* be made as the basis for selection. *5*"Lack of lack" is a concept which is meaningless to a perceiver, because the ability to perceive at all *rests* on lack.

13 What happens to perceptions if there *are* no judgments, and there is nothing but perfect equality? *2* Perception is automatically useless.

3 Truth can only be *known*. *4* All of it is equally true, and to know any part of it is to know all of it. *5* Only perception involves partial awareness. *6* Knowledge transcends all of the laws which govern perception. *7* Partial knowledge is impossible. *8* It is all one and has no separate parts (i.e., the parts have not separated). *9* This *is* the real knowledge. *10* You who are really one with it need but know yourself and your knowledge is complete. *11* To know God's miracle is to know Him.

14 Forgiveness is the healing of the perception of separation. *2* Correct perception of each other is necessary only because minds have willed to see themselves as separate beings. *3* Each Son knows

God completely. *4* This is the miraculous power of the Son. *5* The fact that

each Son has this power completely is a fact which is entirely alien to human thinking, in which if any *one* has everything, there is nothing left. *6* God's miracles are as total as His thought, because they *are* His thoughts. *7* God shines in them all with perfect light. *8* If they recognize this light anywhere, they know it universally. *9* Revelation cannot be explained, because it is knowledge. *10* Revelation *happens*. *11* It is the only really natural happening, because it reflects the nature of God.

15 As long as perception lasts, prayer has a place. *2* Since perception rests on lack, those who perceive have not totally accepted the Atonement and given over themselves to truth. *3* Perception *is* a separated state, and the perceiver *does* need healing. *4* Communion, not prayer, is the natural state of those who know. 96 *5* God and His miracles are inseparable.

16 All words, at best, are preparatory. *2The* Word is really a thought.

3 No one word is universally meaningful, because a word is a symbol.

4 But thought is not divisible at the level of creation. *5* The original name for "thought" and "word" was the same.97 *6* The quotation should read,

"In the beginning was the Thought, and the Thought was with God, and the Thought was God." 98

17 How beautiful indeed are the thoughts of God, who live in His light.

2 Your worth is beyond perception because it is beyond doubt. *3* Do not perceive yourself in different lights. *4* Know yourself in the One Light, where the miracle which is you is perfectly clear.

VIII. The Essential Goal of Therapy

When two people experience a dominance-submission problem,[99] it is

often related to the perceived opposition between helping and being helped. *2* This is a misperception resulting from the failure to recognize the equal worth of both individuals in the interaction. *3* There can be *no* confusion on this point, and no strain if this confusion is not introduced.

4 Such confusion may be experienced by a person when someone else is trying to help him. *5* He is likely to feel that this puts him in a subordinate position if he thinks *he* should be the therapist.

2 Obviously, there is no problem once it is recognized that the equal worth of each person precludes this misperception, since *both* gain in such a transaction. *2* It is impossible for anybody to ever lose anything when this is fully recognized. *3* This is what recognizing your brother is all about.

3 The prerequisites for therapy must include the following conditions: 1. *2* The procedure must involve the recognition rather than the denial of the importance of thought.

2. *3* The exact equality of everyone who is involved must also be recognized. *4* This must include me.

3. *5* No one is either therapist or patient (you could add "teacher or pupil").[100]

4. *6* Above all, everyone involved must want to give up everything that is *not* true. *7* The reason for the negative emphasis here is that

therapy implies something has gone wrong. *8* Although the purpose of therapy is to correct this, those who are ill *are* negative.

4 Therapy is *exactly* the same as all other forms of miracle working. *2* It

has no separate laws of its own. *3* All of the principles that were given for miracles apply to therapy because, unless therapy proceeds from miracle-mindedness, it cannot heal.

5 The therapist (hopefully) does have the role of being the better perceiver. *2*(This is also, again hopefully, true of the teacher.) *3* It does not follow that he is the better knower.101 *4* Temporarily, the therapist or teacher can help in straightening out twisted perceptions, which is also the only role that I would ever contribute myself. *5* All therapy should do is try to place everyone involved in the right frame of mind to help one another.

6 It is essentially a process of true courtesy, including courtesy to me.

2 You should know that all God's children are fully worthy of *complete* courtesy. *3* There are ways of treating others in which only consistent courtesy, even in very little things, is offered. *4* It is a very healing habit to acquire.

7 Any form of mental illness can truthfully be described as an expression of viciousness.102 *2* We said before that those who are afraid are apt to be vicious.103 *3* If we were willing to forgive other people's misperceptions of us, they could not possibly affect us at all. *4* There is little doubt that you can explain your present attitudes in terms of how people used to look at you, but there is no wisdom in doing so. *5* In fact, the whole historical approach can justifiably be called doubtful.104

8 Consider your parents, for example. 105 *2* No one has adopted all of his parents' attitudes as his own. *3* In every case, there has been a long process of choice, in which the individual has escaped from those he himself vetoed, while retaining those he voted for. *4* For instance,

someone might not have retained his parents' political beliefs, because he believed he was free in this area. *5* Yet he might still have retained their misperception of his worth. *6* In this case, there must be some acute problem of his own that would make him so eager to accept this.

7 This tendency can always be regarded as punitive.106 *8* It cannot be justified by the inequality of the strengths of parents and children. *9* This is never more than temporary, and is largely a matter of maturational and thus physical difference. *10* It does not last unless it is held onto.

9 Why should anyone accord an obvious misperception so much power?

2 There cannot be any real justification for it, because even you yourself recognize the real problem when you say, "How could they do this to me? "107 *3* The answer is *they* didn't.

10 You have a very serious question to ask yourself in this connection.

2 We said before that the purpose of the resurrection was to demonstrate that no amount of misperception has any influence at all on a Son of God. 108 *3* This demonstration exonerates those who misperceive, by establishing beyond doubt that they have *not* hurt anyone. *4* Your question, which you must ask yourself very honestly, is whether you are willing to demonstrate that your parents have not hurt you. *5* Unless you are willing to do this, you have not forgiven them.

11 The essential goal of therapy is the same as that of knowledge. *2* No one can survive independently as long as he is willing to see himself through the eyes of others. *3* This will always put him in a position where he *must* see himself in different lights. *4* Parents do not make the self-image of their children, though they may perceive images which they do make. *5* However, as we have already said, you are not an

image.109 *6* If you side with image makers, you are merely being idolatrous.110

12 You have no justification whatever for perpetuating any image of yourself at all. *2* You are *not* an image. *3* Whatever is true of you is wholly benign. *4* It is essential that you know this about yourself, but you cannot know it while you choose to interpret yourself as vulnerable enough to be hurt. *5* This is a peculiar kind of arrogance, whose narcissistic component is perfectly obvious. 111 *6* It endows the perceiver with sufficient unreal strength to make you over, and then acknowledges the perceiver's miscreation.112 *7* There are times when this strange lack of real courtesy appears to be a form of humility.

8 Actually, it is never more than simple spite.

13 Your parents probably did misperceive you in many ways, but their ability to perceive may have been quite warped, and their misperception stood in the way of their own knowledge. *2* There is no reason why it should stand in the way of yours. *3* It is still true that you believe they *did* something to you. *4* This belief is extremely dangerous to your perception and wholly destructive of your knowledge. *5* This is not only true of your attitudes toward your parents, but also of your misuse of your friends. *6* You still think that you must respond to their errors as if they were true. *7* By reacting self-destructively, you are giving them approval for their misperceptions. *8* No one has the right to change himself according

to different circumstances. *9* Only his actions are capable of appropriate variation. *10* His belief in himself is a constant, unless it rests on perceptual acuity rather than knowledge of what he is.

14 It is your *duty* to establish beyond doubt that you are totally unwilling to side with (identify with) anyone's misperceptions of you, including your own.

IX. The Fear of Teaching113

As a teacher, if you become concerned with totally irrelevant factors, such as the physical condition of the classroom, the number of students, the hour of the course, and the many elements which you may choose to select for emphasis as a basis for misperception, you have lost the knowledge of what *any* interpersonal relationship is for. 114

2 It is not true that the difference between pupil and teacher is lasting.

2 They meet *in order* to abolish the difference. *3* At the beginning, since we are still in time, they come together on the basis of inequality of ability and experience. *4* The aim of the teacher is to give pupils more of what is temporarily his. *5* This process has all of the miracle conditions we referred to at the beginning. 115 *6* The teacher (or miracle worker) gives more to those who have less, bringing them closer to equality with him, at the same time gaining for himself. 116

3 The confusion here is only because teacher and pupil do not gain the same things, because they do not *need* the same things. *2* If they did, their respective though temporary roles would not be conducive to mutual profit. *3* Freedom from fear can be achieved by both teacher and pupil *only* if they do not compare either their needs or their positions in regard to each other in terms of higher and lower.

4 Presumably, children must learn from parents. *2* What parents learn from children is merely of a different order. *3* Ultimately, there is no

difference in order, but this involves only knowledge. *4* Neither parents nor children can be said to *have* knowledge, or their relationships would not exist as if they were on different levels. *5* The same is true of the teacher and the pupil. *6* Children have an authority problem only if they believe that their image is influenced by the authority. *7* This is an act of will on their part, because they are electing to misperceive the authority and *give* him this power.

5 A teacher with an authority problem is merely a pupil who refuses to teach others. 117 *2* He wants to maintain himself in a position where he can be misused and misperceived. *3* This makes him resentful of teaching, because of what he insists it has done to him. *4* The only way out of this particular aspect of the desert is still to leave.118 *5* The way this is left is to release everyone involved, by absolutely refusing to engage in any form of honoring error.119 *6* Neither teacher nor pupil is imprisoned by learning unless he uses it as an attack. *7* If he does this, he will be imprisoned whether he actually teaches or learns, or refuses to engage in the process at all.

6 The role of a teacher, properly conceived, is one of leading himself and others out of the desert.120 *2* The value of this role can hardly be underestimated, if only because it was one to which I very gladly dedicated my own life. *3* I have repeatedly asked my pupils to follow me. 121 *4* This means that, to be effective teachers, they must interpret teaching as I do. *5* I have made every effort to teach you *entirely* without fear. *6* If you do not listen, you will be unable to avoid the very obvious error of perceiving teaching as a threat.

7 It is hardly necessary to say that teaching is a process whose purpose

is to produce learning. *2* The ultimate purpose of *all* learning is to abolish fear. *3* This is necessary so that knowledge can happen. *4* The role of the teacher is not the role of God. *5* This confusion is all too frequently made by parents, teachers, therapists, and the clergy. *6* It is a real misunderstanding of both God and His miracles. *7* Any teacher who believes that teaching is fearful cannot learn because he is paralyzed.

8 He also cannot really teach.

8 You would be right to maintain that this course is a prerequisite for any rightful course you may teach. *2* However, you would really be saying much more than that. *3* The purpose of this course is to prepare you for knowledge. *4* So is the only real purpose of any legitimate course. *5* All that is required of you as a teacher is to follow me.

9 Whenever anyone decides that he can function only in some roles but not in others, he cannot but be attempting to make a compromise which will not work. 122 *2* If you are under the belief that you are coping with your fear of teaching by functioning in related roles, but *not* as a teacher of students, you are merely deceiving yourself.123 *3* You owe yourself greater respect. *4* There is nothing as tragic as the attempt to deceive oneself, because it implies that you perceive yourself as so unworthy that deception is more fitting for you than truth.

10 Either you can function in all of the roles you have properly undertaken to fill, or you cannot function effectively in any of them.

2 This *is* an all or none decision. *3* You cannot make inappropriate level distinctions within this choice. *4* You are either capable or not. *5* This does not mean that you can do everything, but it *does* mean that you are either totally miracle-minded or not. *6* This decision is open to no

compromise whatever. *7* When you say that you cannot teach, you are acting as if universal laws apply to everyone except you. *8* This is not only arrogant but patently untrue. *9* Universal laws must apply to you, unless you do not exist. *10* We will not bother to argue about this.

11 Descartes engaged in a very interesting teaching procedure, and one from which he himself learned a great deal. *2* He began with doubting the existence of everything except himself. 124 *3* He insisted that his own existence was not open to doubt and rebuilt his entire thought system on the one premise "I think, therefore I am." *4* It is noteworthy that he arrived at accepting the entire system he originally doubted, solely on the basis of this *one* piece of knowledge. *5* There was, however, a distinct shift in his own perception. *6* He no longer really questioned the reality of what he perceived, because he *knew* he was there.

12 Perhaps you are not too sure of this, and for this reason we suggest that you concentrate on "Here I am, Lord." 125 *2* Repeat this very short phrase and don't think of *anything* else. *3* Just pull in your mind slowly from everywhere else and center it on these words.

13 A teacher is unlikely to be effective unless he begins with *being there*. *2* This is not really open to question. *3* You will lose all your fear of teaching and relating in any form once you know who you are.

4 There is no point whatever in remaining in the prison of believing that this is up to you. *5* You do *not* exist in different lights. *6* It is this belief which has confused you about your own reality. *7* Why would you want to remain so obscure to yourself?

X. Judgment and the Authority Problem

We have already discussed the Last Judgment in some, though insufficient, detail.126 *2* After the Last Judgment, there isn't any more.

3 This is symbolic only in the sense that everybody is much better off without judgment. *4* When the Bible says, "Judge not, that ye be not judged," it merely means that if you judge the reality of others at all, you will be unable to avoid judging your own.127 *5* The choice to judge rather than know has been the cause of the loss of peace.

2 Judgment is the process on which perception but not knowledge rests.

2 We covered this before in terms of selectivity.128 *3* Evaluation was said at that time to be perception's obvious prerequisite.129 *4* Judgment *always* involves rejection. *5* It is not an ability which emphasizes only the positive aspects of what is judged, whether it be in or out of the self. *6* However, what has been perceived and rejected (or judged and found wanting) remains in the unconscious because it *has* been perceived. *7*(Watson had a very relevant notion of the unconscious in this connection. *8* In fact, it was so relevant that he dropped it as officially out of accord with behaviorism. 130 *9* He was right on both counts.)

3 One of the illusions from which human perception suffers is that what it perceives and judges against has no effect. *2* This cannot be true, unless you also believe that what your judgment vetoes does not exist.

3 You evidently do not believe this, or you would not have judged against it. *4* It does not really matter, in the end, whether you judge right or wrong. *5* Either way, you are placing your belief in the unreal. *6* This cannot be avoided in any type of judgment, because it implies the belief that reality is yours to choose *from*.

4 You have no idea of the tremendous release and deep peace that comes from meeting yourself and your brothers totally without judgment. *2* If you will look back at the earlier remarks about what you and your brothers are, you will realize that judging them in any way is really without meaning. 131 *3* In fact, their meaning is lost to you precisely because you *are* judging them. *4* All uncertainty comes from a totally fallacious belief that you are under the coercion of judgment. *5* You do not need it to organize your life, and you certainly do not need it to organize yourself.

5 When you look upon knowledge, all judgment is automatically suspended, and this is the process that enables recognition to replace perception. *2* You are very fearful of everything you have perceived and refused to accept. *3* You believe that because you have refused to accept it, you have lost control over it. *4* This is why you see it in nightmares, or in pleasant disguise in what seem to be happier dreams. *5* Nothing that you have refused to accept can be brought into awareness. *6* It does not follow that it is dangerous. *7* But it *does* follow that you have made it dangerous.

6 When you feel tired, it is merely because you have judged yourself as capable of being tired. *2* When you laugh at someone, it is because you have judged him as debased. *3* When you laugh at yourself, you are singularly likely to laugh at others, if only because you cannot tolerate being more debased than others. *4* All of this does make you tired, because it is essentially disheartening. *5* You are not really capable of being tired, but you are very capable of wearying yourself.

7 The strain of constant judgment is virtually intolerable. *2* It is a curious

thing that any ability which is so debilitating should be so deeply cherished. *3* But there is a very good reason for this. *4*(This, however, depends upon what you mean by "good.") *5* If you wish to

be the author of reality, which is totally impossible anyway, then you will insist on holding on to judgment. *6* You will also use the term with considerable fear and believe that judgment will someday be used against you. *7* To whatever extent it *is* used against you, it is due only to your belief in its efficacy as a weapon of defense for your own authority.

8 The issue of authority is really a question of authorship. *2* When an individual has an "authority problem," it is always because he believes he is the author of himself and resents his own projection of this delusion onto others. *3* He then perceives the situation as one in which two people are literally fighting for his own authorship. 132 *4* This is the fundamental error of all those who believe they have usurped the power of God. *5* The belief is very frightening to them, but hardly troubles God at all. *6* He is, however, eager to undo it, not to punish His children, but only because He knows that it makes them unhappy.

9 God's Sons were given their own true authorship, but they preferred to remain anonymous when they chose to separate themselves from their Author. *2* The word "authority" has been one of their most fearful symbols ever since. *3* Authority has been used for great cruelty, because, being uncertain of their true authorship, people believe that their creation was anonymous. *4* This has left them in a position where it sounds meaningful to consider the possibility that they must have created themselves. *5* The dispute over authorship has left such uncertainty in the mind that some people have gone so far as to doubt whether they were ever created at all. 133 *6* Despite the apparent

contradiction in this position, it is in one sense more tenable than the view that they created themselves. *7* At least it acknowledges the fact some true authorship is necessary for existence.

10 Only those who give over all desire to reject can know that their own rejection is impossible. *2* You have not usurped the power of God, but you *have* lost it. *3* Fortunately, when you lose something, this does not mean that the something has gone. *4* It merely means that *you* do not know where it is. *5* Existence does not depend on your ability to identify it or even to place it. *6* It is perfectly possible to look on reality without judgment and merely know it is there. *7* By knowing this, you are not doubting its reality at all.

11 Peace is a natural heritage of the Son. *2* Everyone is free to refuse to accept his inheritance, but he is not free to establish what his inheritance is. *3* The problem which everyone must decide is the fundamental question of his own authorship. *4* All fear comes ultimately, and sometimes by way of very devious routes, from the denial of authorship. *5* The offense is never to God, but only to the denier himself. *6* He has thrown away the reason for his own peace, and sees himself only in pieces. *7* This strange perception *is* an authority problem. *8*(It is also the basis for castration anxiety, since both forms of error are fundamentally the same.)134

12 You cannot find peace while this authority problem continues. *2* But the truth is still that there is no problem about this. *3* There is no one who does not feel that he is imprisoned in some way. *4* If this has been the result of his own free will, he must regard his will as if it were not free, or the obviously circular reasoning of his own position would be

quite apparent. *5* Free will *must* lead to freedom. *6* Judgment always imprisons, because it separates segments of reality according to the highly unstable scales of desire.

13 Wishes are not facts, by definition. *2* To wish is to imply that willing is not sufficient. *3* However, no one really believes that what is wished is as real as what is willed. *4* Instead of "Seek ye first the Kingdom of Heaven"135 say "Will ye first the Kingdom of Heaven,"

and you have said "I know what I am, and I will to accept my own inheritance."

XI. The Unshakable Foundation

It is essential that this whole authority problem be voluntarily dismissed once and for all. *2* You do not understand how important this is for your sanity. *3* You are quite insane on this point. *4* This is not a judgment; it is merely a fact. *5* It is just as much a fact as God is. *6* A fact is literally a

"making," or a starting point.136 *7* You *do* start from this point, and all your thinking is inverted because of it.

2 Every system of thought must have a starting point. *2* It begins with either a making or a creating, a difference which we have already covered.137 *3* Both are acts of will, except that making involves doing, while creating involves active willing. *4* Their resemblance lies in their power as foundations. *5* Their difference lies in what rests upon them.

6 Both are cornerstones for systems of belief by which you live.

3 It is a mistake to believe that a thought system which is based on lies is weak. *2* Nothing made by a child of God is without power. *3* It is absolutely essential that you realize this, because otherwise you will not understand why you have so much trouble with this course, and

will be unable to escape from the prison you have made for yourself.

4 You have made the error of the psychotherapist we described in some detail before. 138 *5* Yet you cannot resolve the authority problem by depreciating the power of your mind. *6* It *can* hurt you if you misuse it, because you know its strength, and you also know that you cannot weaken it, any more than you can weaken God.

4 The devil is a frightening concept only because he is thought of as extremely powerful and extremely active. *2* He is perceived as a force in combat with God, battling Him for the possession of souls. *3* He deceives by lies and builds kingdoms of his own, in which everything is in direct opposition to God. *4* Yet he *attracts* men rather than repels them, and they are perceived as willing to "sell" him their souls in return for gifts they know are of no real worth at all. *5* This makes absolutely no sense. *6* The whole picture is one in which man acts in a way he himself realizes is self-destructive but which he does not will to correct, and therefore perceives the cause as beyond his control.

5 We have discussed the fall or separation before,[139] but its meaning must be clearly understood, without symbols. *2* The separation is not symbolic. *3* It is an order of reality, or a system of thought, which is perfectly real in time, though not in eternity. *4* All beliefs are real to the believer.

6 The fruit of only one tree was "forbidden" to man in the symbolic garden.[140] *2* But God could not have forbidden it, or it could not have *been* eaten. *3* If God knows His children, and I assure you He does, would He have put them in a position where their own destruction was possible? *4* The tree which was forbidden was correctly named "the tree

of knowledge." *5* Yet God created knowledge, and gave it freely to His creations. *6* The symbolism here is open to many interpretations, but you may be sure that any interpretation which perceives either God or His creations as if they were capable of destroying their own purpose is wrong.

7 Eating of the tree of knowledge is a symbolic expression for incorporating into the self the ability for self-creation. *2* This is the only sense in which God and His Sons are not co-creators. *3* The belief that they *are* is implicit in the "self-concept," a concept now

made acceptable by its weakness, and explained by a tendency of the self to make an image of itself. *4* Its fear aspect is usually ascribed to the

"father figure," a particularly interesting idea in view of the fact that nobody means the *physical* father by the term.141 *5* It refers to an *image* of a father in relation to an *image* of the self.142

8 Once again, images are perceived, not known. *2* Knowledge cannot deceive, but perception can. *3* You can perceive yourself as self-creating, but you cannot do more than believe it. *4* You cannot make it true. *5* I told you before that when you finally perceive correctly, you can only be glad you *can't*. 143 *6* But until then, belief that you *can* is the central foundation stone in your thought system, and all your defenses are used to attack ideas which would bring it to light. *7* You still believe you are an image of your own creation. *8* You are split with your own spirit on this point, and there is no resolution, because you believe the one thing that is literally inconceivable. *9* That is why you cannot create and are afraid to make or produce.

9 The mind can make the belief in separation very real and very fearful.

2 And this belief *is* the devil. *3* It is powerful, active, destructive, and clearly in opposition to God, because it literally denies His fatherhood.

4 Never underestimate the power of this denial. 144 *5* Look at your life and see what the devil has made. *6* But know that this making will surely dissolve in the light of truth, because its foundation is a lie.

10 Your creation by God is the only foundation which cannot be shaken, because the light is in it. *2* Your starting point is truth, and you must return to this beginning. *3* Much has been perceived since

then, but nothing else has happened. *4* That is why your spirit is still in peace, even though your mind is in conflict.

11 You have not yet gone back far enough, and that is why you become so fearful. *2* As you approach the beginning, you feel the fear of the destruction of your thought system upon you as if it were the fear of death. *3* There is no death, but there *is* a belief in death.145

12 The Bible says that the tree that bears no fruit will be cut off and will wither away. 146 *2* Be glad! *3* The light will shine from the true foundation of life, and your own thought system will stand corrected.

4 It cannot stand otherwise.

13 You who fear salvation are willing death. *2* Life and death, light and darkness, knowledge and perception are irreconcilable. *3* To believe that they can be reconciled is to believe that God and you can *not*. *4* Only the oneness of knowledge is conflict free. *5* Your kingdom is not of this world because it was given you from beyond this world. 147 *6* Only in this world is the idea of an authority problem meaningful. *7* The world is not left by death but by truth. *8* And truth can be known by all those for whom the Kingdom was created and for whom it waits.

1 . For the content of what to study, see the first sentence of paragraph 4.

2 . "Mental retardation," though it sounds pejorative now, was the standard term when this material was dictated in 1965. It has since been largely replaced by the similar (but not identical) term

"intellectual disability."

3 . "Pseudo-retardation" occurs when a person of normal ability puts on a guise of retardation in order to achieve certain ends.

4 . Pretending to not understand the Course makes your mind appear too weak to grasp it and makes Jesus' mind appear too incompetent to make himself understood.

5 . "Behavior-will conflict" occurs when "the *will* to do conflicts with *what* you do" (T-2.IX.6:1). In the above sentence, this conflict is inevitable when you don't understand your own mind, because that means you also won't understand your will, what you really want.

And then, having identified with a false version of your will, when you try to do the right thing, you will experience yourself as straining against what you "really" want to do, when in fact your true desire—

which has been hidden in your unconscious— *is* to do the right thing.

6 . This is the content we are being asked to study here in our study periods. We are being asked to review "the earlier part," i.e., the Course up until this point. (Jesus later refers to these study periods as

"reviewing" the Notes. See Cameo 14.)

7 . "The unexpected" refers to Jesus' comment, originally at the end of paragraph 1, that the Course was meant to prepare Bill for a "quite

unexpected" role in God's plan, a role that Bill acted disinterested in because he was really afraid of it. The idea here is that unless Bill carefully studies the earlier part of the Course, when that role finally does show up, he will be too fearful of it "to make constructive use of it."

8 . T-1.46.14:2: "The equal cannot be in awe of each other, because awe always implies inequality."

9 . T-1.46.13:6: “The Sons are perfect creations, and should be struck with awe in the presence of the Creator of perfection.”

10. T-1.46.14:3: “Awe is not properly experienced even in relation to me.”

11. T-1.24.2:1: “I am in charge of the process of Atonement, which I undertook to begin.” T-1.35.5:4-5: “I am the only one who can

perform miracles indiscriminately, because I *am* the Atonement. You have a *role* in the Atonement, which I will dictate to you.” T-2.III.11:2: “My own role in the Atonement is one of true projection; that is, I can ‘project’ (or extend) to you the affirmation of truth.” T-2.V.3:1-2: “The Atonement actually began long before the

resurrection. Many souls offered their efforts on behalf of the separated ones.” See also T-1.46.15-19.

12. All of the teaching about giving miracles, and thereby being the means of Atonement, has been teaching about our role in the

Atonement.

13. See Cameo 14: “The Chain of Miscreation.”

14. That the miracle is “illogical” means that it doesn’t logically follow *from what went before*. It is “out-of-pattern”—the occurrence of a new pattern, rather than a continuation of past patterns. These past patterns include the “laws” of time and space.

15. “Space problems” almost certainly refers to the common meaning of *not having enough space*. The original phrase was “and Kolb’s space problem is *not* mine.” Lawrence C. Kolb was chairman of the Department of Psychiatry at Columbia-Presbyterian Medical Center,

where Helen and Bill worked. His "space problem" is mentioned (See

Cameo 14) alongside "a storage problem" and referred to as "a" space

problem: "A storage problem is hardly more difficult for me to solve than a space problem, (see comments under special principles for miracle workers.)" So "Kolb's space problem" was simply someone having *a* space problem; i.e., not having enough space. The overall idea here (as we see in the next sentence) is that when you perform a miracle, this allows Jesus to rearrange time and space in order to take care of your lower-order concerns, bringing them into line with the healing that just took place. He may, for example, solve a space problem you have been struggling with.

16. This seems to mean that "what is made" (see 2:1), being empty form without any real content of its own, lends itself to having false content (or meaning) projected onto it.

17. "The level-adjustment power of the miracle" refers to the miracle inducing us to realize that the level of eternal spirit is what is real and that the level of physical events is illusory—the same distinction that we see in special principle 2: "A clear distinction between what was

created and what is made is essential." See miracle principles 21 and 26 for the miracle as the correction for level confusion.

18. "Correction" here refers to the correction of perception in the other person. The point seems to be that conventional forgiveness, in which we affirm that the other sinned but we forgive him anyway, is

essentially judgmental rather than truly healing, since it just confirms (rather than corrects) the other person's judgmental perception of himself.

19. Luke 23:34 (KJV). These, of course, are the words Jesus reportedly spoke from the cross. The Course sees this statement as an appeal to God to heal the conscience of wrongdoers, since they don't

understand what they are doing.

20. 2 Corinthians 13:11 (KJV): "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Jesus is apparently reinterpreting "Be of one mind" to mean "Rise above the divided mind into a single-mindedness that is ready for the one-mindedness of spirit."

21. Luke 22:19 (RSV): "And he took bread, and when he had given thanks he broke it and gave it to them, saying, 'This is my body which is given for you. Do this in remembrance of me.'" In its present context, this means not "Celebrate the Eucharist in remembrance of me," but "Do miracles in remembrance of me and in cooperation with me."

22. The "scarcity fallacy" is the belief in an inner lack, which then sparks driven behavior in order to fill the emptiness. In this case (as

Jesus clarifies later in regard to Edgar Cayce—See Cameo 15), the belief in a lack of worth leads one to believe in a need to sacrifice as a way to fill that lack.

23. This "anti-religious concept" seems to be that God sees the suffering of certain people—particularly good people—as having saving value for the whole.

24. “His own words” seems to refer to the Bible, particularly the gospels, with their emphasis on loving even one’s enemies (Matthew 5:44 and Luke 6:35). Loving the enemy is clearly incompatible with punishing the good.

25. This difficult sentence, in context, means that when a people turns around its whole frame of reference to accommodate the concept that punishment can be redemptive, then persecution “on a mass basis”

will often result. This mass persecution is “justified by” the idea that this is how God works, as seen by what He did to Jesus. Jesus

probably has the Holocaust in mind as an example here. He refers to the Holocaust in Chapter 1 (T-1.43.8:1), where he calls it “inverted or upside-down thinking” and likens it to his own crucifixion, just as above he refers to turning “a whole frame of reference around” to justify a mass persecution that he also likens to his crucifixion.

26. Romans 12:19 (KJV): “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.”

27. Hebrews 10:22 (KJV): “Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil

conscience, and our bodies washed with pure water.” The “evil conscience” here is a conscience plagued by one’s past sins.

28. Genesis 3:23-24 (RSV): “Therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken.

He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life.”

29. “The Atonement” here refers to the resurrection, as it probably also does in 4:6 above (“The wholly benign lesson which the Atonement teaches...”).

30. Deductive reasoning starts with general truths and then applies them to specific instances. An example is the famous syllogism “All men are mortal (general truth). Socrates is a man (a specific instance to which the general truth can be applied). Therefore, Socrates is mortal (application of the general truth to the specific instance).” Inductive reasoning, in contrast, involves the reverse: “building up the

generalization after analyzing numerous single instances separately.”

31. The “One Generalization” is the message of the resurrection:

“*nothing* can destroy truth.”

32. Matthew 16:18 (KJV): “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.” Luke 23:46 (KJV): “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.” By alluding to his purported last words on the cross, Jesus is implying that the next

sentence is what happened to him at this point: his mind awakened from its sleep and remembered its Creator. However, by using general language (“a Son of God who commends his spirit”), he is implying that commending our spirit into the hands of God is something all of us (not just Jesus) can do now, rather than waiting to do so at the moment of death.

33. Matthew 5:8 (KJV): “Blessed are the pure in heart: for they shall see God.”

34. 1 John 3:2 (KJV): "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." The Course reinterprets this as being about seeing the ever-present Divine, rather than seeing Jesus when he comes again.

35. This means being afraid of "the records" of one's past thoughts and deeds.

36. Luke 6:36 (RSV): "Be merciful, even as your Father is merciful."

37. This originally referred to the American psychic Edgar Cayce, who in the latter part of his life was deluged with requests for psychic readings, many for gravely ill children. In response, he gave many times more readings than was safe for his health and as a result died at the relatively young age 67 (See Cameo 15). The "egocentricity"

involved in this was apparently that Cayce was driven to sacrifice in order to make up for his own perceived lack of worth.

38. John 1:29 (KJV): "The next day John seeth Jesus coming unto him,

and saith, Behold the Lamb of God, which taketh away the sin of the world."

39. There are three New Testament references that liken the blood of Christ to the blood of a lamb: 1 Peter 1:19 and Revelation 7:14 and 12:11. Here is 1 Peter 1:18-19 (RSV): "You know that you were

ransomed from the futile ways inherited from your fathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot."

40. Isaiah 11:6 (KJV): "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." This

passage about the wolf lying with the lamb and the calf lying with the lion has passed into common usage as being about the *lion* lying with the *lamb*.

41. Matthew 5:8 (KJV): "Blessed are the pure in heart: for they shall see God."

42. In other words, is seeing a matter of merely receiving sensory information or a matter of putting that information together—i.e., interpreting it? Jesus' answer is that it is the latter.

43. A famous Latin quotation (*Mens sana in corpore sano*) from the Roman poet Juvenal, who framed it as one of the chief things to pray for in life, often used as a motto for educational institutions. In the Course's interpretation, it means an innocent, harmless mind that neither attacks others nor attacks its own body (with sickness).

44. This is a possible reference to Hosea 6:6 (KJV): "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."

45. See Cameo 15: "Edgar Cayce."

46. T-1.49.1:1: "The miracle makes no distinction among degrees of misperception." T-2.V.5:3: "But the Sonship itself is a perfect creation, and perfection is not a matter of degree." T-2.XII.6:1: "It is worth repeating that ultimately there is no compromise possible between everything and nothing." T-2.XII.8:3: "Any statement which implies degrees of difference in negation is essentially meaningless."

47. T-1.23.2:3-5: "You are capable of this kind of creation too, being in the image and likeness of your own Creator. Anything else is only your own nightmare and does not exist. Only the creations of light are real." T-1.49.3:4: "While the miscreation is necessarily believed in by its own maker, it does not exist at all at the level of true

creation." T-2.VII.11:5: "The miscreations of the mind do not really exist."

48. To "side with false perception" seems to mean to see the perceiver as defined by his false perception, rather than by the perfection God created in him. You are siding, in other words, with the power of the false perception to dictate who the person is.

49. T-1.35.9:1-2: "Remember that error cannot really threaten truth, which *always* can withstand its assaults. Only the error is really vulnerable." T-3.III.8:1-2: "The resurrection demonstrated that *nothing* can destroy truth. Good can withstand *any* form of evil, because light abolishes *all* forms of darkness."

50. 1 John 3:2-3 (KJV): "But we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure."

51. T-1.48.13:3: "*Know first* that this is an expression of fear." See also T-2.IX.12:3-6.

52. "Knowledge is power" comes from the Latin maxim *scientia potentia est*, usually attributed to Francis Bacon. Its usual meaning is that having information grants one power to control one's world.

Here, it means that direct awareness of true reality results in certainty, a state of psychological strength.

53. "Recognize" is a modification of Old French *reconoistre, reconoiss-*, to know again.

54. The quotation marks around "questioning mind" suggest that Jesus is referring to the usual concept of an intellectually curious and inquisitive mind.

55. "Insight" refers to seeing deeply into something. It thus belongs to the realm of perception, not knowledge.

56. In the Notes, this quote is ascribed to the Bible, which is incorrect. It actually comes from ancient Greece and was inscribed in the forecourt of the Temple of Apollo at Delphi.

57. "Cognitive disorganization" refers to distractibility, difficulty in concentrating, and a tendency for thoughts to become derailed and tangential. This disorganized thought shows up in disorganized

speech. The reference to two types of people here—those who are too

uncertain for knowledge and those who swing from genuine knowledge to cognitive disorganization—originally referred to Bill and Helen, respectively.

58. Helen originally inserted this parenthetical remark at this point: "(re sex, possession, etc.)." This referred to inappropriate sexual attraction and (most likely) desire to possess another sexually, in addition to anything else unloving that crosses your mind.

59. Revelation 21:6 (KJV): "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end." The Course's usage of this means that God's knowledge of His Sons was there in the beginning, before time, and will be there after time is done.

60. John 8:58 (RSV): "Jesus said to them, 'Truly, truly, I say to you, before Abraham was, I am.'" Here this seems to mean, "Before time was, knowledge is."

61. Ecclesiastes 12:13 (KJV): "Fear God, and keep his commandments: for this is the whole duty of man."

62. Mark 12:29-31 (KJV): "And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the

first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these." Jesus' point about the Ten Commandments seems to be that their largely "negative" quality (in that they are mostly

prohibitions *against* certain behaviors) comes from the error of

viewing God as fearful.

63. In Freud's topography of the mind, the id pursues immediate satisfaction of needs (the "pleasure principle"), the ego seeks to be realistic and socially appropriate (the "reality principle"), and the superego pursues what is morally right and even perfect. These very different goals result in a state of constant, unavoidable conflict.

64. The Edgar Cayce readings teach that the highest level of the mind is the superconscious (the same term used by Jesus). The

superconscious, which is the level of the spirit, is all-knowing and at one with God.

65. This is the Course's first reference to the ego, which is here still somewhat within Freudian bounds. Later on, the Course will see the ego as having its foundation sunk deeply in the unconscious, as opposed to residing in the conscious mind. For instance, it speaks of

"the darkest and deepest cornerstone in the ego's foundation," and says "it guards this one secret with its life, for its existence *does* depend on keeping this secret" (T-13.II.4:4).

66. Jung contrasted the ego and the self in this way: "I therefore distinguish between the ego and the *self*, since the ego is only the subject of my consciousness, while the self is the subject of my total psyche, which also includes the unconscious" (C. G. Jung [1921], *Psychological Types, or, The Psychology of Individuation* [Collected

Works, Vol. VI], [London: Routledge & Kegan Paul], 425). In terms of the self being an achievement, Jung taught that the unification of our many voices into a cohesive self is a hard-won attainment that happens in one's mature years.

67. T-2.II.5:3: "We have commented before on the fundamental error involved in confusing what has been created with what is being

made." T-2.XI.22:1: "One of the chief ways in which you can correct your own magic-miracle confusion is to remember that you did not create yourself."

68. "Error variance" (the original wording here was "Your creation is beyond your own error variance") is a term from psychological testing that refers to all the variability in the data that does not come from the factor the test is trying to measure. Error variance, in other words, refers to all the things influencing the data that we *aren't* interested in.

In Jesus' application of the term, "error variance" seems to mean our own errors causing variance in the "data" of our reality, something he says is impossible.

69. Freud said that the ego developed like a skin over the unconscious.

He believed that the ego developed from the id, which is in the unconscious. And then the superego developed from the ego. So for him the structure of the psyche grew upward out of the unconscious.

Jesus says (later in this paragraph) that it happened the other way around: A choice to separate, made in the superconscious, gave birth to the conscious mind, and then the conscious mind's act of pushing material outside of it gave birth to the unconscious.

70. Freud described the ego as often a helpless rider on the horse of the id: "From a dynamic point of view [the ego] is weak….The ego's

relation to the id might be compared with that of a rider to his horse....But only too often there arises between the ego and the id the not precisely ideal situation of the rider being obliged to guide the

horse along the path by which it itself wants to go" (Sigmund Freud

[1933], *New Introductory Lectures on Psycho-Analysis* [New York: W.W. Norton], 96).

71. "The later theorists" seems to be a reference to the Neo-Freudians, such as Erik Erikson, Karen Horney, and Erich Fromm, who tried to correct for Freud's negative view of human nature. Erikson, for instance, saw the ego as a positive driving force in development.

Jesus' point here is that Freud's negative view was actually more correct.

72. T-1.43.12:5: "The thing to do with a desert is to leave."

73. Freud's superego, the internal voice of moral conscience and perfectionist ideals, is a far cry from Jesus' superconscious, an unlimited realm of direct knowledge of God. Jesus says that Freud got it so wrong here because he was uncomfortable with the lofty nature of the superconscious—the fact that it is so "far up."

74. Saying "entirely separated" would have correctly implied that the mind had originally been one, before separating into different parts—

parts whose remaining intimate connection reflects their original unity.

75. There have been many references to interpreting the body as ourselves. For instance, here is T-1.28.3:1-2: "If the identification is with the body, consciousness may distort superconscious impulses by denying their source and seeking their impact in the orgasm. This is the result of 'mistaken identity.'"

76. T-3.V.8:9: "Knowledge brings mental strength for creative thinking but not for right doing."

77. In other words, remembering knowledge is not really like remembering something from long ago. Instead, it is more like

reattaching a detached member, such as a limb—something that is present and is really part of you. Thus, rather than remembering knowledge, you "re-member" it.

78. T-1.47.2:3: "The sudden shift from horizontal to vertical perception which the miracle entails introduces an interval from which the doer and the receiver both emerge much farther along in time than they would otherwise have been."

79. The Atonement as an "act" refers to the resurrection.

80. Matthew 22:14 (KJV): "For many are called, but few are chosen."

81. In other words, the "chosen ones" who have been called back to help with the celestial speed-up are merely those who have chosen right sooner. For earlier references to the speed-up, see T-1.48.6:1-2 and T-2.XIII.3:2.

82. Matthew 11:29 (RSV): "Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls." Taking his yoke upon us seems to be equated here with

bringing our minds under his guidance, so that he can erase our misperceptions. As a result, we will "choose right" now.

83. T-3.VI.1:1: “Most of the abilities you now possess are only shadows of your real strengths.”

84. T-3.VI.16:6-7: “I demonstrated both the powerlessness of the body and the power of the mind. By uniting my will with that of my

Creator, I brought His light back into my mind, which naturally remembered the spirit and its own real purpose.”

85. T-3.V.4:5-6: “Action must occur in time. Knowledge is timeless.” T-3.V.8:8-9: “When you say you are acting on the basis of sure

knowledge, you are really confusing perception and knowledge.

Knowledge brings mental strength for creative thinking but not for right doing.” T-3.VI.14:6: “We have already emphasized the fact that knowing does not do anything.”

86. T-3.V.3:6: “The miracle is a way of perceiving, not a way of knowing.”

87. T-1.11.1:1-3: “Prayer is the medium of miracles. Prayer is the natural communication between the created and the Creator. Through prayer love is received, and through miracles love is expressed.”

88. T-1.48.3:6: “You were *not* created by your own free will.” T-2.II.10:1: “Fourth, the idea has entered that since you can create yourself, the direction of your own creation is up to you.” T-2.XI.22:1: “One of the chief ways in which you can correct your own magic-miracle confusion is to remember that you did not create

yourself.” T-2.XIII.8:1: “Your own final judgment cannot be directed toward yourself, because you are not your own creation.”

89. T-1.23.2:1: “*You* are a miracle.”

90. In other words, thinking that through *interpretation* (which implies

you are separated) you can arrive at real *knowing* (which implies you are unseparated) is "to regard yourself as both separated and

unseparated at the same time."

91. To say that our minds have been "methodologically…very creative"

means that the method or way in which we have pursued our ends has employed "considerable ingenuity" (see third sentence), but we have not devoted that ingenuity to pursuing a truly useful end.

92. John 8:32 (NIV): "Then you will know the truth, and the truth will set you free."

93. In T-3.VI.1:1-2 and T-3.VII.1:1-2, they were referred to as

"strengths" and "functions."

94. T-1.11.1:1: "Prayer is the medium of miracles." T-1.26.3:2: "The only thing you should pray for is forgiveness." T-1.26.4:2: "When you have been forgiven, you have everything else."

95. Genesis 1:26 (KJV): "And God said, Let us make man in our image, after our likeness." Jesus' issue with the words "image" and

"likeness" is they suggest that God made man in a visible form that resembled His Own. Yet Jesus has just said, "You have no image at all" (T-3.VII.6:2).

96. When we finally know (in Heaven), what passes away is "prayer in the usual sense" (T-3.VII.10:3), prayer as *asking*. Prayer as

"communion," however, remains. Earlier, this section clarifies that

“At root, prayer is always an affirmation of knowledge, not of

accurate perception. That is why unless perception has entered into it,

it calls on revelation” (T-3.VII.3:3-4). In this state, in other words, we do not pray for a lack to be filled; we simply call on revelation—on the experience of communion with God.

97. “Original name” here refers to the original Greek in which the Bible verse that follows was written. In Koine Greek, the word *logos* meant

“word,” but had a wide range of additional meanings, one of which was “thought.”

98. John 1:1 (KJV): “In the beginning was the Word, and the Word was with God, and the Word was God.”

99. The “dominance-submission problem” is when one person feels dominant or above and the other person feels submissive or

subordinate.

100. This is true on the level of knowledge, where (as a subsequent paragraph states) the therapist is not a “better knower” than the patient. However, on the level of perception, there is a role for therapists and teachers, as this section makes clear.

101. In other words, both therapist and patient, in their true nature, have an equal ability to know reality. On the level of knowledge, they are equals.

102. The exact nature of this “viciousness” is described below. It involves voluntarily internalizing another’s low opinion of us so that we can make him appear guilty of hurting us (when in truth we hurt ourselves).

103. T-3.III.11:3: “Frightened people are apt to be vicious.”

104. “The historical approach” here refers to trying to understand a person based on his or her history.

105. This discussion of parents was originally addressed to Bill, who felt wounded by his parents’ lack of appreciation of his worth.

106. In other words, he is “so eager” to internalize “their misperceptions of his worth” because he wants to make them appear responsible for his pain. This desire to make them culpable is “punitive.”

107. A question like “How could they?” implies that what they did made so little sense that it’s shocking that it could even happen. Jesus is essentially saying, “You are right. In fact, it makes so little sense that it *couldn’t* happen. They couldn’t do this to you. Only you could give such an obvious misperception so much power over you.” That is how the question “How could they do this to me?” shows an underlying recognition of “the real problem.”

108. T-3.III.8:1-2: “The resurrection demonstrated that *nothing* can destroy truth. Good can withstand *any* form of evil, because light abolishes *all* forms of darkness.”

109. T-3.VII.6:2: “You have no image at all.”

110. This is a play on words, which equates making an image of a person with making a “graven image,” an idol. Just as an idol is a substitute for God, so our image of someone is a substitute for his real divinity. A graven image is a carved likeness that is worshipped as a god. The second commandment says, “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven

above, or that is in the earth beneath, or that is in the water under the earth” (Exodus 20:4).

111. The arrogance lies in believing that you have the power to endow someone with a strength he does not have—in this case, the strength to "make you over." The narcissism lies in your obsession with your image, with how you appear.

112. "The perceiver" here is another person; in this case, a parent. To acknowledge the perceiver's miscreation is to accept the truth of your parent's misperception of you, by giving that misperception the weight that only truth should have.

113. Ken Wapnick explained that this section's material was originally about "a class in abnormal psychology [Bill] was scheduled to teach at the undergraduate campus of Columbia University," adding that "Bill always had a morbid fear of public speaking" (*Absence from Felicity*, 261). Its discussion of the *fear* of teaching, then, was originally directed at Bill and will not be directly applicable to all readers, though since we are all meant to be teachers in some sense, many of the principles discussed here *are* generally applicable. See Cameo 17

for more details.

114. Since the material in this paragraph follows immediately after the last line of the previous section, the implication seems to be that when the teacher loses sight "of what *any* interpersonal relationship is for,"

he has done so because he sees "totally irrelevant factors," such as those listed above, as having power to dictate his perception of himself.

115. This refers to the miracle principles given in Chapter 1.

116. For miracle principles that relate closely to this sentence, see miracle principles 7, 9, 16, 18, and 43.

117. “A teacher with an authority problem” seems to be one who sees others as having authority over his identity. In this case, the teacher has given his pupils the authority to shape his self-image with their opinions of him. This makes him resentful of teaching, to the point where he may refuse to teach altogether.

118. T-1.43.12:5 and T-3.VI.10:7: “The thing to do with a desert is to leave.”

119. “Honoring error” means giving someone’s erroneous perception of you the power that only truth should have. It is the same thing as siding with “anyone’s misperceptions of you,” as the previous section says.

120. Jesus may have in mind the image of Moses here, who led his people out of the desert (the “wilderness of Sinai” is a desert and indeed is often translated the “Sinai desert”).

121. Matthew 4:19 (RSV): “And he said to them, ‘Follow me, and I will make you fishers of men.’” See also Matthew 8:22, 9:9, 16:24, and 19:21, and John 12:26 and 21:22.

122. As the first sentence of the next paragraph makes clear, this applies only to “the roles you have properly undertaken to fill.”

123. This was originally about Bill, who felt able to accept “functioning

as an administrator and as a teacher of interns, but *not* as a teacher of students”—a classroom teacher.

124. René Descartes engaged in a process in which he systematically doubted all that he believed, in order to arrive at a piece of sure knowledge that was impossible to doubt. He arrived at the famous *Cogito*: “I think, therefore, I am.”

125. "Here I am, Lord" resembles many statements in the Bible in which someone responds to a call from God. (All references that follow are KJV, unless otherwise noted.) In Genesis 22:11, God calls Abraham and he answers, "Here am I." In Exodus 3:4, God calls to Moses from the burning bush and he also answers, "Here am I." In 1 Samuel 3:4-8, God calls Samuel three times and each time he answers, "Here am I."

In Isaiah 6:8, God calls Isaiah, saying, "Whom shall I send, and who will go for us?" Isaiah answers, "Here am I! Send me." Finally, in Acts 9:10 (RSV), the risen Lord calls Anani'as, who answers, "Here I am, Lord." This prayer was also used by Brother Lawrence, the

seventeenth-century monk whose practice of constantly reminding himself of God's presence is recorded in the classic *The Practice of the Presence of God*. His form of the prayer was "My God, here I am, all Yours." See Cameo 1 for when Jesus first recommended this prayer as a meditation method for Bill.

126. See T-2.XIII.

127. Matthew 7:1. The original, of course, implies that if you judge others, *God* will judge you. Jesus is correcting this to mean that you will judge *yourself*.

128. T-3.VII.12:2: "Unless perception at every level involves selectivity, it is incapable of organization."

129. T-3.VII.12:4: "Evaluation is an essential aspect of perception, because judgment *must* be made as the basis for selection."

130. Jesus is almost certainly referring here to a 1928 essay, "The Unconscious of the Behaviorist," by J.B. Watson, founder of

behaviorism, in which Watson summarized Freud's view of the

unconscious: “Just as a sharp object when swallowed into the stomach gets lodged—goes on creating organic disturbance until cut out (or thoroughly encrusted over)—just so at times ‘sharp perceptions’ or

‘ideas’ sink through the oesophagus into the stomach of the mind—

the unconscious. There the foreign body stirs up trouble until removed by the scissors and scalpel of the analyst (psycho-analysis).” As a behaviorist, Watson rejected this notion because he rejected the notion of mind altogether: “The behaviorist finds no mind in his laboratory—

sees it nowhere in his subjects.” Jesus is applying this image of the unconscious to our judgments: Like Watson’s “sharp object,” the things we have judged against and rejected remain in the “stomach of the mind,” where they continue to stir up trouble.

131. There have been many remarks about what we and others really are. Perhaps the most moving one is T-1.23.2:6-10:

You are wholly lovely, a perfect shaft of pure light.

Before your loveliness the stars stand transfixed, and bow to the power of your will.

What do children know of their creation except what their Creator tells them?

You were created above the angels because your role involves

creation as well as protection.

You who are in the image of the Father need bow only to Him, before Whom I kneel with you.

132. The “two people” are himself and another.

133. The doubt that they were ever created seems to mean a doubt that they exist, as the final sentence of the paragraph suggests.

134. In Freudian psychology, the male infant fears his penis will be cut off by the father figure, as punishment for desiring his mother. Here, castration anxiety comes from the denial of God's authorship, which apparently results in fear that God's punishment will cut one to pieces.

135. Matthew 6:33 (KJV): "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

136. A "fact" (from the Latin *factum*) is a "making," as the original meaning was "a thing done," or even "the making, doing, or

performing" (*Oxford English Dictionary*). A fact is also a starting point, as the more contemporary use often refers to indisputable pieces of information ("the facts of the case") that become the basis for constructing a larger argument.

137. T-3.VII.2:1: "Since the separation, the words 'create' and 'make'

are inevitably confused."

138. The "error of the psychotherapist" is depreciating the importance of thought. As Jesus says in the previous chapter, therapists "attempt to

'free' the patient by persuading him that he can think whatever he wants, without any real effect at all" (T-2.X.5:2).

139. See especially T-2.II.

140. Genesis 2:16-17 (RSV): "And the LORD God commanded the man, saying, 'You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.'"

141. In Freudian psychology, the infant desires the mother and then fears the father as a stronger rival. The authority of the "father figure"

becomes internalized and this contributes to the formation of the superego, so that now the child fears the *internalized* father figure.

The projection of the father figure is the origin of the concept of God.

Fear of God is thus fear of the *projected* father figure.

142. In common usage, a "father figure" is usually a powerful or influential older man whom one emotionally relates to as a father.

That the father figure is merely an "image" underscores how much it is a product of the mind rather than an objective reality.

143. T-3.VI.6:7: "You can never make this misperception valid, and when you at last perceive clearly, you will be glad you *can't*."

144. T-2.III.10:5: "But remember this thought: Never underestimate the power of denial."

145. Proverbs 12:28 (KJV): "In the way of righteousness is life: and in

the pathway thereof there is no death."

146. Matthew 7:19 (RSV): "Every tree that does not bear good fruit is cut down and thrown into the fire." John 15:5-6 (RSV): "He who

abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned." The tree or branch in these verses signifies a *person* who is destroyed, whereas in the Course's application, it represents our thought system. We should "be glad"

for this thought system to fall away, for its passing is not death, but rather liberation from the *belief* in death.

147. John 18:36 (KJV): "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." Whereas in the Bible verse, it is *Jesus'*

kingdom that is not of this world, in the Course, we too have a kingdom that is not of this world.

CHAPTER 4

The Ego's Struggle to Preserve Itself

I. The Last Foolish Journey1

The Bible says you should go with a brother twice as far as he asks. 2 *2* It

certainly does not suggest that you set him back on his journey.

3 Devotion to a brother cannot set *you* back either. *4* It can only lead to mutual progress. *5* The result of genuine devotion is inspiration, a word which, properly understood, is the opposite of fatigue. *6* To be fatigued is to be dispirited, but to be inspired is to be *in* the spirit. *7* To be egocentric is to be dispirited, but to be self-centered in the *right* sense is to be inspired, or in the spirit. *8* The truly inspired are enlightened and cannot abide in darkness.

2 Do not attempt to break God's copyright, because His authorship alone *can* "copy right." 3 *2* Your own right authorship does not lie in remaking His copies, but in creating like Him.

3 Embarrassment is always an expression of egocentricity, an association which has been made before. 4 *2* If you complete the sentence stem "When I was called on to speak" with "I became

embarrassed and could not speak," this should be corrected to "I recognized my authorship." 5 *3* You cannot be embarrassed by your own words unless you believe that you are responsible for them. *4* We have already corrected "word" to "thought," and you *are* free to allocate the authorship of your thoughts as you elect.6 *5* You can thus speak from your spirit or from your ego, precisely as you choose. *6* If you speak from your spirit, you have chosen to "Be still, and know that *I* am God." 7 *7* These words are inspired, because they come from knowledge.

8 If you speak from your ego, you are disclaiming knowledge instead of affirming it, and are thus dispiriting yourself.

4 The dispirited have no choice *but* to be narcissistic, and to be narcissistic is to place your faith in the unworthy. *2* Your real worth is

your divine authorship, and your spirit is its acknowledgment. *3* I cannot guide your mind except as you associate it with your spirit.

5 Attacking misidentification errors is neither my function nor yours.

2 Destroying the devil is a meaningless undertaking. *3* Cervantes wrote an excellent symbolic account of this procedure, though he did not understand his own symbolism. *4* The real point of his writing was that his hero was a man who perceived himself as unworthy because he identified with his ego and perceived its weakness. *5* He then set about to alter this misperception, not by correcting his misidentification, but by behaving egotistically.8

6 Chesterton wrote an excellent description of Cervantes and his perception of his "unheroic hero," 9 a view of human beings which the ego tolerates all too frequently but which the spirit never countenances: *2* And he sees across a weary land a straggling road in Spain, Up which a lean and foolish knight forever rides in vain. 10

7 Do not embark on foolish journeys, because they are indeed in vain.

2 The ego may will them because the ego *is* both lean and foolish, but the spirit cannot embark on them because it is forever unwilling to depart from its foundation. *3* The journey to the cross should be the last foolish journey for every mind. 11 *4* Do not dwell upon it, but dismiss it as accomplished. *5* If you can accept that as your own last foolish journey, you are free also to join my resurrection.

8 Human living has indeed been needlessly wasted in repetition compulsion.12 *2* It reenacts the separation, the loss of power, the foolish

journey of the ego in its attempts at reparation, and finally the crucifixion of the body, or death. *3* Repetition compulsions can be endless, unless they are given up by an act of will or, more properly, an active creation. *4* Do not make the pathetic human error of "clinging to the old rugged cross." 13 *5* The only message of the crucifixion is in respect to your ability to *overcome* the cross. *6* Unless you do so, you are free to crucify yourself as often as you choose. *7* But this was *not* the gospel I intended to offer you. *8* We have another journey to undertake, and I hope that, if you will read these teachings carefully, they will help to prepare you to undertake it. 14

II. The Devoted Teacher

We have spoken of many different human symptoms,15 and at this level there is almost endless variation. *2* But there is only one cause for all of them. *3* The authority problem, not money, is the real "root of all evil. "16

4 Money is but one of its many reflections, and is a reasonably representative example of the kind of thinking which stems from it. *5* The idea of buying and selling implies precisely the kind of

exchange that the spirit cannot understand at all, because its own supply is always abundant and all its demands are fully met. 17

2 Every symptom which the ego has made involves a contradiction in terms. *2* This is because the mind is split between the ego and the spirit, so that whatever the ego makes is incomplete and contradictory.

3 Consider, for example, what a "speechless professor" means as a concept.18 *4* It literally means a "nonprofessing professor" or a

"nonspeaking speaker." *5* Untenable positions such as this are the result of the authority problem, which, because it accepts the one

inconceivable thought as its premise, can only produce ideas which are inconceivable.

3 The term "profess" is used in the Bible, but in a somewhat different context.19 *2* To profess is to identify with an idea and offer the idea to others to be their own. *3* The idea does not lessen thereby; it becomes stronger. *4* The teacher clarifies his own ideas and strengthens them by teaching them. *5* Teacher and pupil, therapist and patient, are all alike in the learning process. *6* They are in the same order of learning, and unless they share their lessons they will lack conviction. *7* If a salesman must believe in the product he sells, how much more must a teacher believe in the ideas which he professes. *8* But he needs another condition: he must also believe in the students to whom he offers his ideas.

4 You could not be afraid to teach unless you still believe that interaction means loss and that learning means separation. *2* You stand guard over your own ideas, because you want to protect your thought system as it is, and learning means change. *3* Change is always fearful to the separated, because they cannot conceive of it as a change toward healing the separation. *4* They always perceive it as

a change toward further separation, because separation was their first experience of change.

5 Your fear of teaching is nothing but an example of your own intense separation anxiety, 20 which you have handled with the usual series of mixed defenses in the combined pattern of attack on truth and defense of error which characterizes all ego thinking. *2* You insist that if you allow no change to enter into your ego, your *spirit* will find peace.

3 This profound confusion is possible only if one maintains that the same thought system can stand on two foundations.21

6 Nothing can reach the spirit from the ego, and nothing from the spirit can strengthen the ego or reduce the conflicts within it. *2* The ego *is* a contradiction. *3* Your self and God's Self *are* in opposition.22 *4* They are opposed in origin, in will, and in outcome. *5* They are fundamentally irreconcilable because the spirit cannot perceive and the ego cannot know. *6* They are therefore not in communication and can never be in communication.

7 Nevertheless, the ego can learn, because its maker can be misguided but cannot make the totally lifeless out of the life-given.23 *2* The spirit need not be taught, but the ego must. *3* The ultimate reason why learning or teaching is perceived as frightening is because true learning does lead to the relinquishment (not destruction) of the ego to the light of the spirit. *4* This is the change the ego must fear, because it does not share my charity. *5* My lesson was like yours, and because I learned it I can teach it. *6* I never attack your ego, but I *do* try to teach you how its thought system has arisen. *7* When I remind you of your true creation, your ego cannot but respond with fear.

8 Teaching and learning are your greatest strengths now, because you must change your own mind and help others change theirs. *2* It

is pointless to refuse to tolerate change or changing because you believe that you can demonstrate by doing so that the separation never occurred. *3* The dreamer who doubts the reality of his dream while he is still dreaming it is not really healing the level-split. 24 *4* You *have* dreamed of a separated ego, and you *have* believed in a world which

rests upon it. *5* This is very real to you. *6* You cannot undo this by doing nothing and not changing. *7* If you are willing to renounce the role of guardian of your thought system and open it to me, I will correct it very gently and lead you home.

9 Every good teacher hopes to give his students so much of his own thinking that they will one day no longer need him. *2* This is the one real goal of the parent, teacher, and therapist. *3* This goal will not be achieved by those who believe that they will lose their child or pupil or patient if they succeed. *4* It is impossible to convince the ego of this, because it goes against all of its own laws. *5* But remember that laws are set up to protect the continuity of the system in which the lawmaker believes. *6* It is natural enough for the ego to try to perpetuate itself, once you have made it. *7* But it is not natural for you to want to obey its laws unless you believe in them. *8* The ego cannot make this choice, because of the nature of its origin. *9* But *you* can, because of the nature of *yours*.

10 Egos can clash in any situation, but souls cannot clash at all. *2* If you perceive the teacher as merely a "larger ego," you will be afraid, because to enlarge an ego is to increase separation anxiety. *3* Do not engage in this foolishness. *4* I will teach with you and live with you if you will think with me. *5* But my goal will be always to absolve you finally from the need for a teacher.

11 This is the opposite of the ego-oriented teacher's goal. *2* He is concerned with the effect of his ego on other egos, and he therefore interprets their interaction as a means of ego preservation. *3* This is

no less true if he is afraid to teach than if he is frankly out to dominate.

4 The form of the symptom is only a reflection of his particular way of handling his separation anxiety.

12 All separation anxiety is a symptom of a continuing will to remain separated. *2* This cannot be repeated too often, because you have not learned it. *3* You are afraid to teach only because you are afraid of the impression your image of yourself will make on other images. *4* You believe that their *approval* of your image will exalt it, but that your separation anxiety will increase.25 *5* You also believe that their *disapproval* of it will lessen the anxiety, but at the cost of depression.

13 I would not be able to devote myself to teaching if I believed either of those blatant misperceptions, and *you* will not be a devoted teacher yourself as long as you maintain them.26 *2* I am constantly being perceived as a teacher to be either exalted or rejected, but I do not accept either perception for myself.

14 Your worth is *not* established by your teaching. *2* Your worth was established by God. *3* As long as you dispute this, everything you do will be fearful, and particularly any situation which lends itself to the fallacy of superiority and inferiority. *4* Teachers must be patient and repeat their lessons until they are learned. *5* I am willing to do so, because I have no right to set your learning limits for you.

15 Once again, nothing you do or think or will or make is necessary to establish your worth. *2* This point is not debatable except in delusions.

3 Your ego is never at stake because God did not create it. *4* Your spirit is never at stake because He *did*. *5* Any confusion on this point is a delusion, and no form of devotion is possible as long as this delusion lasts.

16 If you will to be a devoted teacher rather than an egocentric one, you will not be afraid. *2* The teaching situation *is* fearful if it is misused as an ego involvement. *3* If you become afraid, it is because you are using it this way. *4* But the devoted teacher is perceiving the situation as it is, and not as he wills it. *5* He does not see it as dangerous because *he* is not exploiting it.

17 The ego tries to exploit all situations into forms of praise for itself, to overcome its doubts. *2* It will be doubtful forever, or better, as long as you believe in it. *3* You who made it cannot trust it, because you know it is not real. *4* The only sane solution is not to try to change reality, which is indeed a fearful attempt, but to see it as it is. *5You* are part of reality, which stands unchanged beyond the reach of your ego, but within easy reach of your spirit.

18 Again I tell you that when you are afraid, be still and know that God is real and *you* are His beloved Son in whom He is well pleased. 27 *2* Do not let your ego dispute this, because the ego cannot know what is as far beyond its reach as you are. *3* God is not the author of fear. 28 *4* You are. *5* You have willed, therefore, to create unlike Him, and have made fear for yourself.

19 You are not at peace because you are not fulfilling your function.

2 God gave you a very lofty responsibility which you are not meeting.

3 You know this, and you are afraid. *4* But you have chosen to be afraid instead of meeting it. *5* When you awaken you will not be able to understand this, because it is literally incredible. *6Do not believe the incredible now*. *7* Any attempt to enhance its believableness is merely to postpone the inevitable. *8* The word "inevitable" is fearful to the ego but

joyous to the spirit. *9* God *is* inevitable, and you cannot avoid Him any more than He can avoid you.

20 The ego is afraid of the spirit's joy, because once you have experienced this, you will withdraw all protection from your ego and become totally without investment in fear. *2* Your investment is great now, because fear is a witness to the separation, and your ego rejoices when you witness to it. *3* Leave it behind. *4* Do not listen to it and do not preserve it. *5* Listen only to God, Who is as incapable of deception as are the Sons He created. *6* As a teacher or therapist, release yourself and release others. *7* Do not present a false and unworthy picture of yourself to others, nor accept such a picture of them yourself.

21 The ego has built a shabby and unsheltering home for you, because it cannot build otherwise. *2* Do not try to make this impoverished house stand. *3* Its weakness is your strength. *4* Only God could make a home that was worthy of His creations, who have chosen to leave it empty by their own dispossession. *5* But His home will stand forever, and is ready for you when you choose to enter. *6* Of this you can be wholly certain.

7 God is as incapable of creating the perishable as your ego is of making the eternal.

22 Of your ego you can do nothing to save yourself or others.29 *2* But of your spirit you can do everything for the salvation of both. *3* Humility is a lesson for the ego, not for the spirit. *4* The spirit is beyond humility because it recognizes its radiance and gladly sheds its light everywhere.

5 The meek shall inherit the earth because their egos are humble, and this gives them better perception.30 *6* But the Kingdom of Heaven is the right of the spirit, whose beauty and dignity are beyond doubt, beyond

perception, and stand forever as the mark of the love of God for His creations, who are wholly worthy of Him and only of Him. 31 *7*

Nothing else is sufficiently worthy to be a gift for a creation of God Himself.

23 I will substitute for your ego if you will, but never for your spirit. *2* A father can safely leave a child with an elder brother who has shown himself responsible, but this involves no confusion about the child's origin. *3* The brother can protect the child's body and his ego, which are very closely associated, but he does not confuse himself with the father because he does this, although the child may.

24 The reason why I can be entrusted with your body and your ego is simply because this enables *you* not to be concerned with them, and *me* to teach you their unimportance. *2* I could not understand their importance to you if I had not once been tempted to believe in them myself. *3* Let us undertake to learn this lesson together, so we can be free of them together.

25 I need devoted teachers. *2* They heal the mind, and that is always my own aim. *3* The spirit is far beyond the need of your protection or mine.

4 The biblical quotation should read, "In this world you need *not* have tribulation because I have overcome the world." *5* That is why you should be "of good cheer. "32

III. The Making of the Ego

You may ask how the mind could ever have made the ego. *2* This is a perfectly reasonable question; in fact, the best question you could ask.

3 There is no point in giving a historical answer, because the past does not matter in human terms, and history would not exist if the same errors

were not being repeated in the present. *4* Your thinking is too abstract at times. 33 *5* Abstraction does apply to knowledge, because knowledge is completely impersonal and examples are irrelevant to its understanding.

6 Perception, however, is always specific, and therefore quite concrete.

7 Perceptual distortions are not abstractions. *8* They are merely confusions.

2 Each person makes one ego for himself, although it is subject to enormous variation because of its instability, and one for everyone he perceives, which is equally variable. *2* Their interaction is a process which literally alters both, because they were not made either by or with the Unalterable. *3* It is particularly important to realize that this alteration can and does occur as readily when the interaction takes place in the mind as when it involves physical presence. *4Thinking* about another ego is as effective in changing relative perception as is physical interaction. *5* There could be no better example of the fact that the ego is an idea, though not a reality-based thought.

3 The best concrete example you could have of how the mind could have made the ego is a person who has a great propensity for revelation but can suddenly swing to its complete opposite. *2* Such a person does have real knowledge at times, but when she throws it away it is as if she never had it. 34 *3* This willfulness is so apparent that you need only perceive it to see that it does happen. *4* If it can occur that way in the present, why should you be surprised that it occurred that way in the past? *5* All psychology rests on the principle of continuity of behavior.

6 Surprise is a reasonable response to the unfamiliar, but hardly to something that occurs with such persistence.

4 An extreme example is a good teaching aid, not because it is typical but because it is clear. *2* The more complex the material, the clearer the examples should be for teaching purposes. *3* But, as we have said before, all good teaching devices, in the hands of good teachers, are aimed at rendering themselves unnecessary. 35 *4* I would therefore like to use the above person's state as an example of how the mind can work, provided you fully recognize that it need not work that way. *5* I never forget this myself, and a good teacher shares his own ideas, in which he himself believes. *6* Otherwise, he cannot really "profess" them as we used the term before.36

5 With full recognition of its transitory nature (a recognition which I hope you share), this person's state offers a very good teaching example of alternations between spirit and ego, with concomitant variations between peace and frenzy. *2* In answer to the question above, it is perfectly apparent that when she is ego dominated, she does not know her spirit. *3* As a result, she suffers from the intrusions of the ego, which is not her natural home, but *not* from complete lack of knowledge. *4* Why are you surprised that something happened in the dim past, when it can so clearly happen right now?

6 You forget the love which even animals have for their own offspring, and the need they feel to protect them. *2* This is because they regard them as part of themselves. *3* No one disowns something he regards as a very real part of himself. *4* You react to your ego much as God does to His Sons—with love, protection, and great charity. *5* Your reaction to the self you made is not at all surprising. *6* In fact, it duplicates in many ways the way you will one day react to your real creations, which are as timeless as you are.

7 The question is not how you respond toward your ego, but only what you believe you are. *2* Belief is an ego function, and as long as your origin is open to belief at all, you are regarding it from an ego

viewpoint. *3* That is why the Bible quotes me as saying, "Ye believe in God, believe also in me." 37 *4* Belief *does* apply to me, because I am the teacher of the ego. *5* When teaching is no longer necessary, you will merely know God. *6* Belief that there is another way is the loftiest idea of which ego thinking is capable. *7* This is because it contains a hint of recognition that the ego is not the self.

8 Undermining the foundations of an ego's thought system must be perceived as painful, even though this is anything but true. *2* Babies scream in rage if you take away a knife or scissors, even though they may well harm themselves if you do not. *3* In this sense you *are* a baby.

4 You have no sense of real self-preservation and are very likely to decide that you need precisely what would hurt you most.

9 Whether you know it now or not, however, you have willed to cooperate in a concerted and very commendable effort to become both harm *less* and help *ful*, two attributes which must go together. *2* Your attitudes, even toward this, are necessarily conflicted, because all attitudes are ego-based. *3* This will not last. *4* Be patient a while and remember what we said once before: The outcome is as certain as God! 38

IV. The Ego's Need to Confirm Itself

Only those who have a real and lasting sense of abundance can be truly charitable. *2* This is quite obvious when you consider the concepts

involved. *3* To be able to give anything implies that you can do without it. *4* Even if you associate giving with sacrifice, you still give only because you believe you are somehow getting something better, so you can do without the thing you give. *5*"Giving to get" is an inescapable law of the ego, which always evaluates itself in

relation to other egos, and is therefore continually preoccupied with the scarcity principle which gave rise to it.

2 This *is* the meaning of Freud's "pleasure principle." 39 *2* Freud was the most accurate ego psychologist we ever had, although he would not have preferred this description himself. *3* His ego was a very weak and deprived concept, which could function only as a thing in need. *4* The

"reality principle" of the ego is not real at all. 40 *5* The ego is forced to perceive the "reality" of other egos because it cannot establish the reality of itself. *6* In fact, its whole perception of other egos *as* real is only an attempt to convince itself that *it* is real.

3 "Self-esteem," in ego terms, means nothing more than that the ego has deluded itself into accepting its reality and is therefore temporarily less predatory. *2* This "self-esteem" is always vulnerable to "stress," a term which really means that a condition has arisen in which the delusion of the ego's reality is threatened. *3* This produces either ego deflation or ego inflation, resulting in withdrawal or attack. *4* The ego literally lives by comparisons. *5* This means that equality is beyond its grasp and charity becomes impossible. *6* The ego never gives out of abundance, because it was made as a substitute for it. *7* This is why the concept of getting arose in the ego's thought system.

4 All appetites are "getting" mechanisms representing ego needs to

confirm itself. *2* This is as true of bodily appetites as it is of the so-called "higher" ego needs.41 *3* Bodily appetites are not physical in origin, because the ego regards the body as its home and does try to satisfy itself through it. *4* But the idea that this is possible is a decision of the ego, which is completely confused about what is really possible.

5 This accounts for its essentially erratic nature.

5 Consider the inevitable confusion which must arise from a perception of the self which completes the sentence stem "When I was completely on my own" with "I had no idea what was possible." 42 *2* The ego *does* believe it is completely on its own, which is merely another way of describing how it originated. *3* This is such a fearful state that it can only turn to other egos and unite with them in a feeble attempt at identification or attack them in an equally feeble show of strength. *4* The ego is free to complete the stem "When I was completely on my own"

in any way it chooses, but it is not free to consider the validity of the premise itself, because this premise is its foundation. *5* The ego *is* the belief of the mind that it is completely on its own.

6 The ego's ceaseless attempts to gain the spirit's acknowledgement, and thus really establish its own existence, are utterly useless. *2* The spirit in its knowledge is unaware of the ego. *3* It does not attack the ego; it merely cannot conceive of it at all. *4* While the ego is equally unaware of the spirit, it does perceive itself as rejected by something which is greater than itself. *5* This is why self-esteem in ego terms *must* be a delusion.

7 The creations of God do not create myths, but the creative efforts of human beings can turn to mythology—under one condition only: What

they then make is no longer creative. *2* Myths are entirely perceptions, and are so ambivalent in form and so characteristically good-and-evil in nature that the most benevolent of them is not without fearful components, if only in innuendo. *3* Myths and magic are related, in that myths are usually related to the ego's origins, and magic to the powers which it ascribes to itself. *4* Every mythological system includes an account of "the creation," and associates this with its particular perception of magic. *5* The "battle for survival" is

merely the ego's struggle to preserve itself and its interpretation of its beginning.

8 This beginning is always associated with physical birth, because nobody maintains that the ego existed before that point in time. 43 The religiously ego-oriented tend to believe that the soul existed before and will continue to exist afterwards, after a temporary lapse into ego life.

3 Some actually believe that the soul will be punished for this lapse, even though in reality it could not possibly know anything about it.

9 The term "salvation" does not apply to the soul (i.e., spirit), which is in no danger and does not need to be salvaged. *2* Salvation is nothing more than "right-mindedness," which is not the one-mindedness of the spirit, but which must be accomplished before one-mindedness can be restored. *3* Right-mindedness dictates the next step automatically, because right perception is uniformly without attack, so that wrong-mindedness is obliterated. *4* The ego cannot survive without judgment, and is laid aside accordingly. *5* The mind then has only one direction in which it can move.

10 The directions which the mind will take are always automatic, because they cannot but be dictated by the thought system to which it

adheres. *2* Every thought system has internal consistency, and this does provide a basis for the continuity of behavior. *3* However, reliable behavior does *not* mean valid behavior. Reliable behavior is a meaningful perception, as far as ego thinking goes. *5* However, *valid* behavior is an expression which is inherently contradictory, because validity is an *end*, and behavior is a *means*. *6* These cannot be combined logically, because when an end has been attained, the means for its attainment are no longer meaningful.

11 Whereas the validity of a psychological test can be judged in different ways—by logic, by theory, and by practice—and in each case assigned a different amount of confidence,44 a hypothesis is tested as either true or false, to be accepted or rejected accordingly. *2* If it is shown to be true, it becomes a fact, after which no one attempts to evaluate it unless its status *as* fact is questioned.

12 *Every* idea which the ego has accorded the status of fact is questionable, because facts are in the realm of knowledge. *2* Confusing realms of discourse is a thinking error which philosophers have recognized for centuries. 45 *3* Psychologists are generally quite deficient in this respect, as are many theologians. *4* Data from one realm of discourse do not mean anything in another, because they can be understood only within the thought system of which they are a part.

5 This is why psychologists are concentrating increasingly on the ego, in an attempt to unify their clearly unrelated data. *6* It need hardly be said that any attempt to relate the unrelated cannot succeed. *7* The recent ecological emphasis is but a more ingenious way of trying to impose order on chaos. 46

13 We have already credited the ego with considerable ingenuity, though not with true creativeness. 47 *2* But it should always be remembered that inventiveness is really wasted effort, even in its most ingenious forms. *3* We do not have to *explain* anything. 48 *4* This is why we need not trouble ourselves with inventiveness. *5* The highly specific nature of invention is not worthy of the abstract creativity of God's creations.

V. The Calm Being of God's Kingdom

It is difficult to understand what "The Kingdom of Heaven is within you" means. 49 *2* The reason is because it is not understandable to the ego, which interprets it as if something outside is inside, which

does not mean anything. *3* The word "within" does not belong. *4* The Kingdom of Heaven *is* you. *5* What else *but* you did the Creator create, and what else but you *is* His Kingdom? *6* This is the whole message of the Atonement, a message which in its totality transcends the sum of the parts (as we said about the Sonship before). 50

2 Christmas is not a time; it is a state of mind. 51 *2* The Christ Mind wills from the spirit, not from the ego, and the Christ Mind is yours. *3* You, too, have a Kingdom which your spirit has created. *4* It has not ceased to create because your ego has set you on the road of perception.52 *5* Your spirit's creations are no more fatherless than you are. *6* Your ego and your spirit will never be co-creators, but your spirit and your Creator will *always* be. *7* Be confident that your creations are as safe as you are.

8The Kingdom is perfectly united and perfectly protected, and the ego will not prevail against it. 53 *9Amen.*

10 That was written in the form of a prayer because it is a good thing to use in moments of temptation. *11* It is a declaration of independence. 54

12 You will find it very helpful if you understand it fully.

3 In its characteristic upside-down way, the ego has taken the impulses from the superconscious and perceived them as if they arise in the unconscious.55 *2* The ego judges what is to be accepted, and the impulses from the superconscious are essentially unacceptable to it, because they clearly point to the nonexistence of the ego itself. *3* When this occurs, the ego experiences threat, and not only censors but also reinterprets the data. *4* However, as Freud very correctly pointed out, what you do not perceive you still know, and it can retain a very active life beyond your awareness.

4 Repression thus operates to conceal not only the baser impulses, but also the most lofty ones from the ego's awareness, because both are threatening to the ego, and being concerned primarily with its own preservation in the face of threat, it perceives them as the same. *2* The threat value of the lofty is really much greater to the ego, because the pull of God Himself can hardly be equated with the pull of human appetites. *3* By perceiving them as the same, the ego attempts to save itself from being swept away, as it surely would be in the presence of knowledge.

5 The upper level of the unconscious thus contains the call of God as well as the call of the body. 56 *2* That is why the basic conflict between love and fear is unconscious. *3* The ego cannot tolerate either and represses both by resorting to inhibition. *4* Society depends on inhibiting the latter, but *salvation* depends on disinhibiting the former.57

6 The reason you need my help is because you have repressed your own guide58 and therefore need guidance. *2* My role is to separate the true from the false in your own unconscious, so truth can break through the barriers the ego has set up and shine into your mind. *3* Against our united strength, the ego *cannot* prevail.

7 It should be quite apparent to you by now why the ego regards the spirit as its "enemy." *2* The ego arose from the separation, and its continued existence depends on a continuing belief in the separation.

3 Reducing the spirit impulses to the unconscious, the ego has to offer you some sort of reward for maintaining this belief. *4* All it *can* offer, in view of its own weakness, is a sense of temporary existence, which begins with its own beginning and ends with its own ending. *5* It tells you that this life is *your* existence because it is its own.

8 Against this sense of temporary existence, the spirit offers the knowledge of permanent and unshakable being. *2* No one who has experienced the revelation of this can ever fully believe in the ego again. *3* How can its meager offering to you prevail against the glorious gift of God?

9 You who are identified with your ego cannot believe that God loves you. *2* You do not love what you have made, and what you have made does not love you. *3* Egos are concerned with self-protection, not with love. *4* Being made out of denial of the Father, they have no allegiance to their own maker. *5* You cannot conceive of the true relationship that exists between God and His Sons because of the hatred you have for the self you have made. *6* You project onto your own idea of yourself the will to separate, which conflicts with the love you also feel for what

you made.[59]

10 No human love is without this ambivalence, and since no ego has experienced love without ambivalence, the concept is beyond its understanding. *2* Love will enter immediately into any mind which truly wants it, but it must want it truly. *3* And this means that it wants it *without* ambivalence. *4* This kind of wanting is wholly without the ego's

"drive to get."

11 There is a kind of experience that is so different from anything the ego can offer that you will never recover. *2* The word is quite literal here

—you will never hide again.[60] *3* It is necessary to repeat that your belief in darkness and in hiding is why the light cannot enter. [61] *4* The Bible has many references to the immeasurable gifts which are for you, but for which you must ask. [62] *5* This is not a condition as the ego sets conditions. *6* It is the glorious condition of what you *are*.

7 No force except your own will is strong enough or worthy enough to guide you.

8 In this you are as free as God, and must remain so forever. *9* You can never be bound except in honor, and that is always voluntary.63

12 Let us ask the Father in my name to keep you mindful of His love for you and yours for Him. *2* He has never failed to answer this request, because it asks only for what He has already willed. *3* Those who call truly are *always* answered. *4* If you become fearful at this, remember:

"Thou shalt have no other gods before Me" because there *are* none.64

5 You still think there are.

13 It has never really entered your mind to give up every idea you have ever had that opposes knowledge. *2* You retain thousands of little scraps of meanness which prevent the Holy One from entering. *3* Light cannot

penetrate through the walls you make to block it, and it is forever unwilling to destroy what you have made. *4* No one can see through a wall, but I can step around it.

14 Watch your mind for the scraps of meanness, or you will be unable to ask me to do so. *2* I can help you only as our Father created us. *3* I will love you and honor you and maintain complete respect for what you have made. *4* But I will neither love nor honor it unless it is true. *5* Ask me truly, and I will come. *6* Do not ask me truly, and I will wait. *7* I will never forsake you, any more than God will.65 *8* But I *must* wait as long as you will to forsake yourself. *9* Because I wait in love and not in impatience, you will surely ask me truly. *10* I will come gladly in response to a single unequivocal call.

15 Watch carefully, and see what it is you are truly asking for. *2* Be very honest with yourself about this, for we must hide nothing from each other. *3* If you will really try to do this, you have taken the first step toward preparing your mind for the Holy One to enter. *4* We will prepare for this together, and once He has come, you will be ready to help me make other minds ready for Him. *5* How long will you deny Him His Kingdom?

16 In your own unconscious, deeply repressed by the ego, is the declaration of your release: *God has given you everything*. *2* This is the one fact which means that the ego does not exist, and which therefore makes it profoundly afraid. *3* In the ego's language, to have and to be are different, but they are identical to the spirit. *4* It knows that you both *have* everything and *are* everything. *5* Any distinction in this respect is meaningful only when the idea of getting, which implies a lack, has

already been accepted. *6* That is why we made no distinction before between *having* the Kingdom of God and *being* the Kingdom of God. 66

17 The calm being of God's Kingdom, which in your sane mind is perfectly conscious, is ruthlessly banished from the part of the mind which the ego rules. *2* The ego is desperate because it opposes literally invincible odds, whether you are asleep or awake. *3* Consider how much vigilance you have been willing to exert to protect your ego, and how little you have been willing to expend to protect your higher mind!

4 Who but the insane would undertake to believe in what is not true and then protect this belief at the cost of truth?

VI. This Need Not Be

If you cannot hear the Voice of God, it is because you do not choose to listen. *2* The fact that you do listen to the voice of your ego is

demonstrated by your attitudes, your feelings, and your behavior. *3* Your attitudes are obviously conflicted, your feelings have a narrow range of variation on the negative side but are never purely joyous, and your behavior is either strained or unpredictable. *4* Yet this is what you want.

5 This is what you are fighting to keep, and what you are vigilant to save.

6 Your mind is filled with schemes to save the face of your ego, and you do not seek the face of God.

2 The glass in which the ego seeks to see its face is dark indeed. 67 *2* How can it maintain the trick of its existence except with mirrors? *3* But where you look to find yourself is up to you. *4* We have said that you cannot change your mind by changing your behavior, but we have also said, and many times before, that you *can* change your mind. 68

3 When your mood tells you that you have willed wrongly, and this is so whenever you are not joyous, then *know* this need not be. *2* In every case, you have thought wrongly about some brother that God created and are perceiving images your ego makes in a darkened glass. *3* Think honestly what you have thought that God would not have thought, and what you have not thought that God would have you think. *4* Search sincerely for what you have done and left undone accordingly. *5* And then change your mind to think with God's.

4 This may seem hard to you, but it is much easier than trying to think against it. *2* Your mind *is* one with God's. *3* Denying this and thinking otherwise has held your ego together but has literally split your mind.

4 As a loving brother, I am deeply concerned with your mind, and urge you to follow my example as you look at yourself and at your brother, and see in both the glorious creations of a glorious Father.

5 When you are sad, *know* that this *need not be*. *2* Depression is of the ego, and you *are* hiding little spots of hatred that are hurting you.

3 Depression always arises ultimately from a sense of being deprived of something you want and do not have. *4Know* you are deprived of nothing except by your own decisions, and then decide otherwise.

6 When you are anxious, *know* that all anxiety comes from the capriciousness of the ego, and *need not be*. 69 *2* You can be as vigilant against the ego's dictates as for them.

7 When you feel guilty, *know* that your ego has indeed violated the laws of God, but *you* have not. *2* Leave the sins of the ego to me. *3* That is what the Atonement is for. *4* But until you change your mind about those your ego has hurt, the Atonement cannot release you. *5* As long as

you feel guilty, your ego is in command, because only the ego can experience guilt. *6This need not be*.

8 Be honest in trying to see whom your ego has hurt, and also in trying to change your mind about them. *2* I am not unmindful of your efforts in this direction, but you still have much too much energy invested in your ego. *3This need not be*. *4* Watch your mind for the temptations of the ego, and do not be deceived by it. *5Know* it offers you nothing.

9 Those with a habit of disengagement often do not make consistent efforts to change their minds except through applying their old habit pattern to these new ideas.70 *2* Even then, however, they can learn

that the mind gains control over itself when they direct it genuinely toward perceiving someone *else* truly. *3* Their lack of vitality is due to their efforts at solving their needless depression and anxiety through disinterest. *4* Because their egos were protected by this unfortunate negative attitude, they are afraid to abandon it. *5* When they exert real efforts to give up this voluntary dispiriting, they will see how their minds can focus and rise above fatigue and heal. *6* But they are not sufficiently vigilant against their egos' demand to disengage themselves. *7This need not be*.

10 The new habit of engaging *with* God and His creations is easily made if you actively refuse to let your mind slip away. *2* Your problem is not concentration; it is a belief that nobody, including yourself, is worth consistent effort. *3* Side with me consistently against this deception. *4* Do not permit this shabby belief to pull you back. *5* The disheartened are useless to themselves and to me, but only the ego can *be* disheartened.

11 Have you really considered how many opportunities you have to

gladden yourself, and how many of them you have refused? *2* There is no limit to the power of a Son of God, but he himself can limit the expression of his power as much as he wills. *3* Your mind and mine can unite in shining your ego away, and releasing the strength and beauty of God into everything you think and will and do. *4* Do not settle for *anything* less than this, and refuse to accept anything *but* this as your goal. *5* Watch your mind carefully for any beliefs that hinder its accomplishment, and step away from them.

12 Judge how well you have done this by your own feelings, for this is the one *right* use of judgment. *2* Judgment, like any other defense, can be used to attack or protect, to hurt or to heal. *3* The ego *should* be brought to your own judgment and be found wanting there. *4* Without your own allegiance, protection, and love, it cannot exist. *5*

Judge your ego truly, and you must withdraw allegiance, protection, and love from it.

13 You are a mirror of truth in which God Himself shines in perfect clarity. *2* To the ego's dark glass you need but say:

3I will not look there because I ***know*** *these images are not true.*

4 Then let the Holy One shine upon you in peace, knowing that this and only this *must* be.71 *5* His Mind shone on you in your creation and brought your mind into being. *6* His Mind still shines on you and must shine *through* you. *7* Your ego cannot prevent Him from shining upon you, but it *can* prevent you from letting Him shine through you.

14 The First Coming of Christ is just another name for the creation, because Christ is the Son of God. *2* The Second Coming of Christ

means nothing more than the end of the ego's rule over part of the minds of men, and the healing of the mind. *3* I was created like you in the First, and I am reminding you that I have called you to join with me in the Second. 72

15 If you will think over your life, you will see how carefully the preparations were made. *2* I am in charge of the Second Coming, as I already told you, and my judgment, which is used only for its protection, cannot be wrong because it never attacks.73 *3* Yours is so distorted that you believe that I was mistaken in choosing you. *4* I assure you this is a mistake of your own ego. *5* Do not mistake it for humility.

6 Your ego is trying to convince you that *it* is real and *I* am not, because if I am real, I am no more real than you are. *7* That knowledge, and I assure you that it *is* knowledge, means that Christ has come into your mind and healed it.

16 I am not attacking your ego, but I *am* working with your higher mind whether you sleep or wake, just as your ego does with your lower mind. *2* I am your vigilance in this, because you are too confused to recognize your own hope. *3* I was not mistaken. *4* Your mind *will* elect to join with mine, and together we are invincible. *5* You and your brother will yet come together in my name, 74 and your sanity will be restored.

17 I raised the dead by knowing that life is an eternal attribute of everything the living God created. *2* Why do you believe that it is harder for me to inspire the dispirited or to stabilize the unstable? 75 *3* I do not believe that there is an order of difficulty in miracles; *you* do. *4* I have called you, and you will answer. *5* I know that miracles are natural, because they are expressions of love. *6* My calling you is as natural as

your answer, and as inevitable.

VII. The Real Question

A *ll* things work together for good.76 *2* There are no exceptions, except in the ego's judgment. *3* The ego resents everything it does not control.

4 Control is a central factor in what the ego permits into consciousness, and one to which it devotes its maximum vigilance. *5* This is not the way a balanced mind holds together. *6Its* control is unconscious.

2 The ego stays further off balance by keeping its primary motivation unconscious, and raising control rather than sensible judgment to predominance. *2* It has every reason to do this, according to the thought system which both gave rise to it and which it serves. *3* Sane judgment would inevitably judge against it, and must be obliterated by the ego in the interest of its self-preservation.

3 A crucial source of the ego's off-balanced state is its lack of discrimination between impulses from God and from the body. *2* Any thought system which makes *this* confusion must be insane. *3* Yet this demented state is essential to the ego, which judges only in terms of threat or non-threat to itself.

4 In one sense, the ego's fear of the idea of God is at least logical, because this idea does dispel it. *2* Fear of dissolution from the higher Source, then, makes some sense in ego terms. *3* But fear of the body, with which the ego identifies so closely, is more blatantly senseless.

4 The body is the ego's home by its own election. *5* It is the only identification with which it feels safe, because the body's vulnerability is its own best argument that you cannot be of God.

5 This is the belief that it sponsors eagerly. *2* Yet the ego hates the body, because it does not accept the idea that the body is good enough as its home. *3* Here is where the mind becomes actually dazed. *4* Being told by the ego that it is really part of the body and that the body is its protector, it is also constantly informed that the body can *not* protect it.

5 This, of course, is not only true, but perfectly obvious.

6 Therefore, the mind asks, "Where can I go for protection?," to which the ego replies, "Turn to me." *2* The mind, and not without cause, reminds the ego that it has itself insisted that it is identified with the body, so there is no point in turning to it for protection. *3* The ego has no real answer to this, because there isn't any, but it does have a typical solution. *4* It obliterates the question from the mind's awareness. *5* Once unconscious, it can and does produce uneasiness, but it cannot be answered because it cannot be asked.

7 This is the question which *must* be asked: "Where can I go for protection?" *2* Only an insane mind fails to ask it. *3* Even the insane ask it unconsciously, but it requires real sanity to ask it consciously.

4 The real problem is correctly stated as "What is the question?" because the answer *can* be found if the question is recognized. *5* If it is not, you will attempt a number of solutions, all ego-based, not because you think they will really work, but because the question *itself* is obscure.

8 When the Bible says "Seek and you shall find, "77 it does not mean that you should seek blindly and desperately for something you wouldn't recognize. *2* Meaningful seeking is consciously undertaken, consciously organized, and consciously directed. *3* The goal must be formulated clearly and kept in mind. *4* Many are not good at doing this. *5* They still

search for many gods simultaneously, and this goal confusion, especially given a very strong will, must produce chaotic behavior.

9 Others have behavior that is not chaotic, because they are not so much goal-divided as not goal- *oriented*. *2* Where the first kind have overinvested in many goals, this second kind have underinvested in *all* goals. *3* They have the advantage of potentially greater freedom from distractibility, but they do not always care enough to use it. *4* The first kind have the advantage of exerting great effort, but they keep losing sight of the goal.

10 It would be very intelligent of you to set yourself the goal of really studying for this course. *2* There can be no doubt of the wisdom of this decision, for any student who wants to pass it. *3* But, knowing your individual weaknesses as a learner and being a teacher with some experience, I must remind you that learning and wanting to learn are inseparable. *4* All learners learn best when they believe what they are trying to learn is of value to them. *5* But values in this world are hierarchical, and not everything you may *want* to learn has lasting value. *6* Indeed, many of the things you want to learn are chosen *because* their value will not last. *7* The ego thinks it

is an advantage not to commit itself to anything that is eternal, because the eternal must come from God.

11 Eternalness is the one function that the ego has tried to develop but has systematically failed to achieve. *2* It may surprise you to learn that had the ego willed to do so, it *could* have made the eternal because, as a product of the mind, it is endowed with the power of its own maker.

3 But the *decision* to do this, rather than the *ability* to do it, is what the

ego cannot tolerate. *4* That is because the decision, from which the ability would naturally develop, would necessarily involve true perception, a state of clarity which the ego, fearful of being judged truly, must avoid.

12 The results of this seeming dilemma are peculiar, but no more so than the dilemma itself. *2* The ego has reacted characteristically here as elsewhere, because mental illness, which is always a form of ego involvement, is not a problem of reliability as much as of validity. 78

3 The ego compromises with the issue of the eternal, just as it does with all issues that touch on the real question in any way. *4* By compromising in connection with all tangential questions, it hopes to hide the *real* question and keep it out of mind. *5* Its characteristic busyness with nonessentials is precisely for that purpose.

13 Consider the alchemist's age-old attempts to turn base metal into gold. *2* The one question which the alchemist did not permit himself to ask was "What for?" *3* He could not ask this, because it would have immediately become apparent that there was no sense in his efforts, even if he succeeded. 79

14 The ego has also countenanced some strange compromises with the idea of the eternal, making odd attempts to relate the concept to

the unimportant in an effort to satisfy the mind without jeopardizing itself.

2 Thus, it has permitted many good minds to devote themselves to perpetual motion, but not to perpetual (or eternal) *thoughts*.80

15 Ideational preoccupations with conceptual problems set up to be incapable of solution are another favorite ego device for impeding the strong willed from real progress in learning. *2* The problems of squaring

the circle and carrying pi to infinity are good examples. 81 *3* A more recent ego attempt is particularly noteworthy. *4* The idea of preserving the body by suspension, thus giving it the kind of limited immortality which the ego can tolerate, is among its more recent appeals to the mind.82

16 It is noticeable that in all these diversionary tactics, the one question which is never asked by those who pursue them is "What for?" *2* This is the question which *you* must learn to ask in connection with everything your mind wills to undertake. *3* What is your purpose? *4* Whatever it is, you cannot doubt that it will channelize your efforts automatically.

5 When you make a decision of purpose, then, you have made a decision about future effort, a decision which will remain in effect unless you change the decision.

17 Psychologists are in a good position to realize that the ego is capable of making and accepting as real some very distorted associations which are not true. *2* The confusion of sex with aggression, and resulting behavior which is the same for both, is a good example. *3* This is understandable to the psychologist and does not produce surprise.

18 The lack of surprise, however, is *not* a sign of understanding. *2* It is a symptom of the psychologist's ability to accept as reasonable a compromise which is clearly senseless, to attribute it to the mental illness of the patient rather than his own, and to limit his questions about both the patient and himself to the trivial. *3* These relatively minor confusions of the ego are not among its more profound misassociations, although they do reflect them.

19 Your own ego has been blocking the more important questions which

your mind should ask. *2* You do not understand a patient while you yourself are willing to limit the questions you raise about *his* mind because you are also accepting these limits for *yours*. *3* This makes you unable to heal him and yourself. *4* Be *always* unwilling to adapt to *any* situation in which miracle-mindedness is unthinkable. *5* That state in itself is enough to demonstrate that perception is wrong.

VIII. The Rewards of God

It cannot be emphasized too often that correcting perception is merely a temporary expedient. *2* It is necessary only because misperception is a block to knowledge, while accurate perception is a stepping-stone toward it. *3* The whole value of right perception lies in the inevitable judgment, which it necessarily entails, that it itself is unnecessary. *4* This removes the block entirely.

2 You may ask how this is possible as long as you appear to be living in this world. *2* And since this is a sensible question, it has a sensible answer. *3* But you must be careful that you really understand the question. *4* What *is* the "you" who are living in this world? *5* You may have trouble with this, but if you will try not to close your mind, you may decide that we are not engaging in denial after all.

3 To help you, it might be wise for you to review some related concepts with which you do not appear to have trouble. *2* You may,

for instance, like the idea of invisible realities, or be particularly open to the concept of different orders of reality. *3* You may also find the notion of varying densities of energy appealing. 83 *4* While these are merely teaching aids, this might be a good time to employ them.

4 Immortality is a constant state. *2* It is as true now as it ever was or will be, because it implies no change at all. *3* It is not a continuum, and it is not understood by comparing it with an opposite. *4* Knowledge never involves comparisons. *5* This is its essential difference from everything else the mind can grasp.

5 "A little knowledge" is not dangerous except to the ego. 84 *2* Vaguely the ego senses threat and, being unable to realize that "a little knowledge" is a meaningless phrase because "all" and "a little" in this context are the same, decides that since "all" is impossible, the fear does not lie there. *3*"A little," however, is a scarcity concept, and this the ego understands well. *4* Regarding "all" as impossible, "a little" is perceived as the real threat.

6 The essential thing to remember always is that the ego does not recognize the real source of its perceived threat, and if you associate yourself with your ego, you do not perceive the whole situation as it really is. *2* Only your allegiance to it gives the ego *any* power over you.

3 We have spoken of the ego as if it were a separate thing, acting on its own. *4* This was necessary to persuade you that you cannot dismiss it lightly, and must realize how much of your thinking is ego-directed.

5 But we cannot safely leave it at that, or you will regard yourself as necessarily conflicted as long as you are here, or more properly, *believe* that you are here.

7 The ego is nothing more than a part of your belief about yourself.

2 Your other life has continued without interruption, and has been and always will be totally unaffected by your attempts to dissociate. *3* The ratio of repression and dissociation of truth varies with the individual

ego illusion, but dissociation is always involved, or you would not believe that you *are* here. 85

8 When I told you to concentrate on the phrase "Here I am, Lord, "86 I did not mean "in this world" by "here." *2* I wanted you to think of yourself as a distinct consciousness, capable of direct communication with the Creator of that consciousness. *3* You must begin to think of yourself as a very powerful receiving and sending channel.

9 Your great debt to your brother is something you should never forget.

2 It is exactly the same debt that you owe to me. *3* Whenever you react egotistically toward your brother, you are throwing away the graciousness of your indebtedness and the holy perception it would produce. *4* The reason why the term "holy" can be used here is that, as you learn how much you are indebted to the whole Sonship, which includes me, you come as close to knowledge as perception ever can.

5 This gap is so small knowledge can easily flow across it and obliterate it forever.

10 You have very little trust in me as yet, but it will increase as you turn more and more often to me instead of to your ego for guidance. *2* The results will convince you increasingly that your choice in turning to me is the only sane one you can make. *3* No one who has learned from experience that one choice brings peace and joy while another brings chaos and disaster needs much conditioning.

11 The ego cannot withstand the conditioning process, because the process itself demonstrates that there is another way. *2* The classic conditioning-by-rewards model has always been most effective. 87

3 Howard Hunt88 made a very good point in this connection, even

though he did not understand that the real reason why conditioning through pain is not the most efficient method is because pain itself is an ego illusion, and can never induce more than a temporary effect.

12 The rewards of God are immediately recognized as eternal. *2* Since this recognition is made by *you* and not by your ego, the recognition itself establishes that you and your ego cannot be identical. *3* You may believe that you already accept the difference, but you are by no means convinced as yet. *4* The very fact that you are preoccupied with the idea of escaping *from* the ego shows this.

13 You cannot escape from the ego by humbling it or controlling it or punishing it. *2* The ego and the spirit do not know each other. *3* The separated mind cannot maintain the separation except by dissociating.

4 Having done this, it utilizes repression against all truly natural impulses, not because the ego is a separate thing, but because you want to believe that *you* are. *5* The ego is a device for maintaining this belief, but it is still only your willingness to use the device that enables it to endure.

14 My trust in you is greater than yours in me at the moment, but it will not always be that way. *2* Your mission is very simple: You have been chosen to live so as to demonstrate that you are *not* an ego. *3* I repeat that I do not choose God's channels wrongly.89 *4* The Holy One shares my trust and always approves my Atonement decisions, because my will is never out of accord with His.

15 I have told you several times that I am in charge of the whole Atonement.90 *2* This is only because I completed my part in it as a man and can now complete it through others.91 *3* My chosen receiving and

sending channels cannot fail, because I will lend them my strength as long as theirs is wanting. *4* I will go with you to the Holy One, and through my perception He can bridge the little gap. *5* Your gratitude to your brother is the only gift I want. *6* I will bring it to God for you, knowing that to know your brother *is* to know God.

16 A little knowledge is an all-encompassing thing. 92 *2* If you are grateful to your brother you are grateful to God for what He created.

3 Through your gratitude you can come to know your brother, and one moment of real recognition makes all men your brothers93 because they are all of your Father. *4* Love does not conquer all things, but it *does* set all things right.94

17 Because you are all the Kingdom of God, I can lead you back to your own creations, which you do not yet know. *2* God has kept them very safe in *His* knowing while your attention has wandered. *3* What has been dissociated *is still there*.

18 Wisdom always dictates that a therapist work through *weaker* defenses first. *2* Even though dissociation is much more apparent in some and repression is much more evident in others, each person utilizes both.95 *3* For those whose major ego defense is dissociation, I suggest that they deal with repression first. *4* We have only just about reached the point where dissociation may mean much to them, because it is so important to their misbeliefs. *5* Dissociation is so extreme in their case that they have not had to hide it because they have not been aware that it is there. *6* They will eventually experience things that will cut across all their perceptions because of their stunning knowledge. 96

7 This will occur when they learn to recognize what they already know

and have dissociated.

19 Others might do well to concentrate more on their dissociative tendencies and not try to deal with repression yet. *2* Disengagement, distantiation, and detachment are all forms of dissociation, and these weaker forms are more evident in these individuals. *3* They do dissociate more than they think, and that, for instance, is why they have difficulty with listening. 97 *4* They will give up their major ego defense after they have rid themselves of the lesser ones.

20 To them I say: Do not disturb yourself about repression, but do train yourself to be alert to any tendency to withdraw from your brothers.

2 Withdrawal is frightening, and you do not recognize all the forms it takes in you. *3* You are afraid of all complete involvements, and believe that they lessen *you*. *4* You may have already learned to be more clear-sighted about this, in which case you should be ready to oppose it in yourself relatively easily. *5* As you come closer to a brother you do approach me, and as you withdraw from him I become distant to you.

21 A giant step forward in your case would be to insist on a collaborative venture.98 *2* This does not go against the true spirit of meditation at all. 99 *3* It is inherent in it. *4* Meditation is a collaborative venture with God. *5* It cannot be undertaken successfully by those who disengage themselves from the Sonship, because they are disengaging themselves from me. *6* God will come to you only as you will give Him to your brothers. *7* Learn first of them, and you will be ready to hear God as you hear them. *8* That is because the function of love is one.

22 How can you teach someone the value of something he has thrown away deliberately? *2* He must have thrown it away because he did *not*

value it. *3* You can only show him how miserable he is without it and bring it near very slowly, so he can learn how his misery lessens as he approaches it. *4* This conditions him to associate his misery with its absence, and to associate the opposite of misery with its presence. *5* It gradually becomes desirable, as he changes his mind about its worth.

23 I am conditioning you to associate misery with the ego and joy with your spirit. *2* You have conditioned yourself the other way around. *3* But a far greater reward will break through any conditioning if that reward is repeatedly offered when the old habit is broken. *4* You are still free to choose. *5* But can you really *want* the rewards of the ego in the presence of the rewards of God?

IX. Asking and Following100

If you have a fear reaction in meditation, the reason may be that you have not yet been able to *suspend* judgment, and have merely succeeded in weakening your *control* over it. *2* Since you have an unfortunate tendency to be self-punishing, you believe that control of judgment is a self-preserving function, and therefore regard it as a necessary defense of your self. *3* Weakening this defense deliberately is thus perceived as dangerous vulnerability, which frightens you.

2 If you are having this reaction, then you should ask before attempting meditation again. *2* It would be very unwise to try it before we can do it *together*. *3* I assure you I will be vigilant in identifying the right time. *4* I cannot tell you when that will be, because I do not know. *5You* will tell me that, but may not recognize

that you have done so. *6* That is why you need me to relay your own message back to you. *7* When we are *both*

ready, it cannot be fearful.

3 If you wonder why you have difficulty in communicating with me, I ask you to please listen very carefully to these remarks:

4 If you ask me for guidance, you have signified your willingness to give over your own control, at least to some extent. *2* Your frequent failure to ask at all indicates that at such times you are not willing to go even that far. *3* Failure to ask for guidance is a sign of fear. *4* But when you at least ask, you are acting on a cooperative *thought*, even though it may not lack ambivalence. *5* You are therefore entitled to a specific answer, but unless you follow it without judging it, you will become defensive about the next steps which you will take.

5 You should be confident that *any* guidance which comes from me will not jeopardize anyone. *2* If you can continue not to evaluate my messages and merely follow them, they will lead to good for everyone.

3 Since this is the same area of difficulty which may be causing you trouble with meditation, practice in this is *essential*.

6 I do not yet know what decisions those who are involved in what is happening today will make, 101 but I assure you with a confidence I urge you to share that *whatever* they may be can be utilized for good if you will let them be. *2* Why not unburden yourself of the kind of responsibility which you *cannot* meet, and devote yourself in peace to the many others which you can discharge without strain? 102

7 It *is* your responsibility to recognize the difference. *2* Any confusion in this respect is arrogance. *3* There are miracles that

should be offered to particular people today, and I will tell you specifically, in answer to

your asking, who these people are. *4* Miracles are urgently needed for *you*, although this is not the spirit in which you must undertake them.

5 You have hurt yourself and need healing. *6* It does not matter whether the people you *think* have hurt you have really thought hurtfully. *7* You have. *8* You must undo this, and your attempts will surely be blessed.

8 If you will to help your brother overcome his negative emotions, which are totally unjustified in spite of his misperception, you will not only help him, but enable both of us to help you. *2* This will institute the chain of helpfulness and harmlessness which always leads to the Atonement and becomes a powerful part of its beneficence.

9 While not asking for guidance is a mistake, evaluating what you hear in terms of your own convenience is another mistake. *2* You often see only *one* alternative, and are unable to keep an open mind. *3* You do not take alternate possibilities into account, which is a major problem.

4 You should also train yourself to learn that alternate possibilities are better not left up to *you*. *5* Whenever you react as though they are, you will have trouble. *6* If you ask what to do and are willing to forgo control of the decision, *whatever* you do will be only benign. *7* Could we continue in that spirit?

10 I offer far more than partial guidance, although you do not ask for more. *2* The uneven quality of your skill in both asking and following my direction is due to the alternations you experience between ego- and miracle-oriented perception. *3* This *is* a strain, but fortunately one which can be overcome along with the rest. *4* There

will never be a time when I do not will to try again. *5* You might be gladdened by remembering that.

X. Complete and Direct Communication

It should be clear that, while the content of any particular ego illusion does not matter, it is usually more helpful to correct it in a specific context. *2* You are often too abstract in this matter. *3* Ego illusions are quite specific, although they frequently change. *4* And although the mind is naturally abstract, it became concrete voluntarily as soon as it split.

5 However, only part of it split, so only part of it is concrete.

2 The concrete part is the same part that believes in the ego, because the ego depends on the specific. *2* It is the part that believes your existence means you are separate. *3* Everything the ego perceives is a separate whole, without the relationships that imply being. *4* The ego is thus against communication, except insofar as it is utilized to *establish* separateness rather than to abolish it.

3 The communication system of the ego is based on its own thought system, as is everything else it dictates. *2* Its communication is controlled by its need to protect itself, and it will disrupt communication when it experiences threat. *3* While this is always so, individual egos perceive different kinds of threat, which are quite specific in their own judgment. *4* For example, although all forms of perceived demand may be classified (or judged) by the ego as coercive communication which must be disrupted, the response of breaking communication will nevertheless be to a specific person or persons.

4 The specificity of the ego's thinking, then, results in a spurious kind of generalization, which is really not abstract at all. *2* It will respond in certain specific ways to all stimuli which it perceives as

related. *3* In contrast, the spirit reacts in the same way to everything it knows is true,

and does not respond at all to anything else. *4* Nor does it make any attempt to establish what is true. *5* It knows that what is true is everything that God created. *6* It is in complete and direct communication with every aspect of creation, because it is in complete and direct communication with its Creator.

5 *This* communication is the will of God. *2* Creation and communication are synonymous. *3* God created every mind by communicating His Mind to it, thus establishing it forever as a channel for the reception of His Mind and will. *4* Since only beings of a like order can truly communicate, His creations naturally communicate with Him and communicate like Him. *5* This communication is perfectly abstract, in that its quality is universal in application and not subject to *any* judgment, *any* exception, or *any* alteration. *6* God created you by this and for this. *7* The mind can distort its functions, but it cannot endow itself with those it was not given. *8* That is why the mind cannot totally lose the ability to communicate, even though it may refuse to utilize it on behalf of being.

6 Existence as well as being rests on communication. *2* Existence is specific in how, what, and with whom communication is considered worth undertaking. *3* Being is completely without these distinctions. *4* It is a state in which the mind is in communication with everything that is real, including its own spirit. *5* To whatever extent you permit this state to be curtailed, you are limiting your sense of your own reality, which becomes total only by recognizing *all* reality in the glorious context of its real relationship to you. *6* This *is* your reality. *7* Do not desecrate it or recoil from it. *8* It is your real home, your real temple, and your real Self.

7 God, Who encompasses all being, nevertheless created distinct beings who have everything individually, but who want to share it to increase their joy. *2* Nothing that is real can be increased except by sharing it.

3 That is why God Himself created you. *4* Divine Abstraction takes joy in application, and this is what creation means. *5* How, what, and to whom are irrelevant, because real creation gives everything, since it can only create like itself. *6* Remember that in being, there is no difference between having and being, as there is in existence.[103] *7* In the state of being, the mind gives everything always.

8 The Bible repeatedly states that you should praise God. *2* This hardly means that you should tell Him how wonderful He is. *3* He has no ego with which to accept such thanks and no perceptions with which to judge your offerings. *4* But unless you take your part in the creation, His joy is not complete because yours is incomplete. *5* And *this* He does know. *6* He knows it in His Own being and its experience of His Sons'

experience. *7* The constant going out of His love is blocked when His channels are closed, and He is lonely when the minds He created do not communicate fully with Him.

9 God has kept your Kingdom for you, but He cannot share His joy with you until you know it with your whole mind. *2* Even revelation is not enough, because it is communication from God, but it is not enough unless it is shared. *3* God does not need revelation returned to Him, which would clearly be impossible, but He *does* want revelation brought to others. *4* This cannot be done with the actual revelation, because its content cannot be expressed and is intensely personal to the mind which receives it. *5* But it can still be returned by that mind to other minds through the attitudes which the knowledge from the

revelation brings.

10 God is praised whenever any mind learns to be wholly helpful. *2* This is impossible without being wholly harmless, because the two beliefs must coexist. *3* The truly helpful are invulnerable, because they are not protecting their egos, so that nothing can hurt them. *4* Their helpfulness *is* their praise of God, and He will return their praise of Him, because they are like Him and can rejoice together. *5* God goes out to them and through them, and there is great joy throughout the Kingdom. *6* Every mind that is changed adds to this joy with its own individual willingness to share in it.

XI. Being Truly Helpful104

The truly helpful are God's miracle workers, whom I direct until we are all united in the joy of the Kingdom. *2* I will direct you to wherever you can be truly helpful, and to whoever can follow my guidance through you.

2 Regarding the field of rehabilitation: Properly speaking, every mind which is split needs rehabilitation. 105 *2* The medical orientation emphasizes the body, and the vocational orientation stresses the ego. 106

3 The team approach generally leads more to confusion than anything else, because it is too often misused as an expedient for sharing the ego's dominion with other egos, rather than as a real experiment in cooperation of minds.107

3 The reason why you should learn to offer rehabilitation is because you need rehabilitation yourself.108 *2* So often have I answered "Help your brother" when you have asked me to help you. 109 *3* He, too, has asked

for help, and he has been helped whenever he was truly helpful to you.

4 He has also gained to whatever extent he could give.

4 Rehabilitation as a social movement has been an improvement over overt neglect, but it is often little more than a painful attempt on the part of the halt to lead the blind.110 *2* This can be seen easily enough.

3 But it is not what you need to look at. *4* You have a fear of broken bodies, because your ego cannot tolerate them. *5* Your ego cannot tolerate ego weakness either without ambivalence, because it is afraid of its own weakness and the weakness of its chosen home.111

5 That is really why you recoil from the demands of the dependent and from the sight of a broken body. *2* Your ego is threatened, and blocks your natural impulse to help, placing you under the strain of divided will. *3* You withdraw to allow your ego to recover, and to regain enough strength to be helpful again on a basis limited enough not to threaten your ego, but also too limited to give *you* joy.

6 Those with broken bodies are often looked down on by the ego, because of its belief that nothing but a perfect body is worthy as its own temple. *2* A mind that recoils from a hurt body is in great need of rehabilitation itself. *3* A damaged brain is also hardly a danger. *4* All symptoms of hurt need true helpfulness, and whenever they are met with this, the mind that so meets them heals *itself*.

7 Rehabilitation is an attitude of praising God as He Himself knows praise. *2* He offers praise to you, and you must offer it to others. *3* The real limitations on clinical psychology as it is evaluated by its followers at present are not reflected by the attitudes of psychiatrists or medical boards or hospital administrators, even though most of them are sadly

in need of rehabilitation themselves. *4* The real handicaps of the clinicians lie in their attitudes to those whom their egos perceive as weakened and damaged. *5* By these evaluations, they have

weakened and damaged their own helpfulness, and have thus set their own rehabilitation back. *6* Rehabilitation is not concerned with the ego's fight for control, nor the ego's need to avoid and withdraw.

8 You can do much on behalf of your own rehabilitation *and* your brother's, and much more universally as well, if you think of situations calling for your help in this way:

*2I am here **only** to be truly helpful.*

3I am here to represent Him Who sent me.

4I do not have to worry about what to say or what to do,

because He Who sent me will direct me.

5I am content to be wherever He wishes, knowing He goes there with me.

6I will be healed as I let Him teach me to heal.

1 . See Cameo 16: "Helen's Extra Mile."

2 . Matthew 5:41 (RSV): "And if any one forces you to go one mile, go with him two miles."

3 . "God's copyright" is His exclusive right to create you. Breaking His copyright, then, means trying to "remake" His copy—trying to

recreate yourself as you wish to be. Rather than this being an improvement of yourself, however, it is a distortion, for only God can

"copy right."

4 . After miracle principle 3, Helen got embarrassed when Jesus mentioned to her "the experiences of intense love you have felt." In response, he said, "Don't get embarrassed—things that are true are

not embarrassing. Embarrassment is only a form of fear, and actually a

particularly dangerous form because it reflects egocentricity" (See

Cameo 2).

5 . This originally referred to the SCT, the Sentence Completion Test. In this psychological test, patients are asked to finish incomplete sentences. The way they do so provides insight into their

preoccupations, fears, and defenses. The phrase "I recognized my authorship" refers to recognizing God as our Author.

6 . T-3.VII.16:2, 5: "*The* Word is really a thought....The original name for 'thought' and 'word' was the same."

7 . Psalm 46:10 (KJV). In the above context, to "Be still, and know that *I* am God" is to acknowledge that *God* is our Author and we are not.

8 . This paragraph refers, of course, to *Don Quixote* (1605 and 1615), by Miguel de Cervantes. Jesus says that the book's real meaning is that Don Quixote feels unworthy because he identifies with his ego. He tries to solve this problem, however, not by disidentifying with his ego, but by trying to *inflate* it, through "heroic" acts such as "tilting at windmills." Don Quixote thus symbolizes the insanity of trying to overcome the ego's unworthiness by puffing it up.

9 . These two occurrences of "his" seem to refer to Cervantes.

10. From the poem "Lepanto," by G. K. Chesterton. This 1911 poem is about the 1571 naval battle of Lepanto. Miguel de Cervantes fought in this battle and was always very proud of doing so, even though a gunshot wound rendered his left hand permanently useless. The poem ends on the implication that, in the aftermath of the battle, Cervantes conceived the character Don Quixote:

Cervantes on his galley sets the sword back in the sheath...

And he sees across a weary land a straggling road in Spain,

Up which a lean and foolish knight forever rides in vain,

And he smiles, but not as Sultans smile, and settles back the blade....

11. The term "last foolish journey" suggests that the crucifixion on the outside was yet another repetition of the ego's natural cycle, which ends in death (see next paragraph). Yet on the inside Jesus had left behind the ego, the very thing that generated those repetitions. So for him it was the *last* such repetition. And if we can view the crucifixion as he does, it can be the last one for us, too.

12. "Repetition compulsion" is a Freudian concept in which a person is drawn to repeat traumatic events, situations, relationships, or behaviors from earlier in life, especially childhood. This compulsion is believed to come from primordial, instinctual forces at the deepest levels of the self, which impel one to endlessly repeat certain damaging patterns. In the above passage, we feel the compulsion to repeat the trauma of the separation and its aftereffects, which

culminate in death.

13. "The Old Rugged Cross" is a beloved Christian hymn, written in 1912 by George Bennard and performed by many of the biggest

names in the twentieth-century recording industry. It begins with the words "On a hill far away stood an old rugged cross, the emblem of suffering and shame," and its refrain ends with "I will cling to the old rugged cross, and exchange it some day for a crown." Jesus implies this as an example of repetition compulsion.

14. See Cameo 17: "Bill's Class."

15. These would include emotional symptoms, such as fear (see T-2.IX.4:1-8), and physical symptoms, such as sickness (see T-

2.VII.4:3).

16. 1 Timothy 6:10 (KJV): "For the love of money is the root of all evil."

17. This, of course, is a reference to the concept in economics of supply and demand, in which the price for selling something is a function of both how much demand there is (how much the product is desired by buyers) and how much supply there is (how much of the product the market can offer). Jesus' point is that this entire system makes no sense to the spirit. Because the spirit has an ever-abundant supply and thus has no real demands (since they have all been "fully met"), it has no need to buy or sell.

18. This originally referred to Bill, who at the time was an Associate Professor of Medical Psychology. His fear of public speaking

therefore made him a "speechless professor," an oxymoron that results from combining ego (speechless) and spirit (professing). Needless to say, not everyone has Bill's fear of speaking and teaching. For that reason, this section will not be entirely applicable to everyone.

19. For example, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (1 Timothy 6:12, KJV).

20. "Separation anxiety" occurs when infants are anxious about being separated from their primary caregiver. It can also develop into a disorder in children and adults when anxiety over separation from home or significant others becomes excessive. Here it is framed as a universal anxiety about being separated from the primordial

Caregiver: God.

21. This seems to mean that you believe you can have a *single* thought system that stands on *two* foundations—ego and spirit. Since it's all the same thought system, thoughts from one side could then transfer over to the other side. For example, you believe that if your *ego* can find peace through allowing no change into itself, this peace will transfer to your *spirit*. Yet as the next paragraph makes clear, nothing from one side can reach the other side, for the two sides are

"fundamentally irreconcilable."

22. This means that the self you made (the ego) and the Self God created (you—the Son of God) entirely contradict each other.

23. In this sentence, "the ego can learn" because, at this early point in the Course, the term "ego" is still to some degree the Freudian ego.

Later in the Course, when the term "ego" refers strictly to the Course's version of the ego, we are told that the ego "does not really learn at all" (T-7.II.4:5).

24. That is, the split between the levels of spirit (waking) and ego (sleeping).

25. Their approval of your image seems to exalt you *above them*, thus causing you to feel separate from them, which then increases your separation anxiety.

26. Being a "devoted teacher" means being devoted to one's students, devoted to their learning. It is thus similar to the term "devoted father." The use of the term follows the discussion about "devotion to a brother" in the first paragraph of the chapter, which was originally about Helen being "a devoted Priestess" by "working

so late" to help someone through use of her "scribal" abilities (See Cameo 16).

27. T-4.I.3:6: "If you speak from your spirit, you have chosen to 'Be still, and know that *I* am God'" (Psalm 46:10, KJV). In this earlier reference, speaking from the spirit is said to be the solution to embarrassment, described earlier as a form of fear (See Cameo 2).

Matthew 3:17 (KJV): "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." The above passage applies this statement to us.

28. 1 Corinthians 14:33 (KJV): "For God is not the author of confusion, but of peace."

29. John 5:19 (KJV): "Verily, verily, I say unto you, The Son can do

nothing of himself, but what he seeth the Father do."

30. Matthew 5:5 (KJV): "Blessed are the meek: for they shall inherit the earth." Psalm 37:11 (KJV): "But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Here, the meek will inherit the earth because their egos are too humble to distort their perception. In their spirit, however, they are beyond humility; filled with an exalted sense of dignity and beauty.

31. God's creations, in other words, are wholly worthy to receive Him.

32. John 16:33 (RSV): "In the world you have tribulation; but be of good cheer, I have overcome the world." Jesus' reinterpretation is that, because of his overcoming of the world, you need *not* have tribulation in the world.

33. The point of this statement seems to be that asking for a historical answer to how the mind could have made the ego is too abstract—too removed from the here and now. While "abstraction

does apply to knowledge" (see next sentence), in the realm of perception we need concrete examples that apply to the present.

34. This discussion originally referred to Helen as the example of someone who could suddenly swing from revelation to its complete opposite.

35. T-1.48.2:1: "The miracle is much like the body, in that both are learning aids which aim at facilitating a state in which they are unnecessary."

36. T-4.II.3:2: "To profess is to identify with an idea and offer the idea

to others to be their own."

37. John 14:1 (KJV): "Let not your heart be troubled: ye believe in God, believe also in me."

38. T-2.VI.8:7: "But the outcome is as certain as God."

39. The "pleasure principle" is what drives the id. The id seeks immediate gratification of the basic urges of sex, anger, hunger, and thirst. The above reference, however, claims that the real pleasure we are seeking is the filling of our ego's lack of reality. This lack is the

"scarcity principle," which Jesus is putting forward in this section as the real driving force of the ego.

40. In Freudian psychology, the ego operates by the "reality principle": It acknowledges and bows to the requirements of external reality.

Thus, although the id craves immediate gratification (pleasure

principle), the ego, being realistic, learns to delay that gratification in service of social appropriateness (reality principle). The two

principles, therefore, are in constant conflict. In the above passage, however, the reality principle and the pleasure principle work hand in hand, in that both seek, in very different ways, to overcome the ego's sense of not being real (the scarcity principle). The ego tries to confirm its own reality through filling its bodily needs (pleasure principle) *and* through acknowledging the "reality" of other egos (reality principle). Thus, however different the two principles are on the surface, the purpose of both is to support the ego. Jesus is thus implying that in his system, the word "ego" encompasses both the Freudian ego (reality principle) and the Freudian id (pleasure

principle). We can thus see the term "ego" here moving beyond the

Freudian meaning toward its larger Course meaning.

41. This appears to be another reference to Maslow's hierarchy of needs (see T-1.48.22:1). Jesus is saying that not only are the "higher" ego needs a product of the ego's need to shore up its reality, but physical appetites are also. In Maslow's hierarchy, the needs above the

physiological are safety, love and belonging, self-esteem, and finally, self-actualization. Self-actualization is the need to fulfill the full potential of the self. If this self is conceived as a separate self—an ego

—then even self-actualization would fit under the umbrella of the ego's need to confirm itself.

42. This is another reference to the Sentence Completion Test (SCT).

See note 5 in this chapter and note 103 in Chapter 1.

43. This is not to say that the ego did *not* exist before birth. This is just talking about what believers in myths and/or religion tend to think.

The Course teaches that the ego began with the separation, rather than with physical birth: "The Atonement and the separation began at the same time. When you made the ego [i.e., when the separation began], God placed in you the Call of joy [i.e., the Atonement began]" (T-5.II.11:1-2).

44. A psychological test is valid if it reliably measures what it was designed to measure. For example, an intelligence test is valid if it measures intelligence.

45. An example of confusing different realms of discourse is confusing a historical question with a moral question. Here, Jesus is saying that when the ego accords something the status of fact, it is confusing two

different realms of discourse. The *ego* is in the realm of perception, while *facts* are in the realm of knowledge.

46. The ecological approach to visual perception, pioneered by James Gibson, is an attempt to explain the process by which we obtain knowledge of our environment. Traditional theories of perception see us as strangers to our environment, who thus require a whole host of intermediary processes (both cognitive and psychophysiological) to transform the raw visual data we see into an ordered perception of our environment, a perception we can make sense of. This view of

indirect perception has spawned a virtually unlimited number of theories to explain what those processes are. In contrast, Gibson offered a view of *direct perception*. In this view, we are so bound together with our environment that the sense data we receive does not need to be translated by us into a more comprehensible form. It

is *already* sufficiently structured to provide the ordered, comprehensible perception of the world we need. The ecological view, then, promises to vastly simplify the explanation of perception and thus bring order into the chaos of multiple, seemingly unrelated perceptual processes.

As an example, Gibson claimed that we naturally and directly

experience a flat, horizontal surface as a means of support with respect to gravity. Therefore, the two apparently very different concepts of "the affording of support and the geometry of a horizontal plane are not in different realms of discourse; they are not as separate as we have supposed" (J. J. Gibson [1986], *The Ecological Approach to Visual Perception* [Hillsdale, NJ: Lawrence Erlbaum Associates], 132). Needless to say, Jesus does not think Gibson succeeds in

unifying the data. This is probably related to the fact that, as he makes clear throughout the Course, Jesus believes our current perception to

be profoundly *indirect*.

47. T-3.VII.8:1-5: "Methodologically, your mind has been very creative.

But, as always occurs when method and content are separated, it has not been utilized for anything but an attempt to escape a fundamental and entirely inescapable impasse. This kind of thinking cannot result in a creative outcome, though it has resulted in considerable ingenuity.

It is noteworthy, however, that this ingenuity has almost totally divorced you from knowledge. Knowledge does not require ingenuity at all."

48. This refers to the state of heavenly knowledge (the domain in which the "abstract creativity of God's creations" is expressed—see end of paragraph). In other words, while things in this world may well need to be explained (for instance, the things Jesus is explaining to us in the Course), heavenly knowledge both need not and cannot be explained (see T-8.V.13:2).

49. Luke 17:21 (KJV): "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

50. T-2.XII.7:5: "The Sonship in its oneness *does* transcend the sum of its parts." The idea here, therefore, is that the whole message of the Atonement is like the Sonship; in both cases, the whole transcends the sum of its parts.

51. "Christmas is not a time or a season but a state of mind. To cherish peace and good will, to be plenteous in mercy, is to have the real spirit of Christmas." From Calvin Coolidge's 1927 presidential Christmas message.

52. "The road of perception" seems to be a play on the phrase "the road to perdition." The implication is that by setting us on the first, the ego has also set us on the second.

53. Matthew 16:18 (KJV): "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

54. This, of course, is a reference to the United States Declaration of Independence from Great Britain. Consequently, getting free from the tyranny of King George III (the focus of that document) is being used as a symbol for getting free from the tyranny of the ego. Here, however, this freedom comes not from revolting against the tyrant, but from realizing the tyrant's lack of power in reality.

55. This refers to the upper level of the unconscious, the source of our baser instincts. By interpreting superconscious impulses ("the pull of God Himself," as the next paragraph says) as coming from this place, the ego puts them in the same category as baser human impulses. One way in which the ego may do this is by seeing the pull to be with God not as a higher impulse, but as an urge to regress to a more primitive state, such as that of the fetus in the womb.

56. The call (or pull) of God does not originate in the unconscious. It is the natural impulse of the superconscious. However, as this impulse tries to enter consciousness, the ego finds it threatening. The ego therefore represses it, which means it pushes it down into the personal unconscious (what Jesus calls here "the upper level of the

unconscious"). So now the impulse to be with God, though not

originating in the personal unconscious, does exist on that level. And

because it does, it can be viewed as just another one of the suspect impulses that arise from that level and that need to be tightly controlled, like the primitive impulses of the body.

57. The first part of this sentence is a reference to Freud's idea that society depends on inhibiting our instinctual drives. Without that inhibition on the part of citizens, society would break down.

58. "Your own guide" refers to our superconscious impulses, which if fully allowed through would immediately guide us into the presence of God. Having repressed these impulses, we experience ourselves apart from God and with nothing to pull us back to Him. This is why we need Jesus' guidance.

59. In other words, we blame our ego for our own choice to separate, causing us to hate it. This sentence resolves the conflict between the idea from earlier in the paragraph that we do *not* love

the ego ("You do not love what you have made") and the idea from earlier in the chapter that we *do* ("You react to your ego much as God does to His Sons—with love, protection, and great charity"—T-4.III.6:4). The result of these two ideas is that, as this sentence says, we are conflicted. We love the ego because we made it, and we hate it

because we blame it for our decision to separate from God.

60. This is a play on words—to "hide again" is to "re-cover."

61. T-1.22.3:1: "Miracles are associated with fear only because of the fallacy that darkness can hide."

62. Luke 11:9-13 (RSV): "And I tell you, Ask, and it will be given you;

seek, and you will find; knock, and it will be opened to you. For every one who asks receives, and he who seeks finds, and to him who

knocks it will be opened. What father among you, if his son asks for a fish, will instead of a fish give him a serpent; or if he asks for an egg, will give him a scorpion? If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"

63. This refers to the term "honor bound," which means being under an obligation enforced not by anything external, but by your own

personal integrity.

64. Exodus 20:3 (KJV). This is the first of the Ten Commandments.

65. Hebrews 13:5 (RSV): "Keep your life free from love of money, and be content with what you have; for he has said, 'I will never fail you nor forsake you.'"

66. T-4.V.1:3-4: "The word 'within' does not belong. The Kingdom of Heaven *is* you."

67. 1 Corinthians 13:12 (KJV): "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known." The phrase "see through a glass, darkly" is a reference to looking into an ancient mirror, which, being made of polished metal, was likely to tarnish or dim.

68. T-2.IX.4:5, 7-8: "You must change your *mind*, not your behavior, and this *is* a matter of will....Correction belongs only at the level where causation is possible. The term does not really mean anything

at the symptom level, where it cannot work."

69. Anxiety *appears* to come from the capriciousness of external events, from their unpredictability. But it really comes from the

unpredictability of our own ego. We are anxious because we do not know what destructive thing our ego will do next.

70. This seems to mean that if one uses disengagement as a way to buffer oneself from life, that person will tend to apply that same habit pattern to the Course's new ideas. Those ideas, in other words, will just become a new tool for disengagement, a new method of buffering.

71. Numbers 6:25-26 (RSV): "The LORD make his face shine upon you, and be gracious to you: The LORD lift up his countenance upon you, and give you peace." The reference in this verse to the LORD

making "his face shine upon you" is apropos, as the Course passage here, with its reference to the ego's dark glass, hearkens back to this section's opening paragraph, which speaks of not looking in the ego's dark glass to see its face, but instead seeking the face of God.

72. T-1.26.6:3-4: “Having been restored to this original state, you naturally become part of the Atonement yourself. You now share my inability to tolerate lack of love in yourself and in everyone else, and *must* join the Great Crusade to correct it.” T-1.34.2:3-4: “The forgiven *are* the means of Atonement. Those released by Christ must join Him in releasing their brothers, for this is the plan of Atonement.” T-1.35.5:4-5: “I am the only one who can perform miracles

indiscriminately, because I *am* the Atonement. You have a *role* in the Atonement, which I will dictate to you.”

73. T-1.24.2:1: “I am in charge of the process of Atonement, which I undertook to begin.” “Its protection” refers to the Second Coming’s protection.

74. Matthew 18:20 (KJV): “For where two or three are gathered together in my name, there am I in the midst of them.”

75. “The dispirited” was originally a reference to Bill, and “the unstable” referred to Helen.

76. Romans 8:28 (KJV): “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.” The above quotation makes this principle absolute: “*All* things work together for good,” not just “to them that love God.”

77. Matthew 7:7 (RSV): “Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.”

78. As Jesus says in Chapter 1 about reliability vs. validity, “You can be wholly reliable and *entirely* wrong” (T-1.43.10:8). His point here is that the ego’s reactions are quite reliable but never valid. It can be absolutely relied on to react insanely.

79. The alchemist, in other words, needed to ask himself, "What do I want the gold *for*? What real use is it? Will it really bring me what I want?"

80. A reference to perpetual motion machines, hypothetical devices that are able to run continuously by producing more energy than they consume. Such machines are believed to be impossible in terms of our current understanding of physics, yet the pursuit of them remains

popular. Jesus' point is that they represent a kind of pseudo-eternity, a reduction of the eternal to the unimportant.

81. Squaring the circle is a classical problem in mathematics that goes back to ancient Greece. It means constructing a square that has the same area as a given circle, using only a ruler and compass. In 1882

this was proven impossible. As for carrying pi to infinity, current computers are calculating pi into the trillions of decimal places.

However, being a transcendental number, pi's decimal places are literally infinite, and so a true calculation of it would never end.

82. This sentence refers to cryonics, the freezing of dead human bodies in the hope that they can be resuscitated by future medical science.

The first book on cryonics was *The Prospect of Immortality* by Robert Ettinger, published in 1964, not long before this dictation was received. Cryonics, along with perpetual motion machines (and

perhaps carrying pi to infinity as well), is portrayed here as an example of the search for a pseudo-eternity.

83. Invisible realities, different orders of reality, and varying densities of energy probably all refer to the view that there are

levels of reality above the physical that are less dense and thus invisible. These are usually seen as ranging in a hierarchy from lowest to highest; for instance, from the gross (physical) level to the subtle level to the causal level. The original version of this paragraph was about Bill, who was apparently open to these ideas. Jesus was therefore

apparently using these ideas Bill already liked to open his mind to a realm of being that is entirely transcendent to the physical world.

Strictly speaking, however, this ultimate realm is not at one end of a

range or continuum, for (as the next paragraph explains) it has no opposite and therefore there is nothing to compare it to.

84. A reference to the saying "A little knowledge is a dangerous thing,"

which means that knowing a little bit can mislead you into thinking you know it all. Jesus' point here is that, with real knowledge, knowing a little *is* knowing it all, which is precisely why the ego considers it to be dangerous.

85. This provides the answer to the question posed in the second paragraph of this section: "What *is* the 'you' who are living in this world?" Answer: You are not living in this world. Nor is your ego (which is in this world) a separate thing that acts on its own, for that would mean you were split in two, with part of you on earth (ego) and part still in Heaven (spirit). Rather, you remain in Heaven, in the constant state of immortality, merely *believing* that you exist as an ego in this world.

86. T-3.IX.12:1-3: "We suggest that you concentrate on 'Here I am, Lord.' Repeat this very short phrase and don't think of *anything* else.

Just pull in your mind slowly from everywhere else and center it on these words."

87. This seems to be a reference to operant conditioning, a term coined by B. F. Skinner, in which the voluntary actions of the individual are conditioned by the consequences—reward or punishment—which

follow those actions. This is to be distinguished from classical (or Pavlovian) conditioning, in which the subject is conditioned to associate some neutral stimulus (such as the ringing of a bell) with an already desired stimulus (such as food), and thus respond to the first in

the way it usually responds to the second (such as by salivating).

88. Howard F. Hunt was a psychologist influenced by B. F. Skinner.

Much of his research involved conditioning rats, especially

conditioning fear in rats with electric shock.

89. T-4.VI.15:3-4: "You believe that I was mistaken in choosing you. I assure you this is a mistake of your own ego."

90. T-1.24.2:1: "I am in charge of the process of Atonement, which I undertook to begin." T-1.35.5:4: "I am the only one who can perform miracles indiscriminately, because I *am* the Atonement." T-1.46.17:9:

"My devotion to my brothers has placed me in charge of the Sonship."

T-4.VI.15:2: "I am in charge of the Second Coming, as I already told you."

91. What Jesus can now complete through others seems to be the "whole Atonement" (rather than merely his part in it, which he already completed "as a man").

92. As opposed to "a dangerous thing." "A little knowledge is an all-encompassing thing" because by knowing one brother you know all of reality.

93. *All Men Are Brothers* (*Shui Hu Zhuan* in Chinese) is one of the Four Great Classical Novels of Chinese literature. For other references to this, see T-1.41.1:1 and M-4.III.1:9.

94. A reference to "love conquers all," from the Latin "*omnia vincit amor*," by the Roman poet Virgil in his *Eclogue* X.

95. "Dissociation" is where the psyche splits off from something it finds unacceptable, detaching or distancing itself from that thing. In the Course, the focus is on us using dissociation to split off from our awareness of true reality, which is how the separation occurred.

Weaker forms of dissociation include detaching from other people (which the Course calls detachment, disengagement, withholding, or distantiation) and dissociating from ideas that challenge one's current thought system. "Repression" is a defense mechanism which operates unconsciously (in contrast to *suppression*, which is done consciously) to banish unacceptable impulses, wishes, desires, and memories from awareness. These then remain in the unconscious, where they exert an influence on conscious experience and behavior, but they are not subject to voluntary recall and can only be recovered with work. In the Course, the focus is on us repressing our truly natural impulse to extend love.

The precise difference between these two is not entirely clear, since both processes place unacceptable contents outside of conscious awareness and control, where they nevertheless continue to exert an influence. Indeed, the originators of the two concepts—Pierre

Janet (dissociation) and Sigmund Freud (repression)—disagreed on how they differed. One theory of how they differ is that dissociation creates *vertical* walls in the psyche, in which different elements that are normally associated are instead walled off from each other (though they may still be available to consciousness). In contrast, repression creates *horizontal* walls in the psyche, where certain elements are firmly walled off from conscious experience. This distinction may apply in the Course, but only to a limited degree. The Course tends to frame dissociation as detaching from unacceptable *ideas* or *realities* (such as the reality of

Heaven or of other people), while it tends to frame repression as keeping unacceptable *impulses* outside of consciousness. An earlier passage in this section suggests that we first *dissociate* from true reality, and then reinforce this by *repressing* our natural impulse to love: "The separated mind cannot maintain the separation except by dissociating. Having done this, it utilizes repression against all truly natural impulses, not because the ego is a separate thing, but because you want to believe that *you* are" (T-4.VIII.13:3-4).

96. "Their" (in "their stunning knowledge") refers to the "things" these people will experience.

97. This refers to listening within to guidance.

98. Bear in mind that this was originally directed at Bill, being about him coming to Helen and asking her to join with him in following

"another way." Because of his tendency to withdraw from his brothers (see previous paragraph), to come to Helen and insist on a

collaborative venture was not an overly assertive act, but rather a healthy reversal of his customary disengagement.

99. Helen and Bill had been trying to meditate for some months at this point. That is why meditation is referred to here and then addressed again in the next section.

100. See Cameo 18: "Meditation and Guidance."

101. This is due to the nature of free will, in which our choices are not the inescapable result of prior causes and are therefore literally up to us in each moment. For that reason, they cannot be predicted with

certainty, but instead only in terms of probability.

102. The "kind of responsibility which you *cannot* meet" seems to be anticipating what others are going to do, while a kind of responsibility you can "discharge without strain" is letting what others do be utilized for good (by following Jesus' guidance).

103. T-4.V.16:6: "That is why we made no distinction before between *having* the Kingdom of God and *being* the Kingdom of God."

104. In January of 1966, the Medical Center asked Bill to attend a conference in Princeton, New Jersey on "Basic Principles of

Rehabilitation as These Relate to the Teaching of Undergraduate Medical Students." Bill did not want to go, but felt he was meant to go. This section was originally guidance for Bill about going to the conference. Near its beginning Jesus said, "I arranged for Bill to attend the Rehabilitation meeting for very good reasons, and I want him to know them so we can share our goal there." The reasons

seemed to be so that Bill could face and understand his ego's recoil from those who need rehabilitation, so that rather than looking down on them, he could view them through the eyes of "praise." In this way, he could undo his ego's recoil and unleash his own "natural impulse to help." Bill may have also been chosen to go so that he

could spread among those at the conference this more lofty perception of those who need rehabilitation.

105. This clearly deepens and broadens the concept of rehabilitation.

Now its aim goes beyond helping people with their injured bodies, damaged brains, and weakened egos so that they can function more normally in society. Its fundamental aim is to help them heal their split *minds*, so that they can return to *truly* normal functioning.

Rehabilitation in this sense is not just for those who need medical or vocational rehabilitation; it is for everyone.

106. *Medical rehabilitation* is focused on helping people regain full physical and mental functioning after an illness or injury. *Vocational rehabilitation* helps people with various kinds of impairments (psychological, emotional, developmental, cognitive) to be able to assume employment or other useful occupation.

107. The "team approach" to rehabilitation involves a team of professionals from different disciplines, each offering his or her special expertise to a particular case. Jesus' criticism is that the various professionals are still acting as egos who each rule their own little kingdom. For them, the team approach is merely a way of cautiously sharing this rulership with certain other special egos, which ultimately just reinforces their status as rulers. This is very different from acting as *minds* who are inherently equal and are conducting an *experiment* (testing the viability of a whole new approach) in genuine *cooperation*—actually operating together.

108. To offer rehabilitation, as defined by this section, is to help those who seem to be weakened and damaged by offering them genuine

love, based on an attitude of praising the perfection God created in them.

109. This was originally about Bill and Helen. But "brother" here can be read as a generic brother—any brother.

110. Luke 6:39 (RSV): "He also told them a parable: 'Can a blind man

lead a blind man? Will they not both fall into a pit?'" In the above allusion, those leading the blind in this case are *less* handicapped, since they aren't blind, but they are still disabled, being halt—i.e., lame, limping.

111. *Ego strength* is a Freudian term for the ability of the ego to effectively manage both the competing impulses from within its own psyche and the demands of external reality. Those who cannot do this are said to have *ego weakness*. In the above passage, "ego weakness"

specifically refers to those who need vocational rehabilitation, having not been strong enough to stand on their own two feet. Jesus also refers to them as "the dependent."

CHAPTER 5

The Holy Spirit

I. Being Wholly Joyous

To heal is to make happy. *2* I told you once to think how many opportunities you have to gladden yourself, and think how many you have refused. 1 *3* This is exactly the same as telling you that you have refused to heal yourself. *4* The light that belongs in you is merely the light of joy. *5* Radiance is not associated with sorrow. *6* Depression is often contagious, but although it may affect those who

come in contact with it, they do not yield to its influence wholeheartedly. *7* But joy calls

forth an integrated willingness to share in it, and thus promotes the mind's natural impulse to respond as one.

2 Those who attempt to heal without being wholly joyous themselves call forth different kinds of responses at the same time, and thus deprive others of the joy of responding wholeheartedly. *2* To be wholehearted, you *must* be happy. *3* If fear and love cannot coexist, and if it is impossible to be wholly fearful and remain alive, then the only possible whole state is that of love. *4* There is no difference between love and joy. *5* Therefore, the only possible whole state *is* the wholly joyous.

3 To heal, or to make joyous, is therefore the same as to integrate and make one. *2* That is why it makes no difference *to* what part or *by* what part of the Sonship the healing is done. *3* Every part benefits, and benefits equally. *4* You are being blessed by every beneficent thought of any of your brothers anywhere. *5* You should want to bless them in return, out of gratitude.

4 You do not have to know them individually, or they you. *2* The light of joy is so strong that it radiates throughout the Sonship and returns thanks to the Father for radiating *His* joy upon it. *3* Only God's Own holy children are worthy to be channels of His beautiful joy, because only they are beautiful enough to hold it by sharing it. *4* It is impossible for a child of God to love his neighbor *except* as himself.2 *5* That is why the healer's prayer is:

6Let me know this brother as I know myself. 3

5 Healing is an act of thought by which two minds perceive their

oneness and become glad. *2* This gladness calls to every part of the Sonship to rejoice with them and let God Himself go out into them and through them.

6 Only the healed mind can experience revelation with lasting effect, because revelation is an experience of pure joy. *2* If you do not will to be wholly joyous, your mind cannot *have* what it does not will to *be*.

3 Remember that the spirit knows no difference between being and having. *4* The higher mind thinks according to the laws which the spirit obeys, and therefore honors only the laws of God. *5* To Him, getting is meaningless and giving is all. *6* Having everything, the spirit holds everything by giving it, thus creating as the Father created.

7 If you will think about it, you will see that while this kind of thinking is totally alien to having *things*, even to the lower mind it is quite comprehensible in connection with *ideas*. *2* If you share a physical possession, you do divide its ownership. *3* But if you share an idea, you do not lessen it. *4* All of it is still yours, although all of it has been given away. *5* Further, if the person to whom you give it accepts it as his, he reinforces it in your mind, and thus increases it. *6* If you can accept the concept that the world is one of ideas, the whole belief in the false association which the ego has made between giving and losing is gone.

8 Let us start our process of reawakening with just these few simple concepts:

2 Thoughts increase by being given away.

3 The more who believe in them, the stronger they become.

4Everything is an idea.

5 How, then, is it possible that giving and losing can be meaningfully associated?

9 This is the invitation to the Holy Spirit. *2* I told you that I could reach up and bring the Holy Spirit to you.[4] *3* But I can bring Him to you only at your own invitation.

II. The Spirit of Joy

The Holy Spirit is the foundation of your right mind. *2* He was also the foundation of mine. *3* The Bible says, "May the mind be in you which was also in Christ Jesus," and uses this as a blessing.[5] *4* It is the blessing of miracle-mindedness. *5* It asks that you may think as I thought, joining with me in Christ-thinking.

2 The Holy Spirit is the only part of the Holy Trinity Who, at present, has a symbolic aspect. [6] *2* He is referred to as the Healer, the Comforter, [7]

and the Guide. *3* He is also described as something separate, apart from the Father and from the Son. *4* I myself said, "And if I go I will send you another Comforter, and He will abide with you. "[8] *5* The Holy Spirit is a difficult concept to grasp, precisely because of His symbolic aspect, which makes Him open to many different interpretations.

3 As a man and as one of God's creations, my right thinking, which came from the Universal Inspiration which *is* the Holy Spirit, taught me first and foremost that this Inspiration is for *all*. *2* I could not have It myself without knowing that. *3* The word "know" is proper here, because the Holy Inspiration is so close to knowledge that It calls it

forth, or better, allows it to come. *4* We have spoken before of the higher or true perception, which is so close to truth that God Himself can flow across the little gap.[9] *5* Knowledge is always ready to flow

everywhere, but it cannot oppose. *6* Therefore you can obstruct it, although you can never lose it.

4 The Holy Spirit is the Christ Mind that is aware of the knowledge that lies beyond perception. *2* He came into being with the separation as a protection and inspired the beginning of the Atonement at the same time. *3* Before that, there was no need for healing, and no one was comfortless.10 *4* God honored even the miscreations of His children because they had made them. *5* But He also blessed them with a way of thinking about them which could raise their perceptions until they became so lofty that they could reach almost back to Him.

5 The Holy Spirit is the Mind of the Atonement. *2* He represents a state of mind that comes close enough to one-mindedness that transfer is at last possible. *3* As psychologists know, transfer depends on common elements in the old learning and the new situation to which the learning transferred. 11 *4* Perception is not knowledge, but it can be transferred to knowledge, or cross over into it. *5* It might even be more helpful here to use the literal meaning "carried over," for the last step is taken by God. 12

6 The Holy Spirit, the shared Inspiration of all the Sonship, induces a kind of perception in which many elements are like those in the Kingdom of Heaven itself. *2* First, its universality is perfectly clear, and no one who receives it could ever believe for one instant that sharing it involves anything but gain. *3* Second, it is incapable of attack and is

without judgment, and is therefore truly open. *4* This means that, although it does not engender knowledge, it does not obstruct it in any way. *5* Third, it is an unequivocal call to love. *6* Every other voice is still.

7 There is a point at which sufficient quantitative changes produce real qualitative differences. 13 *2* The next point requires real understanding, because it is the point at which the shift occurs: Finally, it points the way beyond the healing which it brings,14 and leads the mind beyond its own integration into the paths of creation.

8 Healing is not creating; it is reparation. *2* The Holy Spirit promotes healing by looking beyond it, to what the children of God were before healing was needed and will be when they have *been* healed. *3* This alteration of the time sequence should be quite familiar, because it is very similar to the shift in time perception which the miracle introduces. 15

9 The Holy Spirit is the motivation for miracle-mindedness, the will to heal the separation by letting it go. *2* That will is in you because God placed the Holy Spirit in your mind, and although you can keep it asleep you cannot obliterate it. *3* God Himself keeps it alive by transmitting it from His Mind to yours as long as there is time. *4* It is partly His will and partly yours. *5* The miracle itself is just this fusion or union of will between Father and Son.

10 The Holy Spirit is the Spirit of joy. *2* He is the Call to return with which God blessed the minds of the separated Sons. *3* This is the vocation of the mind.16 *4* It had no calling until the separation, because before it had only being and would not have understood the call to right thinking. *5* The Holy Spirit was God's Answer to the separation, the

means by which the Atonement could repair until the whole mind returned to creating.

11 The Atonement and the separation began at the same time. *2* When you made the ego, God placed in you the Call of joy. *3* This Call is so strong that the ego always dissolves at Its sound. *4* That is why you can choose to listen to two voices within you. *5* One you made

yourself, and that one is not of God. *6* But the other is given you by God, Who asks you only to listen to It. *7* The Holy Spirit is in you in a very literal sense.

8 He is the Voice that calls you back to where you were before and will be again.

12 It is possible even in this world to hear only that Voice and no other.

2 It takes effort and great willingness to learn. *3* It is the final lesson that I learned, and God's Sons are as equal as learners as they are as Sons.

4 The voice of the Holy Spirit is the call to Atonement, or the restoration of the integrity of the mind. *5* When the Atonement is complete and the whole Sonship is healed, there will be no call to return. *6* But what God creates is eternal. *7* The Holy Spirit will remain with the Sons of God, to bless their creations and keep them in the light of joy.17

13 You *are* the Kingdom of Heaven, but you have let the belief in darkness enter your mind, and so you need a new light. *2* The Holy Spirit is the radiance that you must allow to banish the idea of darkness. *3* His is the glory before which dissociation falls away and the Kingdom of Heaven breaks through into its own.

III. The Voice for God

Before the separation you did not need guidance. *2* You *knew* as you will

know again, but you do not know now. *3* God does not guide, because He can share only perfect knowledge.18 *4* Guidance is evaluative, because it implies that there is a right way and also a wrong way, one to be chosen and the other avoided. *5* By choosing

one, you give up the other. *6* This *is* a conflict state. *7* It means that knowledge has been lost, because knowledge is sure.

2 God is not in you; *you* are part of *Him*.19 *2* When you willed to leave Him, He gave you a Voice to speak for Him, because He could no longer share His knowledge with you without hindrance. *3* Direct communication was broken, because you had made another voice through another will. *4* The Holy Spirit calls you both to remember and forget.

3 You have chosen to be in a state of opposition, in which opposites are possible. *2* As a result, there *are* choices which you must make. *3* In the holy state, the will is free in the sense that its creative power is unlimited, but choice itself is meaningless. *4* Freedom to choose is the same power as freedom to create, but its application is different. 20

5 Choosing means divided will. *6* The Holy Spirit is one way of choosing. *7* This way is in you because there is also another way. *8* God did not leave His children comfortless,21 even though they left Him.

9 The voice they put in their minds was not the Voice of His will, for which the Holy Spirit speaks.

4 The Call to return is stronger than the call to depart, but it speaks in a different way. *2* The voice of the Holy Spirit does not command, because it is incapable of arrogance. *3* It does not demand, because it does not seek control. *4* It does not overcome, because it does not attack.

5 It merely *reminds*. *6* It is compelling only because of what it reminds you *of*. *7* It brings to your mind the other way, remaining quiet even in the midst of the turmoil you have made for yourself.

5 The Voice for God is always quiet, because it speaks of peace. *2* Yet peace is stronger than war, because it heals. *3* War is division, not increase. *4* No one gains from strife. *5*"What profiteth a man if he gain the whole world and lose his own soul? "22 *6* This means that if he listens to the wrong voice, he has lost *sight* of his soul. *7* He cannot lose it, but he *can* not know it. *8* It is therefore lost to him, until he chooses right.

6 The Holy Spirit is your Guide in choosing. *2* He is in the part of your mind which always speaks for the right choice, because He speaks for God. *3* He is your remaining communication with God, which you can interrupt, but cannot destroy.23

7 The Holy Spirit is the way in which God's will can be done on earth as it is in Heaven. 24 *2* Both Heaven and earth are in *you*, because the call of both are in your will, and therefore in your mind. *3* The Voice for God comes from your own altar to Him. *4* This altar is not a thing; it is a *devotion*. *5* But you have other devotions now. *6* Your divided devotion has given you the two voices, and you must choose at which altar you will to serve. *7* The call you answer now is an evaluation, because it is a decision. *8* The decision itself is very simple. *9* It is made on the basis of which call is worth more to you.

8 My mind will always be like yours, because we were created as equals. *2* It was only my *decision* that gave me all power in Heaven and earth.25 *3* My only gift to you is to help you make the same decision for

yourself. *4* The will for this decision is the will to share it, because the decision itself *is* the decision to share. *5* It is made by giving, and is therefore the one act of mind that resembles true creation.

9 Perhaps you understand the role of models in the learning process, and the importance of the models you value and choose to

follow in determining what you will to learn.26 *2* I am your model for decision.

3 By deciding for God, I showed you that this decision *can* be made, and that *you* can make it. *4* I promised you that the Mind that made the decision for me is also in you, and that you can let It change you just as It changed me. 27 *5* This Mind is unequivocal, because It hears only one Voice and answers in one way.

10 You are the light of the world with me. 28 *2* Rest does not come from sleeping but from waking. *3* The Holy Spirit is the Call to awake and be glad. 29 *4* The world is very tired, because it is the *idea* of weariness.

5 Our task is the joyous one of waking it to the Call for God. *6* Everyone will answer the call of the Holy Spirit, or the Sonship cannot be as one.

7 What better vocation could there be for any part of the Kingdom than to restore it to the perfect integration that can make it whole?

11 Hear only this through the Holy Spirit within you, and teach your brothers to listen as I am teaching you. *2* When you are tempted by the wrong voice, call on me to remind you how to heal by sharing my decision and making it stronger. *3* As we share this goal, we increase its power to attract the whole Sonship and to bring it back into the oneness in which it was created. *4* Remember that "yoke" means "join together,"

and "burden" means "message. "30 *5* Let us reconsider the biblical statement "my yoke is easy and my burden light"31 in this way: "Let us

join together, for my message is light."

12 I came to your mind because you had grown vaguely aware of the fact that there is another way or another voice. *2* Once you gave this invitation to the Holy Spirit, I could come to provide the model for how to think. *3* Psychology has become the study of behavior, but no one denies the basic law that behavior is the response to motivation, and motivation is will. *4* I have enjoined you to behave as I behaved,[32] but we must respond to the same Mind to do this. *5* This Mind is the Holy Spirit, Whose will is for God always. *6* He teaches you how to keep me as the model for your thought, and behave like me as a result.

13 The power of our joint motivation is literally beyond belief, but not beyond accomplishment. *2* What we can accomplish together has no limits, because the Call for God *is* the Call to the unlimited. *3* Child of God, my message is for *you*, to hear and give away as you hear and answer the Holy Spirit within you.

IV. Sharing the Holy Spirit

The way to *learn to know* your brother is by perceiving the Holy Spirit in him. [33] *2* We have already said that the Holy Spirit is the bridge or thought-transfer of perception to knowledge,[34] so we can use the terms as if they were related, because in His Mind they are. *3* This relationship must be in His Mind, because unless it were, the separation between the two ways of thinking would not be open to healing. *4* He is part of the Holy Trinity, because His Mind is partly yours and also partly God's.

5 This needs clarification not in statement, since we have said this before, [35] but in *experience*.

2 The Holy Spirit is the idea of healing. *2* Being thought, the idea gains as it is shared. *3* Being the call *for* God, it is also the idea *of* God. *4* If you are part of God, it is also the idea of yourself, as well as of all the parts of God. *5* The idea of the Holy Spirit shares the properties

of other ideas, because it follows the laws of the universe of which it is a part.

6 Therefore, it is strengthened by being given away. *7* It increases in *you* as you give it to your brothers.

3 Since thoughts do not have to be conscious to exist, your brother does not have to be aware of the Holy Spirit, either in himself or in you, for this miracle to occur. *2* He may have dissociated the Call for God, just as you have. *3* But the dissociation is healed in both of you as you see the Call in him and thus acknowledge Its being.

4 If you say of a brother that you are determined "*not* to see him that way," you are speaking negatively.36 *2* But if the same idea is stated positively, you can see the power of it. *3* It means that there are two ways of seeing your brother, and also that they are diametrically opposed to one another. *4* These two ways must be in your mind, because you are the perceiver. 37 *5* They must also be in his mind, because you are perceiving him. *6* What you are really saying, then, is that you will *not* look at him through *your* ego or perceive *his* ego in him. *7* Stated positively, you will see him through the Holy Spirit in *your* mind and perceive the Holy Spirit in *his*.

5 What you acknowledge in your brother you are acknowledging in yourself. *2* What you share you strengthen. *3* The voice of the Holy Spirit is weak in you. *4* That is why you must share it, because it must be increased in strength before *you* can hear it. *5* It is impossible to hear it

in yourself while it is so weak in your own mind. *6* It is not weak in itself, but it *is* limited by your unwillingness to hear it.

6 Will itself is an idea and is therefore strengthened by being shared. 38

2 You have made the mistake of looking for the Holy Spirit in *yourself*, and that is why your meditations may have frightened you.39 *3* By adopting the ego's viewpoint, you undertook an ego-alien journey with the ego as guide. 40 *4* This was bound to produce fear. *5* The better idea of perceiving the Holy Spirit in your brother needs to be strengthened in both you and him. *6* You can increase this idea by giving it to him.

7 Delay is of the ego, because time is its concept. *2* Delay is obviously a time idea. *3* Both time *and* delay are meaningless in eternity. *4* We have said before that the Holy Spirit is God's Answer to the ego. 41

5 Everything of which the Holy Spirit reminds you is in direct opposition to the ego's notions, because true and false perceptions are themselves opposed. *6* The Holy Spirit has the task of undoing what the ego has made. *7* He must undo it in the same realm of discourse in which the ego itself operates, or the mind would be unable to understand the change.42

8 We have repeatedly emphasized the fact that one level of the mind is not understandable to another. 43 *2* So it is with the ego and the spirit, and with time and eternity. *3* Eternity is an idea of God, so the spirit understands it perfectly. *4* Time is a belief of the ego, so the lower mind, which is the ego's domain, accepts it without question. *5* The only aspect of time which is really eternal is *now*. *6* That is what we really mean when we say that now is the only time. *7* The literal nature of this statement does not mean anything to the ego. *8* It interprets it, at best, to

mean "Don't worry about the future." *9* This is not what it really means at all.

9 The Holy Spirit is the mediator between the interpretations of the ego and the knowledge of the spirit. *2* His ability to deal with symbols enables Him to work against the ego's beliefs in its own

language. *3* His equal ability to look *beyond* symbols into eternity also enables Him to understand the laws of God, for which He speaks. *4* He can thus perform the function of reinterpreting what the ego makes, not by destruction but by understanding. *5* Understanding is light, and light leads to knowledge. *6* The Holy Spirit is *in* light, because He is in you who *are* light. *7* But you yourself do not know this. *8* It is therefore the task of the Holy Spirit to reinterpret you on behalf of God.

10 You cannot understand yourself alone. *2* This is because you have no meaning apart from your rightful place in the Sonship, and the rightful place of the Sonship in God. *3* This is your life, your eternity, and *yourself*. *4* It is of this that the Holy Spirit reminds you. *5* It is this that the Holy Spirit sees. *6* This vision invariably frightens the ego, because it is so calm. *7* Peace is the ego's greatest enemy, because according to its interpretation of reality, war is the guarantee of its survival. *8* The ego becomes strong in strife, because if you believe there is strife, you will react viciously because the idea of danger has entered your mind.

9 This idea itself is an appeal to the ego.

11 The Holy Spirit is as vigilant as the ego to the call of danger, opposing it with His strength just as the ego welcomes it with all its might. *2* The Holy Spirit counters this welcome by welcoming peace.

3 Peace and eternity are as closely related as are time and war.

4 Perception as well as knowledge derives meaning from relationships.

5 Those which you accept are the foundations of your beliefs.

12 The separation is merely another term for a split mind. *2* It was not an act but a thought. *3* Therefore, the idea of separation can be given away just as the idea of unity can, and either way it will be

strengthened in the mind of the giver. *4* The ego is the symbol of the separation, just as the Holy Spirit is the symbol of peace. *5* What you perceive in others you are strengthening in yourself. *6* You let your mind misperceive, but the Holy Spirit lets your mind reinterpret its own misperceptions. *7* The Holy Spirit is the perfect Teacher. *8* He uses only what your mind already understands to teach you that you do not understand it.

13 The Holy Spirit can deal with an unwilling learner without going counter to his will, because part of his will *is* still for God. *2* Despite the ego's attempts to conceal this part, it is still much stronger than the ego, even though the ego does not recognize it. *3* The Holy Spirit recognizes it perfectly, because it is His Own dwelling place, or the place in the mind where He is at home. *4* You are at home there too, because it is a place of peace, and peace is of God.

14 You who are part of God are not at home except in His peace. *2* If peace is eternal, you are at home only in eternity. *3* The ego made the world as it perceives it, but the Holy Spirit, the reinterpreter of what the ego made, sees it only as a teaching device for bringing you home.

4 The Holy Spirit must perceive time and reinterpret it into the timeless.

5 The mind must be led to eternity *through* time, because having made time, it is capable of perceiving its opposite. *6* The Holy Spirit must work through opposites, because He must work with and for a mind

that is in opposition.

15 Correct and learn, and be open to learning. *2* You have not made truth, but truth can still set you free. 44 *3* Look as the Holy Spirit looks, and understand as He understands. *4* His understanding looks back to God, in remembrance of me.45 *5* He is in Holy Communion

always, and He is part of you. *6* He is your Guide to salvation, because He holds the remembrance of things past and to come. 46 *7* He holds this gladness gently in your mind, asking only that you increase it in His name by sharing it to increase His joy in you.

V. The Foundation for Real Sharing

It is possible that you have learned to be a loving, wise, and very understanding therapist, except for yourself. *2* If so, that exception has given you more than perception for others because of what you saw in them, but less than knowledge of your real relationship to them because you did not make them part of you.47 *3* Understanding *is* beyond perception, because it introduces meaning. *4* But it is below knowledge, even though it can grow toward it. *5* It is possible, with great effort, to understand someone else and be helpful to him, but the effort is misdirected. *6* The misdirection is quite apparent: It is directed *away* from you.48 *7* This does not mean that its blessing is lost to you, but it does mean that you are not aware of it.

2 I have saved all of your kindnesses and every loving thought you have had, and I assure you that you have had many. *2* I have purified them of errors which hid their light, and have kept them for you in their own perfect radiance. *3* They are beyond destruction and beyond guilt. *4* They

came from the Holy Spirit within you, and we know that what God creates is eternal.

3 Joining the Atonement, which I have repeatedly asked you to do, 49 is always a way out of fear. *2* This does not mean that you can safely fail to acknowledge anything that is true. *3* But the Holy Spirit will not fail to help you reinterpret everything that you perceive as fearful, and teach you that only what is loving *is* true. *4* It is beyond your ability to destroy but entirely within your grasp. *5* It belongs to

you because you created it. *6* It is yours because it is part of you, just as you are part of God because He created you.

4 The Atonement is the guarantee of the safety of the Kingdom.

2 Nothing good is lost, because it comes from the Holy Spirit, the Voice for creation. *3* Nothing that is not good was ever created, and therefore cannot be protected. *4* What the ego makes it keeps to itself, and so it is without strength. *5* Its unshared existence does not die; it was merely never born. *6* Physical birth is not a beginning; it is a continuing.

7 Everything that can continue has already been born.50 *8* But it can increase as you are willing to return the part of your mind that needs healing to the higher part, and thus render your creating undivided.

5 It has been said that the real difference between neurotic and healthy guilt feelings is that neurotic guilt feelings do not help anyone. *2* This distinction is very wise, though incomplete. *3* Let us make the distinction a little sharper now. *4* Neurotic guilt feelings are a device of the ego for "atoning" without sharing, and for asking for pardon without changing. *5* The ego never calls for real Atonement and cannot tolerate real forgiveness, which *is* change.

6 The concept of healthy guilt feelings has great merit, but without the concept of Atonement it lacks the healing potential it could hold. *2* The distinction between neurotic and healthy guilt feelings has been made in terms of feelings which lead to a decision not to *repeat* the error, which is only part of healing. *3* This concept therefore lacks the idea of *undoing* the error. *4* What is really being advocated, then, is adopting a policy of sharing without a real *foundation*. 51

7 I have come to give you the foundation, so that your own thoughts can make you really free. *2* You have carried the burden of the ideas you did not share, and which were therefore too weak to increase. *3*

But you did not recognize how to undo their existence, because you had made them.

4 You cannot cancel out your past errors alone. *5* They will not disappear from your mind without remedy. *6* The remedy is not of your making, any more than you are.

8 The Atonement52 cannot be understood except as a *pure act of sharing*. *2* That is what was meant when we said that it is possible even in this world to listen to one Voice.53 *3* If you are part of God and the Sonship is one, you cannot be limited to the self the ego sees. *4* Every loving thought held in any part of God belongs to every part. *5* It is shared *because* it is loving. *6* Sharing is God's way of creating, and also yours. *7* Your ego can keep you in exile from the Kingdom, but in the Kingdom itself it has no power.

9 We can now clarify an earlier point which was mentioned before. *2* We said that you will one day teach as much as you learn, and that will keep you in balance. 54 *3* The time is now, because you have let it be now. *4* You cannot learn *except* by teaching. *5* I heard one Voice because

I had learned that learning is attained *by* teaching. *6* I understood that I could not atone for myself alone. *7* Listening to one Voice means the will to share the Voice to hear It yourself. *8* The Mind that was in me55

is still irresistibly drawn to every mind created by God, because God's wholeness *is* the wholeness of His Son.

10 Turning the other cheek does not mean that you should submit to violence without protest.56 *2* It means that you cannot be hurt, and do not want to show your brother anything except your wholeness. *3* Show him that he cannot hurt you, and hold nothing against him, or you hold it against yourself.

11 Teaching is done in many ways: by formal means, by guidance, and above all by *example*. *2* If you will to learn, you must will to teach.

3 Teaching is therapy because it means the sharing of ideas, and the awareness that to share them is to strengthen them. *4* The union of the Sonship is its protection. *5* The ego cannot prevail[57] against the Kingdom because it is united, and the ego fades away and is undone in the presence of the attraction of the parts of the Sonship which hear the call of the Holy Spirit to be as one.

12 I cannot forget my need to teach what I have learned, which arose in me because I learned it. *2* I call upon you to teach what you have learned, because by so doing you can depend on it. *3* Make it dependable in my name, because my name is the name of God's Son.

4 What I learned I give you freely, and the Mind which was in me rejoices as you will to hear it. *5* The Holy Spirit atones in all of us by undoing, and thus lifts the burden you have placed in your mind. *6* As you follow Him, He leads you back to God where you belong. *7* And

how can you find this way except by taking your brother with you?

13 My part in the Atonement is not complete until *you* join it and give it away. *2* As you teach, so shall you learn.[58] *3* I will never leave you or forsake you, [59] because to forsake you would be to forsake myself and God Who created me. *4* You will forsake yourself and your God if you forsake any of your brothers. *5* You are more than your brother's keeper.[60] *6* In fact, you do not want to keep him. *7* You must learn to see him as he is and know that he belongs to God, as you do. *8* How could you treat your brother better than by rendering unto God the ideas which are God's?[61]

14 Ideas do not leave the mind which thought them in order to have separate being. *2* Nor do separate thoughts conflict with one another

in space, because they do not occupy space at all. *3* Human ideas can conflict in content, because they occur at different levels and include opposite thoughts at the same level. *4It is impossible to share opposing thoughts*. *5* The Holy Spirit does not let you forsake your brothers.

6 Therefore, you can really share only the parts of your thoughts which are of Him, which He also keeps for you. *7* And of such is the Kingdom of Heaven. 62 *8* All the rest remain with you until He has reinterpreted them in the light of the Kingdom, making them, too, worthy of being shared. *9* When they have been sufficiently purified, He lets you give them away. *10* The will to share them *is* their purification.

15 The Atonement gives you the power of a healed mind, but the power to create is of God. *2* Therefore, those who have been forgiven must devote themselves first to healing, because having received the idea of healing, they must give it to hold it. *3* The full power of creating cannot

be expressed as long as any of God's ideas are withholding it from the Kingdom. *4* The joint will of *all* the Sonship is the only creator which can create like the Father. *5* That is because only the complete can think completely, and the thinking of God lacks nothing. *6* Everything you think that is not through the Holy Spirit *is* lacking.

16 How can you who are so holy suffer? *2* All your past except its beauty is gone, and nothing is left but a blessing. *3* You can indeed depart in peace,63 because I have loved you as I love myself.64 *4* You go with my blessing and for my blessing. *5* Hold it and share it, that it may always be ours. *6* I place the peace of God in your heart and in your hands, to hold and share. *7* The heart is pure to hold it, and the hands are strong to give it. *8* We cannot lose. *9* My judgment is as strong as the wisdom of God, in Whose heart and hands we

have our being. 65 *10* His quiet children are His blessed Sons. *11* The thoughts of God are with you.

VI. The Ego's Use of Guilt

Perhaps this will become clearer and more personally meaningful if the ego's use of guilt is clarified. *2* The ego has a purpose, just as the Holy Spirit has. *3* The ego's purpose is fear, because only the fearful can be egotistic.66 *4* The ego's logic is as impeccable as that of the Holy Spirit, because your mind has all the means at its disposal to side with Heaven or earth, as it elects. *5* But let us again remember that both are *in you*.

2 In Heaven there is no guilt, because the Kingdom is attained through the Atonement, which creates it in you.67 *2* The word "create" is appropriate here, because once what you have made is undone by the Holy Spirit, the blessed residue is restored and therefore continues in

creation. *3* What is truly blessed is incapable of giving rise to guilt and must give rise to joy. *4* This makes it invulnerable to the ego, because its peace is unassailable. *5* It is invulnerable to disruption because it is whole.

3 Guilt is always disruptive. *2* Anything that engenders fear is divisive, because it obeys the law of division. *3* If the ego is the symbol of the separation, it is also the symbol of guilt. *4* Guilt is more than merely not of God; it is the symbol of the *attack* on God. *5* This is a totally meaningless concept except to the ego, of course, but do not underestimate the power of the ego's belief in it. *6* This is the belief from which *all* guilt really stems.

4 The ego is the part of the mind which believes in division. *2* But how can part of God detach itself without believing it is attacking Him? *3* We spoke before of the authority problem as involving the concept of usurping His power. 68 *4* The ego believes that this is

what you did, because it believes it *is* you. *5* It follows, then, that if you identify with the ego, you *must* perceive yourself as guilty.

5 Whenever you respond to your ego, you *will* experience guilt, and you *will* fear punishment. *2* The ego is quite literally a fearful thought. *3* And however ridiculous the idea of attacking God may be to the sane mind, never forget that the ego is not sane. *4* It represents a delusional system, and it speaks for it.69 *5* Listening to the ego's voice means that you believe it is possible to attack God. *6* You believe that a part of Him has been torn away by you.

6 The classic picture of fear of retaliation from without then follows, because the severity of the guilt is so acute that it must be projected.

2 Although Freud was wrong about the basic conflict itself, he was very accurate in describing its effects.70 *3* Whatever you accept into your mind has reality for you. *4* It is, however, only the acceptance which makes it real. *5* It is perfectly possible not to accept what *is* in your mind. *6* If you enthrone the ego in it, the fact that you have accepted it, or allowed it to enter, makes it your reality. *7* This is because the mind as God created it *is* capable of creating reality.

7 We have said before that you must learn to think with God. 71 *2* To think *with* Him is to think *like* Him. *3* This engenders joy, not guilt, because it is natural. *4* Guilt is a sure sign that your thinking is *un* natural. *5* Perverted thinking will always be attended with guilt, because it is the belief in sin.72

8 The ego does not perceive sin as a lack of love. *2* It perceives it as a positive act of assault. *3* This is an interpretation which is necessary to its survival, because as soon as you regard it as a *lack*, you will automatically attempt to remedy the situation. *4* And you will also succeed. *5* The ego regards this as doom, but you must learn to regard it as freedom.

9 The guiltless mind cannot suffer. *2* Being sane, it heals the body because *it* has been healed. *3* The sane mind cannot conceive of illness, because it cannot conceive of attacking anything or anyone. *4* We said before that illness is a form of magic.[73] *5* It might be better to say it is a form of magical *solution*. *6* The ego believes that by punishing itself, it will mitigate the punishment of God. *7* Yet even in this it is arrogant. *8* It attributes to God a punishing intent, and then takes over this intent as its *own* prerogative. *9* It tries to usurp *all* the functions of God as it

perceives them, because it recognizes that only total allegiance can be trusted.

10 The ego cannot oppose the laws of God, any more than you can. *2* But it can interpret them according to what it wants, just as you can. *3* That is why the question "What do you want?" must be answered. *4* You *are* answering it every minute and every second, and each moment of decision is a judgment which is anything but ineffectual. *5* Its effects will follow automatically until the decision is changed. *6*(This is a redundant statement, because you have not learned it.)[74] *7* But again, any decision can be unmade as well as made.

11 But remember that the alternatives are unalterable. *2* The Holy Spirit, like the ego, is a decision. *3* Together they constitute all the alternatives which the mind can accept and obey. *4* The ego and the Holy Spirit are the only choices which are open to you. *5* God created one, and so you cannot eradicate it. *6* You made the other, so you *can*. *7* Only what God creates is irreversible and unchangeable. *8* What you have made can always be changed, because when you do not think like God, you have not really thought at all. *9* Delusional ideas are not thought, but you can think that you believe in them.

12 But you are wrong. *2* The function of thought comes from God and is in God. *3* As part of His thought, you cannot think apart from Him.

4 Irrational thought is a thought *disorder*. 75 *5* God Himself orders your thought, because your thought was created by Him. *6* Guilt feelings are always a sign that you do not know this. *7* They also show that you believe you can think apart from God, and want to.

13 Every thought disorder is attended by guilt at its inception and

maintained by guilt in its continuance. *2* Guilt is inescapable for those who believe that they order their own thought, and must therefore obey its orders. *3* This makes them feel responsible for their mind errors, without recognizing that by accepting this responsibility, they are really reacting *ir* responsibly. *4* If the sole responsibility of the miracle worker is to accept the *Atonement*, and I assure you that it is, then the responsibility for what is atoned *for* cannot be yours.76

14 This contradiction cannot be resolved except by accepting the solution of undoing. *2* You *would* be responsible for the effects of all your wrong thinking if it could not be undone. *3* The purpose of the Atonement is to save the past in purified form only. *4* If you accept the remedy for a thought disorder, and a remedy whose efficacy is beyond doubt, how can its symptoms remain? *5* You have reason to question the validity of symptom cure. *6* But no one believes that the symptoms can remain if the underlying cause is removed.

15 The *continuing* will to remain separated is the only possible reason for continuing guilt feelings. *2* We have said this before, but we did not emphasize the destructive results of this decision at that time.77 *3* Any decision of the mind will affect both behavior and experience. *4* And what you will you expect. *5* This is not delusional. *6* Your mind does make your future, and can turn it back to full creation at any minute, if it accepts the Atonement first. *7* It will also turn back to full creation the instant it has done so. 78 *8* Having given up its thought *disorder*, the proper ordering of thought becomes quite apparent.

16 God in His knowledge is not waiting. *2* But His Kingdom is bereft while *you* wait. *3* All the Sons of God are waiting for your return, just as

you are waiting for theirs. *4* Delay does not matter in eternity, but it is tragic in time. *5* You have elected to be in time rather than in eternity, and have therefore changed your belief in your status. *6* But election is both free and alterable. *7* You do not belong in time. *8* Your place is only in eternity, where God Himself placed you forever.

17 Guilt feelings are the *preservers* of time. *2* They induce fears of future retaliation or abandonment, and thus ensure that the future will remain like the present. *3* This is the ego's continuity, and gives it a false sense of security through the belief that you cannot escape from it. *4* But you can and *must*. *5* God offers you the continuity of eternity in exchange.

6 When you will to make this exchange, you will simultaneously exchange guilt for peace, viciousness for love, and pain for joy.

18 My role is only to unchain your will and make it free. *2* Your ego cannot accept this freedom, and will oppose your free decision at every possible moment and in every possible way. *3* And as its maker, you know what it can do, because you gave it the ability to do it. *4* The mind does indeed know its own power, because the mind does indeed know God.

19 Remember the Kingdom always, and remember that you who are part of it cannot be lost. *2* That Mind that was in me *is* in you, 79 for God creates with perfect fairness. *3* Let the Holy Spirit remind you always of His fairness, and let me teach you how to share it with your brothers.

4 How else can the chance to claim it for yourself be given you?

VII. The Question of Karma80

About the question of karma: Most theories of reincarnation are

essentially magical, and the whole question is not really necessary to religion at all. *2* The chief value of the concept lies in its helpfulness in counteracting the idea of hell, a belief that is hard for the ego to relinquish. *3* As the symbol of separation, the ego cannot escape guilt feelings, and fear of punishment is inevitable. *4* Do not dwell on these fearful thoughts.

2 One of the main dangers of karmic theories is the tendency they induce to engage in the genetic fallacy, overlooking the *truly* religious fact that now is the only time. 81 *2* They look to the past for an explanation of the present, but do not succeed in separating the past *from* the present. *3* They recognize that mind is the builder, but do not realize that it is only what it is building *now* that really generates the future. *4* The past, in itself, does not have the ability to do this.

5 Whenever we move from one instant to the next, the previous one no longer exists.

3 This course will lead to something quite different than past-life readings, because it points only to the future. *2* It leads to a future that *you* will know. *3* There *was* a past, but it does not matter. *4* It does not explain the present or account for the future. *5* Patients in psychotherapy frequently go over their childhoods in some detail and at considerable expense, and it merely encourages their egos to become more tolerable to them. *6* I would hardly want you to repeat that same error.

4 You may be curious to know about your past. *2* Knowledge is not won through curiosity, which is an ego attribute. *3* Knowledge can be found only if it is sought to *give it to someone else. 4* This means that you are ready to appreciate its real value and have already accepted its worth

for yourself. *5* Even when you cannot go to God with someone, you can go *for* him and bring knowledge back *to* him.

5 If this82 is in the future, why would you care at all about the past, except to the extent that your ego objects to your rightful destiny? *2* Are you interested in healing insanity or in studying its past? *3* That is of concern only if you believe that something that could remedy it happened in the past. *4* Even *my* personal history is of no value to you except as it teaches you that I can help you *now. 5* But no history of irreconcilable viewpoints is helpful in establishing truth. 83 *6* The soul has no history, being the same yesterday, today, and always.84 *7* The history of a split mind is not a constructive focus for those who are being trained in an integrated and true concept of themselves.

6 I am quite willing to tell you about your past when it no longer is of any interest to your ego, and if it is of help to someone else.

2 Otherwise, it would be much better to devote yourself to knowing God. *3* I once told you that the Atonement will not be complete until all the children of God have come home.85 *4* We do not care about where they have been or what they have done. *5* We would not want to evaluate their past any more than we want to evaluate *them.*

7 It is almost impossible for the mind to look at some past-life readings totally without judgment of any kind. *2* For instance, they often relate a bodily condition to the past even when they affirm that mind is the builder. 86 *3* Their emphasis on gains and losses is not to be yours.

4 These terms are evaluative, and are therefore in variance with the goals of your course.87

8 We have discussed the separation in some detail, as we have also done

with its healing. *2* The interim is of no importance. *3* Your judgment is a real defense, without any attack on truth, only when it evaluates the separation and its symbols as what they are, and enjoins the withdrawal of your belief in them. 88 *4* I would indeed be a poor teacher if I allowed any interference in the development of a skill which you have by no means mastered.

VIII. God's Higher Court

What you do not understand is that two voices speak for different interpretations of the same thing simultaneously, or almost simultaneously, for the ego always speaks first. *2* Alternate interpretations are unnecessary until the first one has been made, and speaking itself was unnecessary before the ego was made. *3* The ego speaks in judgment, and the Holy Spirit reverses its decisions, much as a Supreme Court has the power to reverse a lower court's decision about the laws of this world.

2 The ego's decisions are always wrong, because they are based on a complete fallacy, which they are made to uphold. *2* Nothing it perceives is interpreted correctly. *3* Not only does it cite scripture for its purpose, but it even interprets scripture as a witness for itself.89 *4* The Bible is a fearful thing to the ego, because of its prejudiced judgment. *5* Perceiving the Bible as fearful, the ego interprets it fearfully. *6* Having made you afraid, you do not appeal to the Higher Court, because you believe its judgment would be against you.

3 We need cite only a few examples to see how the ego's interpretations have misled you. *2* A favorite ego quotation is "As ye sow, so shall ye

reap." *3* Another is "Vengeance is mine saith the Lord." *4* Still another is

"I will visit the sins of the fathers unto the third and fourth generation."

5 And also "The wicked shall perish." *6* There are many others, but if we let the Holy Spirit reinterpret these in His Own light, they will suffice.

4 "As ye sow, so shall ye reap" 90 merely means that what you believe to be worth cultivating you will cultivate in yourself. *2* Your judgment of what is worthy *does* make it worthy for you.

5 "Vengeance is mine saith the Lord"91 is easily explained if you remember that ideas increase only by being shared. *2* This quotation therefore emphasizes the fact that vengeance *cannot* be shared. *3* Give it therefore to the Holy Spirit, Who will undo it in you because it does not belong in your mind, which is a part of God.

6 "I will visit the sins of the fathers unto the third and fourth generation, "92 as interpreted by the ego, is particularly vicious. *2* It is used, in fact, as an attempt to guarantee the ego's survival beyond itself. *3* Actually, all it really means is that the Holy Spirit in later generations retains the power to interpret correctly what former generations had thought, and thus release their thoughts from the ability to produce fear *anywhere* in the Sonship.

7 "The wicked shall perish"93 is merely a statement of fact if the word

"perish" is properly understood. *2* Every loveless thought must be undone. *3* Even the word "undone" is fearful to the ego, which interprets

"I am undone" as "I am destroyed." *4* The ego will not be destroyed, because it is part of your thought. *5* But because it is uncreative, and therefore unsharing, it will be reinterpreted entirely, to release you

from fear. *6* The part of your thought which you have given to the ego

will merely return to the Kingdom, where your whole mind belongs.

7 The ego is a form of arrest, but arrest is merely delay. *8* It does not involve the concept of police at all, although the ego welcomes that interpretation. *9* You can delay the completion of the Kingdom, but you cannot introduce the concept of assault into it.

8 When I said "I am come as a light into the world, "[94] I surely came to share this light with you. *2* Remember the symbolic reference we made before to the ego's dark glass, and remember also that we said, "Do not look there." [95] *3* It is still true that where you look to find yourself is up to you.[96] *4* The Higher Court will not condemn you. *5* It will merely dismiss the case against you. *6* There can be no case against a child of God, and every witness to guilt in God's creations is bearing false witness to God Himself.[97]

9 Appeal everything you believe gladly to God's Own Higher Court, because it speaks for Him, and therefore speaks truly. *2* It will dismiss the case against you, however carefully you have built it. *3* The case may be foolproof, but it is not God-proof. *4* The Voice for God will not hear it at all, because He can only witness truly. *5* His verdict will always be "Thine is the Kingdom," because He was given you to remind you of what you *are*.[98]

10 Your patience with your brother is your patience with yourself. *2* Is not a child of God worth patience? *3* I have shown you infinite patience, because my will is that of our Father, from whom I learned of infinite patience. *4* His Voice was in me as it is in you, speaking for patience toward the Sonship in the Name of its Creator. *5* What you need to learn now is that only infinite patience can produce immediate effects. *6* This

is the way in which time is exchanged for eternity. *7* Infinite patience calls upon infinite love, and by producing results *now*, renders time unnecessary.

11 To say that time is temporary is merely to be redundant. 99 *2* We have repeatedly said that time is a learning device which will be abolished when it is no longer useful. 100 *3* The Holy Spirit, Who speaks for God in time, also knows that time is meaningless. *4* He reminds you of this in every passing moment of time, because it is His special function to return you to eternity and remain to bless your creations there. *5* He is the only blessing you can truly give, because He is so truly blessed.

6 And because He has been given you so freely by God, you must give Him as you received Him.101

IX. The Eternal Fixation

The concept of "set" 102 is among the better psychological percepts.

2 Actually, it is used quite frequently in the Bible, and also in here under many different terms. *3*"Thou wilt keep him in perfect peace whose mind is stayed (or set) on Thee, because he trusteth in Thee. "103 *4* The pronouns here are confusing without explanation. *5* The statement means that God's peace is set in the Holy Spirit, because He is fixed on God.104

6 He is also fixed in you. *7* You, then, are fixed in the peace of God.

2 The concept of "fixation" is a very helpful one, which Freud understood perfectly. 105 *2* Unfortunately, he lost his understanding because he was afraid, and as you know all too well, fear is incompatible with good judgment. *3* Fear distorts thinking, and therefore *dis* orders thought. *4* Freud's system of thought is extremely ingenious,

because Freud was extremely ingenious. *5* A mind must endow its thoughts with its own attributes. *6* This is its inherent strength, even though it may misuse its power.

3 Freud lost much of the potential value of his own thought system because, much like Cayce, he did not include himself in it. 106 *2* This is a dissociated state, because the thinker cuts himself off from his thoughts. *3* Freud's thought was so conflicted that he could not have retained his sanity as he saw it *without* dissociating. *4* This is why the many contradictions which are quite apparent in his thinking became increasingly less apparent to him.

4 A man who knows what fixation *really* means and does not yield to it is terribly afraid. *2* Fixation is the pull of God, on Whom your mind is fixed because of the Holy Spirit's irrevocable set. *3*"Irrevocable" means

"cannot be called back or redirected." 107 *4* The irrevocable nature of the Holy Spirit's set is the basis for His unequivocal voice. *5* The Holy Spirit never changes His Mind. *6* Clarity of thought cannot occur under conditions of vacillation. *7* Unless a mind is fixed in its purpose, it is not clear. *8* But clarity literally means the state of light, 108 and enlightenment *is* understanding. *9* It stands under109 perception because you have denied it as the real foundation of thought. *10* This is the basis for all delusional systems.

5 The concept of fixation, as Freud saw it, has a number of learning advantages. *2* First, it recognizes that you can be fixated at a point in development which does not accord with a point in time. *3* This clearly could have been a means toward real release from the time belief, had Freud pursued it with an open mind.110 *4* But Freud suffered all his life

from refusal to allow eternity to dawn upon his mind and enlighten it truly. *5* As a result, he overlooked now entirely, and merely saw the continuity of past and future.

6 Second, although he misinterpreted what the Holy Spirit told him, or better, reminded him of, he was too honest to deny more than he had to in order to keep his fear in tolerable bounds, as he perceived the situation. *2* Therefore, he emphasized that the point in development at which the mind is fixated is more real to itself than the external reality with which it disagrees. *3* This again could have been a powerful release mechanism, had Freud not decided to involve it in a strong defense system because he perceived it as attack.

7 Third, although Freud interpreted fixation as a series of irrevocable danger points to which the mind can always regress,111 the concept can also be interpreted as an irrevocable call to sanity which the mind cannot *lose*. *2* Freud saw return as a threat to maturity because he did not understand prodigality. *3* He merely interpreted it as squandering.

4 Actually, it means careful. 112 *5* This confusion between careful and careless led him to confuse the escape from care with something desirable. *6* In fact, he even went so far as to equate it quite literally *with* desire.

8 But throughout his thought system, the "threat" of fixation remained, and could never be completely eliminated by any living human being anywhere. *2* Essentially, this was the basis of his pessimism. *3* This was personally as well as theoretically the case. *4* Freud tried every means his very inventive mind could devise to set up a form of therapy which could enable the mind to escape from fixation forever, even though he

knew this was impossible. *5* The knowledge plagued his belief in his own thought system at every turn, because he was both an honest man and a healer. *6* He was therefore only partially insane at the perceptual level, and was unable to relinquish the hope of release even though he could not cope with it.

9 The reason for this amount of detail is because *you* are in the same position. *2* You were eternally fixated on God in your creation, and the pull of this fixation is so strong that you will never overcome it. *3* The reason is perfectly clear: The fixation is on a level which is so high that it cannot be surmounted. *4* You are *always* being pulled back to your Creator because you belong in Him.

10 Do you *really* believe you can make a voice which can drown out His? *2* Do you *really* believe you can devise a thought system which can separate you from His? *3* Do you *really* believe that you can plan for your safety and joy better than He can? *4* You need be neither careful nor careless. *5* You need merely cast all your cares upon Him, because He careth for you.113 *6* You *are* His care because He loves you. *7* His Voice reminds you always that all hope is yours because of His care.

8 You cannot choose to escape His care, because that is not His will.

9 But you *can* choose to accept His care, and use the infinite power of His care for all of those He created by it.

X. The Decision for God

There have been many healers who did not heal themselves. *2* They have not moved mountains by their faith,114 because their faith was not whole. *3* Some of them have healed the sick at times, but they have not

raised the dead. *4* Unless the healer heals *himself*, he does not believe that there is no order in miracles. *5* He has not learned that

every mind that God created is equally worthy of being healed because God created it whole.

2 You are asked merely to return to God the mind as He created it. *2* He asks you only for what He gave, knowing that this giving will heal you. 115 *3* Sanity is wholeness, and the sanity of your brothers is yours.

4 Why should you listen to the endless insane calls which you think are made upon you, when you know the Voice for God Himself is in you?

5 God commended His Spirit to you, and asks that you commend yours to Him.116 *6* He wills to keep it in perfect peace117 because you are of one Mind and spirit with Him.

3 Excluding yourself from the Atonement is the ego's last-ditch defense of its own existence. *2* It reflects both the ego's need to separate and your willingness to side with its separateness. *3* This willingness means that you do not *want* to be healed. *4* In the past, even though you wanted release, you were not able to cope with it at the time. *5* But the time *is* now.

4 You have not been asked to work out the plan of salvation yourself because, as I told you before, the remedy for what you have made is not of your own making.118 *2* God Himself gave you the perfect Correction for everything you have made which is not in accord with His holy will. *3* I have made His plan perfectly clear and perfectly explicit to you, and have also told you of your part in His plan and how urgent it is that you fulfill it.

5 There is time for delay, but there need not be. *2* God weeps at the

"sacrifice" of His children, who believe they are lost to Him. *3* The one more thing that you must learn is merely that you are *not* the one more.119 *4* You are both *one* and *at one*. *5* If you will learn this

now, you will be willing in accord with the Last Judgment, which is really only the biblical reminder of the inevitability of self- *inclusion*. 120

6 This is what "Physician, heal thyself" really means. 121 *2* You have observed for yourself that this is hard to do. *3* You have, however, been perfectly aware of just what *others* should do about it. *4* Do you not think you might be dissociating yourself from your own awareness, since you are so clear about the remedy for others? *5* Let me also remind you that to whatever extent you separate yourself from others, you are separating yourself from *me*. *6* This *is* a collaborative venture. 122 *7* Let me therefore return your own ideas to you,123 so that you can help me.

7 But let me first remind you of something I told you myself: Whenever you are not wholly joyous, it is because you have reacted with a lack of love to some brother that God created. 124 *2* Perceiving this as sin, you become defensive because you *expect attack*. *3* The decision to react in that way, however, is yours, and can therefore be undone. *4* It cannot be undone by repentance in the usual sense, because this implies guilt. *5* If you allow yourself to feel guilty, you will reinforce the error, rather than allowing it to be undone for you.

8 Decisions *cannot* be difficult. *2* This is obvious if you realize that you must already have made a decision not to be wholly joyous if that is what you feel. *3* Therefore, the first step in the undoing is to recognize that you have actively decided wrongly, but can as actively decide otherwise. *4* Be very firm with yourself in this, and keep yourself fully

aware of the fact that the undoing process, which does *not* come from you, is nevertheless within you because God placed it there. *5Your* part is merely to return your thinking to the point at which the error was made, and give it over to the Atonement in peace.

9 Say to yourself the following as sincerely as you can, remembering that the Holy Spirit will respond fully to your slightest invitation: *2I must have decided wrongly, because I am not at peace.* 125

3I made the decision myself, but I can also decide otherwise.

4I ***will*** *to decide otherwise, because I* ***want*** *to be at peace.*

5I do not feel guilty, because the Holy Spirit will undo all the consequences of my wrong decision if I will let Him.

6I ***will*** *to let Him by allowing Him to decide for God for me.*

1 . T-4.VI.11:1: "Have you really considered how many opportunities you have to gladden yourself, and how many of them you have

refused?"

2 . The injunction to "love your neighbor as yourself" is found first in Leviticus 19:18. It then appears numerous times in the gospels, where Jesus characterizes it either as one of the commandments (Matthew 19:19) or one of the two great commandments (Mark 12:31). Then

Paul describes it as the summary of the commandments (Romans

13:9) and the fulfillment of the whole law (Galatians 5:14). Finally, James calls it "the royal law" (James 2:8).

3 . This is meant as a variation on, and perhaps intensification of, the commandment to love one's neighbor as oneself, since *knowing*, in the Course, is a state of total union and thus a state of love.

4 . T-1.46.19:2-3: "Revelations are indirectly inspired by me, because I am close to the Holy Spirit, and alert to revelation readiness in my brothers. I can thus *bring* down to them more than they can *draw* down to themselves."

5 . Philippians 2:5 (KJV): “Let this mind be in you, which was also in Christ Jesus.” In the Course’s reference to this, the mind that was “in Christ Jesus” is the Holy Spirit.

6 . The Holy Spirit’s “symbolic aspect” probably refers to the fact that He shows up in this world as a Healer, Comforter, Guide, and Voice, when these are merely symbols of His true reality, which is beyond all form.

7 . John 14:26 (KJV): “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

8 . This seems to be a combination of John 14:16 (KJV): “And I will pray the Father, and he shall give you another Comforter,” and John 16:7 (KJV): “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.”

9 . T-4.VIII.9:4-5: “As you learn how much you are indebted to the

whole Sonship, which includes me, you come as close to knowledge as perception ever can. This gap is so small knowledge can easily flow across it and obliterate it forever.”

10. John 14:18 (KJV): “I will not leave you comfortless: I will come to you.”

11. This is a reference to *transfer of learning*, an important subject in psychology and education science. It concerns how individuals

transfer learning from one context to another similar context, with greater similarity between contexts resulting in a greater amount of transfer. In the above reference, true perception is able to transfer to the new context of knowledge or Heaven.

12. “Transfer” comes from the Latin *transferre*, “carry over.”

13. The “quantitative changes” are changes toward higher and higher degrees of true perception. At some point, this process leads to a

“qualitative” change, which is the shift out of perception altogether and into knowledge; or “into the paths of creation,” as the final sentence of this paragraph puts it.

14. Pronoun clarification: “it” refers to the “kind of perception”

discussed throughout the previous paragraph.

15. T-1.47.2:3: “The sudden shift from horizontal to vertical perception which the miracle entails introduces an interval from which the doer and the receiver both emerge much farther along in time than they would otherwise have been.”

16. The vocation of the mind is to “return.”

17. “Them” seems to refer to the creations of the Sons of God. The Holy Spirit’s post-separation role, in other words, is to “bless” and “keep”

(in the light of joy) the Sons’ creations.

18. This means that God *as God* does not guide. Instead, guidance comes from His Voice, the Holy Spirit.

19. The Course will later say that God is in us (e.g., see T-26.IX.1:3-4), which is also implied by the later teaching that we are His host (e.g., see T-15.III.7:5-6). However, the primary relationship is that He is

“the Greater One” (T-1.46.13:4), Whom we are part of, contained within.

20. The difference is that choice by definition involves a will that is divided between different options. Part of the will is pulling one way, while the other part is pulling another way. The will is therefore held back by itself. "Its will is therefore limited, and not free to assert itself" (T-2.III.8:5). In the holy state, however, all of the will is pulling in the *same* direction, which means that, without a conflict of will, the whole will is free to express itself. This is a much more total freedom than the freedom to choose between competing options.

21. John 14:18 (KJV): "I will not leave you comfortless: I will come to you."

22. Mark 8:36 (KJV): "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

23. What we can interrupt but not destroy is our "communication with God." This is why the Holy Spirit exists. As our "remaining

communication with God," He guarantees that our communication with God is not completely cut off.

24. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven."

25. Matthew 28:18 (KJV): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."

26. This refers to the value of positive role models as demonstrators of ways of thinking and behaving that then shape the learning of another person, particularly a child.

27. John 14:16-17 (RSV): "And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him; you know him, for he dwells with you, and will be in

you." John 15:13 (RSV): "When the Spirit of truth comes, he will guide you into all truth."

28. Matthew 5:14 (RSV): "You are the light of the world." John 8:12

(RSV): "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life."

29. "Awake and be glad" seems to be a variation on the common biblical phrase "rejoice and be glad," found most frequently in the Psalms. For example: "This is the day which the LORD has made; let us rejoice and be glad in it" (Psalm 118:24 [RSV]).

30. As a noun, "yoke" refers to the bar that joins two animals together for drawing farm equipment. As a verb, however, it means "to join

together." "Yoke" ultimately comes from the Indo-European *jugom* (from which we also get the Sanskrit *yoga*), which means "a joining."

A secondary meaning of "burden" is "the main point or message."

31. Matthew 11:30 (KJV): "For my yoke is easy, and my burden is light."

32. This may be a reference to Jesus asking us to perform miracles, as he did.

33. The words "learn" and "know" would not normally be used together in this way, since "learn" is of the realm of perception and "know" is of the realm of knowledge. However, they can be used together here because, as the next sentence explains, we are seeing in our brother the Holy Spirit, the bridge *between* perception and knowledge.

34. T-5.II.5:2: "He represents a state of mind that comes close enough to one-mindedness that transfer is at last possible."

35. T-5.II.9:4: "It is partly His will and partly yours."

36. This was originally a discussion in which Jesus drew out the implications of something Bill said to Helen. Bill said he was

determined "*not* to see you that way"—not to see her in an uncharitable light. According to Jesus, this statement was far more powerful than Bill realized. Jesus then proceeded to draw out all the meaning that was contained in Bill's statement.

37. The two ways of seeing your brother are 1) seeing his ego and 2) seeing the Holy Spirit in him. These two ways in you, the perceiver, are 1) seeing him through your ego and 2) seeing him through the

Holy Spirit in you.

38. This statement about "will" seems to mean that the will to do something is strengthened when it is shared, i.e., when multiple entities will to do the same thing. More specifically, "will" here seems to refer to the willingness to hear (from the previous sentence). The meaning therefore seems to be that we should see the willingness to hear the Holy Spirit in other minds, not just our own.

39. This referred originally to Helen being frightened by her meditations. See also T-4.IX.1.

40. "Ego-alien," usually called *ego-dystonic*, refers to thoughts, desires, and behaviors that are in conflict with the ego's needs and goals.

Here, what is ego-alien is the journey we take in meditation, the journey to God.

41. T-5.II.10:5: "The Holy Spirit was God's Answer to the separation, the means by which the Atonement could repair until the whole mind returned to creating."

42. The Holy Spirit, in other words, does not engage in the thinking error mentioned in Chapter 4 of "confusing realms of discourse":

"Confusing realms of discourse is a thinking error which philosophers have recognized for centuries" (T-4.IV.12:2).

43. T-3.VI.2:6-10: "The levels produced by the separation are disastrous. They cannot *but* conflict. This is because one is essentially meaningless to another. Freud realized this perfectly, and that is why he conceived as forever irreconcilable the different levels of his

psyche. They were conflict-prone by definition, because they wanted different things and obeyed different principles." T-3.VI.6:2-3: "One part of the psyche perceives another part as on a different level and does not understand it. This makes the parts strangers to each other, without recognition."

44. John 8:32 (RSV): "And you will know the truth, and the truth will make you free."

45. Luke 22:19 (RSV): "And he took bread, and when he had given thanks he broke it and gave it to them, saying, 'This is my body which is given for you. Do this in remembrance of me.'" The Course here is portraying the Holy Spirit as being constantly in a state of "Holy Communion" with God, forever looking to God "in remembrance of"

Jesus.

46. This is a reference to Shakespeare's Sonnet 30, which begins, When to the sessions of sweet silent thought

I summon up remembrance of things past,

I sigh the lack of many a thing I sought,

In the sonnet, the "things past" are losses, sorrows, and woes of the past, including "precious friends" the poet has lost. In the Course, they are things of Heaven, which, though they seem lost, will come back to us because the Holy Spirit holds them in memory for us. That explains the more joyful phrase "things past and to come."

47. The idea here seems to be that in your attempt to understand and

help others, you excluded yourself from your view of them. As a result, you have not gained "knowledge of your real relationship to them." But the understanding you have gained, though below

knowledge, is nonetheless "beyond perception," and this can then grow into knowledge. The perception referred to here may be visual perception, since understanding and meaning (see next sentence) are associated with *true* perception, but are beyond mere *visual* perception.

48. This does not mean we should not try to help others, as the theme of extending help and healing to others has been a major focus since Chapter 1. However, in the process of trying to help and understand them, we should see them as part of us, and then we will also see the blessing we gave them as ours.

49. T-1.26.6:3-4: "Having been restored to this original state, you naturally become part of the Atonement yourself. You now share my inability to tolerate lack of love in yourself and in everyone else, and *must* join the Great Crusade to correct it." T-1.34.2:3-4: "The forgiven *are* the means of Atonement. Those released by Christ must join Him in releasing their brothers, for this is the plan of Atonement." T-1.35.5:4-5: "I am the only one who can perform miracles

indiscriminately, because I *am* the Atonement. You have a *role* in the Atonement, which I will dictate to you."

50. What has "already been born" and "can continue" seems to be the Kingdom that God created before time began, which includes the minds that He created and the minds that *they* create.

51. The problem with the concept of healthy guilt feelings, in other words, is that the guilt merely motivates one to stop repeating the error—the egocentric behavior—and to replace it with sharing—more generous behavior. Instead, the Atonement needs to be brought in to actually *undo* the error, to undo the *ideas* that underlie the selfish behavior. With those ideas gone, you now have "a real *foundation*" for sharing.

52. Here again "the Atonement" seems to refer specifically to the resurrection. It is an "act" that seems to be portrayed as an expression of Jesus listening only to one Voice. As an "act of sharing," it gave us the remedy that cancels out our past errors, so that we can have a real foundation for sharing.

53. T-5.II.12:1: "It is possible even in this world to hear only that Voice and no other." How does the concept of a "*pure act of sharing*" relate to the idea that it is possible to hear only one Voice? As the next paragraph above explains, "Listening to one Voice means the will to share the Voice to hear It yourself."

54. T-1.22.5:4-5: "When your equilibrium stabilizes, you can teach as much as you learn. This will give you the proper sense of balance."

55. Philippians 2:5 (KJV): "Let this mind be in you, which was also in Christ Jesus."

56. Matthew 5:39 (RSV): "But if any one strikes you on the right cheek, turn to him the other also." Jesus' interpretation here says that it's not about adopting a martyr's stance of submitting to

violence without protest. Instead, “turning the other cheek” means showing your

attacker the undamaged side of your face as a statement that you

yourself are still whole. Both interpretations involve a defenseless response to violence, but one sends an accusation of guilt to the attacker, while the other sends an affirmation of innocence.

57. Matthew 16:18 (KJV): “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

58. “As you teach, so shall you learn” is a Course version of “As you sow, so shall you reap,” which is a popularized form of Galatians 6:7

(KJV): “Whatsoever a man soweth, that shall he also reap.” In the Course’s version, we “sow” through teaching—extending our thought system to others through our actions toward them. And we “reap”

through learning—internalizing that same thought system as a result of extending it to them.

59. Hebrews 13:5 (KJV): “Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.”

60. Genesis 4:9 (RSV): “Then the LORD said to Cain, ‘Where is Abel your brother?’ He said, ‘I do not know; am I my brother’s keeper?’”

61. Matthew 22:21 (KJV): “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” In the above allusion, the things that are God’s are our brothers. This explains the comment that “you do not want to keep him”: Since our brother belongs to God, we must give him to God, not try and keep him for ourselves.

62. Matthew 19:14 (KJV): “But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven.” Here, the Kingdom of God is made up of those thoughts of ours that are “of Him.”

63. Luke 2:29 (RSV): “Lord, now lettest thou thy servant depart in peace.” This comes from the story of Simeon, a devout man who had been told by the Holy Spirit that he would not die before he had seen the Messiah. When he sees the infant Jesus in the temple in Jerusalem, he says he can now “depart in peace...for mine eyes have seen thy salvation which thou hast prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to thy people Israel”

(Luke 2:29-32 [RSV]).

64. Mark 12:31 (RSV): “You shall love your neighbor as yourself.”

Here, Jesus implies that he has obeyed this injunction in how he feels about us.

65. Acts 17:28 (RSV): “In him we live and move and have our being.”

66. This means that the ego’s purpose in its dealings with you is to instill fear in you, because fear will cause you to be egotistic.

67. “It” appears to refer to the Kingdom.

68. T-3.X.8:2, 4: “When an individual has an ‘authority problem,’ it is always because he believes he is the author of himself and resents his own projection of this delusion onto others....This is the fundamental error of all those who believe they have usurped the power of God.”

69. A “delusional system” is an entire system of thought that is firmly

sustained in spite of it flying in the face of reality. It is often woven around a core delusion; for instance, one of persecution or grandeur.

70. In other words, even though Freud mistakenly thought the basic conflict is between the id and the superego (rather than fear and love), he did realize that the guilt from this conflict is projected and thus results in fear of retaliation from without. Freud believed that guilt involves both a *fear* of punishment and a *desire* for punishment.

71. T-4.VI.3:5: "And then change your mind to think with God's."

72. "Perverted thinking" here simply means thinking that deviates from what is natural, which is thinking with God.

73. T-2.VII.5:1: "All physical illness represents a belief in magic."

74. T-4.VII.16:5: "When you make a decision of purpose, then, you have made a decision about future effort, a decision which will remain in effect unless you change the decision."

75. A "thought disorder," usually considered a symptom of psychosis, is disorganized and disturbed thought that expresses itself in

incomprehensible speech.

76. T-2.VIII.5:1: "The sole responsibility of the miracle worker is to accept Atonement himself." This paragraph is not saying that we are not responsible for *causing* our disordered thinking. It is saying we are not responsible for *correcting* it. Our job is not to turn our disordered thoughts into properly ordered thoughts, but merely to accept the Atonement, after which our thoughts will be ordered for us.

77. T-5.VI.12:5-7: "God Himself orders your thought, because your thought was created by Him. Guilt feelings are always a sign that you

do not know this. They also show that you believe you can think apart from God, and want to."

78. Pronoun clarification: "Your mind does make your future, and can turn it [your future] back to full creation at any minute, if it [your mind] accepts the Atonement first. It [Your mind] will also turn back to full creation the instant it [your mind] has done so."

79. Philippians 2:5 (KJV): "Let this mind be in you, which was also in Christ Jesus." The Course here is saying that this Mind is *already* in us.

80. See Cameo 19: "The Editing of the Notes."

81. The "genetic fallacy" is a logical fallacy in which the validity of an idea is evaluated on the basis of who or where it came from. For example, "Bertrand Russell is a godless atheist, so we know his opposition to the Vietnam War must be wrong." Jesus, however,

switches the application of the genetic fallacy from *ideas* to *persons*.

Now, it means seeing the validity of a *person* as based on where that person came from, i.e., on what he or she was in the past. This is probably why Jesus calls most theories of karma "magical." A cause is magical when it claims to produce an effect it cannot logically produce. To think that a person's *past*—which does not exist—can cause who that person is *now* is not logical; it is magical.

82. "This" refers to your going to God.

83. The "irreconcilable viewpoints" seem to be that of the spirit (or soul) and that of the ego.

84. Hebrews 13:8 (RSV): "Jesus Christ is the same yesterday and today and for ever." The Course applies this statement about Jesus to our own soul.

85. T-1.48.5:3-5, 6:3: "When the Atonement has been completed, all talents will be shared by all of the Sons of God. God is *not* partial. All of His children have His total love, and all of His gifts are given freely to everyone alike....When time is abolished, and all the Sons of God have come home, no special agents will be necessary."

86. In other words, past-life readings often portray the *past* as the cause of a particular medical condition, yet the real cause is always the *mind*, which is a present reality.

87. The Course also speaks of gain and loss. See, for instance, T-18.V.1:6: "Some of your greatest advances you have judged as

failures, and some of your deepest retreats you have evaluated as success." What Jesus seems to be objecting to here regarding past-life readings is their heavy "emphasis on gains and losses," along with their explanation of the present as an effect of the past, both of which ultimately send a message of "judgment." As the next paragraph says, his emphasis is on withdrawing belief in the separation, not on evaluating its symbols (past events).

88. The separation's symbols in this section seem to be both the ego (which in the first paragraph is called "the symbol of separation") and the past. In this sense, the larger symbol of separation would be the

ego's journey through the past.

89. William Shakespeare, *The Merchant of Venice*: "The devil can cite scripture for his purpose."

90. Galatians 6:7 (KJV): "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Jesus'

interpretation of this means that whatever you cultivate in the soil of your mind grows up to become the experience that you reap. As a

result, what you reap is not God's punishment, but the growth and fruition of what you have planted inside yourself.

91. Romans 12:19 (KJV): "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." In Jesus' reinterpretation, we give vengeance to God not so that He can carry it out, but so that He can undo the very thought of it in us and remove it from our minds.

92. Exodus 20:5 (KJV): "Thou shalt not bow down thyself to them

[other gods, graven images], nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me." In Jesus'

reinterpretation, the Divine visits later generations not to punish them for the sins of earlier generations, but to release them from those

"sins" by reinterpreting them.

93. Psalm 37:20 (KJV): "But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away." Jesus here interprets "wicked" not as a certain class of *people*, but as a certain class of *thoughts*.

94. John 12:46 (KJV): "I am come a light into the world, that whosoever believeth on me should not abide in darkness."

95. T-4.VI.13:2-3: "To the ego's dark glass you need but say: *I will not look there because I* ***know*** *these images are not true.* "

96. T-4.VI.2:1-3: "The glass in which the ego seeks to see its face is dark indeed. How can it maintain the trick of its existence except with mirrors? But where you look to find yourself is up to you."

97. Exodus 20:16 (RSV): "You shall not bear false witness against your neighbor." This is the ninth commandment (Catholics and Lutherans number it as the eighth). Here in the Course, anyone who witnesses to guilt in *anyone* created by God is bearing false witness against the Creator.

98. Matthew 6:13 (KJV): "For thine is the kingdom, and the power, and the glory, for ever. Amen." Here, rather than us saying "thine is the kingdom" to God, God's Voice says it to *us*.

99. The literal meaning of "temporary" is belonging to or connected with ("ary") time (Latin: *tempus*). To say that time is connected with time *is* redundant. Jesus' point seems to be that since the very nature of time is one of limited intervals, of beginnings and endings, that time *itself* will be a limited interval; time itself will be temporary.

100. T-1.15.1:3-4: "Time is a teaching device, and a means to an end. It will cease when it is no longer useful in facilitating learning." T-1.25.2:2: "I told you before that time would cease when it was no longer useful as a learning aid." T-1.47.2:2: "But we know that time is

only an artifact introduced as a learning aid."

101. Matthew 10:8 (KJV): "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." In the above allusion, what we freely give, having freely received, is the Holy Spirit.

102. "Set": A mental inclination, bias, or habit; a psychological state that predisposes one to react a certain way to an anticipated stimulus

103. Isaiah 26:3 (KJV): "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

104. This seems to reinterpret the biblical verse as referring not to a human mind set on God, but to the Holy Spirit's Mind. Thus, because the Holy Spirit's Mind is set (or fixed) on God, God will keep *Him* in perfect peace.

105. "Fixation": Freud believed that a child progresses through the oral, anal, and phallic stages, and that if any stage is not completed and released, the child will become *fixated* at that stage. As a result, that stage's method of obtaining satisfaction will dominate her adult personality. In some sense, then, her whole personality will

permanently remain at that unresolved stage.

106. This refers to the American psychic Edgar Cayce (See Cameo 15), about whom Jesus said, "Cayce did not apply the Peace of God to himself."

107. "Irrevocable" literally means "impossible to call back," "voc"

coming from the Latin *vox*, which has to do with speaking, calling,

and use of voice.

108. Clarity is "the state or quality of being easily seen through"

(Merriam-Webster). It is thus a state that allows light to pass through unhindered.

109. In this pun, understanding (or enlightenment) "stands under"

perception because it has been denied and thus pushed down into the subconscious.

110. In other words, if "you can be fixated at a point in development that does not accord with a point in time," your mind is not under the dominance of time at all. Time has no power over you.

111. The danger points, again, are the oral stage (birth to eighteen months), the anal stage (eighteen months to three years), and the phallic stage (three to six years).

112. In addition to a careless squandering of one's resources,

"prodigality" can also refer to a generous bestowal of one's bounty, as in "Nature had been prodigal to him of her rarest gifts." In this sense, the bestowal of parental care lavished upon an infant is both prodigal *and* careful (in the sense of "full of care for another"). Freud, according to this passage, saw this state of infancy as something to be escaped from in the name of maturity. He didn't realize that true maturity is a return to living under the *prodigal care* of God (see final paragraph of this section).

113. 1 Peter 5:7 (KJV): "Casting all your care upon him; for he careth for you."

114. Matthew 17:20 (RSV): "For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible to you."

115. What "He gave" is your mind.

116. Luke 23:46 (KJV): "And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost."

117. Isaiah 26:3 (KJV): "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

118. T-5.V.7:6: "The remedy is not of your making, any more than you are."

119. This was originally directed at Bill as another reference to his belief that he was somehow excluded from the Sonship; in this case,

that he was standing outside of it, that there was the Sonship and then there was "one more"—him.

120. The Course sees the Last Judgment as a process whereby we cleanse our minds of all our ego-based thoughts and acts and thereby include ourselves once again in Heaven.

121. Luke 4:23 (KJV): "And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country." Part of the reason for quoting this was that Bill had been exempting himself from the remedy he had been urging Helen to apply.

122. T-4.VIII.21:4-5: "Meditation is a collaborative venture with God. It cannot be undertaken successfully by those who disengage themselves from the Sonship, because they are disengaging themselves from me."

123. This refers to our ideas of how others can heal themselves.

124. T-4.VI.3:1-2: "When your mood tells you that you have willed wrongly, and this is so whenever you are not joyous, then *know* this need not be. In every case you have thought wrongly about some

brother that God created and are perceiving images your ego makes in a darkened glass."

125. The wrong decision that we are trying to change here, by letting the Holy Spirit remake it for us, is the decision to react to a brother with

"a lack of love."

CHAPTER 6

The Lessons of Love

I. The Message of the Crucifixion

The relationship of anger to attack is obvious, but the inevitable association of anger and *fear* is not always so clear. *2* Anger always involves projection of separation, which must ultimately be accepted as entirely one's own responsibility. *3* Anger cannot occur unless you believe that you have *been* attacked, the attack was *unjust*, and you are

in no way responsible for it. *4* Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love follows.

2 What can be expected from insane premises except an insane conclusion? *2* The way to undo an insane conclusion is always to consider the sanity of the premises on which it rests. *3* You cannot *be* attacked, attack *has* no justification, 1 and you *are* responsible for what you believe. 2

3 You have been asked to take me as your model for learning. 3 *2* And we have said that an extreme example is a particularly helpful learning device. 4 *3* Everyone teaches, and teaches all the time. *4* This is a responsibility which he assumes inevitably the moment he has accepted any premises at all, and no one can organize his life without *any* thought system. *5* Once he has developed a thought system of any kind, he lives by it and teaches it.

4 You have been chosen to teach the Atonement precisely because you have been an example of allegiance to your thought system, and therefore have developed the capacity *for* allegiance. *2* It has indeed been misplaced. *3* Some individuals have become outstanding examples of allegiance to apathy, and others have become startling examples of fidelity to variability.5 *4* But these are forms of faith, which one can grow willing to redirect. *5* You cannot doubt the strength of your devotion when you consider how faithfully you

have observed it. *6* It is quite evident that you have already developed the ability to follow a better model, if you can accept it.

5 We have not dwelt upon the crucifixion, because of its fearful

connotations.6 *2* The only emphasis we have laid upon it is that it was *not* a form of punishment.7 *3* But we know that nothing can be really explained only in negative terms. *4* There is a positive interpretation of the crucifixion which is wholly devoid of fear, and therefore wholly benign in what it teaches, if it is properly understood. *5* The crucifixion is nothing more than an extreme example. *6* Its value, like the value of any teaching device, lies solely in the kind of learning it facilitates. *7* It can be, and has been, misunderstood. *8* But this is only because the fearful are apt to perceive fearfully.

6 I told you before that you can always call on me to share my decision and thus make it stronger. 8 *2* I also told you that the crucifixion was the last foolish journey that the Sonship need take, and that it should mean *release* from fear to everyone who understands it. 9 *3* While we emphasized the resurrection only before, the purpose of the crucifixion and how it actually *led* to the resurrection was not clarified at that time.10 *4* Nevertheless, it has a definite contribution to make to your own life, and if you will consider it without fear, it will help you understand your own role as a teacher.

7 You have reacted for years as if you were being crucified. *2* This is a marked tendency of the separated, who always refuse to consider what they have done to themselves. *3* Projection means anger, anger fosters assault, and assault promotes fear. 11 *4* The real meaning of the crucifixion lies in the *apparent* intensity of the assault of some of the Sons of God upon a brother. *5* This, of course, is impossible, and must be fully understood as an impossibility. *6* In fact, unless it *is*

fully understood as only that, I cannot serve as a real model for learning.

8 Assault can ultimately be made only on the body. *2* There is little doubt that one body can assault another and can even destroy it. *3* But if destruction *itself* is impossible, then anything that is destructible cannot be real. *4* Therefore, its destruction does not justify anger. *5* To the extent to which you believe it does, you must be accepting false premises and teaching them to others.

9 The message which the crucifixion was intended to teach was that it is not necessary to perceive any form of assault as persecution, because you cannot *be* persecuted.12 *2* If you respond with anger, you must be equating yourself with the destructible, and are therefore regarding yourself insanely. *3* I have made it perfectly clear that I am like you and you are like me.13 *4* But our fundamental equality can be demonstrated only through joint decision.

10 You are free to perceive yourself as persecuted if you choose, but you might remember when you do choose to react that way that I *was* persecuted as the world judges, and did not share this evaluation for myself. *2* And because I did not share it, I did not strengthen it. *3* I therefore offered you a different interpretation of attack, and one which I *do* want to share with you. *4* If you will believe it, you will help me teach it.

11 We have said before, "As you teach, so shall you learn." 14 *2* If you react as if you are persecuted, you are teaching persecution. *3* This is not a lesson which the Sons of God should want to teach if they are to realize their own salvation. *4* Rather, teach your own perfect immunity, which is the truth in you, and *know* that it cannot be assailed. *5* Do not protect it yourself, or you have believed that it *is* assailable.

12 You are not asked to be crucified, because that was part of my own teaching contribution. *2* You are merely asked to follow my example in the face of much less extreme temptations to misperceive, and not to accept them falsely as justifications for anger. *3* There can be no justification for the unjustifiable. *4* Do not believe there is, and do not teach that there is. *5* Remember always that what you believe you will teach. *6* Believe with me, and we will become equal as teachers.

13 *Your* resurrection is your reawakening. *2* I am the model for rebirth, but rebirth itself is merely the dawning on your mind of what is already in it. *3* God placed it there Himself, and so it is true forever. *4* I believed in it, and therefore made it forever true for me. *5* Help me to teach it to our brothers in the name of the Kingdom of God. *6* But first believe that it is true for you, or you will teach amiss.

14 My brothers slept during the so-called "agony in the garden," 15 but I could not be angry at them, because I had learned I could not *be* abandoned. *2* Peter swore he would never deny me, but he did so three times. 16 *3* It should be noted that he did offer to defend me with the sword, which I naturally refused, not being at all in need of bodily protection.17 *4* I am sorry when my brothers do not share my decision to hear (and be) only one Voice, because it weakens them as teachers and learners. *5* Yet I know that they cannot really betray themselves or me, and that it is still on them that I must build my church. 18

15 There is no choice in this, because only you can be the foundation of God's church. *2* A church is where an altar is, and the presence of the altar is what makes it a church. *3* Any church which does not inspire love has a hidden altar which is not serving the purpose for which God

intended it. *4* I must found His church on you, 19 because you who accept me as a model are literally my disciple. *5* Disciples are

followers, but if the model they follow has chosen to save them pain in all respects, they are probably unwise *not* to follow him.

16 I elected, both for your sake and mine, to demonstrate that the most outrageous assault, as judged by the ego, did not matter. *2* As the world judges these things, but *not* as God knows them, I was betrayed, abandoned, beaten, torn, and finally killed. *3* It was perfectly clear that this was only because of the projection of others onto me, because I had not harmed anyone and had healed many.

17 We are still equal as learners, even though we need not have equal experiences. *2* The Holy Spirit is glad when you can learn enough from mine to be reawakened by them. *3* That was their only purpose, and that is the only way in which I can be perceived as the way, the truth, and the life.20 *4* When you hear only one Voice, you are never called on to sacrifice. *5* On the contrary, by enabling yourself to hear the Holy Spirit in others, you can learn from their experiences and gain from them *without* experiencing them. *6* That is because the Holy Spirit is one, and anyone who listens is inevitably led to demonstrate His way for all.

7 You are not persecuted, nor was I. *8* You are not asked to repeat my experience, because the Holy Spirit, Which we share, makes this unnecessary. *9* But to use my experiences constructively for yourself, you must still follow my example in how to perceive them.

18 My brothers and yours are constantly engaged in justifying the unjustifiable. *2* My one lesson, which I must teach as I learned, is that no perception which is out of accord with the judgment of the Holy

Spirit can be justified. *3* I undertook to show this was true in a very extreme case, merely because this would serve as a good teaching aid to those whose temptations to give in to anger and assault would not be as extreme.

19 I will with God Himself that none of His Sons should suffer.

2 Remember that the Holy Spirit is the communication link between God the Father and His separated Sons. *3* If you will listen to His Voice, you will know that you cannot either hurt or be hurt, but that many need your blessing to help them hear this for themselves. *4* When you perceive only this need in them, and do not respond to any others, you will have learned of me,[21] and be as eager to share your learning as I am. *5* The crucifixion *cannot* be shared, because it is the symbol of projection.[22] *6* But the resurrection is the symbol of sharing, because the reawakening of every Son of God is necessary to enable the Sonship to know its wholeness. *7* Only this *is* knowledge.

20 The message of the crucifixion is very simple and perfectly clear: *2* Teach only love, for that is what you *are*.

3 If you interpret it in any other way, you are using it as a weapon for assault rather than as the call to peace for which it was intended. *4* The Apostles often misunderstood it, and always for the same reason that makes anyone misunderstand anything. *5* Their own imperfect love made them vulnerable to projection, and out of their own fear they spoke of the wrath of God as His retaliatory weapon. [23] *6* They also could not speak of the crucifixion entirely without anger, because their own sense of guilt had made them angry.

21 There are some glaring examples of upside-down thinking in the New Testament, whose whole gospel is only the message of love.

2 These are not at all like the several slips into impatience which I made, because I had learned the Atonement prayer, which I also came to teach, too well to engage in upside down thinking myself.[24] *3* If the Apostles had not felt guilty, they never could have quoted me as saying, "I come not to bring peace, but a sword." [25] *4* This is clearly the exact opposite of everything I taught. [26]

22 Nor could they have described my reactions to Judas Iscariot as they did, if they had really understood me. *2* They could not have believed that I could have said, "Betrayest thou the Son of Man with a kiss?" 27

unless they thought I believed in betrayal. *3* The whole message of the crucifixion was simply that I did not. *4* The punishment which I am said to have called forth upon Judas was a similar reversal.28 *5* Judas was my brother and a Son of God, as much a part of the Sonship as myself.

6 Was it likely that I would condemn him when I was ready to demonstrate that condemnation is impossible?

23 I am very grateful to the Apostles for their teaching, and fully aware of the extent of their devotion to me. *2* But as you read their teachings, remember that I told them myself that there was much they would understand later, because they were not wholly ready to follow me at the time.29 *3* I emphasize this only because I do not want you to allow any fear to enter into the thought system toward which I am guiding you. *4* I do not call for martyrs but for *teachers*.

24 Many people are outstanding examples of this confusion. *2* They have literally believed for years that teaching *is* martyrdom. *3* This is because

they think that teaching leads to crucifixion rather than to reawakening.

4 The upside-down nature of this association is so obvious that they could only make it because they feel guilty. *5* No one is punished for sins, and the Sons of God are not sinners. *6* Any concept of punishment involves the projection of blame, and reinforces the idea that blame is justified. *7* The behavior that results is a *lesson* in blame, just as all behavior teaches the beliefs that motivate it.

25 The crucifixion was a complex of behaviors arising out of clearly opposed thought systems. *2* As such, it is the perfect symbol of conflict between the ego and the Son of God. *3* It was as much intrapersonal as interpersonal then, just as it is now, and it is still just as real. *4* But because it is just as real now, its lesson too has equal reality when it is learned.

II. Projection and Separation

Ido not need gratitude any more than I needed protection. *2* But *you* need to develop your weakened ability to be grateful, or you cannot appreciate God. *3* He does not need your appreciation, but you *do*. *4* You cannot love what you do not appreciate, and fear makes appreciation impossible. *5* Whenever you are afraid of what you are, you do not appreciate it and will therefore reject it. *6* As a result, you will teach rejection. *7* The power of the Sons of God is operating all the time, because they were created as creators. *8* Their influence on each other is without limit, and must be used for their joint salvation. *9* Each one must learn to teach that all forms of rejection are utterly meaningless.

2 The separation *is* the notion of rejection. *2* As long as you teach this,30

you still believe it. *3* This is not as God thinks, and you must think as He thinks if you are to know Him again. *4* Any split in will must involve a rejection of part of it, and this *is* the belief in separation. *5* The wholeness of God, which is His peace, cannot be appreciated except by a whole mind, which recognizes the wholeness of God's creation and by this recognition knows its Creator.

3 Exclusion and separation are synonymous. *2* So are separation and dissociation. *3* We have said before that the separation was and is dissociation. 31 *4* Once it had occurred, projection became its main defense, or the device which keeps it going. *5* The reason may not be

as clear to you as you think. *6* What you project you disown, and therefore do not believe is yours. *7* You are therefore excluding yourself from it by the very statement you are making that you are different from someone else. *8* Since you have also judged against what you project, you attack it because you have already attacked it by rejecting it. *9* By doing this unconsciously, you try to keep the fact that you must have attacked yourself first out of awareness, and thus imagine that you have made yourself safe.

4 Projection will *always* hurt you. *2* It reinforces your belief in your own split mind, and its only purpose is to *keep the separation going*. *3* It is solely a device of the ego to make you feel different from your brothers and separated from them. *4* The ego justifies this on the wholly spurious grounds that it makes you seem better than they are, thus obscuring your equality with them still further.

5 Projection and attack are inevitably related, because projection is always a means of justifying attack. *2* Anger without projection is

impossible. *3* The ego uses projection only to distort your perception of both yourself and your brothers. *4* It begins by excluding something you think exists in you which you do not want, and leads directly to your excluding yourself from your brother.

6 But we know that there is another use of projection,[32] which we will call extension. *2* Every ability of the ego has a better counterpart, because its abilities are directed by the mind, which has a better Voice.

3 The Holy Spirit as well as the ego utilizes this ability, but since their goals are opposed, so is the result. *4* The Holy Spirit begins by perceiving you as perfect. *5* Knowing this perfection is shared, He recognizes it in others, thus strengthening it in both. *6* Instead of anger, this arouses love for both because it establishes inclusion. *7* Perceiving equality, He perceives equal needs. *8* This invites

Atonement automatically, because Atonement is the one need which is universal.

7 To perceive yourself in this way is the only way in which you can find happiness in this world. *2* This is because it is the acknowledgement that you are not in this world, for the world *is* unhappy. *3* How else can you find joy in a joyless place except by realizing that *you are not there*?

4 You cannot be anywhere that God did not put you, and God created you as part of Him. *5* That is both *where* you are and *what* you are.

6 This is completely unalterable. *7* It is total inclusion. *8* You cannot change this now or ever. *9* It is forever true. *10* It is not a belief, but a fact. *11* Anything that God creates is as true as He is. *12* Its truth lies only in its perfect inclusion in Him Who alone is perfect. *13* To deny this in any way is to deny yourself *and* Him, because it is impossible to accept one without the other.

III. Everything Meets in God

The perfect equality of the Holy Spirit's perception is the counterpart of the perfect equality of God's knowing. *2* The ego's perception has no counterpart in God, but the Holy Spirit remains the bridge between perception and knowledge. *3* By enabling you to use perception in a way that parallels knowledge, you will ultimately meet it and know it.

2 The ego prefers to believe that parallel lines do not meet, and conceives of their meeting as impossible. *2* But you might remember that even the human eye perceives them as if they do meet in the distance, which is the same as in the *future*, if time and space are one dimension. *3* The later mathematics supports the interpretation of the ultimate convergence of the parallel theoretically.33 *4* Everything meets in God, because everything was created by Him and in Him. *5* God created His Sons by extending His thought and

retaining the extensions of His thought in His Mind. *6* All His thoughts are thus perfectly united within themselves and with each other, because they were created neither partially nor in part.

3 The Holy Spirit enables you to perceive this wholeness now. *2* You can no more pray for yourself alone than you can find joy for yourself alone. *3* Prayer is a restatement of *inclusion*, directed by the Holy Spirit under the laws of God. *4* God created you to create. *5* You cannot extend His Kingdom until you know its wholeness. *6* Thoughts begin in the mind of the thinker, from which they extend outward. *7* This is as true of God's thinking as it is of yours. *8* Because your mind is split, you can also perceive as well as think, but perception cannot escape from the basic laws of thought because it is still under the laws of mind. *9* You

perceive from your mind and extend your perceptions outward.

4 Although perception of any kind is unnecessary, you have made it and the Holy Spirit can therefore use it well. *2* He can inspire perception and lead it toward God by making it parallel to God's way of thinking, and thus guaranteeing their ultimate meeting. *3* This convergence seems to be far in the future only because your mind is not in perfect alignment with the idea, and therefore does not want it now. *4* The Holy Spirit uses time, but does not believe in it. *5* Coming from God, He uses everything for good, but does not believe in what is not true.

5 Since the Holy Spirit is in your mind, then your mind must be able to believe only what is true.34 *2* The Holy Spirit can speak only for this, because He speaks for God. *3* He tells you to return your whole mind to God, because it has never left Him. *4* If it has never left Him, you need only perceive it *as it is* to be returned. *5* The full awareness of Atonement, then, is the recognition that the separation *never occurred*.

6 The ego cannot prevail against this, 35 because it is an explicit statement that the *ego* never occurred.

6 The ego can accept the idea that return is necessary, because it can so easily make the idea seem so difficult. *2* But the Holy Spirit tells you that even return is unnecessary, because what never happened cannot involve any problem. *3* But it does not follow that you cannot make the idea of return both necessary *and* difficult. *4* God made nothing either necessary or difficult, but you have perceived both as if they were part of His perfect creations. *5* Yet it is surely clear that the perfect need nothing,

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accomplishment because that is what they are.

7 This is the way in which you must perceive God's creations, bringing all of your perceptions into the one parallel line which the Holy Spirit sees. *2* This line is the direct line of communication with God, and lets your mind converge with His. *3* There is no conflict anywhere in this perception, because it means that all perception is guided by the Holy Spirit, Whose Mind is fixed on God. *4* Only the Holy Spirit can resolve conflict, because only the Holy Spirit is conflict-free. *5* He perceives only what is true in your mind, and extends outward to only what is true in other minds.

8 The difference between the ego's use of projection and extension as the Holy Spirit uses it is very simple. *2* The ego projects to exclude and therefore to deceive. *3* The Holy Spirit extends by recognizing Himself in every mind, and thus perceives them as one. *4* Nothing conflicts in this perception, because what the Holy Spirit perceives is the same.

5 Wherever He looks He sees Himself, and because He is united, He offers the whole Kingdom always. *6* This is the one message which God gave to Him, and for which He must speak because that is what He is.

7 The peace of God lies in that message, and so the peace of God lies in *you*.

9 The great peace of the Kingdom shines in your mind forever. *2* But it must shine outward to make you aware of it. *3* The Holy Spirit was given you with perfect impartiality, and only by perceiving Him impartially can you perceive Him at all. *4* The ego is legion, but the Holy Spirit is one. 36 *5* No darkness can abide anywhere in the Kingdom, but your part is only to allow no darkness to abide in your own mind.

6 This alignment with light is unlimited, because it is in alignment with the light of the world. *7* Each of us *is* the light of the world,37 and by

joining our minds in this light, we proclaim the Kingdom of God together and as one.

IV. Teach Only Love

We have used many words as synonymous which are not ordinarily regarded as the same. *2* We began with having and being,38 and have recently used others. *3* Hearing and being is an example,39 to which we can now add teaching and being, learning and being, and

above all, *extending* and being. *4* This is because, as we have said before, every idea begins in the mind of the thinker and extends outward.40

5 Therefore, what extends from the mind is still in it, and from what it extends *it knows itself*. *6* This is its natural talent.

2 The word "knows" is correct here, even though the ego does not know and is not concerned with being at all. *2* The Holy Spirit still holds knowledge safe through His impartial perception. *3* By attacking nothing, He presents no barriers at all to the communication of God.

4 Therefore, being is never threatened. *5* Your God-like mind can never be defiled. *6* The ego never was and never will be part of it.

3 But through the ego you can hear and learn and teach and project what is not true. *2* From this, which you have made, you have taught yourself to believe you are not what you are. *3* You cannot teach what you have not learned, and what you teach you strengthen in yourself because you are sharing it. *4* Every lesson which you teach *you* are learning.

4 That is why you must teach only one lesson. *2* If you are to be conflict-free yourself, you must learn only from the Holy Spirit and teach only by Him. *3* You *are* only love, but when you denied this you made what

you are something you must learn. *4* We said before that the message of the crucifixion was "Teach only love, for that is what you *are*. "41 *5* This is the one lesson which is perfectly unified, because it is the only lesson which is one. *6* And only by teaching it can you learn it.

5 "As you teach, so shall you learn." 42 *2* If that is true, and it is true indeed, you must never forget that what you teach is teaching *you*.

3 What you project or extend you believe. *4* Your only real safety lies in extending *only* the Holy Spirit, because as you see His gentleness in others, your own mind perceives itself as totally harmless. *5* Once it can accept this fully, it does not see the need to protect itself. *6* The protection of God can then dawn upon it, assuring it that it is perfectly safe forever.

6 The perfectly safe are wholly benign. *2* They bless because they know they are blessed. *3* Without anxiety the mind is wholly kind, and because it *extends* beneficence it *is* beneficent. *4* Safety is the *complete relinquishment of attack*. *5* No compromise is possible in this. *6* Teach attack in any form, and you have learned it and it will hurt you. *7* But your learning is not immortal, and you can unlearn it by not teaching it.

8 Since you cannot *not* teach, your salvation lies in teaching exactly the opposite of everything the ego believes. *9* This is how you will learn the truth which will make you free, and keep you so as others learn it of you. 43

7 The only way to *have* peace is to *teach* peace. *2* By learning it through extension, it becomes a part of you that you know, because you cannot teach what you have dissociated. *3* Only thus can you win back the knowledge which you threw away. *4* An idea which you share you must

have. *5* It awakens in you through the conviction of teaching it.

6 Remember that if teaching is being and learning is being, then teaching is learning. *7* Everything you teach you are learning. *8* Teach only love, and learn that love is yours and *you* are love.

V. The Answer to All Questions

Remember that the Holy Spirit is the *Answer*, not the question. 44 *2* The ego always speaks first45 because it is capricious and does not

mean its maker well. *3* This is because it believes, and correctly, that its maker may withdraw his support from it at any moment. *4* If it meant you well, it would be glad, as the Holy Spirit will be glad when He has brought you home and you no longer need His guidance. *5* The ego does not regard itself as part of you. *6* Herein lies its primary perceptual error, the foundation of its whole thought system.

2 When God created you, He made you part of Him. *2* That is why attack within the Kingdom is impossible. *3* But you made the ego without love, and so it does not love *you*. *4* You could not remain within the Kingdom without love, and since the Kingdom *is* love, you believe you are without it. *5* This enables the ego to regard itself as separate and outside its maker, thus speaking for the part of your mind which believes that *you* are separate and outside the Mind of God.

3 The ego, then, raised the first question that was ever asked, but it can never answer it. *2* That question, which was "What are you?," was the beginning of doubt. *3* The ego has never answered any questions since, though it has raised a great many. *4* The most inventive activities of the ego have never done more than obscure the question, because you have

the answer, and the ego is *afraid of you*.

4 You cannot really understand conflict until you fully understand one basic fact that the ego does not know: The Holy Spirit does not speak first, but He *always* answers. *2* Everyone has called upon Him for help at one time or another and in one way or another, and has been answered. *3* Since the Holy Spirit answers truly, He answers for all time, and that means everyone has the answer now.

5 The ego cannot hear the Holy Spirit, but it does sense that part of the same mind which made it is against it. *2* It interprets this wholly

as a justification for attacking its maker. *3* The ego believes that the best defense is attack, and wants you to believe this. *4* Unless you do believe it, you will not side with it.46 *5* And the ego feels badly in need of allies, though not of brothers.

6 Perceiving something alien to itself in your mind, the ego turns to the body, not the mind, as its ally, because the body is not part of you.

2 This makes the body the ego's friend. *3* But it is an alliance frankly based on separation. *4* If you side with this alliance you will be afraid, because you are siding with an alliance of fear. *5* The ego and the body conspire against your mind, and because they realize that their "enemy"

can end them both merely by knowing they are not part of him, they join in the attack together.

7 This is perhaps the strangest perception of all, if you consider what it really involves. *2* The ego, which is not real, attempts to persuade the mind, which *is* real, that the mind is the ego's own learning device, and that the actual learning device—the body—is more real than the mind is. *3* No one in his right mind could possibly believe this, and no one in

his right mind *does* believe it.

8 Hear, then, the one answer of the Holy Spirit to *all* the questions which the ego raises: You are a child of God, a priceless part of His Kingdom, which He created as part of Him. *2* Nothing else exists, and only this is real. *3* You have chosen a sleep in which you have had bad dreams, but the sleep is not real, and God calls you to awake. *4* There will be nothing left of your dreams when you hear Him, because you *will* be awake. *5* Your dreams have contained many of the ego's symbols, and they have confused you. *6* But that is only because you were asleep and did not know.

9 When you awake, you will see the truth around you and in you, and you will no longer believe those dreams, because they will have no reality for you. *2* But the Kingdom and all that you have created there will have great reality for you, because they are beautiful and true. *3* In the Kingdom, where you are and what you are is perfectly certain.

4 There is no doubt there, because the first question was never asked.

5 Having finally been wholly answered, it has never been. *6* Being alone lives in the Kingdom, 47 where everything lives in God without question. *7* The time that was spent on questioning in the dream has given way to the creation and to its eternity.

VI. The Call to Awake

You are as certain as God, because you are as true as He is. *2* But what was once quite certain in your mind has become only the *ability* for certainty. *3* The introduction of abilities into being was the beginning of *un* certainty, because abilities are potentials, not accomplishments. *4* Your

abilities are totally useless in the presence of God's accomplishments and also of yours. *5* Accomplishments are results which have been achieved. *6* When they are perfect, abilities are meaningless. *7* It is curious that the perfect must now be perfected. *8* In fact, it is impossible. *9* But you must remember that when you put yourself in an impossible situation, you believed that the impossible was possible.

2 Abilities must be developed or you cannot use them. *2* This is not true of anything that God created, but it is the kindest solution possible to what you have made. *3* In an impossible situation, you can develop your abilities to the point where they can get you out of it. *4* You have a Guide to how to develop them, but you have no

commander except yourself. *5* This leaves you in charge of the Kingdom, with both a Guide to find it and a means to keep it. *6* You have a model to follow who will strengthen your command and never detract from it in any way. 48 *7* You therefore retain the central place in your perceived enslavement, a fact which *itself* demonstrates that you are not enslaved.

3 You are in an impossible situation only because you thought it was possible to be in one. *2* You *would* be in an impossible situation if God showed you your perfection and proved to you that you were wrong.

3 This would demonstrate that the perfect are inadequate to bring themselves to the awareness of their perfection, and thus side with the belief that those who have everything need help and are therefore helpless.

4 This is the kind of reasoning that the ego engages in. *2* But God, Who knows that His creations are perfect, does not insult them. *3* This would be as impossible as the ego's notion that it has insulted Him. *4* That is

why the Holy Spirit never commands. *5* To command is to assume inequality, which the Holy Spirit demonstrates does not exist. *6* Fidelity to premises is a law of mind, and everything God created is faithful to His laws. *7* But fidelity to other laws is also possible, not because the laws are true, but because you made them.

5 What would be gained if God proved to you that you have thought insanely? *2* Can God lose His Own certainty? *3* We have stated that what you teach you are. 49 *4* Would you have *God* teach you that you have sinned? *5* If He confronted the self you have made with the truth He created for you, what could you be but afraid? *6* You would doubt your right mind, which is the one place in which you can find the sanity He gave you. *7* God does not teach. *8* To teach is to imply a

lack which God knows is not there. *9* God is not conflicted. *10* Teaching aims at change, but God created only the changeless.

6 The separation was not a loss of perfection, but a failure in *communication*. *2* A harsh and strident form of communication arose as the ego's voice. *3* It could not shatter the peace of God, but it could shatter *yours*. *4* God did not blot it out, because to eradicate it would be to attack it. *5* Being questioned, He did not question. *6* He merely gave the Answer. *7* God's Answer is your Teacher. *8* Like any good teacher, He does know more than you know now, but He teaches only to make you equals. *9* This is because you had already taught wrong, having believed what was not true. *10You did not believe in your own perfection*. *11* Could God teach you that you had made a split mind when He knows your mind only as whole?

7 What God does know is that His communication channels are not open

to Him, so that He cannot impart His joy and know that His children are wholly joyous. *2* This is an ongoing process, not in time but in eternity. *3* God's extending outward, though not His completeness, was blocked when the Sonship did not communicate with Him as one. *4* So He thought, "My children sleep, and must be awakened."

8 How can you wake children better and more kindly than with a gentle Voice that will not frighten them, but will merely remind them that the night is over and the light has come? *2* You do not inform them that the nightmares which frightened them so badly were not real, because children believe in magic. *3* You merely reassure them that they are safe *now*. *4* Then you train them to recognize the difference between sleeping and waking, so that they will understand they need not be afraid of bad dreams. *5* Then, when bad dreams come, they will call on the light *themselves* to dispel them.

9 A wise teacher teaches through approach, not avoidance. *2* He does not emphasize what you must avoid to escape from harm as much as what you need to learn to have joy. *3* This is true even of the world's teachers.

4 Consider the confusion that a child would experience if he were told,

"Do not do *this* because it might hurt you and make you unsafe, but if you do *that* then you will escape from harm and be safe, and then you will not be afraid." *5* All of that could be included in only three words:

"Do only that." *6* That simple statement is perfectly clear, easily understood, and very easily remembered.

10 The Holy Spirit never itemizes errors, because He does not frighten children, and those who lack wisdom *are* children. *2* But He always answers their call, and His dependability makes them more certain.

3 Children do confuse fantasy and reality, and they are frightened because they do not know the difference.

11 The Holy Spirit makes no distinction among dreams. *2* He merely shines them away. *3* His light is always the call to awake, *whatever* you may have been dreaming. *4* Nothing lasting lies in dreams, and the Holy Spirit, shining with the light from God Himself, speaks only for what lasts forever.

VII. The Lessons of the Holy Spirit

When your body and your ego and your dreams are gone, you will know that *you* will last forever. *2* Many think that this is accomplished through death, but nothing is accomplished through death, because death is nothing. *3* Everything is accomplished

through life, and life is of the mind and in the mind. *4* The body neither lives nor dies, because it cannot contain you who *are* life. *5* If we share the same mind, you can overcome death because I did. *6* Death is an attempt to resolve conflict by not willing at all. *7* Like any other impossible solution which the ego attempts, it will not work.

2 God did not make the body, because it is destructible and therefore not of the Kingdom. *2* The body is a symbol of what you think you are. *3* It is clearly a separation device and therefore does not exist. *4* The Holy Spirit, as always, takes what you have made and translates it into a learning device for you. *5* Again as always, He reinterprets what the ego uses as an argument *for* separation into an argument *against* it.

3 If the mind can heal the body, but the body cannot heal the mind, then the mind must be stronger. *2* Every miracle demonstrates this. *3* We have

said that the Holy Spirit is the motivation for miracles.50 *4* This is because He always tells you that only the mind is real, because only the mind can be shared. *5* The body is separate, and therefore cannot be part of you. *6* To be of one mind is meaningful, but to be of one body is meaningless. *7* By the laws of mind, then, the body is meaningless.

A. To Have, Give All to All

1 To the Holy Spirit, there is no order of difficulty in miracles. *2* This is familiar enough to you by now, 51 but it has not yet become believable.

3 Therefore, you do not understand it and cannot use it. *4* We have too much to accomplish on behalf of the Kingdom to let this crucial concept slip away. *5* It is a real foundation stone of the thought

system I teach and want *you* to teach. *6* You cannot perform miracles without believing it, because it is a belief in perfect equality.

2 Only one equal gift can be offered to the equal Sons of God, and that is *full appreciation*. *2* Nothing more and nothing less. *3* Without a range, order of difficulty is meaningless, and there must be no range in what you offer your brothers. *4* The Holy Spirit, Who leads to God, translates communication into being, just as He ultimately translates perception into knowledge. *5* You do not lose what you communicate.

3 The ego uses the body for attack, for pleasure, and for pride. *2* The insanity of this perception makes it a fearful one. *3* The Holy Spirit sees the body only as a means of communication. *4* And because communicating is sharing, it becomes communion. *5* You might argue that fear as well as love can be communicated, and therefore can be shared. *6* But this is not so real as it sounds. *7* Those who communicate fear are promoting attack, and attack always *breaks* communication,

and therefore makes communion impossible.

4 Egos do join together in temporary allegiance, but always for what each one can get separately. *2* The Holy Spirit communicates only what each one can *give* to *all*. *3* He never takes anything back, because He wants you to keep it. *4* Therefore, His teaching begins with the lesson: *5* To have, *give* all *to* all. *6* Do only that.

5 This is a very preliminary step, and the only one which you must take yourself. *2* It is not even necessary that you complete the step yourself, but it is necessary that you turn in that direction. *3* Having willed to go that way, you place yourself in charge of the journey, where you and only you must remain.

6 This step appears to exacerbate conflict rather than resolve it, because it is the beginning step in reversing your perception and

turning it right-side up. *2* This conflicts with the upside-down perception which you have not yet abandoned, or the change in direction would not have been necessary. *3* Some people remain at this step for a very long time, experiencing *very* acute conflict. *4* And many try to accept the *conflict* rather than to take the next step toward its resolution. *5* But having taken the first step, they will be helped. *6* Having willed what they cannot complete alone, *they are no longer alone*.

7 You may have taken this step, and if you believe in it, you can also teach it to someone who still believes in the solution of sleep. *2* Even if you are not consistent in teaching it, you can do so often enough to enable him to learn it. *3* Once he learns it, he can teach *you* how to become more consistently awake, and thus begin to waken himself.

4 This will place him too in command of the journey. *5* If he recognizes the direction this journey must take, one sign will be that he insists on collaboration. 52

8 You may have taken a giant step into the conflict, but he can turn you both toward the way out. *2* And the more he teaches this, the more he will learn it.

B. To Have Peace, Teach Peace and Therefore Learn It

1 All the separated ones have a basic fear of retaliation and abandonment. *2* This is because they believe in attack and rejection, so this is what they perceive and teach and learn. *3* These insane concepts are clearly the result of their own dissociation and projection. *4* What you teach you are, 53 but it is quite apparent that you can teach wrongly, and therefore teach *yourself* wrongly. *5* Many thought that I was attacking them, even though it is quite apparent that I was not. *6* An insane learner learns strange lessons.

2 What you must understand is that when you do not share a thought system you are weakening it. *2* Those who believe in it

therefore perceive it as an attack on them. *3* This is because everyone identifies himself with his thought system, and every thought system centers on what you believe you are. *4* If the center of a thought system is true, only truth extends outward from it. *5* But if a lie is at its center, only deception proceeds from it.

3 All good teachers realize that only fundamental change will last, but they do not begin at this level. *2* Strengthening *motivation* for change is their first and foremost goal. *3* It is also their last and final one.

4 Increasing motivation for change in the learner is all that a teacher need do to guarantee change. *5* This is because a change in motivation is a change of mind, and this will inevitably produce fundamental change because mind *is* fundamental.

4 The first step in the reversal or undoing process, then, is the undoing of the getting concept. *2* Accordingly, the Holy Spirit's first lesson was

"To have, *give* all *to* all." *3* We said that this is apt to increase conflict temporarily, and we can clarify this further now.54 *4* At this point, the equality of having and being is not yet perceived. *5* Until it is, having still appears to be the opposite of giving. 55 *6* Therefore, the first lesson seems to contain a contradiction, because it is being learned by a conflicted mind. *7* This means conflicting motivation, and so the lesson cannot be learned consistently as yet.

5 Further, the mind of the learner projects its own split, and therefore does not perceive consistent minds in others, making him suspicious of *their* motivation. *2* That is the real reason why in many respects the first lesson is the hardest to learn. *3* Still strongly aware of the ego in himself and responding primarily to the ego in others, he is being taught to react to both as if what he does believe is not true.

6 Upside down as always, the ego perceives the first lesson as insane.

2 In fact, this is its only alternative here, because the other one, which is much less acceptable, would obviously be that *it* is insane. *3* The ego's judgment, then, is predetermined by what it is, though not more so than is any other product of thought. *4* The fundamental change will still occur with the change of mind *in the thinker*. *5* Meanwhile, the increasing clarity of the Holy Spirit's voice makes it impossible for the

learner not to listen. *6* For a time, then, he is receiving conflicting messages and accepting *both*. *7* This is the classic "double bind" in communication.56

7 The way out of the conflict between two opposing thought systems is clearly to choose one and relinquish the other. *2* If you identify with your thought system, and you cannot escape this, and if you accept two thought systems which are in complete disagreement, peace of mind is impossible. *3* If you teach both, which you will surely do as long as you *accept* both, you are teaching conflict and learning it. *4* But you do want peace, or you would not have called upon the Voice for peace to help you. *5* His lesson is not insane, but the conflict *is.*

8 There can be no conflict between sanity and insanity, because only one is true, and therefore only one is real. *2* The ego tries to persuade you that it is up to you to decide which voice is true. *3* But the Holy Spirit teaches you that truth was created by God, and your decision cannot change it. *4* As you begin to realize the quiet power of His voice and its perfect consistency, it must dawn on your mind that you are trying to undo a decision which was made irrevocably for you. *5* That is why we suggested before that there was help in reminding yourself to allow the Holy Spirit to decide for God for you. 57

9 You are not asked to make insane decisions, although you are free to think you are. *2* But it must be insane to believe it is up to *you* to decide what God's creations are. *3* The Holy Spirit perceives the conflict exactly as it is. *4* Therefore, His second lesson is:

5 To have peace, *teach* peace and therefore *learn* it.

10 This is still a preliminary step, because having and being are still not equated. *2* But it is more advanced than the first step, which is really only a thought *reversal*. *3* The second step is a positive affirmation of *what you want*. *4* This, then, is a step in the direction out of conflict, because it means that alternatives have been considered, and one has been chosen as more desirable. *5* But the evaluation "more desirable"

still implies that the desirable has degrees. *6* Therefore, although this step is essential for the ultimate decision, it is clearly not the final one.

11 It should be clear that the recognition of the lack of order in miracles has not yet been accepted, because nothing is difficult that is *wholly* desired. *2* To desire wholly is to create, and creating cannot be difficult if God Himself created you *as* a creator. *3* The second step, then, is still perceptual, but it is nevertheless a giant step toward the unified perception which parallels God's knowing.

12 As you take this step and hold this direction, you will be pushing toward the center of your thought system, where the fundamental change will occur. *2* If you are beginning this second step now, you have started on this way by realizing that only *one* way is possible.

3 You do not yet realize this consistently, and so your progress is intermittent. *4* But the second step is easier than the first, because it follows. *5* The very fact that you have accepted *that* is a demonstration of your growing awareness that the Holy Spirit will lead you on.58

C. Be Vigilant Only for God and His Kingdom

1 For your own salvation you must be critical, because your salvation *is* critical to the whole Sonship. *2* We said before that the Holy Spirit is evaluative and must be.59 *3* But His evaluation does not extend *beyond*

you, or you would share it. 60 *4* In your mind, and in your mind only, He sorts out the true from the false, and teaches you to judge every thought that you allow to enter in the light of what God put there. *5* Whatever is in accord with this light He retains to strengthen the Kingdom in you.

6 When it is partly in accord with truth, He accepts it and purifies it.

7 But what is out of accord entirely He rejects by judging against. *8* This is how He keeps the Kingdom perfectly consistent and perfectly unified.

2 But what you must remember is that what the Holy Spirit rejects, the ego accepts. *2* This is because they are in fundamental disagreement about everything, because they are in fundamental disagreement about *what you are*. *3* The ego's beliefs on this crucial issue vary, and that is why it promotes different moods. *4* The Holy Spirit never varies on this point, and so the *one* mood that He engenders is joy. *5* He protects this by rejecting everything that does not foster joy, and so He alone can keep you wholly joyous.

3 The Holy Spirit does not teach your mind to be critical of other minds, because He does not want you to teach your errors and learn them yourself. *2* He would hardly be consistent if He allowed you to strengthen what you must learn to avoid. *3* In the mind of the thinker, then, He is judgmental, but only in order to unify it so it can perceive *without* judgment. *4* This enables the mind to *teach* without judgment and therefore learn to *be* without judgment. *5* The undoing is necessary only in *your* mind, so that you cannot project it.

61 *6* God Himself has established what you can "project" with perfect safety. *7* Therefore, the Holy Spirit's third lesson is:

8 Be vigilant *only* for God and His Kingdom.

4 This is a major step toward fundamental change. *2* Yet it is still a lesson in thought reversal, because it implies there is something you must be vigilant *against*. *3* It has advanced far from the first lesson, which was *primarily* a reversal, and also from the second, which was essentially the identification of what is *more* desirable. *4* This step, which follows from the second as the second does from the first, emphasizes the dichotomy between the desirable and the *un* desirable. *5* It therefore makes the ultimate choice inevitable. *6* But while the first step seems to increase conflict and the second still entails it to some extent, this one calls for consistent effort against it.

5 We said already that you can be as vigilant against the ego as for it. 62

2 This lesson teaches not that you *can* be, but that you *must* be. *3* It does not concern itself with order of difficulty, but with clear-cut priority for vigilance. *4* This step is unequivocal in that it teaches there must be no exceptions, but it does not deny that the temptation to make exceptions will occur. *5* Here, your consistency is called on despite chaos. *6* But chaos and consistency cannot coexist for long, because they are mutually exclusive. *7* As long as you must be vigilant against anything, however, you are not recognizing this, and are holding the belief that you can choose either one.

6 By teaching you what to choose, the Holy Spirit will ultimately be able to teach you that you need not choose *at all*. *2* This will finally liberate your will *from* choice, and direct it toward creation within the Kingdom. *3* Choosing through the Holy Spirit will only lead you to it.

4 You create by what you are, but this is what you must learn. *5* The way

to learn it is inherent in the third step, which brings together the lessons inherent in the others, and goes beyond them toward real integration.

7 If you allow yourself to have in your mind only what God put there, you are acknowledging your mind as God created it. *2* Therefore, you are accepting it as it *is*. *3* And since it is whole, you are teaching peace because you have believed in it. *4* The final step will still be taken for you by God, but by the third step, the Holy Spirit has prepared you for God. *5* He is getting you ready to translate having into being by the very nature of the steps you must take with Him. *6* You learn first that having rests on *giving*, not getting. *7* Next you learn that you learn what you teach, and that you want to learn *peace*. *8* This is the condition for identifying with the Kingdom, because it is the condition *of* the Kingdom.

8 But you have believed that you are without the Kingdom, and have therefore excluded yourself from it in your belief. *2* It is therefore essential to teach you that you must be included, and the belief that you are *not* is the only thing that you must exclude. *3* The third step is thus one of protection for your mind by allowing you to identify only with the center, where God placed the altar to Himself. *4* We have already said that altars are beliefs, 63 but God and His creations are beyond belief because they are beyond question. *5* The Voice for God speaks only for belief beyond question, but this is the preparation for *being* without question.

9 As long as belief in God and His Kingdom is assailed by any doubts in your mind, His perfect accomplishment is not apparent to you. *2* This is why you must be vigilant on God's behalf. *3* The ego speaks against His

creation, and therefore *does* engender doubt. *4* You cannot go beyond belief until you believe wholly. *5* No one can extend a lesson he has not learned fully. *6* Transfer, which is extension, is the measure of learning because it is the measurable result. *7* This, however, does not mean that what it transfers *to* is measurable. *8* On the contrary, unless it transfers to the whole Sonship, which is immeasurable because it was created *by* the Immeasurable, the learning itself must be incomplete.

10 To teach the whole Sonship without exception demonstrates that you perceive its wholeness and have learned that it is one. *2* Now you must be vigilant to *hold* its oneness in your mind, because if you allow doubt to enter, you will lose awareness of its wholeness and will be unable to teach it. *3* The wholeness of the Kingdom does not depend on your perception, but your awareness of its wholeness *does*. *4* It is only your awareness that needs protection, because your being cannot be assailed.

5 But a real sense of being cannot be yours while you are doubtful of what you are. *6* This is why vigilance is *essential*. *7* Doubts about being must not enter your mind, or you cannot know what you are with certainty.

11 Certainty is of God for *you*. *2* Vigilance is not necessary for truth, but it *is* necessary against illusions. *3* Truth is without illusions, and therefore within the Kingdom. *4* Everything outside the Kingdom is illusion. *5* But you must learn to accept truth because you threw it away.

6 You therefore saw yourself as if you were without it. *7* By making another kingdom which you valued, you did not keep the Kingdom of God alone in your mind, and therefore placed part of your mind outside of it. *8* What you have made has thus divided your will and given you a sick mind that must be healed. *9* Your vigilance against this sickness is

the way to heal it.

12 Say, then, to yourself:

2I have been unwilling to recognize that this quest is one of joy.

3Instead of reacting with anguish at times, and a feeling of frustration and futility, I will to see myself only as I truly am.

4Nothing else can matter but this.

5The Kingdom is entirely filled with peace and joy, and I am an essential part of it.

6Therefore, I must be unwilling to recognize what is already obvious, even in my conflicted state.

7I will only for God and His Kingdom.

8This is the only message that is meaningful, because it is my reality.

9All else is illusion.

10I will be helped as I offer help to others.

11I will know myself as I recognize my only true relationship with all my brothers.

13 Once your mind is healed, it radiates health and thereby *teaches* healing. *2* This establishes you as a teacher who teaches like me.

3 Vigilance was required of me as much as of you. *4* But remember that those who will to teach the same thing must be in agreement about

what they believe.

14 The third step, then, is a statement of what you want to believe, and entails a willingness to relinquish *everything else*. *2* You may be

just beginning the second step, but I told you that the third one follows it.64

3 The Holy Spirit will enable you to go on if you follow Him. *4* Your vigilance is the sign that you want Him to guide you.

15 Vigilance *does* require effort, but only to teach you that effort itself is unnecessary. *2* You have exerted great effort to preserve what you have made because it is not true. *3* Therefore, you must now turn your effort against it. *4* Only this can cancel out the need for effort, and call upon the being which you both have and are. *5* This recognition is wholly without effort, because it is already true and needs no protection. *6* It is in the perfect safety of God. *7* Therefore, inclusion is total and creation is without limit.

VIII. The Last Step

The creative power of both God and His creations is limitless, but it is not in reciprocal relationship. *2* You do communicate fully with God, as He does with you. *3* This is an ongoing process in which you share, and because you share it, you are inspired to create like God. *4* But in creation, you are not in a reciprocal relation to God, because He created you, but you did not create Him. *5* We have already stated that only in this respect your creative power differs from His.65 *6* Even in this world there is a parallel. *7* Parents give birth to children, but children do not give birth to parents. *8* They do, however, give birth to their children, and thus give birth as their parents do.

2 If you created God and He created you, the Kingdom could not increase through its own creative thought. *2* Creation would therefore be limited, and you would not be co-creators with God. *3* As God's creative thought proceeds from Him to you, so must *your* creative thoughts proceed from you to *your* creations. *4* In this way only can all creative power extend outward. *5* God's

accomplishments are not yours, but yours are like His. *6* He created the Sonship, and you increase it.

7 You have the power to add to the Kingdom, but not to add to the Creator *of* the Kingdom.

3 You claim this power when you have become wholly vigilant for God and the Kingdom. *2* By accepting this power as yours, you have learned to be what you are. *3* Your creations belong in you, as you belong in God. *4* You are part of God, as your sons are part of His Sons. *5* To create is to love. *6* Love extends outward simply because it cannot be contained. *7* Being limitless, it does not stop. *8* It creates forever, but not in time. *9* God's creations have always been, because *He* has always been. *10* Your creations have always been, because you can create only as He creates.

4 Eternity is yours because He created you eternal. *2* The ego demands reciprocal rights, because it is competitive rather than loving. *3* It is always willing to make a deal, but it cannot understand that to be like another means that *no deals are possible*. *4* To gain you must give, not bargain. *5* To bargain is to limit giving, and this is not God's will. *6* To will with God is to create like Him. *7* God does not limit His gifts in any way. *8* You *are* His gifts, and so your gifts must be like His.

5 Your gifts to the Kingdom are like His to you. *2* I gave *only* love to the

Kingdom, because I believed that was what I *was*. *3* What you believe you are determines your gifts, and if God created you by extending Himself *as* you, you can only extend yourself as He did. *4* Only joy increases forever. *5* Joy and eternity are inseparable. *6* God extends outward beyond limits and beyond time, and you who are co-creator with Him extend His Kingdom forever and beyond limit. *7*

Eternity is the indelible stamp of creation. *8* The eternal are in peace and joy forever.

6 To think like God is to share His certainty of what you are. *2* And to create like Him is to share the perfect love He shares with you. *3* To this the Holy Spirit leads you, that your joy may be complete because the Kingdom of God is whole.66

7 We have said that the last step in the reawakening of knowledge is taken by God.67 *2* This is true, but it is hard to explain in words, because words are symbols, and nothing that is true needs to be explained.

3 However, the Holy Spirit always has the task of translating the useless into the useful, the meaningless into the meaningful, and the temporary into the timeless. *4* He can, therefore, tell you something about this last step, but this one you must know yourself, because by it you know what you are. *5* This is your being.

8 God does not take steps, because His accomplishments are not gradual. *2* He does not teach, because His creations are changeless. *3* He does nothing last, because He created first and for always. *4* It must be understood that the word "first" as applied to Him is not a time concept. *5* He is first here only in the sense that He is first in the Holy Trinity Itself. *6* He is the Prime Creator because He created His co-

creators. *7* And because He did, time applies neither to Him nor to what He created.

9 The "last step" that God was said to take was therefore true in the beginning, is true now, and will be true forever. 68 *2* What is timeless is always there, because its being is eternally changeless. *3* It does not change by increase, because it was forever created *to* increase. *4* If you perceive it as not increasing, you do not know what it is. *5* You also do not know What created it, or Who *He* is. *6*

God does not reveal this to you, because it was never hidden. *7* His light was never obscured, because it is His will to share it. *8* How can what is fully shared be withheld and then be revealed?

1 . "Attack *has* no justification" can sound identical to "the attack was *unjust,* " even though it is meant as a negation of that statement. We think this is explained by the discussion of injustice in Chapter 26

(X.2), which says that thinking some forms of attack are unfair

"means that there must be some forms in which you think it *fair*" (T-26.X.2:2). Thus, the second irrational premise is that *this particular* attack (note that it's called "the attack") was unjust—in contrast to other attacks, which were just. And the true premise is that, no, attack *itself*, in *all* instances, is simply unjustified.

2 . You are responsible for your belief *that you were attacked*.

3 . T-5.III.9:2: "I am your model for decision."

4 . T-4.III.4:1: "An extreme example is a good teaching aid, not because it is typical but because it is clear." This comes from a discussion that

uses Helen's ability to swing from revelation to its opposite as an example of how the mind could have made the ego.

5 . In its original form, this was about Bill and Helen—Bill being the example of "allegiance to apathy" and Helen being the example of

"fidelity to variability."

6 . The crucifixion has been discussed only in T-3.III and T-4.I. Each section seeks to negate the fearful connotations traditionally attached to the crucifixion.

7 . T-3.III.4:5-6: “I was not punished because *you* were bad. The wholly benign lesson which the Atonement teaches is wholly lost if it is tainted with this kind of distortion in any form.”

8 . T-5.III.11:2: “When you are tempted by the wrong voice, call on me to remind you how to heal by sharing my decision and making it stronger.”

9 . T-4.I.7:3-5: “The journey to the cross should be the last foolish journey for every mind. Do not dwell upon it, but dismiss it as accomplished. If you can accept that as your own last foolish journey, you are free also to join my resurrection.” T-3.III.8:5: “You are released from all errors if you believe in this.”

10. “Atonement Without Sacrifice” (T-3.III) emphasizes what the crucifixion was not and what the resurrection *was*.

11. “Projection means anger” because projection is an act of angrily blaming others for your separated condition (see T-6.I.1:2). “Anger fosters assault” because anger includes the urge to assault what you see as the cause of your anger. “Assault promotes fear” because, having assaulted, you now fear that you will be (and deserve to be) assaulted in return. This explains why “You have reacted for years as if you were being crucified” (7:1). By projecting the cause of your suffering outward, expressing anger toward it and assaulting it, and then fearing its assault in return, you are drawn into an ever-increasing cycle of seeing the outside world as doing to you what you have really done to yourself.

12. According to this statement, you can be *assaulted* but you cannot be *persecuted*. To assault is a physical act, yet according to dictionary definitions, to “persecute” includes persistently annoying, bothering, or troubling someone. The point here seems to be that while others can physically attack you, they cannot actually cause

you to feel annoyed, bothered, or troubled. You therefore cannot be persecuted, and when you realize this, no assault will be able to arouse any negative emotion in you whatsoever.

13. T-1.46.16:1-3: "There is nothing about me that you cannot attain. I have nothing that does not come from God. The main difference between us as yet is that I have *nothing else*." T-3.I.6:2: "I have emphasized that awe is not appropriate in connection with me, because of our inherent equality." T-4.VI.14:3: "I was created like you in the First, and I am reminding you that I have called you to join with me in the Second." T-5.II.12:3: "It is the final lesson that I learned, and God's Sons are as equal as learners as they are as Sons." T-5.III.8:1: "My mind will always be like yours, because we were created as equals."

14. T-5.V.13:2.

15. Luke 22:44 (KJV): "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." Scholars have pointed out that if the disciples were in fact asleep, then we cannot know what happened in the garden, because there were no witnesses.

16. Matthew 26:69-75 (RSV): "Now Peter was sitting outside in the courtyard. And a maid came up to him, and said, 'You also were with Jesus the Galilean.' But he denied it before them all, saying, 'I do not know what you mean.' And when he went out to the porch, another maid saw him, and she said to the bystanders, 'This man was with Jesus of Nazareth.' And again he denied it with an oath, 'I do not know the man.' After a little while the bystanders came up and said to Peter, 'Certainly you are also one of them, for your accent betrays

you.' Then he began to invoke a curse on himself and to swear, 'I do not know the man.' And immediately the cock crowed. And Peter

remembered the saying of Jesus, 'Before the cock crows, you will deny me three times.' And he went out and wept bitterly."

17. John 18:10-11 (RSV): "Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus. Jesus said to Peter, 'Put your sword into its sheath.'"

18. Matthew 16:18 (RSV): "And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it." In the comment above, Jesus is clearly not referring to the Christian church, but more likely to the global community of all those,

Christian and non-Christian alike, who follow him as their model and are therefore, as the next paragraph says, literally his disciples.

19. This is another allusion to Matthew 16:18 (see previous footnote). It likens us to Peter, as disciples and as the foundation on which Jesus must build his church.

20. John 14:6 (RSV): "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but by me.'" The explanation given here says that Jesus is the way to the Father by virtue of us learning from his experiences, such as learning a sense of

invulnerability from how he responded to being crucified. "That is the only way" he can be seen as the way, the truth, and the life.

21. Matthew 11:29 (KJV): "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." In the above allusion, to "learn of" Jesus is to perceive in

others only one need: the need to hear the message that they cannot hurt or be hurt.

22. The crucifixion cannot be shared because it was a picture of division, in which Jesus stood on one side and others stood on the other, projecting blame onto him and thereby splitting themselves off from him. How can division be shared?

23. For example, John 3:36 (RSV): "He who does not obey the Son shall not see life, but the wrath of God rests upon him."

24. It is unclear what the "Atonement prayer" is. The above sentence is followed in the Notes with "(Comment to Bill)." This might help us

identify the "Atonement prayer," because Jesus had given Bill a prayer while dictating Chapter 2 (see T-2.IX.14) which features Atonement, one of its statements being "*I pray that I may accept the Atonement with conviction.* " Also, the last line of that prayer is "Here I am" (a second version reads "Here I am, Lord"). Jesus repeatedly urged Bill to pray this particular prayer (See Cameo 1), promising powerful results if he did. This could be called a prayer of Atonement, since it's about coming together with God, which is what Atonement is all about. Interestingly, this prayer was available to Jesus in his lifetime, as it resembles several passages in the Hebrew Bible. For instance, in 1 Samuel 3:4-8 (RSV), Samuel three times answers the Lord's call by saying "Here I am." There is a possibility, then, that Jesus is referring to this prayer as the Atonement prayer, yet this is no more than a possibility.

25. Matthew 10:34 (RSV): "Do not think that I have come to bring peace on earth; I have not come to bring peace, but a sword."

26. The Jesus Seminar, a famed group of biblical scholars who voted on the authenticity of the sayings in the gospels, decided that Jesus didn't say, "I have not come to bring peace, but a sword." In explaining their decision, they make the same point as the Course

makes here: “The claim that Jesus deliberately creates conflict would seem to contradict other sayings of Jesus in which he recommends unqualified love”

(Robert Funk, Roy Hoover, and the Jesus Seminar, *The Five Gospels: What Did Jesus Really Say?* [New York: Scribner, 1993], 174).

27. Luke 22:48 (KJV). This statement appears to have been invented by Luke, as it does not appear in Mark, Luke’s source material for these

events.

28. Mark 14:21 (RSV): “For the Son of man goes as it is written of him, but woe to that man by whom the Son of man is betrayed! It would have been better for that man if he had not been born.” The Scholars Version has “damn the one responsible” and the Bible in Basic

English has “cursed is that man.”

29. John 16:12 (RSV): “I have yet many things to say to you, but you cannot bear them now.”

30. “This” refers to rejection, which is the essence of the separation. In other words, we should not teach rejection, but rather that “all forms of rejection are utterly meaningless.”

31. T-4.VIII.13:3: “The separated mind cannot maintain the separation except by dissociating.”

32. T-2.III.11:2: “My own role in the Atonement is one of true projection; that is, I can ‘project’ (or extend) to you the affirmation of truth.”

33. In non-Euclidean geometry, parallel lines meet at infinity.

34. Based on the preceding sentence, this means that because the Holy Spirit is in you, you have the capacity to believe purely in truth, to believe in no falsehood whatsoever.

35. Matthew 16:18 (KJV): "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

36. Mark 5:9 (RSV): "And Jesus asked [the demon possessing the man],

'What is your name?' He replied, 'My name is Legion; for we are many.'" The above allusion to this Bible verse likens the ego to a demon. Saying that "the ego is legion" probably refers to the fact that, because of projection, the ego sees differences everywhere—between itself and others and between different individuals. In contrast, when you use the Holy Spirit's perception, you see the Holy Spirit

impartially wherever you look. You therefore see sameness

everywhere.

37. Matthew 5:14 (RSV): "You are the light of the world."

38. T-4.V.16:3-4: "In the ego's language, to have and to be are different, but they are identical to the spirit. It knows that you both *have* everything and *are* everything."

39. T-6.I.14:4: "I am sorry when my brothers do not share my decision to hear (and be) only one Voice, because it weakens them as teachers and learners."

40. T-6.III.3:6: "Thoughts begin in the mind of the thinker, from which they extend outward."

41. T-6.I.20:2.

42. T-5.V.13:2; T-6.I.11:1.

43. John 8:32 (RSV): "And you will know the truth, and the truth will make you free."

44. T-5.II.10:5: "The Holy Spirit was God's Answer to the separation,

the means by which the Atonement could repair until the whole mind returned to creating."

45. T-5.VIII.1:1.

46. Pronoun clarification: "Unless you do believe it [the idea that the best defense is attack], you will not side with it [the ego]."

47. This means that only *being* lives in the Kingdom.

48. The "model" is Jesus.

49. T-6.IV.7:6, 8: "Remember that if teaching is being and learning is being, then teaching is learning….Teach only love, and learn that love is yours and *you* are love." "What you teach you are" means that what you teach is what you will then *believe* you are.

50. T-5.II.9:1: "The Holy Spirit is the motivation for miracle-mindedness."

51. T-1.1.1:1: "The first principle of miracles is that there is no order of difficulty among them." T-2.I.21:5: "But remember the first principle in this course: that is, that there is no order of difficulty in miracles."

T-4.VI.17:3: "I do not believe that there is an order of difficulty in miracles; *you* do." T-5.X.1:4: "Unless the healer heals *himself*, he does not believe that there is no order in miracles."

52. This was originally about Helen and Bill. Helen had taken the first step, which she then taught to Bill, who then recognized the

direction the journey must take and, as a result, insisted on collaboration.

53. As the rest of the sentence implies, this means that what you teach determines what you are *in your own eyes*.

54. T-6.VII.A.6:1: "This step appears to exacerbate conflict rather than resolve it, because it is the beginning step in reversing your perception and turning it right-side up."

55. If we perceived that having and being are the same, we would realize that when we give away what we *have*, we haven't lost it, because it is our *being*, which cannot be lost. But when we believe that having and being are separate, we think that when we give away what we have, we *will* lose it, because it is separable from what we *are*.

56. Originally described by Gregory Bateson in the mid-1950s, a

"double bind" is where a person, usually called the "victim," is repeatedly faced by a respected authority with two simultaneous contradictory demands, neither of which can be ignored or escaped. In the above case, we are faced with contradictory messages from *two* authorities we respect: the ego and the Holy Spirit.

57. T-5.X.9:6: "*I **will** to let Him by allowing Him to decide for God for me.* "

58. "You have accepted *that*" means you have accepted the idea that the second step follows from the first.

59. T-5.III.1:4: "Guidance is evaluative, because it implies that there is a right way and also a wrong way, one to be chosen and the other

avoided."

60. We think this puzzling sentence may mean that the Holy Spirit in

you evaluates only your mind, not the minds of others, but that once you share His way of seeing, He will extend this evaluation beyond your mind so that you perceive His evaluation of the thoughts in other minds. Having united with His way of seeing, though, you would

presumably see those thoughts in a completely forgiving light, not a judgmental one. In other words, "But His evaluation does not extend *beyond* you, [because you will see His evaluation of other minds only when] you would share [His evaluation, which includes His

evaluation of the true nature of other minds]." This is similar to a point made later in the Text, which says that the Holy Spirit asks you to *correct* your mind and *pardon* other minds, and then says, "When you perceive correction is the same as pardon, then you also know the Holy Spirit's Mind and yours are one" (T-27.III.3:2).

61. "It" seems to refer to your mind's judgment.

62. T-4.VI.6:2: "You can be as vigilant against the ego's dictates as for them."

63. T-5.III.7:4: "This altar is not a thing; it is a *devotion*."

64. T-6.VII.C.4:4: "This step, which follows from the second as the second does from the first, emphasizes the dichotomy between the desirable and the *un* desirable."

65. What has been emphasized thus far is that our creative power differs from God's in respect to our own creation. In other words, God

created us; we did not create *ourselves*. For instance, "We have frequently commented on the absolute necessity of correcting all fallacious thinking which associates you in any way with your own

creation" (T-3.VII.5:5).

66. John 16:24 (KJV): "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."

67. T-5.II.5:5: "It might even be more helpful here to use the literal meaning 'carried over,' for the last step is taken by God."

68. This appears to be a reference to the "Gloria Patri," a short hymn of praise used in various Christian liturgies: "Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen." The logic in this

reference seems to be that because the Trinity is timeless (in the words of the Gloria Patri, It "was in the beginning, is now, and ever shall be") so God's *last step* is also timeless—it always has been, is now, and always will be.

CHAPTER 7

The Extension of the Kingdom

I. The Law of the Kingdom

To heal is the only kind of thinking in this world that resembles the thought of God, and because of the elements which they share, can transfer to it. *2* When a brother perceives himself as sick, he is perceiving himself as not whole, and therefore in need. *3* If you, too, see him this

way, you are seeing him as if he were absent from the Kingdom or separated from it, thus making the Kingdom itself obscure to *both* of you. *4* Sickness and separation are not of God, but the Kingdom is. *5* If you obscure the Kingdom, you are perceiving what is not of God.

2 To heal, then, is to correct perception in your brother and yourself by sharing the Holy Spirit with him. *2* This places you both within the Kingdom and restores its wholeness in your minds. *3* This

parallels creation because it unifies by increasing and integrates by extending.

3 *What you extend is real for you*. 1 *2* This is an immutable law of mind in this world as well as in the Kingdom. *3* However, its content is somewhat different in this world from what it really is, because the thoughts it governs are very different from the thoughts in the Kingdom. *4* Laws must be adapted to circumstances, if they are to maintain order.

4 The outstanding characteristic of the laws of mind as they operate in this world is that by obeying them, and I assure you that you must obey them, you can arrive at diametrically opposed results. *2* This is because the laws have been adapted to the circumstances of this world, in which diametrically opposed outcomes are believed in. *3* The laws of mind govern thoughts, and you do respond to two conflicting voices.

5 You have probably heard many arguments on behalf of "the freedoms," 2 which would indeed have been freedom if men had not chosen to fight for them. *2* That is why they perceive "the freedoms" as many instead of one. *3* But the argument that underlies the defense of freedom is perfectly valid. *4* Because it is true, it should not be fought for, but it *should* be sided with. *5* Those who are against freedom

believe that its outcome will hurt them, which cannot be true. *6* But those who are for freedom, even if they are misguided in how they defend it, are siding with the one thing in this world which is true.

7 Whenever anyone can listen fairly to both sides of any issue, he will make the right decision. *8* This is because he *has* the answer. *9* Conflict can indeed be projected, but it must be intrapersonal first.3

6 The term "intra *personal*" is an ego term, because "personal" implies of one person and not of others. *2*"Interpersonal" has a

similar error, because it implies something that exists between different individuals.

3 When we spoke before of the extremely personal nature of revelation, we followed this statement immediately with a description of the inevitable outcomes of the revelation in terms of sharing.4 *4* A *person* conceives of himself as separate, largely because he perceives of himself as bounded by a body. *5* Only if he perceives himself as a *mind* can he overcome this. *6* Then he is free to use terms like "intra *mental*"

and "inter *mental*" without seeing them as different and conflicting, because minds *can* be in perfect accord.

7 Outside the Kingdom, the law which prevails inside it is adapted to

"What you project or extend you believe." *2* This is its teaching form, because outside the Kingdom teaching is mandatory because learning is essential. *3* This form of the law clearly implies that you will learn what *you* are from what you have projected onto others and therefore believe *they* are.

8 In the Kingdom, there is no teaching or learning, because there is no belief. *2* There is only certainty. *3* God and His Sons, in the surety of being, *know* that what you extend you *are*. *4* That form of the law is not

adapted at all, because it is the law of creation. *5* God Himself created the law by creating *by* it. *6* And His Sons, who create like Him, follow it gladly, knowing that the increase of the Kingdom depends on it, just as their creation did.

9 Laws must be communicated if they are to be helpful. *2* In effect, they must be translated for those who speak a different language. *3* But a good translator, though he must alter the form of what he

translates, never changes the meaning. *4* In fact, his whole purpose is to change the form so that the original meaning is retained.

10 The Holy Spirit is the translator of the laws of God to those who do not understand them. *2* You could not do this yourself because a conflicted mind cannot be faithful to one meaning, and will therefore change the *meaning* to preserve the *form*. *3* The Holy Spirit's purpose in translating is naturally exactly the opposite. *4* He translates only to preserve the original meaning in all respects and in all languages.

5 Therefore, He opposes differences in form as meaningful and emphasizes always that these differences *do not matter*. *6* The meaning of His message is always the same, and only the meaning matters.

11 God's law of creation, in perfect form, does not involve the use of truth to convince His Sons *of* truth. *2* The extension of truth, which *is* the law of the Kingdom, rests only on the knowledge of what truth is.

3 This is your inheritance, and requires no learning at all. *4* But when you disinherited yourself, you became a learner.

12 No one questions the intimate connection of learning and memory.

2 Learning is impossible without memory, because it cannot be consistent unless it is remembered. *3* That is why the Holy Spirit is a

lesson in remembering. *4* We said before that He teaches remembering and forgetting,5 but the forgetting aspect is only to make the remembering consistent. *5* You forget to remember better. 6 *6* You will not understand His translations while you listen to two ways of perceiving them. *7* Therefore, you must forget or relinquish one to understand the other. *8* This is the only way you can learn

consistency, so that you can finally *be* consistent. *9* What can the perfect consistency of the Kingdom mean to the confused? *10* It must be apparent that confusion interferes with meaning, and therefore prevents the learner from appreciating it.

13 There is no confusion in the Kingdom, because there is only one meaning. *2* This meaning comes from God and *is* God. *3* Because it is also *you*, you share it and extend it as your Creator did. *4* This needs no translation because it is perfectly understood, but it does need extension because it *means* extension. *5* Communication here is perfectly direct and perfectly united. *6* It is totally without strain, because nothing discordant ever enters. *7* That is why it is the Kingdom of God. *8* It belongs to Him and is therefore like Him. *9* That is its reality, and nothing can assail it.

II. The Unification of Abilities

To heal is to liberate totally. *2* We once said that there is no order in miracles because they are all maximal expressions of love.7 *3* This has no range at all. *4* The nonmaximal only *appears* to have a range. *5* This is because it seems to be meaningful to measure it from the maximum and identify its position by how much it is not there. 8 *6* Actually, this does not mean anything. *7* It is like negative numbers in that the concept can

be used theoretically, but it has no application practically. *8* It is true that if you put three apples on the table and took them away, the three apples are then not there. *9* But it is not true that the table is now *minus* three apples. *10* If there is nothing on the table, it does not matter what *was* there in terms of amount. *11* The "nothing" is neither greater nor less because of what is absent. 9

2 That is why "all" and "nothing" are dichotomous, without a range.

2 This is perfectly clear in maximal test performance. *3* You cannot interpret performance at all unless you assume either maximal

motivation or its complete absence. *4* Only under these two extreme conditions can you validly compare responses, and you must assume the former, because if the latter is true, the subject will not do anything.

5 Given variable motivation he will do something, but you cannot understand what it is.10

3 The results of tests are evaluated relatively, assuming maximal motivation. *2* But this is because we are dealing with abilities, where degree of development is meaningful. *3* This does not mean that what abilities are used for is necessarily either limited or divided. *4* But one thing is certain: Abilities are potentials for learning, and you will apply them to what you *want* to learn. *5* Learning is effort, and effort means will.

4 You will notice that we have used the term "abilities" as a plural, which is correct. *2* That is because abilities began with the ego, which perceived them as a potential for excelling. *3* This is how the ego still perceives them and uses them. *4* It does not want to teach everyone all it has learned, because that would defeat its purpose in learning.

5 Therefore, it does not really learn at all. *6* The Holy Spirit teaches you to use what the ego has made to teach the opposite of what the ego has

"learned." *7* The kind of learning is as irrelevant as is the particular ability which was applied to the learning.

5 You could not have a better example of this unified purpose than this course. *2* The Holy Spirit has taken very diversified areas of past learning and has applied them to a unified curriculum. 11 *3* The fact that this was not the ego's reason for learning is totally irrelevant. *4* The effort was made to learn, and the Holy Spirit has a unified goal for all effort. *5* He adapts the ego's potentials for excelling to

potentials for *equalizing*. *6* This makes them useless for the ego's purpose but very useful for His.

6 If different abilities are applied long enough to one goal, the abilities themselves become unified. *2* This is because they are channelized in one direction, or in one way. *3* Ultimately, then, they all contribute to one result, and by so doing, their similarity rather than their differences is emphasized. *4* You can excel in many different ways, but you can equalize in one way only. *5* Equality is not a variable state, by definition.

7 That is why professional tasks will be easy to complete when you have learned this course. *2* To the ego there appears to be no connection, because the ego is discontinuous. *3* But the Holy Spirit teaches one lesson and applies it to all individuals in all situations. *4* Being conflict free, He maximizes all efforts and all results. *5* By teaching the power of the Kingdom of God Himself, He teaches you that all power is yours.

6 Its application does not matter. *7* It is always maximal. *8* Your vigilance

does not establish it as yours, but it does enable you to use it *always* and in *all ways*.

8 When I said, "Behold, I am with you always," 12 I meant it literally. *2* I am not absent to anyone, nor in any situation. *3* Because I am always with you, *you* are the way, and the truth, and the life. 13 *4* You did not make this power any more than I did. *5* It was created to be shared, and therefore cannot be meaningfully perceived as belonging to anyone at the expense of another. *6* This perception makes it meaningless by eliminating or overlooking its real and only meaning.

9 God's meaning waits in the Kingdom because that is where He placed it. *2* It does not wait in time. *3* It merely rests in the Kingdom

because it belongs there, as you do. *4* How can you who *are* God's meaning perceive yourself as absent *from* it? *5* You can see yourself as separated from your meaning only by experiencing yourself as unreal. *6* This is why the ego is insane. *7* It teaches that you are not what you are. *8* This is so contradictory that it is clearly impossible. *9* It is therefore a lesson which you cannot really learn, and therefore cannot really teach. *10* But you are always teaching. *11* You must, then, be teaching something else as well, even though the ego does not know what it is.

10 The ego, then, is always being undone, and does suspect your motives. *2* Your mind cannot be unified in allegiance to the ego, because the mind does not belong to it. *3* But what is "treacherous" to the ego is faithful to peace. *4* The ego's "enemy" is therefore your friend. 14 *5* Remember that the ego's friend is not part of you, 15 but that is because the ego perceives itself as at war and therefore in need of allies. *6* You who are *not* at war must look for brothers and recognize all

you see *as* brothers,16 because *only equals are at peace*.

11 Because God's equal Sons have everything, they cannot compete.

2 But if they perceive any of their brothers as anything other than their perfect equals, the idea of competition has entered their minds. *3* Do not underestimate your need to be vigilant *against* this idea, because all your conflicts come from it. *4* It is the belief that conflicting interests are possible, and therefore means that you have accepted the impossible as true. *5* How is that different from saying that you are perceiving yourself as unreal?

12 To be *in* the Kingdom is merely to focus your full attention *on* it. *2* As long as you believe that you can attend to what is not true, you are accepting conflict as your choice. *3* Is it *really* a choice? *4* It seems to be, but seeming and reality are hardly the same. *5* You who

are the Kingdom are not concerned with seeming. *6* Reality is yours because you *are* reality. *7* This is how having and being are ultimately reconciled, not in the Kingdom, but in your mind. *8* The altar there is the only reality. *9* It is perfectly clear in its thought, because it is a reflection of perfect thought. *10* It sees only brothers, because it sees only in its own light.

13 God has lit your mind Himself, and keeps your mind lit by His light because His light is what your mind *is*. *2* This is totally beyond question.

3 And when you questioned it, you were answered. *4* The Answer merely undoes the question by establishing the fact that to question reality is to question meaninglessly. *5* That is why the Holy Spirit never questions.

6 His sole function is to undo the questionable, and thus lead to certainty. *7* The certain are perfectly calm, because they are not in

doubt. *8* They do not raise questions, because nothing questionable enters their minds. *9* This holds them in perfect serenity because this is what they share, knowing what they are.

III. Healing as a Way of Remembering

Healing is both an art and a science, as has so often been said. 17 *2* It is an art because it depends on inspiration in the sense that we have already used the term. 18 *3* Inspiration is the opposite of dispiriting, and therefore means "to make joyful." *4* The dispirited are depressed because they believe that they are literally "without the Spirit," which is an illusion.

5 You do not *put* the Spirit in them by inspiring them, because that would be magic, and therefore would not be real healing. *6* But you do recognize the Spirit that is already there, and thereby reawaken Him.

7 This is why the healer is part of the resurrection and the life. 19 *8* The *Spirit* is not asleep in the minds of the sick, but the part of the mind which can perceive Him and be glad *is*.

2 Healing is also a science because it obeys the laws of God, Whose laws are true. *2* Because they are true, they are perfectly dependable, and are therefore universal in application. *3* The real aim of science is neither prediction nor control, but only understanding. *4* This is because it does not establish the laws it seeks, cannot discover them through prediction, and has no control over them at all. *5* Science is nothing more than an approach to what already is. *6* Like inspiration, it can be misunderstood as magic, and will be whenever it is undertaken as separated from what already is, and perceived as a means for *establishing* it. *7* To believe this is possible is to believe you can do it.

8 That can only be the voice of the ego.

3 Truth can only be recognized, and need only be recognized.

2 Inspiration is of the Spirit, and certainty is of God according to His laws. *3* Both therefore come from the same Source, because inspiration comes from the Voice *for* God and certainty comes from the laws *of* God. *4* Healing does not come directly from God, Who knows His creations as perfectly whole. *5* But healing is nevertheless of God, because it proceeds from His Voice and from His laws. *6* It is their result in a state of mind which does not know Him. *7* The state is unknown to Him, and therefore does not exist. *8* But those who sleep are stupefied, or better, unaware. *9* And because they are unaware, they do not know.

4 The Holy Spirit must work *through* you to teach you He is *in* you.

2 This is an intermediary step toward the knowledge that *you* are in God because you are part of Him. *3* The miracles which the Holy Spirit inspires can have no order, because every part of creation is of

one order. *4* This is God's will and yours. *5* The laws of God establish this and the Holy Spirit reminds you of it. *6* When you heal, you are remembering the laws of God and forgetting the laws of the ego. *7* We said before that forgetting is merely a way of remembering better.20 *8* It is therefore not the opposite of remembering, when it is properly conceived. *9* Perceived *im* properly, it induces a perception of conflict with something else, as all incorrect perception does. *10* Properly perceived, it can be used as a way out of conflict, as all proper perception can.

5 All abilities, then, should be given over to the Holy Spirit, Who knows how to use them properly. *2* He will use them only for healing, because He knows you only as whole. *3* By healing you learn of wholeness, and

by learning of wholeness you learn to remember God. *4* You have forgotten Him, but the Holy Spirit still knows that your forgetting must be translated into a way of remembering, and not be perceived as a separate ability which opposes an opposite. *5* This is the way in which the ego tries to use all abilities, because its goal is always to make you believe that *you* are in opposition.

6 The ego's goal is as unified as the Holy Spirit's, and it is because of this that their goals can never be reconciled in any way or to any extent.

2 The ego always seeks to divide and separate. *3* The Holy Spirit always seeks to unify and heal. *4* As you heal you are healed, because the Holy Spirit sees no order of healing. *5* Healing is the way to undo the belief in differences, because it is the only way of perceiving the Sonship without this belief. *6* This perception is therefore in accord with the laws of God, even in a state of mind which is out of accord with His. *7* But the strength of right perception is so great that it brings the mind into accord with His because it yields to His pull, which is in all of you.

7 To oppose the pull or the will of God is not an ability but a real delusion. *2* The ego believes that it has this ability, and can offer this ability to you as a gift. *3You do not want it*. *4* It is not a gift. *5* It is nothing at all. *6* God has given you a gift which you both *have* and *are*.

7 When you do not use it, you do not know you *have* it. *8* By not knowing this, you do not know what you *are*. *9* Healing, then, is a way of approaching knowledge by thinking in accordance with the laws of God and recognizing their universality. *10* Without this recognition, you have made the laws themselves meaningless to you. *11* But the laws are not meaningless, because all meaning is contained by them and in them.

8 Seek ye *first* the Kingdom of God,21 because that is where the laws of God operate truly, and they can operate only truly, because they are the laws of truth. *2* But seek this *only*, because you can find nothing else.

3 There *is* nothing else. *4* God is all in all in a very literal sense. 22 *5* All being is in Him because He *is* all being. *6* You are therefore in Him, because your being is His.

9 Healing is a way of forgetting the sense of danger that the ego has induced in you by not recognizing its existence in your brothers.23

2 This strengthens the Holy Spirit in both you and them, because it is a refusal to acknowledge fear. *3* Love needs only this invitation. *4* It comes freely to all the Sonship, because it is what the Sonship *is*. *5* By their awakening to it, they merely forget what it is not. *6* This enables them to remember what they are.

IV. Healing and the Changelessness of Mind

The body is nothing more than a framework for developing abilities. *2* It is therefore a means for developing potentials, which is quite

apart from what the potentials are used for. *3* This *is* a decision. *4* The effects of the ego's decision in this matter are so apparent that they need no elaboration here. *5* But the Holy Spirit's decision to use the body *only* for communication has such a direct connection with healing that it does need clarification. *6* The unhealed healer obviously does not understand his own vocation.

2 Only minds communicate. *2* Since the ego cannot obliterate the impulse to communicate, because it is also the impulse to create, it can only try to teach you that the body can both communicate and create, and

therefore *does not need the mind*. *3* The ego, then, tries to teach you that the body can act like the mind, and therefore is self-sufficient. *4* But we have learned that behavior is not the level for either learning or teaching.24 *5* This must be so, because you can act in accordance with what you do not believe. *6* But this will weaken you as a teacher and a learner because, as has been repeatedly emphasized, you teach what you *do* believe.25 *7* An inconsistent lesson will be poorly taught and poorly learned. *8* If you are teaching both sickness and healing, you are both a poor teacher and a poor learner.

3 Healing is the one ability which everyone can develop and must develop, if he is to be healed. *2* Healing is the Holy Spirit's form of communication, and *the only one He knows*. *3* He recognizes no other, because He does not accept the ego's confusion of mind and body.

4 Minds can communicate, but they *cannot* hurt. *5* The body in the service of the ego can hurt other bodies, but this cannot occur unless the body has already been confused with the mind. *6* This fact, too, can be used either for healing or for magic, but you must realize that magic is always the belief that healing is harmful. 26 *7* This is its totally insane premise, and so it proceeds accordingly.

4 Healing only strengthens. *2* Magic always tries to weaken. *3* Healing perceives nothing in the healer that everyone else does not share with him. *4* Magic always sees something special in the healer, which he believes he can offer as a gift to someone who does not have it. *5* He may believe that this gift comes from God to him, but it is quite evident that he does not understand God if he thinks he has something that others do not.

5 You might well ask why *some* healing can result from this kind of thinking, and there is a real reason for this. *2* However misguided the

"magical healer" may be, and however much he may be trying to strengthen his ego, he is also trying to *help*. *3* He is conflicted and unstable, but at times he is offering something to the Sonship, and the only thing the Sonship can accept is healing. *4* When the so-called healing "works," then, the impulses both to help and be helped have coincided. *5* This is coincidental, because the healer may not be experiencing himself as truly helpful at the time, and the belief that he is, in the mind of another, helps *him*.

6 The Holy Spirit does not work by chance, and healing that is of Him always works. *2* And unless the healer always heals by Him, the results will vary. *3* But healing itself is consistence, 27 because only consistence is conflict free, and only the conflict free are whole. *4* By accepting exceptions and acknowledging that he can sometimes heal and sometimes not, the healer is obviously accepting *in* consistence. *5* He is therefore in conflict and teaching conflict.

7 Can anything of God not be for all and always? *2* Love is incapable of any exceptions. *3* Only if there is fear does the whole idea of exceptions of any kind seem to be meaningful. *4* Exceptions *are* fearful, because they were made by fear. *5* The fearful healer is a contradiction in terms, and is therefore a concept that only a conflicted mind could possibly perceive as meaningful. *6* Fear does

not gladden. *7* Healing does. *8* Fear always makes exceptions. *9* Healing never does. *10* Fear produces dissociation because it induces separation. *11* Healing always induces integration because it proceeds from harmony.

8 Healing is predictable because it can be counted on. *2* Everything that is of God can be counted on, because everything of God is wholly real.

3 Healing can be counted on because it is inspired by His Voice and is in accord with His laws. *4* But if healing is consistence, it cannot be inconsistently understood. *5* Understanding means consistence, because *God* means consistence. *6* And because that is His meaning, it is also yours. *7* Your meaning cannot be out of accord with His, because your whole meaning, and your *only* meaning, comes from His and is like His. *8* God cannot be out of accord with Himself, and you cannot be out of accord with Him. *9* You cannot separate your self from your Creator, Who created you by sharing His being with you.

9 The unhealed healer wants gratitude from his brothers, but he is not grateful to them. *2* This is because he thinks he is giving something *to* them, and is not receiving something equally desirable in return. *3* His teaching is limited because he is learning so little. *4* His healing lesson is limited by his own ingratitude, which is a lesson in sickness.

10 Learning is constant, and so vital in its power for change that a Son of God can recognize his power in an instant and change the world in the next. *2* That is because by changing his mind he has changed the most powerful device that was ever created *for* change. *3* This in no way contradicts the changelessness of mind as God created it. *4* But you think that you *have* changed it, as long as you learn through the ego.

5 This does place you in a position of needing to learn a lesson which seems contradictory: You must learn to change your mind *about* your mind. *6* Only by this can you learn that it *is* changeless.

11 When you heal, that is exactly what you are doing. *2* You are

recognizing the changeless mind in your brother by perceiving that he could not have changed his mind. *3* That is how you perceive the Holy Spirit in him. *4* It is only the Holy Spirit in him that never changes His Mind. *5* He himself must think he can, or he could not perceive himself as sick. *6* He therefore does not know what his self *is*. *7* If you see only the changeless in him, you have not really changed him at all. *8* But by changing your mind about his *for* him, you help him undo the change his ego thinks it has made in him.

12 As you can hear two voices, so you can see in two ways. *2* One way shows you an image, or better, an idol, which you may worship out of fear, but which you will never love. *3* The other shows you only truth, which you will love because you will understand it. *4* Understanding is appreciation, because what you understand you can identify with, and by making it part of you, you have accepted it with love. *5* This is how God Himself created you: in understanding, in appreciation, and in love. *6* The ego is totally unable to understand this, because it does not understand what it makes, it does not appreciate it, and it does not love it. *7* It incorporates to *take away*. *8* It literally believes that every time it deprives someone of something, *it* has increased.

13 We have spoken often of the increase of the Kingdom by your creations, which can only be created as you were.28 *2* The whole glory and the perfect joy that is the Kingdom lies in you to give. *3* Do you not *want* to give it? *4* You cannot forget the Father because I am with you, and I cannot forget Him. *5* To forget me is to forget yourself and Him Who created you. *6* Our brothers *are* forgetful. *7* That is why they need your remembrance of me and Him Who

created me.29 *8* Through this remembrance you can change their minds about themselves, as I can

change yours. *9* Your mind is so powerful a light that you can look into theirs and enlighten them, as I can enlighten yours.

14 I do not want to share my body in communion because this is to share nothing. *2* Would I try to share an illusion with the most holy children of a most holy Father?30 *3* But I do want to share my *mind* with you, because we are of one Mind, and that Mind is ours. *4* See only this Mind everywhere, because only this *is* everywhere and in everything. *5* It is everything, because it encompasses all things within itself. *6* Blessed are you who perceive only this, because you perceive only what is true. 31

15 Come therefore unto me and learn of the truth in *you*. 32 *2* The Mind we share is shared by all our brothers, and as we see them truly, they will be healed. *3* Let your mind shine with mine upon their minds, and by our gratitude to them make them aware of the light in them. *4* This light will shine back upon you and on the whole Sonship, because this is your proper gift to God. *5* He will accept it and give it to the Sonship, because it is acceptable to Him and therefore to His Sons. 33 *6* This is the true communion of the Spirit,34 Who sees the altar of God in everyone, and by bringing it to your appreciation calls upon you to love God and His creation.

V. The Denial of Power

You can think of the Sonship only as one. *2* This is part of the law of creation, and therefore governs all thought. *3* You can perceive the Sonship as fragmented, but it is impossible for you to see something in part of it that you will not attribute to *all* of it. *4* This is why attack is never discrete, and that is why attack must be relinquished entirely. 35 *5* If

it is not relinquished entirely, it is not relinquished at all. *6* Fear and love are equally reciprocal. 36 *7* They make or create, depending on whether the ego or the Holy Spirit begets or inspires them, but they *will* return to the mind of the thinker, and they *will* affect his total perception. *8* That includes his perception of God, of His creations, and of his own. *9* He will not appreciate any of these if he regards them fearfully. *10* He will appreciate all of them if he regards them with love.

2 The mind that accepts attack cannot love. *2* This is because it believes that it can destroy love, and therefore does not understand what love is.

3 If it does not understand what love is, it cannot perceive itself as loving. *4* This blocks the awareness of being, induces feelings of unreality, and results in utter confusion. *5* Your own thinking has done this because of its power. *6* But your own thinking can also save you from this, because its power is not of your making. *7* Your ability to direct your thinking as you will is part of its power. *8* If you do not believe you can do this, you have denied the power of your thought, and thus rendered it powerless in your belief.

3 The ingeniousness of the ego to preserve itself is enormous, but it stems from the power of the mind which the ego denies. *2* This means that the ego attacks *what is preserving it*, and this must be a source of extreme anxiety. *3* This is why it never knows what it is doing. *4* This is perfectly logical, though clearly insane. *5* The ego draws upon the one source which is totally inimical to its existence *for* its existence.

6 Fearful of perceiving the power of this source, it is forced to depreciate it. *7* This threatens its own existence, a state which it finds intolerable.

4 Remaining logical but still insane, the ego resolves this completely insane dilemma in a completely insane way. *2* It does not perceive *its* existence as threatened, by projecting the threat onto *you* and perceiving your being as nonexistent. *3* This ensures its continuance, if you side with it, by guaranteeing that you will not know your own safety. *4* The ego cannot afford to know anything. *5* Knowledge is total, and the ego does not believe in totality. *6* This unbelief is its own origin, and while the ego does not love you, it *is* faithful to its own antecedent, begetting as it was begotten.37

5 Mind always *re* produces as it was produced. *2* Produced by fear, the ego reproduces fear. *3* This is its allegiance, and this allegiance makes it treacherous to love, because you are love. *4* Love is your power, which the ego must deny. *5* It must also deny everything which this power gives to you, because it gives you everything. *6* No one who has everything wants the ego. *7* Its own maker, then, does not want it.

8 Rejection is therefore the only decision which the ego could possibly encounter if the mind which made it knew itself. *9* And if it recognized any part of the Sonship, it *would* know itself.

6 The ego therefore opposes all appreciation, all recognition, all sane perception, and all knowledge. *2* It perceives their threat as total because it senses the fact that all commitments which the mind makes *are* total.

3 Forced therefore to detach itself from you who are mind, it is willing to attach itself to anything else. *4* But there *is* nothing else. *5* It does not follow, however, that the mind cannot make illusions. *6* But it does follow that if it makes illusions it will believe in them, because that is how it made them.

7 The Holy Spirit undoes illusions without attacking them merely because He cannot perceive them at all. *2* They therefore do not

exist for Him. *3* He resolves the apparent conflict which they engender by perceiving *conflict* as meaningless. *4* We said before that the Holy Spirit perceives the conflict exactly as it is,38 and it *is* meaningless. *5* The Holy Spirit does not want you to understand conflict. *6* He wants you to realize that because conflict is meaningless it cannot *be* understood.

7 We said that understanding brings appreciation, and appreciation brings love. 39 *8* Nothing else can be understood, because nothing else is real and therefore nothing else has meaning.

8 If you will keep in mind what the Holy Spirit offers you, you cannot be vigilant for anything *but* God and His Kingdom.40 *2* The only reason why you find this difficult is because you think there is something else.

3 Belief does not require vigilance unless it is conflicted. *4* If it is, there are conflicting components within it which have engendered a state of war, and vigilance has therefore become essential. *5* Vigilance has no place at all in peace. *6* It is necessary only against beliefs which are not true, and would never have been called upon by the Holy Spirit if you had not believed the untrue yourself.

9 But you cannot deny that when you believe something, you have made it true for you. *2* When you believe what God does not know, your thought seems to contradict His, and this makes it appear as if you are *attacking* Him. *3* We have repeatedly emphasized that the ego does believe it can attack God, and tries to persuade you that you have done this. 41 *4* If the mind cannot attack, the ego proceeds perfectly logically to the position that you cannot be mind. *5* By not seeing you as you are, it can see *itself* as it wants to be. *6* Aware of its weakness, the ego wants

your allegiance, but not as you really are. *7* The ego therefore wants to engage your mind in its own delusional system, because otherwise the light of your understanding will dispel it.

10 The ego wants no part of truth, because the truth is that *it* is not true.

2 If truth is total, the untrue cannot exist. *3* Commitment to either must be total, because they cannot coexist in your mind without splitting it.

4 If they cannot coexist in peace, and if you want peace, you must give up the idea of conflict entirely and for all time. *5* This requires vigilance only as long as you do not recognize what is true. *6* While you believe that two totally contradictory thought systems share truth, your need for vigilance is apparent. *7* Your mind is dividing its allegiance between two kingdoms, and you are totally committed to neither.

11 Your identification with the Kingdom is totally beyond question, except by you when you are *thinking insanely*. *2* What you are is not established by your perception, and is not influenced by it at all. *3* All perceived problems in identification at any level are not problems of fact. *4* But they *are* problems in understanding, because they mean that you perceive what you can understand as up to you to decide. *5* The ego believes this totally, being fully committed to it. *6* But it is not true.

7 The ego is therefore totally committed to untruth, perceiving in total contradiction to the perception of the Holy Spirit and to the knowledge of God.

12 You can be perceived with meaning only by the Holy Spirit, because your being is the knowledge of God. *2* Any belief which you accept which is apart from this will obscure God's Voice in you, and

will therefore obscure God *to* you. *3* Unless you perceive His creation truly,

you cannot know the Creator, because God and His creation are not separate. *4* The oneness of the Creator and the creation is your wholeness, your sanity, and your limitless power. *5* This limitless power is God's gift to you, because it is what you are. *6* If you dissociate your mind from it, you are perceiving the most powerful force in the universe of thought as if it were weak, because you do not believe *you* are part of it.

13 Perceived without your part in it, God's creation is perceived as weak, and those who see themselves as weakened do attack. *2* The attack must be blind, because there is nothing to attack. *3* Therefore, they make up images, perceive them as unworthy, and attack them for their unworthiness. *4* This is all that the world of the ego is. *5* Nothing.

6 It has no meaning. *7* It does not exist. *8* Do not try to understand it, because if you do, you are believing that it *can* be understood, and therefore is capable of being appreciated and loved. *9* This would justify it, but it cannot *be* justified. *10* You cannot make the meaningless meaningful. *11* This can only be an insane attempt.

14 Allowing insanity to enter your mind means that you have not judged sanity as wholly desirable. *2* If you want something else, you will make something else. *3* But because it *is* something else, it will attack your thought system and divide your allegiance. *4* You cannot create in this divided state, and you must be vigilant against this divided state because only peace can be extended. *5* Your divided mind is blocking the extension of the Kingdom, and its extension *is* your joy.

15 If you do not extend the Kingdom, you are not thinking with your Creator and creating as He created. *2* In this depressing state, the Holy

Spirit reminds you gently that you are sad because you are not fulfilling your function as co-creator with God, and are therefore depriving yourself of joy. *3* This is not God's will but yours. *4* If your will is out of accord with God's, you are willing without meaning. *5* But because only God's will is unchangeable, no real conflict of will is possible. *6* This is the Holy Spirit's perfectly consistent teaching. *7* Creation, not separation, *is* your will because it is God's, and nothing that opposes this means anything at all. *8* Being a perfect accomplishment, the Sonship can only accomplish perfectly, extending the joy in which it was created and identifying itself with both its Creator and its creations, knowing they are one.

VI. Extending the Gift of Life

Whenever you deny a blessing to a brother, *you* will feel deprived. *2* This is because denial is as total as love. *3* It is as impossible to deny part of the Sonship as it is to love it in part. *4* Nor is it possible to love it totally *at times*. *5* You cannot be totally committed sometimes. *6* Remember a very early lesson: Never underestimate the power of denial.42 *7* It is no power in itself, but you can give it the power of your mind, whose power is without limit of any kind. *8* If you use it to deny reality, reality is gone for you.

2 *Reality cannot be partly appreciated*. *2* That is why denying any part of it means you have lost awareness of *all* of it. *3* That is the negative side of the law as it operates in this world. *4* But denial is a defense, and so it is as capable of being used positively as it is of being used destructively. *5* Used negatively, it *will* be destructive, because it will be used for attack. *6* But in the service of the Holy Spirit, the law becomes

as beneficent as all of the laws of God. *7* Stated positively, the law requires you only to recognize *part* of reality to appreciate *all* of it.

8 Mind is too powerful to be subject to exclusion. *9* You will never be able to exclude yourself from what you project or extend.

3 When a brother acts insanely, he is offering you an opportunity to bless him. *2* His need is yours. *3You* need the blessing you can offer him. *4* There is no way for you to have it except by giving it. *5* This is the law of God, and it has no exceptions. *6* What you deny you lack, not because it *is* lacking, but because you have denied it in another, and therefore are not aware of it in you. *7* Every response you make is determined by what you think you are, and what you want to be determines what you think you are. *8* Therefore, what you want to be determines every response you make.

4 You do not need God's blessing, because that you have forever. *2* But you do need yours. *3* The picture you see of yourself is deprived, unloving, and very vulnerable. *4* You *cannot* love this. *5* But you can very easily escape from it, or better, leave it behind. *6* You are not there and that is not you. *7* Do not see this picture in anyone or you *have* accepted it as you. *8* All illusions about the Sonship are dispelled together, as they were made together. *9* Teach no one that he is what *you* do not want to be. *10* Your brother is the mirror in which you will see the image of yourself as long as perception lasts. *11* And perception will last until the Sonship knows itself as whole.

5 You made perception, and it must last as long as you want it. *2* Illusions are investments. *3* They will last as long as you value them. *4* Values are relative, but they are powerful because they are mental judgments. *5* The

only way to dispel illusions is to withdraw all investment from them, and they will have no life for you because you have put them out of your mind. *6* While you include them *in* it, you are giving them life.

7 Except that there is nothing there to receive your gift.

6 The gift of life is yours to give, as it was given you. *2* You are unaware of your gift because you do not give it. *3* You cannot make nothing live, because it cannot be enlivened. *4* Therefore, you have not extended the gift which you both have and are, and so you do not know your being.

5 All confusion comes from not extending life, because this is not the will of your Creator. *6* You can do nothing apart from Him, 43 and you *do* do nothing apart from Him. *7* Keep His way to remember yourself, and teach His ways lest you forget yourself. *8* Give only honor to the Sons of the living God, and count yourself among them gladly. 44

7 Only honor is a fitting gift for those whom God Himself created worthy of honor and whom He honors. *2* Give them the appreciation which God accords them always, because they are His beloved Sons in whom He is well pleased. 45 *3* You cannot be apart from them, because you are not apart from Him. *4* Rest in His love, and protect your rest by loving. *5* But love *everything* He created, of which you are part, or you cannot learn of His peace and accept His gift for yourself and as yourself. *6* You cannot know your own perfection until you have honored all those who were created like you.

8 One child of God is the only teacher sufficiently worthy to teach another. *2* One Teacher is in all your minds, and He teaches the same lesson to all. *3* He always teaches you the inestimable worth of *every* Son of God, teaching it with infinite patience born of the infinite love

of Him for Whom He speaks. *4* Every attack is a call for His patience, because only His patience can translate attack into blessing. *5* Those who attack do not know they are blessed. *6* They attack because they believe they are deprived. *7* Give therefore of your abundance,

and teach them theirs. *8* Do not share their delusion of scarcity, or you will perceive yourself as lacking.

9 Attack could never promote attack unless you perceived it as a means of depriving you of something you want. *2* But you cannot lose anything unless you do not value it and therefore *do not want it*. *3* This makes you feel deprived of it, and by projecting your rejection, you believe that others are taking it from you. *4* One must be fearful if he believes that his brother is attacking him to tear the Kingdom of Heaven from him.

10 This is the ultimate basis for all of the ego's projection. *2* Being the part of your mind which does not believe it is responsible for itself, and being without allegiance to God, it is incapable of trust. *3* Projecting its insane belief that you have been treacherous to your Creator, it believes that your brothers, who are as incapable of this as you are, are out to take God from you. *4* Whenever a brother attacks another, this is what he believes. *5* Projection always sees your will in others. *6* If you will to separate yourself from God, that is what you will think others are doing to you.

11 You are the will of God. *2* Do not accept anything else as *your* will, or you are denying what you are. *3* Deny this and you will attack, because you believe you have *been* attacked. *4* But see the love of God in you, and you will see it everywhere because it *is* everywhere. *5* See His

abundance in everyone, and you will know that you are in Him with them. *6* They are part of you as you are part of God. *7* You are as lonely without understanding this as God Himself is lonely when His Sons do not know Him. *8* The peace of God is understanding this.

12 There is only one way out of the world's thinking, just as there was only one way into it: Understand totally by understanding totality.

2 Perceive any part of the ego's thought system as wholly insane, wholly delusional, and wholly undesirable, and you have correctly evaluated all of it. *3* This correction enables you to perceive any part of creation as wholly real, wholly perfect, and as wholly desirable.

4 Wanting this only, you will *have* this only, and giving this only, you will *be* only this. *5* The gifts you offer to the ego are always experienced as sacrifices, but the gifts you offer to the Kingdom are gifts to *you*.

6 They will always be treasured by God, because they belong to His beloved Sons, who belong to Him. *7* All power and glory are yours because the Kingdom is His. 46

VII. The Ego's Use of Projection

We once said that without projection there can be no anger,47 but it is also true that without extension there can be no love. *2* Extension is a fundamental law of mind, and therefore one which always operates. *3* It is the law by which you create and were created. *4* It is the law which unifies the Kingdom and keeps it in the Mind of God. *5* To the ego, it is the law of projection, perceived as a way of getting rid of something it does not want. *6* To the Holy Spirit, it is the fundamental law of sharing, by which you give what you value in order to keep it in your own mind.

7 To the Holy Spirit, it is the law of extension. 48 *8* To the ego, it is the law

of deprivation. *9* It therefore produces abundance or scarcity, depending on how you choose to apply it. *10* This choice is up to you, but it is *not* up to you to decide whether or not you will utilize this law. *11* Every mind must project or extend, because that is how it lives, and every mind *is* life.

2 The ego's use of projection must be fully understood before the inevitable association between this law and anger can be finally unmade. *2* The ego always tries to preserve conflict. *3* It is very ingenious in devising ways which *seem* to diminish conflict, only because it does not want you to find it so intolerable that you will insist on giving it up. *4* Therefore, it tries to persuade you that it can free you of conflict, lest you give *it* up and free yourself.

3 The ego, using its own warped version of the laws of God, uses the power of the mind only to defeat the mind's real purpose. *2* It projects conflict from your mind to other minds, in an attempt to persuade you that you have gotten rid of it.49 *3* This has a number of fallacies which may not be so apparent. *4* First, strictly speaking, conflict cannot be given to another, precisely because it cannot be fully shared. *5* Any attempt to keep part of it and get rid of another part does not really mean anything. *6* Remember that a conflicted teacher is a poor teacher and a poor learner.50 *7* His lessons are confused, and their transfer value severely limited by his confusion.

4 A second fallacy is the idea that you can get rid of something you do not want by giving it away. *2* Giving it is how you *keep* it. *3* The belief that by giving it out you have excluded it from within is a complete distortion of the power of extension. *4* That is why those who project

from the ego are vigilant for their own safety. *5* They are afraid their projections will return and hurt them. *6* They do believe they have blotted them out of their own minds, but they also believe the projections are trying to creep back into them. *7* This is because their projections have not left their minds, and this, in turn, forces them to engage in compulsive activity in order not to recognize this.51

5 You cannot perpetuate an illusion about another without perpetuating it about yourself. *2* There is no way out of this, because

it is impossible to fragment mind. *3* To fragment is to break into pieces, and mind cannot attack. *4* The belief that it can, a fallacy which the ego always makes, underlies its whole use of projection. *5* This is because it does not understand what the mind is, and therefore does not understand what *you* are. *6* Yet its existence is dependent on your mind, because it is a belief. *7* The ego is therefore a confusion in identification, which never had a consistent model and never developed consistently. *8* It is the distorted product of the misapplication of the laws of God by distorted minds which are misusing their own power.

6 *Do not be afraid of the ego*. *2* It does depend on your mind, and as you made it by believing in it, so you can dispel it by withdrawing belief from it. *3* Do not project the responsibility for your belief in it onto anyone else, or you will preserve the belief. *4* When you are willing to accept sole responsibility for the ego's existence *yourself*, you will have laid aside all anger and all attack, because they come from the attempt to project the responsibility for your own errors. *5* But having accepted the errors as yours, do not keep them. *6* Give them over quickly to the Holy Spirit to be undone completely, so that all their effects will vanish from your mind and from the Sonship as a whole.

7 He will teach you to perceive beyond belief, because truth *is* beyond belief and His perception is true.

7 The ego can be completely forgotten at *any* time, because it has always been a belief that is totally incredible. *2* No one can keep a belief he has judged to be unbelievable. *3* The more you learn about the ego, the more you realize that it cannot be believed. *4* The incredible cannot be understood, because it is unbelievable.52 *5* The utter meaninglessness of all perception which comes from the unbelievable must be apparent, but it is not beyond belief because it was made *by* belief.

8 The whole purpose of this course is to teach you that the ego is unbelievable and will forever be unbelievable. *2* You who made the ego by believing the unbelievable cannot make this judgment alone. *3* But you made the wrong judgment by believing you *were* alone. *4* By accepting the Atonement for yourself, you are deciding against the belief that you can be alone, thus dispelling the idea of separation and affirming your true identification with the whole Kingdom as literally part of you. *5* This identification is as beyond doubt as it is beyond belief. *6* Your wholeness has no limits, because its being is in infinity.

7 Only you can limit your creative power, but God wills to release it.

8 He no more wills you to deprive yourself of your creations than He wills to deprive Himself of His. *9* Do not withhold your gifts to the Sonship, or you withhold yourself from God.

VIII. Your Boundless Self-fullness

Selfishness is of the ego, but self-fullness is of the spirit because that is how He created it. *2* The Holy Spirit is in the part of the mind which lies

between the ego and the spirit, mediating between them always in favor of the spirit. *3* To the ego this is partiality, and it therefore responds as if it were the part that is being sided against. *4* To the spirit this is truth, because it knows its own fullness and cannot conceive of any part from which it is excluded. *5* The spirit knows that the consciousness of all its brothers is included in its own, as it is included in God's. *6* The power of the whole Sonship and of its Creator is therefore its own fullness, rendering its creation and its creating equally whole and equal in perfection.

2 The ego cannot prevail against a totality which includes God, 53 and any totality must include Him. *2* Everything He created is given

all His power because it is part of Him and shares His being with Him.

3 Creating is the opposite of loss, as blessing is the opposite of sacrifice.

4 Being *must* be extended. *5* That is how it retains the knowledge of itself. *6* The spirit yearns to share its being as its Creator did. *7* Created by sharing, its will is to create. *8* It does not wish to contain God, but to extend His being.

3 The extension of God's being is the spirit's only function. *2* Its fullness cannot be contained, any more than can the fullness of its Creator.

3 Fullness *is* extension. *4* The ego's whole thought system blocks extension, and therefore blocks your only function. *5* It therefore blocks your joy, and this is why you perceive yourself as unfulfilled. *6* Unless you create, you *are* unfulfilled. *7* But God does not know unfulfillment, and therefore you must create. *8* You may not know your own creations, but this can no more interfere with their reality than your unawareness of your spirit can interfere with its being.

4 The Kingdom is forever extending, because it is in the Mind of God.

2 You do not know your joy because you do not know your own self-fullness. *3* Exclude any part of the Kingdom from yourself and you are not whole. *4* A split mind cannot perceive its wholeness, and needs the miracle of its wholeness to dawn upon it and heal it. *5* This reawakens its wholeness in it and restores it to the Kingdom because of its acceptance of wholeness. *6* The full appreciation of its self-fullness makes selfishness impossible and extension inevitable. *7* That is why there is perfect peace in the Kingdom. *8* Every mind is fulfilling its function, and only complete fulfillment *is* peace.

5 Insanity appears to add to reality, but no one would claim that what it adds is true. *2* Insanity is therefore the nonextension of truth, which blocks joy because it blocks creation and therefore blocks self-fulfillment. *3* The unfulfilled must be depressed, because their self-fullness is unknown to them. *4* Your creations are protected for you, because the Holy Spirit, Who is in your mind, knows of them and can bring them into your awareness whenever you will let Him. *5* They are there as part of your own being, because your fulfillment includes them.

6 The creations of every Son of God are yours, because every creation belongs to everyone, being created for the Sonship as a whole. *2* You have not failed to add to the inheritance of the Sons of God, and thus you have not failed to secure it for yourself. *3* If it was the will of God to give it to you, He gave it forever. *4* If it was His will that you have it forever, He gave you the means for keeping it, and *you have done so*.

5 Disobeying God's will is meaningful only to the insane. *6* In truth, it is impossible.

7 Your self-fullness is as boundless as God's. *2* Like His, it extends forever and in perfect peace. *3* Its radiance is so intense that it creates in perfect joy, and only the whole can be born of its wholeness. *4* Be confident that you have never lost your identity and the extension which maintains it in wholeness and peace. *5* Miracles are an expression of this confidence. *6* They are reflections both of your own proper identification with your brothers and of your own awareness that your identification is maintained by extension. *7* The miracle is a lesson in total perception. *8* By including any part of totality in the lesson, you have included the whole.

IX. The Confusion of Pain and Joy

You have thought that, when you hear of the Kingdom and your own creations which belong to it, you are hearing about what you do not know. *2* This is true in a sense, but no more true than your failure to acknowledge the whole result of the ego's premises. *3* The Kingdom is the result of premises, as much as this world is. *4* You have carried the ego's reasoning to its logical conclusion, which is total confusion about everything. *5* But you do not really believe this, or you could not possibly maintain it. *6* If you really saw this result, you could not want it. *7* The only reason why you could possibly want any part of it is because you do not see the whole of it.

2 You therefore are willing to look at the ego's premises but not at their logical outcome. *2* Is it not possible that you have done the same thing with the premises of God? *3* Your creations *are* the logical outcome of His premises. *4* His thinking has established them for you. *5* They are therefore there, exactly where they belong. *6* They belong to your mind,

as part of your identification with His. *7* But your state of mind and your recognition of what is in your mind depends, at any given moment, on what you believe *about* your mind. *8* Whatever these beliefs may be, they are the premises which will determine what you accept into your mind.

3 It is surely clear that you can both accept into your mind what is not really there and deny what *is*. *2* Neither of these possibilities requires further elaboration, although both are clearly indefensible even if *you* elect to defend them. *3* The function which God Himself gave your mind through His you may deny, but you cannot prevent. *4* It is the logical outcome of what you are. *5* The ability to see a logical outcome depends on the willingness to see it, but its truth has nothing to do with your willingness at all. *6* Truth is *God's* will. *7* Share His will, and you will share what He knows. *8* Deny His will as yours, and you are denying His Kingdom *and* yours.

4 The Holy Spirit will direct you only so as to avoid all pain. *2* The *undoing* of pain must obviously avoid pain. *3* Surely, no one would object to this goal if he recognized it. *4* The problem is not whether what He says is true, but whether or not you want to listen to what He says.

5 You no more recognize what is painful than you know what is joyful, and are in fact very apt to confuse them. *6* The Holy Spirit's main function is to teach you to tell them apart.

5 However strange it may seem that this is necessary, it obviously is.

2 But the reason is equally obvious. *3* What is joyful to you is painful to the ego, and as long as you are in doubt about what you are, you will be confused about joy and pain. *4* This confusion is the cause of the whole

idea of sacrifice. *5* Obey the Holy Spirit, and you will be giving up the ego, but you will be *sacrificing* nothing. *6* On the contrary, you will be gaining *everything*. *7* But if you believed this there would be no conflict.

8 That is why you need to demonstrate the obvious to yourself. *9* It is *not* obvious to you.

6 You really believe that doing the opposite of God's will can be better for you. *2* You also believe that it is *possible* to do the opposite of God's will. *3* Therefore, you believe that an impossible choice is open to you, which is both very fearful and very desirable. *4* But God *wills*. *5* He does not wish. *6* Your will is as powerful as His because it *is* His. *7* The ego's wishes do not mean anything, because the ego wishes for the impossible. *8* You can wish for the impossible, but you can only *will* with God. *9* This is the ego's weakness and your strength.

7 The Holy Spirit always sides with you and with your strength. *2* As long as you avoid His guidance in any way, you want to be weak. *3* But weakness is frightening. *4* What else, then, can this decision mean except that you want to be fearful? *5* The Holy Spirit never asks for sacrifice, but the ego always does. *6* When you are confused about this very clear distinction in motivation, it can only be due to projection.54

7 Projection of this kind is a confusion in motivation, and given this confusion, trust becomes impossible.

8 No one obeys gladly a guide he does not trust, but this does not mean that the guide is untrustworthy. *2* In this case, it always means that the follower is. *3* However, this too is merely a matter of his own belief.

4 Believing that he can betray, he believes that everything can betray him. *5* But this is only because he has elected to follow false guidance.

6 Unable to follow this guidance without fear, he associates fear with guidance and refuses to follow any guidance at all. *7* If the result of this decision is confusion, this is hardly surprising.

9 The Holy Spirit is perfectly trustworthy, as *you* are. *2* God Himself trusts you, and therefore your trustworthiness is beyond question. *3* It will always remain beyond question, however much you may question it. *4* I trust my choices only because they are God's will. *5* We said before that *you* are the will of God.55 *6* His will is not an idle wish, and your identification with His will is not optional because it is what you are. *7* Sharing His will with me is not really open to choice at all, though it may seem to be. *8* The whole separation lies in this fallacy. *9* And the only way out of the fallacy is to decide that *you do not have to decide anything*.

10 Everything has been given you by *God's* decision. *2* This is His will, and you cannot undo it. *3* Even the relinquishment of your false decision-making prerogative, which the ego guards so jealously, is not accomplished by your wish. *4* It was accomplished *for* you by the will of God, Who has not left you comfortless. 56 *5* His Voice will teach you how to distinguish between pain and joy, and lead you out of the confusion you have made. *6* There is no confusion in the mind of a Son of God, whose will must be the will of the Father, because the Father's will *is* His Son.

11 Miracles are in accord with the will of God, Whose will you do not know because you are confused about what *you* will. *2* This means you are confused about what you are. *3* If you *are* God's will and do not *accept* His will, you can only be not accepting what you are. *4* But if

your joy *is* what you are, you are denying joy. *5* The miracle therefore is a lesson in what joy is. *6* Being a lesson in sharing, it is a lesson in love, which is joy. *7* Every miracle is thus a lesson in truth, and by offering truth you are learning the difference between pain and joy.

X. The State of Grace

The Holy Spirit will always guide you truly, because your joy is His.

2 This is His will for everyone, because He speaks for the Kingdom of God, which *is* joy. *3* Following Him is therefore the easiest thing in the world, and the only thing which is easy, because it is not of the world and is therefore *natural*. *4* The world goes against your nature, because it is out of accord with God's laws. *5* The world perceives orders of difficulty in everything. *6* This is because the ego perceives nothing as wholly desirable. *7* By demonstrating to yourself that there is no order of difficulty in miracles, you will

convince yourself that in your natural state there *is* no difficulty, because it is a state of grace.

2 Grace is the natural state of every Son of God. *2* When he is not in a state of grace, he is out of his natural environment and does not function well. *3* Everything he does becomes a strain, because he was not created for the environment which he has made. *4* He therefore cannot adapt to it, nor can he adapt it to him. *5* There is no point in trying. *6* A Son of God is happy only if he knows he is with God. *7* That is the only environment in which he will not experience strain, because that is where he belongs. *8* It is also the only environment that is worthy of him, because his own worth is beyond anything that he can make.

3 Consider the kingdom which you have made, and judge its worth

fairly. *2* Is it worthy to be a home for a child of God? *3* Does it protect his peace and shine love upon him? *4* Does it keep his heart untouched by fear, and allow him to give always without any sense of loss? *5* Does it teach him that this giving is his joy, and that God Himself thanks him for his giving?

4 That is the only environment in which you can be happy. *2* You cannot make it, any more than you can make yourself. *3* But it has been created for you, as you were created for it. *4* God watches over His children and denies them nothing. *5* But when they deny Him, they do not know this, because they deny themselves everything. *6* You who could give the love of God to everything you see and touch and remember are literally denying Heaven to yourself. *7* I call upon you to remember that I have chosen you to teach the Kingdom *to* the Kingdom. *8* There are no exceptions in this lesson, because the lack of exceptions *is* the lesson.

5 Every Son who returns to the Kingdom with this lesson in his heart has healed the Sonship and given thanks to God. *2* Everyone

who learns this lesson has become the perfect teacher, because he has learned it of the Holy Spirit, Who wants to teach him everything He knows. *3* When a mind has only light, it knows only light. *4* Its own radiance shines all around it and extends out into the darkness of other minds, transforming them into majesty. *5* The majesty of God is there, for you to recognize and appreciate and know.

6 Perceiving the majesty of God as your brother is to accept your own inheritance. *2* God gives only equally. *3* If you recognize His gift to anyone else, you have acknowledged what He has given *you*. *4* Nothing is as easy to perceive as truth. *5* This is the perception which is

immediate, clear, and natural. *6* You have trained yourself not to see it, and this has been very difficult for you. *7* Out of your natural environment you can well ask, "What is truth?" because truth *is* the environment by which and for which you were created. 57 *8* You do not know yourself, because you do not know your Creator. *9* You do not know your creations, because you do not know your brothers who created them with you.

7 We said before that only the whole Sonship is a worthy co-creator with God, because only the whole Sonship can create like Him.58

2 Whenever you heal a brother by recognizing his worth, you are acknowledging his power to create and yours. *3* He cannot have lost what you recognize, and you must have the glory you see in him. *4* He is a co-creator with God with you. *5* Deny his creative power and you are denying yours and that of God Who created you. *6* You cannot deny part of truth. *7* You do not know your creations because you do not know their creator. *8* You do not know yourself because you do not know *yours*.

8 Your creations cannot establish your reality, any more than you can establish God's. *2* But you can *know* both. *3* Being is known by sharing.

4 Because God shared His being with you, you can know Him. *5* But you must also know all He created to know what they have shared.59

6 Without your Father you will not know your fatherhood. *7* The Kingdom of God includes all His Sons and their children, who are like the Sons as they are like the Father. *8* Know, then, the Sons of God, and you will know all creation.

1 . The word "extend" here is an umbrella term that includes extension in Heaven and both extension *and* projection on earth.

2 . This appears to be a reference to the Four Freedoms (sometimes called "the Freedoms"), set forth by US President Franklin D.

Roosevelt in a 1941 speech: freedom of speech, freedom of worship, freedom from want, and freedom from fear (of aggression from

neighboring countries). The Freedoms became a central part of the justification for entering World War II (hence the reference to men choosing "to fight for them"), since the "new order of tyranny which the dictators seek to create" (in the words of Roosevelt) was seen as the greatest threat to the worldwide establishment of the Four

Freedoms. In this paragraph, Jesus is siding with the essence of "the freedoms"—which is a deeply humanitarian vision—but is clearly

against using warfare to establish them. His focus instead is on arguments designed to win over those who "listen fairly."

3 . These last sentences seem to mean that the argument for the freedoms is a valid one, and that this would be seen by anyone who listened fairly to both sides. He would see the right answer because

that answer is already within him. He may perceive a conflict between the freedoms and himself, but this is just the projection of a conflict inside of him. His ego is threatened by freedom, and has therefore demonized his own natural identification with freedom. It is this inner conflict between the ego and freedom that blinds him to what he innately recognizes: that the freedoms are in his interest and are "the one thing in this world which is true."

4 . T-4.X.9:3-5: "God does not need revelation returned to Him, which

would clearly be impossible, but He *does* want revelation brought to others. This cannot be done with the actual revelation, because its content cannot be expressed and is intensely personal to the mind which receives it. But it can still be returned by that mind to other minds through the attitudes which the knowledge from the revelation brings."

5 . T-5.III.2:4: "The Holy Spirit calls you both to remember and forget."

6 . In essence, the Holy Spirit is seeking to undo the effects of what psychologists call *proactive inhibition*. This is where older learning inhibits the recall of newer learning. The Holy Spirit teaches you to forget what the ego has taught you, so that it will not inhibit the remembering of the new learning that He is teaching you. See T-1.24.5:2-7 for a discussion of *retroactive inhibition*, in which newer learning inhibits the recall of older learning.

7 . T-1.1.1:1: "The first principle of miracles is that there is no order of difficulty among them." T-1.3.2:2: "All expressions of love are maximal."

8 . This means "by how much it [something that falls short of the maximum] is not there [*at* the maximum]." In other words, we determine the maximum and then note how far short the thing

we're measuring is from the maximum. For example, if the maximum score on a test is 100 and someone scores 80, we say that his score is 20

points short of the maximum.

9 . Jesus here is comparing the idea of a range of difficulty in miracles to the idea of negative numbers, which he has criticized earlier (see T-

2.XII.8). This comparison works if you regard only the maximal as having reality, as being *something*. Then everything *below* the maximal just becomes different degrees of nothing, which is not a meaningful concept. His point, as explained in the next paragraph, is that there is no range, no series of gradations, between all and nothing.

They "are dichotomous, without a range."

10. In other words, the same lack of range Jesus has just been talking about—the lack of range between all (maximal) and nothing

(everything below the maximal)—is also the case when interpreting test performance. There, it is impossible to discern the amount of ability expressed unless one assumes maximal motivation. One cannot grant the possibility of variable motivation, because then there would be no way to tell how much a poor performance was due to lack of *motivation* rather than lack of *ability*. And one cannot grant the possibility of no motivation, because then the subject wouldn't have the motivation to even take the test. All of this is an example of Jesus'

point about miracles above. Just as when interpreting test performance one has to assume there was maximal motivation, so when a miracle is present one has to assume it carries maximal power.

11. This paragraph was originally about the Holy Spirit taking different areas of Helen's past learning—such as psychology, education, and logic—and applying them to the Course's unified curriculum.

12. Matthew 28:20 (KJV): "And, lo, I am with you alway, even unto the end of the world."

13. John 14:6 (RSV): "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but by me.'" The above

passage makes this verse nonexclusive, by saying that "the way, and the truth, and the life" is a power that belongs to everyone, a power that Jesus accepted and now makes available to us.

14. In context, "the ego's 'enemy'" appears to be your mind. Previous passages have identified what the ego regards as its enemy as "spirit"

(T-4.V.7:1) and "peace" (T-5.IV.10:7).

15. T-6.V.6:1-2: "The body is not part of you. This makes the body the ego's friend."

16. T-6.V.5:5: "And the ego feels badly in need of allies, though not of brothers."

17. The usual saying is "Medicine is both an art and a science." Jesus is applying this saying to spiritual healing.

18. T-4.I.1:5-7: "The result of genuine devotion is inspiration, a word which, properly understood, is the opposite of fatigue. To be fatigued is to be dispirited, but to be inspired is to be *in* the spirit. To be egocentric is to be dispirited, but to be self-centered in the *right* sense is to be inspired, or in the spirit."

19. John 11:25 (RSV): "I am the resurrection and the life; he who believes in me, though he die, yet he shall live." In the above reference, Jesus is not exclusively "the resurrection and the life." The healer is part of this power as well, because he raises people from the deadness of depression to the aliveness of being awake to the Spirit within them.

20. T-7.I.12:4-5: "We said before that He teaches remembering and

forgetting, but the forgetting aspect is only to make the remembering consistent. You forget to remember better."

21. Matthew 6:33 (KJV): "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

22. 1 Corinthians 15:28 (KJV): "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." To say that "God is all in all in a very literal sense" means that God's being is all of the being within all living things.

23. "Not recognizing its existence in your brothers" seems to mean not seeing your brothers crippled by the sense of danger their egos have induced in them. This perception—of your brothers being essentially free of the ego's tyranny—is what heals them.

24. T-1.42.3:2-4: "You are asked to behave toward others as you would have them behave toward you. This means that your perception of both must be accurate, since the Golden Rule is the order for

appropriate behavior. You can't behave appropriately unless you perceive accurately, because appropriate behavior depends on lack of level confusion." T-2.IX.3:4-6: "You believe that you are responsible for what you *do* but not for what you *think*. The truth is that you *are* responsible for what you think, because it is only at this

level that you can exercise choice. What you do comes from what you think."

25. T-6.I.12:5-6: "Remember always that what you believe you will teach. Believe with me, and we will become equal as teachers." T-6.I.24:7: "The behavior that results is a *lesson* in blame, just as all behavior teaches the beliefs that motivate it." See also T-6.I.8:4-5, T-6.I.10:3-4, T-6.I.13:5-6, T-6.VI.6:8-9, T-6.VII.A.7:1, T-6.VII.B.1:2, T-6.VII.C.7:3, and T-6.VII.C.13:4.

26. We believe this means that when a body has been injured by another body, we can respond to that injury with either true healing or with magical healing. We must realize, however, that even though magic may heal the body, it is secretly against true healing. As the next paragraph makes clear, magic ultimately weakens the very one it would heal, by seeing him as inherently lacking the special something that the healer possesses.

27. "Consistence" is a synonym of "consistency" that is rarely used now.

However, since Jesus uses it five times in this section, we have decided to retain it. It refers to consistency over time, to parts cohering together in a harmonious union, and to the degree of firmness or thickness with which a substance holds together.

28. T-4.X.7:1-2: "God, Who encompasses all being, nevertheless created distinct beings who have everything individually, but who want to share it to increase their joy. Nothing that is real can be increased except by sharing it." T-5.V.4:7-8: "Everything that can continue has already been born. But it can increase as you are willing to return the part of your mind that needs healing to the higher part, and thus render your creating undivided." T-6.VIII.2:1, 6: "If you created God and He created you, the Kingdom could not

increase through its own creative thought....He created the Sonship, and you increase it." T-6.VIII.5:6:

"God extends outward beyond limits and beyond time, and you who are co-creator with Him extend His Kingdom forever and beyond

limit." T-6.VIII.9:2-3: "What is timeless is always there, because its being is eternally changeless. It does not change by increase, because it was forever created *to* increase." T-7.I.8:6: "And His Sons, who create like Him, follow it gladly, knowing that the increase of the Kingdom depends on it, just as their creation did."

29. Luke 22:19 (KJV): "And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me."

30. "Most holy" is a phrase found often in the Old Testament, usually referring to aspects of the Temple worship, especially the holy of holies, the inner sanctum of the Temple visited only once a year by the high priest: "Once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord" (Exodus 30:10 [KJV]). In the Course, it is usually applied to us—we are God's most holy Son. In this passage, what is "most holy" is God and His children, not the body of Jesus that is supposedly shared in the Eucharist.

31. This is an allusion to the Beatitudes (such as "Blessed are the pure in heart, for they shall see God"), best known from Matthew 5:3-11.

32. Matthew 11:28 (KJV): "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

33. The Old Testament often speaks of what gifts are "accepted" by or

"acceptable" to God. In Leviticus, only proper sacrifices, and only those who offer them, are accepted by God. Later Old Testament

books state that an acceptable sacrifice is a matter of the heart: "The

sacrifice acceptable to God is a broken spirit; a broken and contrite heart, O God, thou wilt not despise" (Psalm 51:17 [RSV]). In the above allusion, the gift that is acceptable to God is letting your mind shine with Jesus' upon the minds of your brothers.

34. In other words, true communion is not the Christian Eucharist, but joining with Jesus in seeing the altar of God in everyone, and thus shining with gratitude upon them.

35. T-6.IV.6:4-6: "Safety is the *complete relinquishment of attack*. No compromise is possible in this. Teach attack in any form, and you have learned it and it will hurt you."

36. "Reciprocal" here means that when you give fear or love, you will receive them in return.

37. The ego's "antecedent" is its "origin" (from earlier in the sentence): its "unbelief" in totality.

38. T-6.VII.B.9:3: "The Holy Spirit perceives the conflict exactly as it is."

39. T-7.IV.12:4: "Understanding is appreciation, because what you understand you can identify with, and by making it part of you, you have accepted it with love."

40. T-6.VII.C.3:8: "Be vigilant *only* for God and His Kingdom."

41. T-5.VI.4:1-4: "The ego is the part of the mind which believes in division. But how can part of God detach itself without believing it is attacking Him? We spoke before of the authority problem as

involving the concept of usurping His power. The ego believes that this is what you did, because it believes it *is* you." T-5.VI.5:5-6:

"Listening to the ego's voice means that you believe it is possible to attack God. You believe that a part of Him has been torn away by you."

42. T-2.III.10:5. See also T-3.XI.9:4: "Never underestimate the power of this denial [of God's fatherhood]."

43. John 15:5 (RSV): "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing."

44. Matthew 16:15-16 (RSV): "He said to them, 'But who do you say that I am?' Simon Peter replied, 'You are the Christ, the Son of the living God.'" The above allusion applies Peter's famous confession to all of us.

45. Matthew 3:17 (KJV): "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." The above allusion to this, like the previous biblical allusion, applies this statement to all of us.

46. Matthew 6:13 (KJV): "For thine is the kingdom, and the power, and the glory, for ever. Amen." The Course's reference to this splits the statement into two different parts: *Because* the Kingdom is God's, the power and glory are *ours*. This is similar to the passage in Chapter 5

in which God's Voice says to us, "Thine is the Kingdom" (T-

5.VIII.9:5).

47. T-6.II.5:2: "Anger without projection is impossible."

48. Given that "extension" here is being contrasted with "deprivation"

(see next sentence), it refers to expansion or enlargement.

49. The picture assumed here is that your mind is in conflict because it is split between ego and spirit. To project this "conflict from your mind to other minds" means to project the *ego side* of the split, so that now the conflict appears to be between ego-ridden others and a squeaky clean you.

50. T-7.IV.2:8: "If you are teaching both sickness and healing, you are both a poor teacher and a poor learner."

51. "Compulsive activity" refers to repetitive behaviors that stem from obsessive thoughts. These often ritualistic behaviors are an attempt to find relief from the anxiety of such thoughts. Compulsive

handwashing, for example, is an attempt to find relief from the obsessive fear of germs. In the above passage, the obsessive thought is the thought that our projections will "creep back" into our minds. We then engage in compulsive activity that lets us tell ourselves that this won't happen.

52. This sentence draws on the fact that the literal meaning of

"incredible" is "unbelievable."

53. Matthew 16:18 (KJV): "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

54. In other words, you have projected the ego's demand for sacrifice

onto the Holy Spirit, seeing that demand as coming from Him, rather than your own ego.

55. T-7.VI.11:1.

56. John 14:18 (KJV): "I will not leave you comfortless: I will come to you."

57. John 18:38 (RSV): "Pilate said to [Jesus], 'What is truth?' After he had said this, he went out to the Jews again, and told them, 'I find no crime in him.'" The implication of the Course's reference to this is that Pilate could only ask this because he was outside his natural environment, which *is* truth.

58. T-5.V.15:4-5: "The joint will of *all* the Sonship is the only creator which can create like the Father. That is because only the complete can think completely, and the thinking of God lacks nothing."

59. "What they have shared" is their creations, which are yours as well, since the Sonship creates in unison.

CHAPTER 8

The Undivided Will to Heal

I. The Unconflicted Curriculum

You are hampered in your progress by your demands to know what you

do not know. *2* This is actually a way of hanging on to deprivation. *3* You cannot reasonably object to following instructions in a course *for* knowing on the grounds that you do not know. *4* The need for the course is implicit in your objection. *5* Knowledge is not the motivation factor for learning this course. *6Peace* is. *7* As the prerequisite for knowledge, peace must be learned. *8* This is only because those who are in conflict are not peaceful, and peace is the condition of knowledge because it is the condition of the Kingdom.

2 Knowledge will be restored when you meet its conditions. *2* This is not a bargain made by God, Who made no bargains at all. *3* It is merely the result of your misuse of His laws on behalf of a will that was not His.

4 Knowledge *is* His will. *5* If you are opposing His will, how can you have knowledge? *6* I have told you what knowledge offers you, 1 but it is clear that you do not regard this as wholly desirable. *7* If you did, you would hardly be willing to throw it away so readily when the ego asks for your allegiance.

3 The distraction of the ego seems to interfere with your learning, but it has no power to distract unless you *give* it the power. *2* The ego's voice is a hallucination. *3* You cannot expect the ego to tell you "I am not real." *4* Hallucinations are inaccurate perceptions of reality. *5* But you are not asked to dispel them alone. *6* You are merely asked to evaluate them in terms of their results to you. *7* If you do not want them on the basis of loss of peace, they will be removed from your mind *for* you.

4 Every response to the ego is a call to war, and war does deprive you of peace. *2* Yet in this war *there is no opponent*. *3* This is the reinterpretation of reality which you must make to secure peace, and

the *only* one you need ever make. *4* Those whom you perceive as opponents are *part* of your peace, which you are giving up by attacking them. *5* How can you have what you give up? *6* You share to have, but you do not give it up yourself. *7* When you give up peace, you are excluding yourself from it. *8* This is a condition which is so alien to the Kingdom that you cannot understand the state which prevails within it.

5 Your past learning must have taught you the wrong things, simply because it has not made you happy. *2* On this basis alone, its value

should be questioned. *3* If learning aims at change, and that is always its purpose, are you satisfied with the changes yours has brought you?

4 Dissatisfaction with a learning outcome must be a sign of learning failure, because it means that you did not get what you want.

6 The curriculum of the Atonement is the opposite of the curriculum you established for yourself, but so is its *outcome*. *2* If the outcome of yours has made you unhappy, and if you want a different outcome, a change in the curriculum is obviously necessary. *3* The first change that must be introduced is a change in direction. *4* A meaningful curriculum cannot be inconsistent. *5* If it is planned by two teachers, each believing in diametrically opposed ideas, it cannot be integrated. *6* If it is carried out by these two teachers simultaneously, each one merely interferes with the other. *7* This leads to fluctuation, but not to change. *8* The volatile have no direction. *9* They cannot choose one, because they cannot relinquish the others even if the others do not exist. *10* Their conflicted curriculum teaches them that *all* directions exist, and gives them no rationale for choice.

7 The total senselessness of such a curriculum must be fully recognized

before a real change in direction becomes possible. *2* You cannot learn simultaneously from two teachers who are in total disagreement about everything. *3* Their joint curriculum presents an impossible learning task. *4* They are teaching you entirely different things in entirely different ways, which would be possible except for the crucial fact that both are teaching you about *yourself*. *5* Your reality is unaffected by both. *6* But if you listen to both, your mind will split on what your reality *is*.

8 There *is* a rationale for choice. *2* Only one Teacher knows what your reality is. *3* If learning that is the purpose of the curriculum, you must learn it of Him. *4* The ego does not know what it is trying to teach. *5* It is trying to teach you what you are without knowing it. *6* The ego is expert only in confusion. *7* It does not understand anything else. *8* As a teacher, then, it is totally confused and totally confusing.

9 Even if you could disregard the Holy Spirit entirely, which is quite impossible, you could learn nothing from the ego, because the ego *knows* nothing. *2* Is there any possible reason for choosing a teacher such as this? *3* Does the total disregard of anything it teaches make anything but sense? *4* Is this the teacher to whom a Son of God should turn to find himself? *5* The ego has never given you a sensible answer to anything. *6* Simply on the grounds of your own experience with the ego's teachings, should not this alone disqualify it as your future teacher?

10 But the ego has done more harm to your learning than this alone.

2 Learning is joyful if it leads you along your natural path and facilitates the development of what you have. *3* But when you are taught against

your nature, you will lose by your learning, because your learning will imprison you. *4* Your will is *in* your nature, and therefore cannot go *against* it. *5* The ego cannot teach you anything as long as your will is free, because you will not listen to it. *6* It is not your will to be imprisoned, *because* your will is free.

11 That is why the ego is the denial of free will. *2* It is never God Who coerces you, because He shares His will *with* you. *3* His Voice teaches only His will, but that is not the Holy Spirit's lesson, because that is what you are. *4* The lesson is that your will and God's cannot be out of accord because they are one. *5* This is the undoing of

everything the ego tries to teach. *6* It is not, then, only the direction which must be unconflicted, but also the content.

12 The ego wants to teach you that you want to oppose God's will. *2* This unnatural lesson cannot be learned, but the attempt to learn it is a violation of your own freedom, and makes you afraid of your will *because* it is free. *3* The Holy Spirit opposes any imprisoning of the will of a Son of God, knowing that the will of the Son *is* the Father's. *4* He leads you steadily along the path of freedom, teaching you how to disregard, or look beyond, everything that would hold you back.

13 We said before that the Holy Spirit teaches you the difference between pain and joy.2 *2* That is the same as saying that He teaches you the difference between imprisonment and freedom. *3You cannot make this distinction without Him*. *4* That is because you have taught yourself that imprisonment *is* freedom. *5* Believing them to be the same, how can you tell them apart? *6* Can you ask the part of your mind that taught you to believe they are the same to teach you the *difference*?

14 The Holy Spirit's teaching takes only one direction and has only one goal. *2* His direction is freedom and His goal is God. *3* But He cannot conceive of God without you, because it was not God's will to *be* without you. *4* When you have learned that your will is God's, you could no more will to be without Him than He could will to be without you. *5* This *is* freedom and this *is* joy. *6* Deny yourself this, and you are denying God His Kingdom, because He created you for this.

II. The Holy Encounter

When we said "All power and glory are yours because the Kingdom is His, "3 this is what we meant: The will of God is without limit, and all power and glory lie within it.4 *2* It is boundless in strength and in

love and in peace. *3* It has no boundaries because its extension is unlimited, and it encompasses all things because it *created* all things. *4* By creating all things, it made them part of itself. *5You* are the will of God, because this is how you were created. *6* Because your Creator creates only like Himself, you are like Him. *7* You are part of Him Who is all power and glory, and are therefore as unlimited as He is.

2 To what else except all power and glory can the Holy Spirit appeal to restore God's Kingdom? *2* His appeal, then, is merely to what the Kingdom is, and for its own acknowledgment of what it is. *3* When you acknowledge this, you bring the acknowledgment automatically to everyone, because you *have* acknowledged everyone. *4* By your recognition you awaken theirs, and through theirs yours is extended.

5 Awakening runs easily and gladly through the Kingdom in answer to the call of God. *6* This is the natural response of every Son of God to the Voice of His Creator, because it is the Voice for *his* creations and for

his own extension.

3 Glory be to God in the highest, and to you because He has so willed it. 5 *2* Ask and it shall be given you, because it has already *been* given. 6

3 Ask for light and learn that you *are* light. *4* If you want understanding and enlightenment you will learn it, because your will to learn it is your decision to listen to the Teacher Who knows of light and can therefore teach it to you. *5* There is no limit on your learning, because there is no limit on your mind. *6* There is no limit on His will to teach, because He was created by unlimited will in *order* to teach. *7* Knowing His function perfectly, He wills to fulfill it perfectly, because that is His joy and yours.

4 To fulfill the will of God perfectly is the only joy and peace that can be fully known, because it is the only function that can be fully experienced. *2* When this is accomplished, then, there *is* no other experience. *3* But the wish for other experience will block this, because God's will cannot be forced upon you, being an experience of total willingness. *4* The Holy Spirit knows how to teach this, but you do not.

5 That is why you need Him, and why God gave Him to you. *6* Only His teaching will release your will to God's, uniting it with His power and glory and establishing them as yours.

5 You will share them as He shares them, because this is the natural outcome of their being. *2* The will of the Father and that of the Son are one *by Their extension*. *3* Their extension is the result of Their oneness, holding Their unity by extending Their joint will. *4* This is perfect creation by the perfectly created in union with the perfect Creator. *5* The Father must give fatherhood to His Sons, because His Own fatherhood

must be extended outward. *6* You who belong in God have the holy function of extending His fatherhood by placing no limits upon it. *7* Let the Holy Spirit teach you how to do this, for you will know what it means of God Himself.

6 When you meet anyone, remember it is a holy encounter. *2* As you see him, you will see yourself. *3* As you treat him, you will treat yourself.

4 As you think of him, you will think of yourself. *5* Never forget this, for in him you will find yourself or lose sight of yourself. *6* Whenever two Sons of God meet, they are given another chance at salvation. *7* Do not leave anyone without giving salvation to him and receiving it yourself.

8 For I am always there with you, in remembrance of *you*. 7

7 The goal of the curriculum, regardless of the teacher you choose, is

"*Know thyself*."[8] *2* There is nothing else to learn. *3* Everyone is looking for himself and the power and glory he thinks he has lost. *4* Whenever you are with anyone else, you have another opportunity to find them.

5 Your power and glory are in him because they are yours. *6* The ego tries to find them in *yourself*, because it does not know where to look.

7 But the Holy Spirit teaches you that if you look only at yourself you cannot find yourself, because that is not what you are.

8 Whenever you are with a brother you are learning what you are, because you are teaching what you are. *2* He will respond either with pain or with joy, depending on which teacher *you* are following. *3* He will be imprisoned or released according to your decision, and so will you. *4* Never forget your responsibility to him, because it is your responsibility to yourself. *5* Give him *his* place in the Kingdom, and you will have *yours*. *6* The Kingdom cannot be found alone, and you who

are the Kingdom cannot find yourself alone.

9 To achieve the goal of the curriculum, then, you cannot listen to the ego. *2* Its purpose is to defeat its own goal. *3* It does not know this, because it does not know anything. *4* But *you* can know this, and you will know it if you are willing to look at what the ego has made of you.

5 This is your responsibility, because once you have really done this you *will* accept the Atonement for yourself. *6* What other choice could you make?

10 Having made this choice, you will begin to learn and understand why, when you have met someone else, you have thought he *was* someone else. *2* And every holy encounter in which you enter fully will teach you that this is not so. *3* You can encounter only part of yourself, because you are part of God, Who is everything. *4* His power and glory are everywhere, and you cannot be excluded from them. *5* The ego teaches that your strength is in you alone. *6* The Holy Spirit teaches that all strength is in God and *therefore* in you.

11 God wills no one to suffer. *2* He does not will anyone to suffer for a wrong decision you have made, including yourself. *3* That is why He has given you the means for undoing it. *4* Through His power and glory all your wrong decisions are undone completely, releasing you and your brothers from every imprisoning thought any part of the Sonship has accepted. *5* Wrong decisions have no power because they are not true. *6* The imprisonment which they seem to produce is no more true than they are.

12 Power and glory belong to God alone. *2* So do you. *3* God gives whatever belongs to Him, because He gives of Himself, and everything

belongs to Him. *4* Giving of *your* self is the function He gave you.

5 Fulfilling it perfectly will teach you what you have of Him, and this will teach you what you are *in* Him. *6* You cannot be powerless to do this, because this *is* your power. *7* Glory is God's gift to you, because that is what He is. *8* See this glory everywhere, to learn what *you* are.

III. Freedom of Will

If God's will for you is complete peace and joy, unless you experience *only* this you must be refusing to acknowledge His will. *2* His will does not vacillate, being changeless forever. *3* When you are not at peace, it can only be because you do not believe you are in Him. *4* Yet He is all in all. 9 *5* His peace is complete, and you must be

included in it. *6* His laws govern you because they govern everything. *7* You cannot exempt yourself from His laws, although you can disobey them. *8* But if you do, and *only* if you do, you will feel lonely and helpless, because you are denying yourself everything.

2 I am come as a light into a world which *does* deny itself everything. 10

2 It does this simply by dissociating itself from everything. *3* It is therefore an illusion of isolation, maintained by fear of the same loneliness which *is* its illusion. *4* I have told you that I am with you always, even to the end of the world. 11 *5* That is *why* I am the light of the world.12 *6* If I am with you in the loneliness of the world, the loneliness is gone. *7* You cannot maintain the illusion of loneliness if you are not alone.

3 My purpose, then, *is* to overcome the world.13 *2* I do not attack it, but my light must dispel it because of what it is.14 *3* Light does not attack

darkness, but it does shine it away. *4* If my light goes with you everywhere, *you* shine it away with me. *5* The light becomes ours, and you cannot abide in darkness, any more than darkness can abide anywhere you go. 15 *6* The remembrance of me is the remembrance of yourself and of Him Who sent me to you. 16

4 You *were* in darkness until God's will was done completely by any part of the Sonship. *2* When it was, it was perfectly accomplished by all.

3 How else could it be perfectly accomplished? *4* My mission was simply to unite the will of the Sonship with the will of the Father by being aware of the Father's will myself. *5* This is the awareness I came to give you, and your problem in accepting it is the problem of this world.

6 Dispelling it is salvation, and in this sense I *am* the salvation of the world.

5 The world must despise and reject me, because the world is the belief that love is impossible.17 *2* Your reactions to me are the reactions of the world to God. *3* If you will accept the fact that I am with you, you are denying the world and accepting God. *4* My will is His, and your will to hear me is the decision to hear His Voice and abide in His will. *5* As He sent me to you, so will I send you to others.18 *6* But I will go to them *with* you, so we can teach them union and peace.

6 Do you not think the world needs peace as much as you do? *2* Do you not want to give it to the world as much as you want to receive it? *3* For unless you do, you will not receive it. *4* If you will to have it of me, you *must* give it. *5* Rehabilitation does not come from anyone else. *6* You can have guidance from without, but you must accept it from within. *7* The guidance must become what you want, or else it will be meaningless to

you. *8* That is why rehabilitation is a collaborative venture. *9* I can tell you what to do, but this will not really help you unless you collaborate by believing that I *know* what to do. *10* Only then will your mind will to follow me.

7 Without your will, you cannot be rehabilitated. *2* Motivation to be healed is the crucial factor in rehabilitation. *3* Without this, you are deciding against healing, and your veto of my will for you makes healing impossible. *4* If healing is our joint will, unless our wills *are* joined you cannot be healed. *5* This is obvious when you consider carefully what healing is for.

8 Healing is the way in which the separation is overcome. *2* Separation is overcome by union. *3* It cannot be overcome by

separating. *4* The will to unite must be unequivocal, or the will itself is separated or not whole.

5 Your will is the means by which you determine your own condition, because will is the mechanism of decision. *6* It is the power by which you separate or join, and experience pain or joy accordingly. *7* My will cannot overcome yours, because *yours is as powerful as mine*. *8* If it were not so, the Sons of God would be unequal.

9 All things become possible through our *joint* will.[19] *2* But my will alone will not help you. *3* Your will is as free as mine, and God Himself would not go against it. *4* I cannot will what God does not will. *5* I can offer you my will to make yours invincible by this sharing, but I cannot oppose yours without competing with it and thereby violating God's will for you. *6* Nothing God created can oppose your will, as nothing God created can oppose His. *7* God gave your will its power, which I can only acknowledge in honor of His.

10 If you want to be like me, I will help you, knowing that we *are* alike.

2 If you want to be different, I will wait until you change your mind. *3* I can teach you, but only you can choose to listen to my teaching. *4* How else can it be if God's Kingdom is freedom? *5* Freedom cannot be learned by tyranny of any kind, and the perfect equality of all God's Sons cannot be recognized through the dominion of one will over another. *6* God's Sons are equal in will, all being the will of their Father.

7 This is the only lesson I can teach, knowing that it is true.

11 When your will is not mine, it is not our Father's. *2* This means that you have imprisoned yours, and have not let it be free. *3* Of yourself you can do nothing,[20] because of yourself you *are* nothing. *4* I am nothing without the Father, and you are nothing without me

because by denying the Father you deny yourself. *5* I will always remember you, and in my remembrance of you lies your remembrance of yourself. *6* In our remembrance of each other lies our remembrance of God. *7* And in this remembrance lies your freedom, because your freedom is in Him.

IV. The Undivided Will of the Sonship

Join then with me in praise of Him and you whom He created. *2* This is our gift of gratitude to Him, which He will share with all His creations, to whom He gives equally whatever is acceptable to Him.21 *3* Because it is acceptable to Him, it is the gift of freedom, which is His will for all His Sons. *4* By offering freedom you will be free, because freedom is the only gift which you can offer to God's Sons, being an acknowledgment of what they are and what *He* is.

2 Freedom is creation because it is love. *2* What you seek to imprison you

do not love. *3* Therefore, when you seek to imprison anyone, including yourself, you do not love him and you cannot identify with him. *4* When you imprison yourself, you are losing sight of your own true identification, because you cannot identify with me and with the Father. *5* Your identification *is* with the Father and with the Son. *6* It cannot be with one and not the other. *7* If you are part of one, you must be part of the other, because They are one. *8* The Holy Trinity is holy *because* It is one.

3 If you exclude yourself from this union, you are perceiving the Holy Trinity as separated. *2* You must be included in It, because It is everything. *3* Unless you take your place in It and fulfill your function as part of It, It is as bereft as you are. *4* No part of It can be imprisoned if Its truth is to be known. *5* Can you be separated from your identification and be at peace? *6* Dissociation is not a solution; it is a delusion. *7* The delusional believe that truth will assail them,

and so they do not see it, because they prefer the delusion. *8* Judging truth as something they do not want, they perceive deception and block knowledge.

4 Help them by offering them your unified will on their behalf, as I am offering you mine on behalf of *yours*. *2* Alone we can do nothing, 22 but together our wills fuse into something whose power is far beyond the power of its separate parts. *3* By not being separate, the will of God is established in ours and *as* ours. *4* This will is invincible because it is undivided.

5 The undivided will of the Sonship is the perfect creator, being wholly in the likeness of God, Whose will it is.23 *2* You cannot be exempt from

it if you are to understand what it is and what you are. *3* By separating your will from mine, you are exempting yourself from the will of God, which is yourself. *4* But to heal is still to make whole. *5* Therefore, to heal is to unite with those who are like you, because perceiving this likeness is to recognize the Father. *6* If your perfection is in Him and only in Him, how can you know it without recognizing Him? *7* The recognition of God is the recognition of yourself. *8* There is no separation of God and His creation. *9* You will learn this as you learn that there is no separation of your will and mine.

6 Let the love of God shine upon you by your acceptance of me. *2* My reality is yours and His. *3* By joining your will with mine, you are signifying your awareness that the will of God is one. *4* His oneness and ours are not separate, because His oneness encompasses ours. *5* To join with me is to restore His power to you because we are sharing it. *6* I offer you only the recognition of His power in you, but in that lies all truth. *7* As we unite, we unite with Him. *8* Glory be to the union of God and His holy Sons, because all glory lies in them because they are united.24

7 The miracles we do bear witness to the will of the Father for His Son, and to our joy in uniting with His will for us. *2* When you unite with me, you are uniting without the ego, because I have renounced the ego in myself and therefore cannot unite with yours. *3* Our union is therefore the way to renounce the ego in yourself. *4* The truth in both of us is beyond the ego. *5* By willing that,[25] you *have* gone beyond it toward truth.

8 Our success in transcending the ego is guaranteed by God, and I can

share my perfect confidence in His promise because I know He gave me this confidence for both of us and all of us. *2* I bring His peace back to all His children, because I received it of Him for us all. *3* Nothing can prevail against our united wills, because nothing can prevail against God's.[26] *4* Would ye know the will of God for you? *5* Ask it of me who know it for you, and you will find it. *6* I will deny you nothing, as God denies *me* nothing.

9 Ours is simply the journey back to God Who is our home. *2* Whenever fear intrudes anywhere along the road to peace, it is always because the ego has attempted to join the journey with us and cannot do so.

3 Sensing defeat and angered by it, it regards itself as rejected and becomes retaliative. *4* You are invulnerable to its retaliation because I am with you. *5* On this journey, you have chosen me as your companion instead of your ego. *6* Do not try to hold on to both, or you will try to go in different directions and will lose the way.

10 The ego's way is not mine, but it is also not yours. *2* The Holy Spirit has one direction for all minds, and the one He taught me is yours. *3* Let us not lose sight of His direction through illusions, for only illusions of another direction can obscure the one for which God's Voice speaks in all of us. *4* Never accord the ego the power to

interfere with the journey, because it has none, and the journey is the way to what is true. *5* Leave all deception behind, and reach beyond all attempts of the ego to hold you back.

11 I do go before you, 27 because I am beyond the ego. *2* Reach therefore for my hand, because you want to transcend the ego. *3* My will will never be wanting, and if you want to share it *you will*. *4* I give it

willingly and gladly, because I need you as much as you need me. *5We* are the joint will of the Sonship, whose wholeness is for all. *6* We begin the journey back by setting out together, and gather in our brothers as we continue together. *7* Every gain in our strength is offered to all, so they too can lay aside their weakness and add their strength to us.

8 God's welcome waits for us all, and He will welcome us as I am welcoming you.

V. The Treasure of God

Forget not the Kingdom of God for anything the world has to offer. *2* The world can add nothing to the power and the glory of God and His holy Sons, but it can blind the Sons to the Father if they behold it. *3* You cannot behold the world and know God. *4* Only one is true.

2 I am come to tell you that the choice of which is true is not yours. *2* If it were, you would have destroyed yourself. *3* But God did not will the destruction of His creations, having created them for eternity. *4* His will has saved you, not from yourself, but from your illusions of yourself.

5 He has saved you *for* yourself. *6* Let us glorify Him Whom the world denies, for over His Kingdom it has no power.

3 No one created by God can find joy in anything except the eternal.

2 That is not because he is deprived of anything else, but because nothing else is worthy of him. *3* What God and His Sons create is eternal, and in this and this only is Their joy. *4* Listen to the story of the prodigal son, and learn what God's treasure is and yours: This son of a loving father left his home and thought he squandered everything for nothing of any value, though he did not know its worthlessness at the

time. *5* He was ashamed to return to his father, because he thought he had hurt him. *6* But when he came home the father welcomed him with joy, because only the son himself was his father's treasure. *7He wanted nothing else*. 28

4 God wants only His Son, because His Son is His only treasure. *2* You want your creations, as He wants His. *3* Your creations are your gift to the Holy Trinity, created in gratitude for your creation. *4* They do not leave you, any more than you have left *your* Creator. *5* But they extend your creation, as God extended Himself to you.

5 Can the creations of God Himself take joy in what is not real? *2* And what is real except the creations of God and those which are created like His? *3* Your creations love you as your spirit loves your Father for the gift of creation. *4* There is no other gift that is eternal, and therefore there is no other gift that is true. *5* How, then, can you accept anything else, or give anything else, and expect joy in return? *6* And what else *but* joy would you want?

6 You made neither yourself nor your function. *2* You have made only the decision to be unworthy of both. *3* But you could not make yourself unworthy because you are the treasure of God. *4* What *He* values *is* valuable. *5* There can be no question of its worth, because its value lies in God's sharing Himself with it and establishing its value forever.

6 Your function is to add to God's treasure by creating yours. *7* His will *to* you is His will *for* you. *8* He would not withhold creation from you, because His joy is in it.

7 You cannot find joy except as He does. *2* His joy lay in creating you, and He extends His fatherhood to you so that you can extend yourself

as He did. *3* You do not understand this because you do not understand Him. *4* No one who does not know his function can understand it. *5* And no one *can* know his function unless he knows who he is.

8 Creation is the will of God. *2* His will created you to create. *3* Your will was not created separate from His, and so it wills as He wills. *4* An unwilling will does not mean anything, because it is a contradiction in terms which actually leaves nothing. *5* You can make yourself powerless only in a way that has no meaning at all. *6* When you think you are unwilling to will with God, you are not thinking. *7* God's will *is* thought. *8* It cannot be contradicted *by* thought.

9 God does not contradict Himself, and His Sons, who are like Him, cannot contradict themselves or Him. *2* But their thought is so powerful that they can even imprison the mind of God's Son if they so choose.

3 This choice does make the Son's function unknown to him, but never to his Creator. *4* And because it is not unknown to his Creator, it is forever knowable to him.

10 There is no question but one you should ever ask of yourself: "Do I want to know my Father's will for me?" *2* He will not hide it. *3* He has revealed it to me because I asked it of Him and learned of what He had already given. *4* Our function is to function together, because

apart from each other we cannot function at all. *5* The whole power of God's Son lies in all of us, but not in any of us alone.

11 God would not have us be alone because *He* does not will to be alone. *2* That is why He created His Son and gave him the power to create with Him. *3* Our creations are as holy as we are, and we are the Sons of God Himself, and therefore as holy as He is. *4* Through our

creations we extend our love, and thus increase the joy of the Holy Trinity. *5* You do not understand this for a very simple reason: You who are God's Own treasure do not regard yourself as valuable. *6* Given this belief, you cannot understand anything.

12 I share with God the knowledge of the value He puts upon you. *2* My devotion to you is of Him, being born of my knowledge of myself *and* Him. *3* We cannot be separated. *4* Whom God has joined *cannot* be separated, and God has joined all His Sons with Himself.29 *5* Can you be separated from your life and your being? *6* The journey to God is merely the reawakening of the knowledge of where you are always and what you are forever. *7* It is a journey without distance to a goal that has never changed.

13 Truth can only be *experienced*. *2* It cannot be described and it cannot be explained. *3* I can make you aware of the conditions of truth, but the experience is of God. *4* Together we can meet its conditions, but truth will dawn upon you of itself. *5* What God has willed for you is yours.

6 He has given His will to His treasure, whose treasure it is. 30 *7* Your heart lies where your treasure is, as His does. 31 *8* You who are beloved of God are wholly blessed. *9* Learn this of me, and free the holy will of all those who are as blessed as we are.

VI. Using the Body Solely for Communication

Attack is always physical. *2* When attack in any form enters your mind, you are *equating yourself with a body*. *3* This is the ego's interpretation of the body. *4* You do not have to attack physically to accept this interpretation; you *are* accepting it simply by the belief that attack can

get you something you want. *5* If you did not believe this, the idea of attack would have no appeal to you. *6* When you equate yourself with a body, you will always experience depression. *7* When a child of God thinks of himself in this way, he is belittling himself and sees his brothers as similarly belittled. *8* Since he can find himself only in them, he has cut himself off from salvation.

2 Remember that the Holy Spirit interprets the body *only* as a means of communication.32 *2* Being the communication link between God and His separated Sons, He interprets everything you have in the light of what He is. *3* The ego *separates* through the body. *4* The Holy Spirit reaches *through* it to others. *5* You do not perceive your brothers as the Holy Spirit does, because you do not interpret their bodies and yours solely as a means of joining their minds and uniting them with yours and mine.

3 This interpretation of the body will change your mind entirely about its value. *2* Of itself it has none. *3* If you use it for attack, it is harmful to you. *4* But if you use it only to reach the minds of those who believe they are bodies, and teach them *through* the body that this is not so, you will begin to understand the power of the mind that is in both them and you. *5* If you use the body for this and only for this, you cannot use it for attack. *6* In the service of uniting, it becomes a beautiful lesson in communion, which has value until communion *is*.

4 This is God's way of making unlimited what you have limited. *2* His Voice does not see the body as you do, because He knows that the only reality that anything can have is the service it can render God

on behalf of the function He has given. *3* Communication ends separation. *4* Attack

promotes it. *5* The body is ugly or beautiful, savage or holy, helpful or harmful, according to the use to which it is put. *6* And in the body of another you will see the use to which you put *yours*.

5 If your body becomes for you a means which you give to the Holy Spirit to use on behalf of the union of the Sonship, you will not see anything physical except as what it is. *2* Use it for truth, and you will see it truly. *3* Misuse it, and you will misunderstand it, because you have already done so *by* misusing it. *4* Interpret anything apart from the Holy Spirit, and you will mistrust it. *5* This will lead you to hatred and attack and loss of peace.

6 But all loss comes only from your own misunderstanding. *2* Loss of any kind is impossible. *3* When you look upon a brother as a physical entity, his power and glory are lost to you and *so are yours*. *4* You have attacked him, and you must have attacked yourself first. *5* Do not see him this way for your own salvation, which must bring him his. *6* Do not allow him to belittle himself in your mind, but give him freedom from his belief in littleness, and escape from yours.

7 As part of you, he is holy. *2* As part of me, *you* are. *3* To communicate with part of God Himself is to reach beyond the Kingdom to its Creator, through His Voice which He has established as part of you.

4 Rejoice, then, that of yourself you can do nothing. 33 *5* You are not *of* yourself. *6* And He of Whom you are has willed your power and glory *for* you, with which you can perfectly accomplish His holy will for you when you so will it yourself. *7* He has not withdrawn His gifts from you, but you have withdrawn them from Him. *8* Let no Son of God remain hidden, for His Name's sake, because His Name is yours.

8 Remember that the Bible says, "The Word (or thought) was made flesh." 34 *2* Strictly speaking, this is impossible, since it seems to involve the translation of one order of reality into another. *3* Different orders of reality merely seem to exist, just as different orders of miracles do.

4 Thought cannot be made into flesh except by belief, because thought is not physical. *5* But thought is communication, for which the body *can* be used. *6* This is the only natural use to which it can be put.

9 To use the body unnaturally is to lose sight of the Holy Spirit's purpose and thus to confuse the goal of His curriculum. *2* There is nothing so frustrating to a pupil as to place him in a curriculum which he cannot learn. *3* His sense of adequacy suffers, and he must become depressed. *4* Being faced with an impossible learning situation, regardless of why it is impossible, is the most depressing thing in the world. *5* In fact, it is ultimately why the world is depressing. *6* The Holy Spirit's curriculum is never depressing, being a curriculum in joy.

7 Whenever the reaction to learning is depression, it is only because the goal of the curriculum has been lost sight of.

10 In the world, not even the body is perceived as whole. *2* Its purpose is seen as fragmented into many functions which bear little or no relationship to each other, so that it appears to be ruled by chaos.

3 Guided by the ego, it *is*. *4* Guided by the Holy Spirit, it is not. *5* It becomes only a means by which the part of the mind which you have separated from your spirit can reach beyond its distortions and *return* to the spirit. *6* The ego's temple thus becomes the temple of the Holy Spirit, where devotion to Him replaces devotion to the ego.

35 *7* In this sense the body does become a temple to God, because His Voice abides in it by directing the use to which you put it. 36

11 Healing is the result of using the body solely for communication.

2 Since this is natural, it heals by making whole, which is also natural.

3 All mind is whole, and the belief that part of it is physical, or not mind, is a fragmented (or sick) interpretation. *4* Mind cannot be made physical, but it *can* be made manifest through the physical if it uses the body to go beyond itself. *5* By reaching out, the mind *extends* itself. *6* It does not stop at the body, for if it does it is blocked in its purpose. *7* A mind which has been blocked has allowed itself to be vulnerable to attack, because it has turned against itself.

12 The removal of blocks, then, is the only way to guarantee help and healing. *2* Help and healing are the normal expressions of a mind which is working through the body but not *in* it. *3* If the mind believes the body is its goal, it will distort its perception of the body, and by blocking its own extension beyond it, will induce illness by fostering separation. *4* Perceiving the body as a separate entity cannot but foster illness, because it is not true. *5* A medium of communication will lose its usefulness if it is used for anything else.

13 To use a medium of communication as a medium of attack is an obvious confusion in purpose. *2* To communicate is to join, and to attack is to separate. *3* How can you do both simultaneously with the same thing and not suffer? *4* Perception of the body can be unified only by one purpose. *5* This releases the mind from the temptation to see it in many lights, and gives it over entirely to the one light in which it can be really understood at all.

14 To confuse a learning device with a curriculum goal is a fundamental confusion. *2* Learning can hardly be meaningfully arrested at its own

aids and hope to understand them *or* its real purpose. *3* Learning must lead beyond the body to the reestablishment of the power of the mind in it. *4* This can be accomplished only if the mind *extends to other minds*, and does not arrest itself in its extension. *5* The arrest of the mind's extension is the cause of all illness, because only extension is the mind's function. *6* Block this, and you have blocked health because you have blocked the mind's joy. *7* The opposite of joy is depression.

8 When your learning promotes depression instead of joy, you cannot be listening to God's joyous Teacher, and you must be learning amiss.

15 To see a body as anything except a means of pure extension is to limit your mind and hurt yourself. *2* Health is therefore nothing more than united purpose. *3* If the body is brought under the purpose of the mind, it becomes whole because mind's purpose is one. *4* Attack can only be an assumed goal of the body, but the body apart from the mind has no purpose at all. *5* You are *not* limited by the body, and thought *cannot* be made flesh. *6* But mind can be manifested by the body if it goes beyond it and does not interpret it as limitation.37

16 Whenever you see another as limited to or by the body, you are imposing this limit on *yourself*. *2* Are you willing to accept this, when your whole purpose for learning should be to escape from limitations?

3 To conceive of the body as a means of attack of any kind, and to entertain even the possibility that joy could possibly result, is a clear-cut indication of a poor learner. *4* He has accepted a learning goal in obvious contradiction to the unified purpose of the curriculum, and is interfering with his ability to accept it as his own.

17 Joy is unified purpose, and unified purpose is only God's. *2* When

yours is unified, it *is* His. *3* Interfere with His purpose, and you need salvation. *4* You have condemned yourself, but condemnation is not of God. *5* Therefore, it is not true. *6* No more are any of the results of your condemnation. *7* When you see a brother as a body, you are condemning him *because* you have condemned yourself. *8* But if all condemnation is unreal, and it must be unreal because it is a form of attack, then it can have no results.

18 Do not allow yourself to suffer from the results of what is not true.

2 Free your mind from the belief that this is possible. *3* In its complete impossibility, and your full awareness of its complete impossibility, lies your only hope for release. *4* But what other hope would you want?

5 Freedom from illusions lies only in not believing them. *6* Where are they without your belief? *7* There is no attack, but there *is* unlimited communication and therefore unlimited power and wholeness. *8* The power of wholeness is *extension*. *9* Do not arrest your thought in this world, and you will open your mind to creation in God.

VII. Sickness as a False Witness

Attitudes toward the body are attitudes toward attack. *2* The ego's definitions of anything are childish and are always based on what it believes a thing is for. *3* This is because it is incapable of true generalization and equates what it sees with the function it ascribes to it.

4 It does not equate it with what it is. *5* To the ego, the body is to attack with. *6* Equating you with the body, it teaches that *you* are to attack with, because this is what it believes. *7* The body, then, is not the source of its own health. *8* Its condition lies solely in your interpretation of its function.

2 The reason why definitions by function[38] are inferior is merely because they may well be inaccurate. *2* Functions are part of being, since they arise from it, but the relationship is not reciprocal. *3* The whole does define the part, but the part does not define the whole.

4 This is as true of knowledge as it is of perception.

3 The reason why to know in part is to know entirely is merely because of the fundamental difference between knowledge and perception. [39] *2* In perception, the whole is built up of parts, which can separate and reassemble in different constellations. *3* Knowledge never changes, so that its constellation is permanent. *4* The only areas in which part-whole relationships have any meaning are those in which change is possible.

5 There is no difference between the whole and the part where change is impossible.

4 The body exists in a world which seems to contain two voices which are fighting for its possession. *2* In this perceived constellation, the body is regarded as capable of shifting its control from one to the other, making the concept of both health and sickness possible. *3* The ego makes a fundamental confusion between means and ends, as it always does. *4* Regarding the body as an end, it has no real use for it at all, because it is *not* an end. *5* You must have noticed an outstanding characteristic of every end that the ego has accepted as its own. *6* When you have achieved it, *it has not satisfied you*. *7* This is why the ego is forced to shift from one end to another without ceasing, so that you will continue to hope it can offer you something.

5 It has been particularly difficult to overcome the ego's belief in the body as an end because this is synonymous with *attack* as an end. *2* The

ego has a real investment in sickness. *3* If you are sick, how can you object to the ego's firm belief that you are not invulnerable? *4* This is a particularly appealing argument from the ego's point of view, because it obscures the obvious attack which underlies the sickness. *5* If you accepted this, and also decided against attack, you could not give this false witness to the ego's stand.40 *6* It is hard to perceive this as a false witness, because you do not realize that it is entirely out of keeping with what you want. *7* This witness, then, appears to be innocent and trustworthy only because you have not seriously cross-examined him.

6 If you did, you would not consider sickness such a strong witness on behalf of the ego's views. *2* A more honest statement would be as follows: Those who *want* the ego are predisposed to defend it.

3 Therefore, their choice of witnesses should be suspect from the beginning. *4* The ego does not call upon witnesses who might disagree with its case, nor does the Holy Spirit. *5* We have said before that judgment is the function of the Holy Spirit, and one which He is perfectly equipped to fulfill.41 *6* The ego, as a judge, gives anything but an impartial judgment. *7* When the ego calls on a witness, it has already made it an ally. *8* It is still true that the body has no function of itself.

9 This is because it is not an end. *10* The ego, however, establishes it as an end because, as such, it will lose its true function.

7 This is the purpose of everything the ego does. *2* Its sole aim is to lose sight of the functions of everything. *3* A sick body does not make any sense. *4* It could not make any sense, since sickness is not what it is *for*.

5 Sickness is meaningful only if the two basic premises on which the ego's interpretation of the body rests are true. *6* These are

specifically: first, that the body is for attack, and second, that you are a body.

7 Without this, sickness is completely inconceivable.

8 Sickness is a way of demonstrating that you can be hurt. *2* It is a witness to your frailty, your vulnerability, and your extreme need to depend on external guidance. *3* The ego uses this as its best argument for your need for *its* guidance. *4* It dictates endless prescriptions for avoiding this catastrophic outcome.

9 The Holy Spirit, perfectly aware of the same data, does not bother to analyze them at all. *2* If the data are meaningless, there is no point in treating them. *3* The function of truth is to collect data which are true.

4 There is no point in trying to make sense out of meaningless data.

5 Any way they are handled results in nothing. *6* The more complicated the results become, the harder it may be to recognize their nothingness, but it is not necessary to examine all the possible outcomes to which premises give rise to judge the premises truly.

10 A learning device is not a teacher. *2* It cannot tell you how you feel.

3 You do not know how you feel, because you have accepted the ego's confusion, and you think a learning device *can* tell you how you feel.

4 Sickness is therefore merely another example of your insistence on asking for guidance of a teacher who does not know the answer. *5* The ego is incapable of knowing how you feel. *6* When we said that the ego does not know anything, 42 we said the one thing about the ego which is wholly true. *7* But there is a corollary: If knowledge is being, and the ego has no knowledge, then the ego *has no being*.

11 You might ask how the voice of something which does not exist can be so insistent. *2* Have you ever seriously considered the distorting power of something you want, even if it is not true? *3* You have had

many instances of how what you want can distort what you see and hear. *4* No one can doubt the ego's skill in building up false cases. *5* And no one can doubt your willingness to listen, until you will not to tolerate anything except truth.

12 When *you* lay the ego aside, it will be gone. *2* The Holy Spirit's voice is as loud as your willingness to listen. *3* It cannot be louder without violating your will, which He seeks to free but never to command. *4* He will teach you to use your body only to reach your brothers so He can teach His message through you. *5* This will heal them and therefore heal you. *6* Everything used in accordance with its function as He sees it cannot be sick. *7* Everything used otherwise *is*.

13 Do not allow the body to be a mirror of a split mind. *2* Do not let it be an image of your own perception of littleness. *3* Do not let it reflect your will to attack. *4* Health is the natural state of anything whose interpretation is left to the Holy Spirit, Who perceives no attack on anything. *5* Health is the result of relinquishing *all* attempts to use the body lovelessly. *6* It is the beginning of the proper perspective on life, under the guidance of the one Teacher Who knows what life is, being the Voice for Life Itself.

VIII. Healing as the Will to Awaken

We once said that the Holy Spirit is the Answer.43 *2* He is the Answer to everything, because He knows what the answer to everything *is*. *3* The ego does not know what a real question is, although it asks an endless number. *4* But you can learn this, as you

learn to question the value of the ego and thus establish (develop) your ability to evaluate its questions.

2 When the ego tempts you to sickness, do not ask the Holy Spirit to heal the body, for this would merely be to accept the ego's belief that the body is the proper aim for healing. *2* Ask, rather, that the Holy Spirit teach you the right *perception* of the body, for perception alone can be distorted. *3* Only perception can be sick, because only perception can be wrong.

3 Wrong perception is distorted willing, which wants things to be as they are not. *2* The reality of everything is totally harmless, because total harmlessness is the condition of its reality. *3* It is also the condition of your *awareness* of its reality. *4* You do not have to seek reality. *5* It will seek you and find you when you meet its conditions. *6* Its conditions are part of what it is. *7* And this part only is up to you. *8* The rest is of itself. *9* You need do so little, because it[44] is so powerful that your little part will bring the whole to you. *10* Accept, then, your little part, and let the whole be yours.

4 Wholeness heals because it is of the mind. *2* All forms of sickness, even unto death,[45] are physical expressions of the fear of awakening.

3 They are attempts to reinforce *unconsciousness* out of fear of *consciousness*. *4* This is a pathetic way of trying not to know by rendering the faculties for knowing ineffectual. *5*"Rest in peace" is a blessing for the living, not the dead, because rest comes from waking, not from sleeping. *6* Sleep is withdrawing; waking is joining. *7* Dreams are illusions of joining, taking on the ego's distortions about what joining means, if you are sleeping under its guidance. *8* But the Holy Spirit too has use for sleep and can use dreams on behalf of waking, if you will let Him.[46]

5 How you wake is the sign of how you have used sleep. *2* To whom did you give it? *3* Under which teacher did you place it? *4* Whenever you wake dispiritedly, it was not of the Spirit. *5* Only when you awaken joyously have you utilized sleep according to the Holy Spirit's purpose.

6 You can indeed be "drugged" by sleep, but this is always because you have misused it on behalf of sickness. 47 *7* Sleep is no more a form of death than death is a form of unconsciousness. *8Unconsciousness is impossible*. *9* You can rest in peace only because you are awake.

6 Healing is release from the fear of waking, and the substitution of the will to wake. *2* The will to wake is the will to love, since all healing involves replacing fear with love. *3* The Holy Spirit cannot distinguish among degrees of error, for if He taught that one form of sickness is more serious than another, He would be teaching that one error can be more *real* than another. *4* But His function is to distinguish only between the false and the true, replacing the false *with* the true.

7 The ego, which always weakens the will, wants to separate the body from the mind. *2* This is an attempt to destroy it. *3* But the ego actually believes that it is protecting it. 48 *4* This is because it believes that mind is dangerous and that to make mindless is to heal. *5* But to make mindless is impossible, since it would mean to make nothing out of what God created. *6* The ego despises weakness, even though it makes every effort to *induce* it. *7* It wants only what it hates. *8* To the ego this is perfectly sensible. *9* Believing in the power of attack, it *wants* it.

8 You have perhaps begun to realize that this is a very practical course, because it means *exactly* what it says. *2* So does the Bible, if it is properly understood. *3* There has been a marked tendency on the part of

many of the Bible's followers, and also its translators, to be entirely literal about fear and its effects, but not about love and *its* results.

4 Thus, "hellfire" means burning, but raising the dead becomes allegorical. *5* Actually, it is particularly the references to the outcomes of love that should be taken literally, because the Bible is *about* love, being about *God*.

9 The Bible enjoins you to be perfect, 49 to heal all errors, 50 to take no thought of the body as separate, 51 and to accomplish all things in my name. 52 *2* This is not my name alone, for ours is a shared identification.

3 The name of God's Son is one, and you are enjoined to do the works of love because we share this oneness. *4* Our minds are whole *because* they are one. *5* If you are sick, you are withdrawing from me. *6* But you cannot withdraw from me alone. *7* You can only withdraw from yourself *and* me.

10 I would not ask you to do things which you cannot do, and it is impossible that I could do things *you* cannot do. *2* Given this, and given this *quite literally*, there can be nothing which prevents you from doing exactly what I ask, and everything argues for it. *3* I give you no limits, because God lays none upon you. *4* When you limit yourself, we are not of one mind, and that *is* sickness. *5* But the sickness is not of the body, but of the mind. *6* All forms of dysfunction are merely signs that the mind is split and does not accept a unified purpose.

11 The unification of purpose, then, is the Holy Spirit's only way of healing. *2* This is because it is the only level at which healing means anything. *3* The reestablishing of meaning in a chaotic thought system is the only way to heal it. *4* We said before that your task is only to meet

the conditions for meaning, since meaning itself is of God.53 *5* But your return to meaning is essential to His, because your meaning is part of His. *6* Your healing, then, is part of His health, because it is part of His wholeness. *7* He cannot lose this, but *you* can not know it. *8* Yet it is still His will for you, and His will must stand forever and in all things.54

1 . T-3.V.2:1: "To know is to be certain." T-3.V.2:3: "Knowledge is power because it is certain." T-3.V.8:9: "Knowledge brings mental strength for creative thinking." T-3.V.11:2: "Knowledge will bring the peace *without* question." T-3.V.11:7: "Knowledge *is* stable." T-3.VII.13:4: "To know any part of [truth] is to know all of it." T-3.IX.13:3: "You will lose all your fear of teaching and relating in any form once you know who you are." T-3.XI.13:4: "Only the oneness of knowledge is conflict free."

2 . T-7.IX.10:5: "His Voice will teach you how to distinguish between pain and joy, and lead you out of the confusion you have made."

3 . T-7.VI.12:7.

4 . Matthew 6:13 (KJV): "For thine is the kingdom, and the power, and the glory, for ever. Amen."

5 . Luke 2:14 (KJV): "Glory to God in the highest, and on earth peace, good will toward men." In the above reference, the Course extends to us the glory that belongs to God, because that is what God Himself has done.

6 . Matthew 7:7 (KJV): "Ask, and it shall be given you; seek, and ye

shall find; knock, and it shall be opened unto you." The Course's allusion to this intensifies it, saying that not only shall it be given, but that it already *has* been given, and indeed (based on the next sentence), that this gift is what we *are*.

7 . Matthew 28:20 (KJV): “And, lo, I am with you alway, even unto the end of the world.” Luke 22:19 (RSV): “This is my body which is

given for you. Do this in remembrance of me.” The above reference reverses this. Rather than asking us to celebrate the Eucharist in remembrance of him, Jesus tells us that he is with us in every

encounter, in remembrance of *us*.

8 . This saying was famously inscribed over the entrance to the ancient Temple of Apollo at Delphi.

9 . 1 Corinthians 15:28 (KJV): “And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.”

10. John 12:46 (KJV): “I am come a light into the world, that whosoever believeth on me should not abide in darkness.”

11. Matthew 28:20 (KJV): “And, lo, I am with you alway, even unto the end of the world.”

12. John 8:12 (RSV): “I am the light of the world; he who follows me will not walk in darkness, but will have the light of life.”

13. John 16:33 (RSV): “In the world you have tribulation; but be of good cheer, I have overcome the world.” In the current context, Jesus overcomes the world by being with us in its loneliness, thus

demonstrating that this loneliness is an illusion.

14. “What it is” refers to the world, which (the next sentence implies) is darkness. That is why his light dispels it.

15. John 12:46 (KJV): “I am come a light into the world, that whosoever believeth on me should not abide in darkness.” In the Course’s

reference, we cannot abide in darkness when Jesus' light goes with us everywhere, bringing light to the world.

16. Luke 22:19 (RSV): "This is my body which is given for you. Do this in remembrance of me." Above, Jesus explains that remembering him is also remembering ourselves and God.

17. Isaiah 53:3 (RSV): "He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not." This is drawn from Isaiah's song of the suffering servant, which Christians came to apply to Jesus. Here in the Course, Jesus says he was despised and rejected because the world is made of the belief that real love is impossible.

18. John 20:21 (RSV): "Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I send you.'"

19. Mark 9:23 (RSV): "All things are possible to him who believes."

20. John 5:19 (KJV): "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do."

21. In the Old Testament, the Israelites are supposed to give to God at

His altar only things that are "acceptable" to Him. Here, *He* gives *us* the things that are acceptable to Him. We first give Him our gratitude, in the form of praise of Him and of the nature He created in us, and then He takes this gift, which is acceptable to Him, and gives it equally to all His creations.

22. John 5:19 (KJV): "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do."

23. Genesis 1:26 (KJV): "And God said, Let us make man in our image, after our likeness." The Course here uses our likeness to God as the rationale that we, like our Father, can create.

24. This seems to be a reference to the Gloria Patri: "Glory be to the Father, and to the Son, and to the Holy Spirit. As it was in the beginning, is now, and ever shall be, world without end. Amen."

25. "Willing that" seems to mean willing "the truth in both of us," which

"is beyond the ego."

26. Matthew 16:18 (KJV): "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

27. Mark 14:28 (RSV): "But after I am raised up, I will go before you to Galilee."

28. Luke 15:11-32. Jesus here does not retell the story as such, but retells it from a psychological angle, explaining the inner side of the story. He thus draws out elements which are only implicit in the original, such as the son thinking he had hurt the father, and the father

regarding the *son*, rather than his earthly fortune, as his treasure.

29. Matthew 19:6 (KJV): "What therefore God hath joined together, let not man put asunder." This line, of course, is typically used in weddings. The above allusion makes the point that in *this* marriage, the one between God and all His Sons, divorce is impossible.

30. Pronoun and term clarification: "He has given His will to His treasure [you], whose treasure it [His will] is." In other words, you are *God's* treasure, and His will, which He has given you, is *your* treasure.

31. Matthew 6:21 = Luke 12:34 (KJV): "For where your treasure is, there will your heart be also." The Course is applying this also to God.

His heart lies where His treasure is, and you are His treasure.

32. T-6.VII.A.3:3: "The Holy Spirit sees the body only as a means of communication."

33. John 5:19 (KJV): "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do." The Course says we should rejoice about this, because we are not *of* ourselves, we are of God, and He has willed power and glory for us.

34. John 1:14 (KJV): "And the Word was made flesh, and dwelt among us." T-3.VII.16:2, 5: "*The* Word is really a thought....The original name for 'thought' and 'word' was the same." One of the meanings of the biblical Greek word for "word" (*logos*) was "thought."

35. 1 Corinthians 6:19 (RSV): "Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?" The

Course is saying here that the body is not inherently the temple of the Holy Spirit. Rather, it becomes that when the Holy Spirit directs the use to which it is put.

36. 1 Corinthians 3:16 (RSV): "Do you not know that you are God's temple and that God's Spirit dwells in you?"

37. Pronoun clarification: "But mind can be manifested by the body if it

[mind] goes beyond it [the body] and does not interpret it [the body]

as limitation."

38. “Definitions by function” means defining something by its function (what it *does*) rather than by its being (what it *is*).

39. T-3.VII.13:4-7: “To know any part of [truth] is to know all of it.

Only perception involves partial awareness. Knowledge transcends all of the laws which govern perception. Partial knowledge is

impossible.”

40. “This false witness” is sickness, which is also what “this” refers to in the next sentence.

41. T-6.I.18:2: “My one lesson, which I must teach as I learned, is that no perception which is out of accord with the judgment of the Holy Spirit can be justified.” T-6.VII.C.3:3: “In the mind of the thinker, then, He is judgmental, but only in order to unify it so it can perceive *without* judgment.”

42. T-8.II.9:2-3: “[The ego’s] purpose is to defeat its own goal. It does not know this, because it does not know anything.”

43. T-5.II.10:5: “The Holy Spirit was God’s Answer to the separation, the means by which the Atonement could repair until the whole mind returned to creating.” T-6.V.1:1: “Remember that the Holy Spirit is the *Answer*, not the question.”

44. Helen’s original capitalization implies that “it” refers to “the rest”

from the previous sentence: “The rest is of Itself. You need do so little, because It [i.e., the rest] is so powerful that your little part *will* bring the whole to you.” Alternately, the most natural referent grammatically of “it” is the “so little” that you do: “You need do so little, because it [the little that you do] is so powerful that your little part will bring the whole to you.”

45. John 11:4 (KJV): "When Jesus heard that [his friend Lazarus was ill], he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby."

46. That the Holy Spirit "can use dreams on behalf of waking" seems to refer to nighttime dreams, since the references to sleep before and after this sentence seem to be about literal sleep. This would fit with Helen's many dreams that appear to have been inspired from a higher level. See, for example, Cameo 28: "The Blue-Gray Bird."

47. To misuse sleep on behalf of sickness is to use sleep according to the ego's guidance, as a withdrawal from consciousness and joining, and as a retreat into illusions of joining.

48. The final "it" ("protecting it") refers to the body, as did the "it"

("destroy it") in the previous sentence.

49. Matthew 5:48 (RSV): "You, therefore, must be perfect, as your heavenly Father is perfect."

50. Matthew 10:1 (RSV): "And he called to him his twelve disciples and gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity."

51. Matthew 6:25 (KJV): "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on."

52. John 14:12-13 (NRSV): "Very truly, I tell you, the one who believes in me will also do the works that I do and, in fact, will do greater works than these, because I am going to the Father. I will do whatever you ask in my name, so that the Father may be glorified in the Son."

53. T-8.V.13:3-4: "I can make you aware of the conditions of truth, but the experience is of God. Together we can meet its conditions, but truth will dawn upon you of itself."

54. See Cameo 20: "The Undivided Mind."

CHAPTER 9

The Plan of Forgiveness

I. Asking for What You Want

Fear of the will of God is one of the strangest beliefs that the human mind has ever made. *2* This could not possibly have occurred unless the mind was already profoundly split, making it possible for it to be afraid of what it really is. *3* It is apparent that reality cannot "threaten" anything except illusions, because reality can only uphold truth. *4* The very fact that the will of God, which is what you are, is perceived as fearful to you demonstrates that you are afraid of what you are. *5* It is not, then, the will of God of which you are afraid, but *yours*. *6* Your will is not the ego's, and that is why the ego is against you. *7* What seems to be the fear of God is really only the fear of your own reality.

2 It is impossible to learn anything consistently in a state of panic. *2* If the purpose of this course is to learn what you are, and if you have already decided that what you are is fearful, then it must follow that you will not learn this course. *3* But you might remember that the reason for the course is that you do not know what you are. *4* If you do not know your reality, how would you know whether it is fearful or not?

5 The association of truth and fear, which would be highly artificial at best, is particularly inappropriate in the minds of those who do not know what truth *is*. *6* All that this kind of association means is

that you are arbitrarily endowing something quite beyond your awareness with something you do not want.

3 It is evident, then, that you are judging something of which you are totally unaware. *2* You have set this strange situation up so that it is completely impossible to escape from it without a Guide Who *does* know what your reality is. *3* The purpose of this Guide is merely to remind you of what you want. *4* He is not attempting to force an alien will upon you. *5* He is merely making every possible effort, within the

limits you impose upon Him, to reestablish your own will in your consciousness. *6* You have imprisoned it in your *un* conscious, where it remains available but cannot help you. *7* When I said that my function is to sort out the true from the false in your unconscious, 1 I meant that the Holy Spirit has the power to look into what you have hidden and perceive the will of God there.

4 His perception of this will can make it real to you, because He is in your mind, and therefore He is your reality. *2* If, then, His perception of your mind brings its reality to you, He is teaching you what you are.

3 The only source of fear in this whole process can only be what you think you lose. *4* But it is only what the Holy Spirit sees that you can possibly *have*. *5* We have emphasized many times that the Holy Spirit will never call upon you to sacrifice anything.2 *6* But if you ask the sacrifice of reality of yourself, the Holy Spirit must remind you that this is not God's will because it is not yours.

5 There is no difference between your will and God's. *2* If you did not have a divided will, you would recognize that willing is salvation because it is communication. *3* It is impossible to communicate in alien tongues. *4* You and your Creator can communicate through creation, because that and only that is your joint will. *5* Divided wills

do not communicate because they speak for different things to the same mind.

6 This results in loss of the ability to communicate, simply because confused communication does not mean anything. *7* A message cannot be said to be communicated unless it makes sense.

6 How sensible can your messages be when you ask for what you don't want? *2* Yet as long as you are afraid of your will, this is precisely what

you *will* ask for. *3* You may insist that the Holy Spirit does not answer you, but it might be wiser to consider the kind of asker you are. *4* You do not ask only for what you want. *5* This is solely because you are afraid you might receive it, *and you would*. *6* This is really why you persist in asking the teacher who could not possibly teach you your will. *7* Of him, you can never learn it, and this gives you the illusion of safety. *8* But you cannot be safe *from* truth, but only *in* it. *9* Reality is the only safety.

7 Your will is your salvation because it is the same as God's. *2* The separation is nothing more than the belief that it is different. *3* No mind can believe that its will is stronger than God's. *4* If, then, a mind believes that its will is different from His, it can only decide either that there is no God, or that God's will is fearful. *5* The former accounts for the atheist and the latter for the martyr. *6* Martyrdom takes many forms, the category including all doctrines which hold that God demands sacrifices of *any* kind.

8 Either basic type of insane decision will induce panic, because the atheist believes he is alone and the martyr believes that God is crucifying him. *2* Both really fear both abandonment *and* retaliation, but the former is more reactive against abandonment and the latter against retaliation. *3* The atheist maintains that God has left him but he does not care. *4* He will, however, become very fearful, and hence

very angry, if anyone suggests that God has *not* left him. *5* The martyr, on the other hand, is more aware of guilt, and believing that punishment is inevitable, attempts to teach himself to like it.

9 The truth is, very simply, that no one wants either abandonment or

retaliation. *2* Many people seek both, but it is still true that they do not want it. *3* Can you ask the Holy Spirit for "gifts" such as these and actually expect to receive them? *4* The Holy Spirit is totally incapable of giving you anything that does not come from God. *5* His task is not to make anything for you. *6* He cannot make you want something you don't want. *7* When you ask the Universal Giver for what you do not want, you are asking for what cannot be given, because it was never created. *8* It was never created because it was never your will for *you*.

10 Ultimately everyone must learn the will of God, because ultimately everyone must recognize himself. *2* This recognition is the recognition that his will and God's are one. *3* In the presence of truth, there are no unbelievers and no sacrifices. 3 *4* In the security of reality, fear is totally meaningless. *5* To deny what is can only seem to be fearful. *6* Fear cannot be real without a cause, and God is the only cause. *7* God is love, 4 and you do want Him. *8* This *is* your will. *9* Ask for this and you *will* be answered, because you will be asking only for what belongs to you.

11 When you ask the Holy Spirit for what would hurt you, He cannot answer, because *nothing* can hurt you and so you are asking for nothing. *2* Any desire which stems from the ego is a desire for nothing, and to ask for it is not a request. *3* It is merely a denial in the *form* of a request. *4* The Holy Spirit is not concerned with form at all, being aware only of meaning. *5* The ego cannot ask the Holy Spirit for anything, because there is complete communication failure between them. *6* But *you* can ask everything of the Holy Spirit,

because your requests are real, being of your will. *7* Would the Holy Spirit deny the will of God?

8 And could He fail to recognize it in God's Sons?

12 The energy which you withdraw from creation you expend on fear.

2 This is not because your energy is limited, but because you have limited it. *3* You do not realize the enormous waste of energy which you expend in denying truth. *4* What would you say of someone who persisted in attempting the impossible and believed that to achieve it is success? *5* The belief that you must have the impossible in order to be happy is totally at variance with the principle of creation. *6* God could not will that happiness depended on what you could never have.

13 The fact that God is love does not require belief, but it does require *acceptance*. *2* It is indeed possible for you to deny facts, although it is impossible for you to change them. *3* If you hold your hands over your eyes you will not see, because you are interfering with the laws of seeing. *4* If you deny love you will not know it, because your cooperation is the law of its being. *5* You cannot change laws you did not make, and the laws of happiness were created *for* you, not *by* you.

14 Attempts of any kind to deny what *is* are fearful, and if they are strong they will induce panic. *2* Willing against reality, though impossible, can be made into a very persistent goal, even though you do not want it. *3* But consider the result of this strange decision. *4* You are devoting your mind to what you do not want. *5* How real can this devotion be? *6* If you do not want it, it was never created. *7* If it was never created, it is nothing. *8* Can you *really* devote yourself to nothing?

15 God, in His devotion to you, created you devoted to *everything*, and gave you what you are devoted *to*. *2* Otherwise, you would not have been created perfect. *3* Reality is everything, and therefore you have everything because you are real. *4* You cannot make the unreal because

the absence of reality is fearful, and fear cannot be created. *5* As long as you believe that fear is possible, you will not create. *6* Opposing orders of reality make reality meaningless, and reality is meaning.

16 Remember, then, that God's will is already possible, and nothing else will ever be. *2* This is the simple acceptance of reality, because only this is real. *3* You cannot distort reality and know what it is. *4* And if you do distort reality you will experience anxiety, depression, and ultimately panic, because you are trying to make yourself unreal. *5* When you feel these things, do not try to look beyond yourself for truth, for truth can only be within you. *6* Say, therefore:

7Christ is in me,

and where He is God must be,

for Christ is part of Him.

II. Hearing God's Answer in Everyone

Everyone who has ever tried to use prayer to request something has experienced what appears to be failure. *2* This is not only true in connection with specific things which might be harmful, but also in connection with requests which are strictly in line with this course. *3* The latter, in particular, might be incorrectly interpreted as "proof" that the course does not mean what it says. *4* But you must remember that the course does state, and repeatedly, that its purpose is the escape from fear.5

2 Let us suppose, then, that what you request of the Holy Spirit is what

you really want, but that you are still afraid of it. *2* Should this be the case, your *attainment* of it would no longer be what you want, even if *it* is. *3* This accounts for why certain specific forms of healing are not achieved, even though the state of healing is. *4* It frequently happens that an individual asks for physical healing because he is fearful of bodily harm. *5* However, at the same time, if he were healed physically, the threat to his thought system would be considerably more fearful to him than its physical expression. *6* In this case, he is not really asking for release from fear, but for the removal of a symptom which he has selected. *7* This request is, therefore, not for healing at all.

3 The Bible emphasizes that all prayers are answered,[6] and this must be true if no effort is wasted. [7] *2* The very fact that one has asked the Holy Spirit for anything will ensure a response. *3* But it is equally certain that no response given by the Holy Spirit will ever be one which would increase fear. *4* It is possible that His answer will not be heard at all. *5* It is *im* possible, however, that it will be lost. *6* There are many answers which you have already received and have not yet heard. *7* I assure you that they are waiting for you. *8* It is indeed true that no effort is wasted.

4 If you would know your prayers are answered, never doubt a Son of God. *2* Do not question him and do not confound him, for your faith in him is your faith in yourself. *3* If you would know God and His answer, believe in me whose faith in you cannot be shaken. *4* Can you ask of the Holy Spirit truly and doubt your brother? *5* Believe his words are true, because of the truth which is in him. *6* You will unite with the truth in him, and his words will *be* true.[8] *7* As you hear him, you will hear me.

5 Listening to truth is the only way you can hear it now, and finally

know it. *2* The message your brother gives you is *up to you*. *3* What does he say to you? *4* What would you have him say? *5* Your decision about him determines the message you receive. *6* Remember that the Holy Spirit is in him, and His voice speaks to you through him. *7* What can so holy a brother tell you except truth? *8* But are you listening to it?

6 Your brother may not know who he is, but there is a light in his mind which does know. *2* This light can shine into yours, making his words true and your mind able to hear them. *3* His words are the Holy Spirit's answer to you. *4* Is your faith in him strong enough to let you listen and hear? *5* Salvation is of your brother. *6* The Holy Spirit extends from your mind to his and answers *you*. *7* You cannot hear the Voice for God in yourself alone, because you are not alone. *8* And His answer is only for what you *are*.

7 You will not know the trust I have in you unless you extend it. *2* You will not trust the guidance of the Holy Spirit, or believe that it is for *you*, unless you hear it in others. *3* It *must* be for your brother *because* it is for you. *4* Would God have created a Voice for you alone? *5* Could you hear His answer except as He answers *all* of God's Sons? *6* Hear of your brother what you would have me hear of you, for you would not want me to be deceived.

8 I love you for the truth in you, as God does. *2* Your deceptions may deceive you, but they cannot deceive me. *3* Knowing what you are, I cannot doubt you. *4* I hear only the Holy Spirit in you, Who speaks to me through you. *5* If you would hear me, hear my brothers, in whom God's Voice speaks. *6* The answer to all your prayers lies in them. *7* You will be answered as you *hear the answer in everyone*. *8* Do not listen to

anything else, or you will not hear truth. *9* Believe in your brothers because I believe in you, and you will learn that my belief in you is justified.

9 Believe in me *by* believing in them, for the sake of what God gave them. *2* They will answer you, if you learn to ask truth of them. *3* Do not ask for blessing without blessing them, for only in this way can you learn how blessed *you* are. *4* By following this way, you are looking for the truth in you. *5* This is not going beyond yourself but *toward* yourself. *6* Hear only God's answer in His Sons, and you are answered.

10 To disbelieve is to side against, or to attack. *2* To believe is to accept and side *with*. *3* To believe is not to be credulous, but to accept and appreciate. *4* What you do not believe you do not appreciate, and you cannot be grateful for what you do not value. *5* There is a price you will pay for judgment, because judgment is the setting of price. *6* And as you set it, you will pay it. *7* If paying is equated with getting, you will set the price low but demand a high return. *8* But you will have forgotten that to price is to value, so that your return is in proportion to your judgment of worth.

11 If paying is associated with giving, it cannot be perceived as loss, and the reciprocal relationship of giving and receiving will be recognized.

2 The price will then be set high, because of the value of the return. *3* To price for getting is to lose sight of value, making it inevitable that you will not value what you receive. *4* Valuing it little, you will not appreciate it and you will not want it. *5* Never forget, then, that you have set the value on what you receive, and have priced it by what you give. 9

6 To believe that it is possible to get much for little is to believe that you

can bargain with God.

12 God's laws are always fair and perfectly consistent. *2* By giving you receive. *3* But to receive is to accept, not to get. *4* It is impossible

not to have, but it is possible not to *know* you have. *5* The recognition of having is the willingness for giving, and only by this willingness can you recognize what you have. *6* What you give is therefore the value you put on what you have, being the exact measure of the value you put upon it. *7* And this, in turn, is the measure of how much you want it.

13 You can ask of the Holy Spirit, then, only by giving to Him. *2* And you can give to Him only where you *see* Him. *3* If you see Him in everyone, consider how much you will be asking of Him, and *how much you will receive*. *4* He will deny you nothing because you have denied Him nothing, and so you can share everything. *5* This is the way, and the only way, to have His answer, because His answer is all you can ask for and want. *6* Say, then, to everyone:

7Because I will to know myself,

I see you as God's Son and my brother.

III. The Correction of Error

The alertness of the ego to the errors which other egos make is *not* the kind of vigilance which the Holy Spirit would have you maintain. *2* Egos are critical in terms of the kind of sense they stand for. *3* They understand this kind of sense, because it is sensible to them. *4* To the Holy Spirit, it makes no sense at all. *5* To the ego, it is kind and right and good to point out errors and "correct" them. *6* This makes perfect sense to the ego,

which is totally unaware of what errors are and what correction is.

7 Errors *are* the ego, and correction of errors of any kind lies solely in the *relinquishment* of the ego.

2 When you correct a brother, you are telling him he is wrong. *2* He may be making no sense at the time, and it is certain that if he is

speaking from the ego, he *will* be making no sense. *3* But your task is still to tell him *he is right*. *4* You do not tell him this verbally if he is speaking foolishly, because he needs correction at another level, since his error is at another level. *5He* is still right, because he is a Son of God. *6* His ego is always wrong, no matter what it says or does.

3 If you point out the errors of his ego, you must be seeing him through yours, because the Holy Spirit does not perceive his errors. *2* This must be true if there is no communication at all between the ego and the Holy Spirit. 10 *3* The ego makes no sense, and the Holy Spirit does not attempt to understand anything that arises from it. *4* Since He does not understand it, He does not judge it, knowing that nothing it engenders means anything.

4 When you react at all to errors, you are *not listening to the Holy Spirit*.

2 He has merely disregarded them, and if you attend to them, you are not hearing Him. *3* If you do not hear Him, you are listening to your ego and making as little sense as the brother whose errors you perceive.

4 This cannot be correction. *5* But it is more than merely lack of correction for him. *6* It is the giving up of correction in *yourself*.

5 When a brother behaves insanely, you can heal him only by perceiving the sanity in him. *2* If you perceive his errors and accept them, you are accepting yours.11 *3* If you want to give yours over to the Holy Spirit,

you must do this with his. *4* Unless this becomes the one way in which you handle all errors, you cannot understand how all errors are undone.

5 How is this different from telling you that what you teach you learn?

6 Your brother is as right as you are. *7* And if you think he is wrong, you are condemning yourself.

6 You cannot correct *yourself*. *2* Is it possible, then, for you to correct another? *3* But you *can* see him truly, because it is possible for you to see *yourself* truly. *4* It is not up to you to change him, but merely to accept him as he is. *5* His errors do not come from the truth that is in him, and only this truth is yours. *6* His errors cannot change this, and can have no effect at all on the truth in you.

7 To perceive errors in anyone and react to them as if they were real is to make them real to you. *2* You will not escape paying the price for this, not because you are being punished for it, but because you are following the wrong guide and will lose your way. *3* Your brother's errors are not of him, any more than yours are of you. *4* Accept his errors as real, and you have attacked yourself. *5* If you would find your way and keep it, see only truth beside you, for you walk together.

8 The Holy Spirit in you forgives all things in you and your brother.

2 His errors are forgiven with yours. *3* Atonement is no more separate than love. *4* It cannot be separate, because it comes from love. *5* Any attempt you make to correct a brother means that you believe correction by you is possible, and this can only be the arrogance of the ego. *6* Correction is of God, Who does not know of arrogance. *7* The Holy Spirit forgives everything because God created everything. *8* Do not undertake His function, or you will forget yours.

9 Accept only the function of healing in time, because that is what time is for. *2* God gave you the function to create in eternity. *3* You do not need to learn this. *4* But you do need to learn to *want* this,

and for this all learning was made. *5* This is the Holy Spirit's good use of an ability which you do not need, but which you have made. 12 *6* Give it to Him; you do not know how to use it. *7* He will teach you how to see yourself without condemnation by learning how to look on everything without it. *8* Condemnation will then not be real to you, and all your errors will be forgiven.

IV. Looking beyond Error

Atonement is for all, because it is the way to undo the belief that anything is for you alone. *2* To forgive is to overlook. *3* Look, then, beyond error, and do not let your perception rest upon it, for you will believe what your perception holds. *4* Accept as true only what your brother *is*, if you would know yourself. *5* Perceive what he is *not*, and you cannot know what you are, because you see *him* falsely. *6* Remember always that your identity is shared,13 and that its sharing is its reality.

2 You have a part to play in the Atonement, but the plan of the Atonement is beyond you. *2* You do not know how to overlook errors, or you would not make them. *3* It would merely be further error to think either that you do *not* make them or that you can *correct* them without a Guide to correction. *4* And if you do not follow this Guide, your errors will not be corrected. *5* The plan is not yours, because of your limited ideas about what you are. *6* But this limitation is where all errors arise.

7 The way to undo them is, therefore, not *of* you, but *for* you.

3 The Atonement is a lesson in sharing, which is given you because you have forgotten how to do it. *2* The Holy Spirit merely reminds you of what is your natural ability. *3* By reinterpreting the ability to attack, which you did make, into the ability to share, He translates what you have made into what God created. *4* But if you would accomplish this through Him, you cannot look on your abilities

through the eyes of the ego, or you will judge them as it does. *5* All their harmfulness lies in its judgment, as all their helpfulness lies in the judgment of the Holy Spirit.

4 The ego has a plan of forgiveness, because you are asking for one, but not of the right teacher. *2* The ego's plan, of course, makes no sense and will not work. *3* By following it, you will merely place yourself in an impossible situation, to which the ego always leads you. *4* Its plan is to have you see error clearly first and *then* overlook it. *5* But how can you overlook what you have made real? *6* By seeing it clearly, you *have* made it real and *cannot* overlook it.

5 This is where the ego is forced into appealing to mysteries, and begins to insist that you accept the meaningless to save yourself. *2* Many have tried to do this in my name, forgetting that my words make perfect sense, because they come from God. *3* They are as sensible now as they ever were, because they speak of ideas which are eternal. *4* You will never get a contradictory message from me, because I speak with one voice. *5* Forgiveness that is learned of me does not use fear to undo fear, nor does it make real the unreal and then destroy it.

6 Forgiveness through the Holy Spirit lies simply in looking beyond error from the beginning, and thus *keeping* it unreal for you. *2* Do not let

any belief in its realness enter your mind at all, or you will also believe that you must undo what you have made in order to be forgiven. *3* What has no effect does not exist, and to the Holy Spirit the effects of error are totally nonexistent. *4* By steadily and consistently canceling out all its effects, everywhere and in all respects, He teaches that the ego does not exist and proves it.

7 Follow His teaching in forgiveness, then, because forgiveness is His function, and He knows how to fulfill it perfectly. *2* That is what

we meant when we once said that miracles are natural, and when they do not occur, something has gone wrong.14 *3* Miracles are merely the sign of your willingness to follow His plan of salvation, in recognition of the fact that you do not know what it is. *4* His work is not your function, and unless you accept this, you cannot learn what your function *is*.

8 The confusion of functions is so typical of the ego that you should be quite familiar with it by now. *2* The ego believes that all functions belong to *it*, even though it has no idea of what they are. *3* This is more than mere confusion. *4* It is a particularly dangerous combination of grandiosity *and* confusion that makes it likely that the ego will attack anyone and anything for no reason at all. *5* This is exactly what it does.

6 It is totally unpredictable in its responses, because it has no idea what it heard.

9 If one has no idea what is happening, how appropriately can you expect him to react? *2* But you might still ask yourself, regardless of how you can account for the reactions, whether they place the ego in a very sound position as a guide for *yours*. *3* It seems absurd to have to emphasize repeatedly that the ego's qualifications as a guide are

singularly unfortunate, and that it is a remarkably poor choice as a teacher of salvation.15 *4* Yet this question, ridiculous as it seems, is really the crucial issue in the whole separation fantasy.16

10 Anyone who elects a totally insane guide must be totally insane himself. *2* It is not true that you do not know the guide is insane. *3You* know it because *I* know it, and you have judged it by the same standard as I have. *4* The ego literally lives on borrowed time, and its days are numbered. *5* Do not fear the Last Judgment, but welcome it and do not wait, for the ego's time is borrowed from

your eternity. *6* This is the Second Coming, which was made for you as the First was created.

11 The Second Coming is merely the return of sense. *2* Can this possibly be fearful? *3* What can be fearful but fantasy? *4* No one turns to fantasy unless he despairs of satisfaction in reality. *5* But it is certain that he will never find satisfaction in fantasy, so his only hope is to change his mind about reality. *6* Only if the decision that reality is fearful is wrong can God be right. *7* And I assure you that God *is* right.

12 Be glad, then, that you have been wrong, but this was only because you did not know who you were. *2* Had you remembered, you could no more have been wrong than God can. *3* The impossible can happen only in fantasy. *4* When you search for reality in fantasies, you will not find it. *5* The symbols of fantasy are of the ego, and of these you will find many. *6* But do not look for meaning in them. *7* They have no more meaning than the fantasies into which they are woven.

13 Fairy tales can be pleasant or fearful, pretty or ugly, but no one calls them true. *2* Children may believe them and so, for a while, they are true for them. *3* But when reality dawns, they are gone. *4* Reality has not gone

in the meanwhile. *5* The Second Coming is the *awareness* of reality, not its *return*. *6* Behold, my child, reality is here. *7* It belongs to you and me and God, and it is perfectly satisfying to all of us. *8* Only this awareness can heal, because it is the awareness of truth.

V. The Unhealed Healer

The ego's plan for forgiveness is far more widely used than God's. *2* This is because it is undertaken by unhealed healers and is therefore of the ego. *3* Let us consider the unhealed healer more carefully now. *4* By definition, he is trying to give what he has not received. *5* If he

is a theologian, he may start from the premise "I am a miserable sinner, and so are you." *6* If he is a psychotherapist, he is more likely to begin with the equally incredible idea that he really believes in attack and so does the patient, but it does not matter in either case.17

2 We have repeatedly stated that beliefs of the ego cannot be shared, and this is why they are not real. 18 *2* How, then, can *uncovering* them *make* them real? *3* Every healer who searches fantasies for truth must be unhealed, because he does not know where to look for truth, and therefore does not have the answer to the problem of healing. *4* There is an advantage to bringing nightmares into awareness, but *only* to teach that they are *not* real, and that anything they contain is meaningless.

5 The unhealed healer cannot do this, because he does not believe it.19

3 All unhealed healers follow the ego's plan in one form or another. *2* If they are theologians, they are likely to condemn themselves, teach condemnation, and advocate a very fearful solution. *3* Projecting condemnation onto God, they make Him retaliative and fear His

retribution. *4* What they have done is merely to identify with the ego, and by perceiving clearly what *it* does, condemn *themselves* because of this profound confusion.

4 It is understandable that there has been a revolt against this concept, but to revolt against it is still to believe in it. *2* The form of the revolt, then, is different, but not the content. *3* The new form of the ego's plan is as unhelpful as the older one, because form does not matter to the Holy Spirit, and therefore does not matter at all.20 *4* According to the newer forms of the plan, the therapist interprets the ego's symbols in the nightmare, and uses them to prove the

nightmare is real. *5* Having made it real, he then attempts to dispel its effects by depreciating the importance of the dreamer.

5 This would be a healing approach if the dreamer were properly identified as unreal. *2* But if the dreamer is equated with the mind, the mind's corrective power through the Holy Spirit is denied.21 *3* It is noteworthy that this is a contradiction even in the ego's own terms, and one which it usually does note, even in its confusion. *4* If the way to counteract fear is to reduce the importance of the fearer, how can this build up ego strength?22 *5* These perfectly self-evident inconsistencies account for why, except for certain stylized verbal accounts, nobody can explain what happens in psychotherapy. *6* Nothing real *does*.

6 Nothing real has happened to the unhealed healer, and he learns from his own teaching. *2* Because his ego is involved, it always attempts to gain some support from the situation. *3* Seeking to get something for himself, the healer does not know how to give, and consequently cannot share. *4* He cannot correct, because he is not working

correctively. *5* He believes that it is up to him to teach the patient what is real, but he does not know it himself.

7 What, then, *should* happen? *2* When God said "Let there be light,"

there *was* light.23 *3* Can you find light by analyzing darkness, as the psychotherapist does, or, like the theologian, by acknowledging it in yourself and looking for a distant light to remove it, while emphasizing the distance? *4* Healing is not mysterious. *5* Nothing occurs unless you understand it, since light *is* understanding. *6* A "miserable sinner"

cannot be healed without magic, and an "unimportant mind" cannot esteem itself. *7* Both forms of the ego's approach, then, must arrive

at an impasse, the characteristic "impossible situation" to which the ego always leads.

8 It can be helpful to point out to a patient where he is heading, but the point is lost unless he can change his direction. *2* The therapist cannot do this for him, but he also cannot do this for himself. *3* His only meaningful contribution is to present an example of one whose direction has been changed *for* him, and who no longer believes in nightmares of any kind. *4* The light in *his* mind will therefore answer the questioner, who must decide with God that there is light because he sees it. *5* And by his acknowledgment, *the therapist knows* it is there.24

9 That is how perception ultimately is translated into knowledge. *2* The miracle worker begins by *perceiving* light, and translates his perception into sureness by continually extending it and accepting its acknowledgment. 25 *3* Its effects assure him it is there. *4* The therapist does not heal; he *lets healing be*. *5* He can point to darkness, but he cannot bring light of himself, for light is not of him. *6* But being *for*

him, it must be for his patient.

10 The Holy Spirit is the only Therapist. *2* He makes healing perfectly clear in any situation in which He is the Guide. *3* The human therapist can only let Him fulfill His function. *4* He needs no help in this. *5* He will tell you exactly what to do to help anyone He sends to you for help, and will speak to him through you, if you do not interfere.

6 Remember that you are choosing a guide for helping, and the wrong choice will not help. *7* But remember also that the right one *will*.

11 Trust Him, for help is His function, and He is of God. *2* And as you awaken other minds *to* God, through Him and not yourself, you will

understand that you are not obeying the laws of this world, but that the laws you are obeying work. *3*"The good is what works" is a sound though insufficient statement. *4* Only the good *can* work.26 *5* Nothing else works at all.

12 This course is a guide to behavior. *2* Being a very direct and a very simple learning situation, it literally provides the Guide Who tells you what to do. *3* If you do it, you will *see* that it works. *4* Its results are more convincing than its words. *5* They will convince you that the words are true. *6* By following the right Guide, you will learn the simplest of all lessons: "By their fruits ye shall know them, and *they* shall know *themselves*." 27

VI. The Witnesses to Your Reality

How can you become increasingly aware of the Holy Spirit in you except by His effects? *2* You cannot see Him with your eyes, nor hear Him with your ears. *3* How, then, can you perceive Him at all? *4* If you

inspire joy and others react to you with joy, even though you are not experiencing joy yourself, there must be something in you that is capable of producing it. *5* If it is in you and can produce joy, and if you see that it *does* produce joy in others, you must be dissociating it in yourself.

2 It seems to you that the Holy Spirit does not produce joy consistently in you only because *you do not consistently arouse joy in others*. *2* Their reactions to you are your evaluations of His consistency. *3* When you are inconsistent, you will not always give rise to joy, and so you will not always recognize *His* consistency. *4* What you offer to your brother you offer to Him, because He cannot go beyond your offering in His giving. *5* This is not because He limits His giving, but simply because you have limited your *receiving*.

3 The will to receive is the will to accept. *2* If your brothers are part of you, will you accept them? *3* Only they can teach you what you are, and your learning is the result of what you taught *them*. *4* What you call upon in them you call upon in yourself, and as you call upon it in them, it becomes real to you. *5* God has but one Son, knowing them all as one.

6 Only God Himself is more than they, but they are not less than He is.

7 Would you know what this means?

4 If what you do to my brother you do to me,[28] and if you do everything for yourself because we are part of you, everything *we* do belongs to you as well. *2* Every Son God created is part of you and shares His glory with you. *3* His glory belongs to Him, but it is equally yours. *4* You cannot, then, be less glorious than He is. *5* He is more than you only because He *created* you, but not even this would He keep from you.

6 Therefore, you can create as He did, and your dissociation will not alter this. *7* Neither God's light nor yours is dimmed because you do not see.

5 Because the Sonship must create as one, you remember creation whenever you recognize part of creation. [29] *2* Each part you remember adds to your wholeness, because each part *is* whole. *3* Wholeness is indivisible, but you cannot learn your wholeness *until you see it everywhere*. *4* You can know yourself only as God knows His Son, for knowledge is shared with God. *5* When you awake in Him, you will know your magnitude by accepting His limitlessness as yours. *6* But meanwhile, you will judge it as you judge your brothers', and will accept it as you accept theirs.[30]

6 You are not yet awake, but you can learn how to awaken. *2* Very simply, the Holy Spirit teaches you to awaken others. *3* As you see

them waken, you will learn what waking means. *4* And because you have willed to wake them, their gratitude and their appreciation of what you have given them will teach you its value. *5They* will become the witnesses to your reality, as you were created witness to God's. *6* But when the Sonship comes together and accepts its oneness, it will be known by its creations, who witness to its reality as the Son does to the Father.

7 Miracles have no place in eternity, because they are reparative. *2* But while you still need healing, your miracles are the only witnesses to your reality which you can recognize. *3* You cannot perform a miracle for yourself, because miracles are a way of *giving* acceptance and receiving it. *4* In time the giving comes first, though they are

simultaneous in eternity, where they cannot be separated. *5* When you have learned that they are the same, the need for time is over. *6* Eternity is one time, its only dimension being "always. "31

8 But this cannot mean anything to you until you remember God's open arms, and finally know His open Mind. *2* Like Him, *you* are "always"—

in His Mind and with a mind like His. *3* In your open mind are *your* creations, in perfect communication born of perfect understanding.

4 Could you but accept one of them, you would not want anything the world has to offer. *5* Everything else would be totally meaningless.

6 God's meaning is incomplete without you, and you are incomplete without your creations.

9 Accept your brother in this world and accept nothing else, for in him you will find your creations because he created them *with* you. *2* You will never know that you are co-creator with God until you

learn your brother is a co-creator with *you*. *3* God's will is your salvation. *4* Would He not have given you the means to find it? *5* If He wills you to have it, He must have made it possible and very easy to obtain it.

10 Your brothers are everywhere. *2* You do not have to seek far for salvation. *3* Every minute and every second gives you a chance to save yourself. *4* Do not lose these chances, not because they will not return, but because delay of joy is needless. *5* God wills you perfect happiness *now*. *6* Is it possible that this is not also *your* will? *7* And is it possible that this is not *also* the will of your brothers? *8* Consider, then, that in this joint will you are all united, and in this only. *9* There will be disagreement on anything else, but not in this. *10* This, then, is where peace abides. *11* And *you* abide in peace when you so decide.

VII. The Two Evaluations

But you cannot abide in peace unless you accept the Atonement, because the Atonement is the way to peace. *2* The reason is very simple, and so obvious that it is often overlooked. *3* That is because the ego is afraid of the obvious, since obviousness is the essential characteristic of reality. *4* You cannot overlook it, unless you are not looking. *5* It is perfectly obvious that if the Holy Spirit looks with love on all He perceives, He looks with love on *you*. *6* His evaluation of you is based on knowledge of what you are, and so He evaluates you truly. *7* And this evaluation must be in your mind, because *He* is.

2 The ego is also in your mind, because you have accepted it there. *2* Its evaluation of you, however, is the exact opposite of the Holy Spirit's, because the ego does not love you. *3* It is unaware of what you are and wholly mistrustful of everything it perceives, because its own perceptions are so shifting. *4* The ego is therefore capable of suspiciousness at best and viciousness at worst. *5* That is its range. *6*

It cannot exceed it, because of its uncertainty. *7* And it can never go beyond it, because it can never *be* certain.

3 You, then, have two conflicting evaluations of yourself in your mind, and they cannot both be true. *2* You do not yet realize how completely different these evaluations are, because you do not understand how lofty the Holy Spirit's perception of you really is. *3* He is not deceived by anything you do, because He never forgets what you are. *4* The ego is deceived by everything you do, even when you respond to the Holy Spirit, because at such times its confusion increases. *5* The ego is therefore particularly likely to attack you when you react lovingly,

because it has evaluated you as *unloving*, and you are going against its judgment.

4 The ego will begin to attack your motives as soon as they become clearly out of accord with its perception of you. *2* This is when it will shift abruptly from suspiciousness to viciousness, because its uncertainty is increased. *3* But it is surely pointless to attack in return. 32

4 What can this mean except that you are *agreeing* with the ego's evaluation of what you are? *5* If you are willing to see yourself as unloving, you will not be happy. *6* You are condemning yourself, and must therefore regard yourself as inadequate.

5 Would you look to the ego to help you escape from a sense of inadequacy it has produced, and must maintain for its own existence?

2 Can you escape from its evaluation of you by using its methods for keeping this picture intact? *3* You cannot evaluate an insane belief system from within it. *4* Its own range precludes this. *5* You can only go beyond it and look back from a point where sanity exists, and *see the contrast*. *6* Only by this contrast can insanity be judged as insane.

6 With the grandeur of God in you, you have chosen to be little and lament your littleness. *2* Within the system which dictated this choice, the lament is inevitable. *3* Your littleness is taken for granted there, and you do not ask, "Who granted it?" *4* The question is meaningless within the ego's thought system, because it opens the whole thought system to question. *5* We said before that the ego does not know what a real question is. 33 *6* Lack of knowledge of any kind is always associated with *unwillingness* to know, and produces a total lack of knowledge, simply because *knowledge* is total. *7* Not to question your littleness is

therefore to deny *all* knowledge and keep the ego's whole thought system intact.

7 You cannot retain *part* of a thought system, because it can be questioned only at its foundation. *2* And this must be questioned from beyond it, because within it, its foundation does stand. *3* The Holy Spirit judges against the reality of the ego's thought system merely because He knows its foundation is not true. *4* Therefore, nothing that arises from it means anything. *5* The Holy Spirit judges every belief you hold in terms of where it comes from. *6* If it comes from God, He knows it to be true. *7* If it does not, He knows it is meaningless.

8 Whenever you question your value, say:

2God Himself is incomplete without me.

3 Remember this when the ego speaks, and you will not hear it. *4* The truth about you is so lofty that nothing that is unworthy of God is worthy of you. *5* Choose, then, what you want in these terms, and accept nothing that you would not offer to God as wholly fitting for *Him*, for you do not want anything else. *6* Return your part of Him, and He will give you all of Himself in exchange for returning what belongs to Him and renders Him complete.

VIII. Grandeur versus Grandiosity

Grandeur is of God, and only of Him. *2* Therefore, it is in you.

3 Whenever you become aware of it, however dimly, you abandon the ego automatically, because in the presence of the grandeur of God the meaninglessness of the ego becomes perfectly apparent. *4* Though it does

not understand this, the ego believes that its "enemy" has struck, and attempts to offer gifts to induce you to return to its protection. *5* Self-inflation is the only offering it can make. *6* The grandiosity of the ego is its alternative to the grandeur of God. *7* Which will you choose?

2 Grandiosity is always a cover for despair. *2* It is without hope, because it is not real. *3* It is an attempt to counteract your littleness, based on the belief that the littleness is real. *4* Without this belief, grandiosity is meaningless, and you could not possibly want it. *5* The essence of grandiosity is competitiveness, because it always involves attack. *6* It is a delusional attempt to *out* do, but not to *un* do. *7* We said before that the ego vacillates between suspiciousness and viciousness. 34 *8* It remains suspicious as long as you despair of yourself. *9* It shifts to viciousness whenever you will not tolerate self-debasement, and seek relief. *10* Then it offers you the delusion of *attack* as a solution.

3 The ego does not know the difference between grandeur and grandiosity, because it does not know the difference between miracle impulses and ego-alien beliefs of its own.35 *2* We once said that the ego is aware of threat, but does not make appropriate distinctions between two entirely different kinds of threat to its existence.36 *3* Its own profound sense of vulnerability renders it incapable of judgment, except in terms of attack. *4* When it experiences threat, its only decision is whether to attack now or

withdraw to attack later. *5* If you accept its offer of grandiosity, it will attack immediately.37 *6* If you do not, it will wait.

4 The ego is immobilized in the presence of God's grandeur, because *His* grandeur establishes *your* freedom. *2* Even the faintest hint of your

reality literally drives the ego from your mind, because of a complete lack of investment in it. *3* Grandeur is totally without illusion, and because it is real, it is compellingly convincing. *4* But the conviction of reality will not remain with you unless you do not allow the ego to attack it.

5 The ego will make every effort to recover and mobilize its energies against your release. *2* It will tell you that you are insane, and argue that grandeur cannot be a real part of you, because of the littleness in which it believes. *3* But your grandeur is not delusional, because *you* did not make it. *4* You have made grandiosity and are afraid of it, because it is a form of attack. *5* But your grandeur is of God, Who created it out of His love. *6* From your grandeur you can only bless, because your grandeur is your abundance. *7* By blessing you hold it in your mind, protecting it from illusions and keeping yourself in the Mind of God.

6 Remember always that you cannot be anywhere *except* in the Mind of God. *2* When you forget this, you will despair, and you will attack. *3* The ego depends solely on your willingness to tolerate it. *4* But if you are willing to look upon your grandeur, you cannot despair, and therefore you cannot want the ego. *5* Your grandeur is God's answer to the ego, because it is true. *6* Littleness and grandeur cannot coexist, nor is it possible for them to alternate in your awareness. *7* Littleness and grandiosity can and must, since both are untrue and therefore on the same level. *8* Being the level of shift, it is experienced as shifting, and extremes are its essential characteristic.

7 But truth and littleness are denials of each other, and grandeur is truth.

2 Truth does not vacillate; it is always true. *3* When grandeur slips away

from you, you have *replaced* it with something you have made.

4 Perhaps it is the belief in littleness; perhaps it is the belief in grandiosity. *5* But it must be insane, because it is not true. *6* Your grandeur will never deceive you, but your illusions always will.

7 Illusions *are* deceptions.

8 You cannot triumph, but you are exalted. *2* And in your exalted state, you seek others like you and rejoice with them. *3* It is easy to distinguish grandeur from grandiosity, simply because love is returned, but pride is not. *4* Pride will not produce miracles, and therefore will deprive you of the true witnesses to your reality. *5* Truth is not obscure nor hidden, but its obviousness to you lies in the joy you bring to its witnesses, *who show it to you*. *6* They attest to your grandeur, but they cannot attest to pride, because pride is not shared.

9 God wants you to behold what He created, because it is His joy. *2* Can your grandeur be arrogant when God Himself witnesses to it? *3* And what can be real that has no witnesses? *4* What good can come of it?

5 And if no good can come of it, the Holy Spirit cannot use it.38 *6* What He cannot transform to the will of God does not exist at all.

7 Grandiosity is delusional because it is used to replace your grandeur.

8 Yet what God has created cannot be replaced.

10 God is incomplete without you simply because His grandeur is total, and you cannot be missing from it. *2* You are altogether irreplaceable in the Mind of God. *3* No one else can fill your part of it, and while you leave your part of it empty, your eternal place merely waits for your return. *4* God, through His Voice, reminds you of it, and God Himself keeps your extensions safe within it. *5* But *you* do not know them until

you return to them.

11 You cannot replace the Kingdom, and you cannot replace yourself.

2 God, Who knows your value, would not have it so, and so it is *not* so.

3 Your value is in God's Mind, and therefore not in you alone. *4* To accept yourself as He created you cannot be arrogant, because it is the denial of arrogance. *5* To accept your littleness *is* arrogant, because it means that you believe that your evaluation of yourself is truer than *God's*. *6* But if truth is indivisible, then your evaluation of yourself must *be* God's.

12 You did not establish your value, and it needs no defense. *2* Nothing can attack it or prevail over it. *3* It does not vary. *4* It merely *is*. *5* Ask the Holy Spirit *what* it is, and He will tell you. *6* But do not be afraid of His answer, for it comes from God. *7* It is an exalted answer because of its Source, but the Source is true, and so is Its answer. *8* Listen, and do not question what you hear, for God does not deceive. *9* He would have you replace the ego's belief in littleness with His Own exalted answer to the question of your being, so that you can cease to question it and *know* it for what it is.

1 . T-4.V.6:2: "My role is to separate the true from the false in your own unconscious, so truth can break through the barriers the ego has set up and shine into your mind."

2 . T-6.I.17:4: “When you hear only one Voice, you are never called on to sacrifice.” T-7.IX.5:5: “Obey the Holy Spirit, and you will be giving up the ego, but you will be *sacrificing* nothing.” T-7.IX.7:5:

“The Holy Spirit never asks for sacrifice, but the ego always does.”

3 . This seems to be a variation on the saying “There are no atheists in foxholes.” In other words, there are no atheists in the presence of truth, *nor* are there martyrs.

4 . 1 John 4:8 (KJV): “He that loveth not knoweth not God; for God is love.”

5 . T-1.22.4:5: “This brings escape from fear.” T-1.29.1:1: “Miracles are a way of earning release from fear.” T-2.II.16:3: “In this statement lies the real justification for your escape from fear.” T-2.VII.2:3:

“Essentially, *all* healing is the release from fear.” T-2.IX.13:5:

“However, as soon as you *use* the remedy, you have also abolished the fear.” T-3.IX.7:2: “The ultimate purpose of *all* learning is to abolish fear.” T-5.V.3:1: “Joining the Atonement, which I have repeatedly asked you to do, is always a way out of fear.”

6 . Matthew 21:22 (RSV): “And whatever you ask in prayer, you will receive, if you have faith.”

7 . From the *Bhagavad Gita*: “No effort is wasted and no gain is ever lost when on this path; even a little practice will shelter you from sorrow and protect you from the greatest fear.” See T-1.22.5:6:

“Meanwhile, remember that *no effort is wasted*.”

8 . This idea of hearing the Holy Spirit speak through the ordinary words of our brothers is perhaps illustrated by cases of Jesus hearing great spiritual significance in ordinary utterances. For

example, in the Chapter 1 dictation, Jesus says that Bill's Freudian slip, in which he misheard "river" as "rivet," was "an expression of a Soul gaining enough strength to request freedom from prison." In the Chapter 5

dictation, Jesus tells Helen that when Bill said "he was determined

' *not* to see you that way,'" there was unseen "power" in what he said:

"What he was really saying was that he would *not* look at you through *his* ego, or perceive *your* ego in you. Stated positively, he would see you through the Holy Spirit in *his* mind, and perceive it in *yours*."

Also, in Chapter 4, Jesus says that in writing *Don Quixote*, Cervantes

"did not understand his own symbolism. The real point of his writing was that his hero was a man who perceived himself as unworthy

because he identified with his ego and perceived its weakness. He then set about to alter this misperception, not by correcting his misidentification, but by behaving egotistically" (T-4.I.5:3-5). In other words, he tried to overcome his ego's weakness by inflating it through

"tilting at windmills." In all of these cases, Jesus is seeing in some utterance an inspired meaning that the person himself did not see.

9 . The basic principle here is that the price you set on something is your evaluation of its value and will therefore determine how much *you* value it. If you see paying as a way of getting, "you will set the price low but demand a high return." The result will be that "Valuing it little, you will not appreciate it and you will not want it." Instead, however, you can see paying as an act of *giving*. In this view, what

you receive will be the natural acknowledgment and grateful return that comes in response to any gift. This means that the more you give, the greater will be the return that you evoke. You will therefore set the price high—you will give with great generosity—"because of the

value of the return." Later in the section, this idea is applied to receiving from the Holy Spirit. By acknowledging His presence in everyone, you will be generously giving to Him, and therefore will generously receive *from* Him. You will hear His answer to all your

prayers.

10. T-9.I.11:5: "The ego cannot ask the Holy Spirit for anything, because there is complete communication failure between them."

11. "Accept them" means accepting his errors *as real*, as Jesus says two paragraphs later.

12. The ability is *learning*. The Holy Spirit's positive use of this ability is for us to learn to want our function of creating in Heaven. We do this, as the rest of the paragraph says, by learning to see everything in the world without condemnation and thus to see ourselves without condemnation.

13. T-8.VIII.9:2: "This is not my name alone, for ours is a shared identification."

14. T-1.5:1-2: "Miracles are natural. When they do *not* occur, something has gone wrong."

15. See T-8.I.8-10.

16. "This question" is whether the ego is in a sound position to be your guide.

17. “It” refers to the fact that they really believe in attack (presumably, in both its usefulness and harmfulness). “It does not matter” refers to the idea that as long as they don’t express their attack impulses, their belief in attack is inconsequential.

18. T-5.V.4:4-5: “What the ego makes it keeps to itself, and so it is

without strength. Its unshared existence does not die; it was merely never born.” T-5.V.14:4: “*It is impossible to share opposing thoughts*.” T-5.VIII.5:2: “This quotation therefore emphasizes the fact that vengeance *cannot* be shared.” A belief of the ego cannot be shared because it makes one statement about the self and another statement about others. The ego, for instance, believes “You are the cause of my pain.” If another then seems to hold that same belief, thinking “*You* are the cause of *my* pain,” that is not sharing, but simple disagreement. If, on the other hand, someone else believes “You’re right—I *am* the cause of your pain,” the two people still aren’t sharing the same belief—in the sense of each holding the same belief about the self—for one sees himself as the innocent victim and the other sees himself as the guilty victimizer. Because the ego sees itself as different from others, it is impossible for any of its beliefs to be truly shared.

19. The context here is the Freudian analyst’s practice of searching a patient’s fantasies and dreams for the truth about who the patient really is.

20. The “new form of the ego’s plan,” which is a revolt against Christian theology, is psychotherapy; specifically, Freudian psychoanalysis, in which the therapist interprets a patient’s dreams to uncover who the patient really is, and then tells the patient that the dark impulses uncovered are not a big deal because they are just thoughts.

21. This is the same criticism of Freudian psychoanalysis that Jesus voices in Chapter 2: that it tries to relieve the guilt from attack thoughts—a murderous wish, for instance—"by depreciating the

power of the wish" (T-2.X.5:1). The patient is told, in other words, that it's all right to have such thoughts as long as he doesn't act on them.

22. "Ego strength" is a Freudian term for the ego's ability to effectively manage the competing demands of the id, superego, and external

reality. A person with good ego strength remains in control in the face of inner impulses and outer challenges. Jesus' point is that this goal of ego strength is directly undermined by depreciating the importance of the mind.

23. Genesis 1:3 (RSV): "And God said, 'Let there be light'; and there was light."

24. "His" refers to "the questioner" from the previous sentence; i.e., the patient. In other words, the patient's acknowledgment of the light in the therapist convinces the therapist that that light is really there.

25. "Its acknowledgment" refers to its acknowledgment *by others*.

26. "The good is what works" usually means that "working" *defines* something as good, or at least *reveals* that it is good. Jesus accepts the latter meaning, but also wants to fill it out. According to him, it is not just true that the presence of desirable results reveals the goodness of what caused them. It is also true that *only* the genuinely good brings about desirable results.

27. Matthew 7:16 (KJV): "Ye shall know them by their fruits." By adding on the phrase it does at the end—"and *they* shall know *themselves*"—the Course has made this an encapsulation of the

process it explains a few paragraphs before. In this process, the therapist extends to others the light in his mind, which leads to them *seeing* this light and *acknowledging* it to him, which finally causes the therapist to know that it is there: "And by [the patient's]

acknowledgment, *the therapist knows* it is there." So the therapist extending the light in him first causes his patients to know him ("By their fruits ye shall know them"), and then causes him to know

himself ("and *they* shall know *themselves*").

28. Matthew 25:40 (RSV): "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me." Jesus takes this saying and extends it in two ways. First, he says that he and his brethren are part of you, so that what you do to them you do to yourself. Second, he says that *because* they are part of you,

"everything *we* do belongs to you as well."

29. This means that because in Heaven we create with all our brothers, we remember this act of creating whenever we remember the true

nature of any of our brothers (any "part of creation").

30. "It" refers to "your magnitude."

31. In other words, eternity is not divided up into the dimensions of past, present, and future. In eternity, it's always "always."

32. This refers to attacking *the ego* in return. It has just attacked you by accusing you of having ulterior motives behind your loving behavior.

And now you may be tempted to attack it back.

33. T-8.VIII.1:3: "The ego does not know what a real question is,

although it asks an endless number."

34. T-9.VII.2:4: "The ego is therefore capable of suspiciousness at best and viciousness at worst."

35. "Ego-alien," usually called *ego-dystonic*, refers to aspects of one's thoughts or behavior that are viewed as being in conflict with one's ego and its needs, goals, and self-image. This sentence as a whole implies that grandiosity, though offered to us by the ego, is actually an ego-alien belief, since the ego's real belief is in our littleness, which grandiosity is just a cover for.

36. T-4.V.4:1: "Repression thus operates to conceal not only the baser impulses, but also the most lofty ones from the ego's awareness, because both are threatening to the ego, and being concerned

primarily with its own preservation in the face of threat, it perceives them as the same."

37. This seems to mean that the ego will attack your brothers, since grandiosity *is* an attack on them.

38. "It" refers to what "has no witnesses," which in this case is your pride/grandiosity. When you extend your grandeur to your brothers through miracles, they will share that sense of grandeur and then attest to its reality in you. They then become "the true witnesses to your reality" (previous paragraph). But pride, being a belief of the ego, cannot be shared (see footnote 18 on why beliefs of the ego cannot be shared). Because pride sees others as below you, there is no way for them to truly share your belief, to see themselves exactly

the same as you see yourself. Because they cannot share your pride, they cannot

become the witnesses to the truth of that belief in you.

CHAPTER 10

The Religion of the Ego

I. Waking to the Eternal

Nothing beyond yourself can make you fearful or loving, because nothing *is* beyond you. *2* Time and eternity are both in your mind, and will conflict until you perceive time solely as a means to regain eternity.

3 You cannot do this as long as you believe that anything that happens to you is caused by factors outside yourself. *4* You must learn that time is solely at *your* disposal, and that nothing in the world can take this responsibility from you. *5* You can violate God's laws in your imagination, but you cannot escape from them. *6* They were established for your protection, and are as inviolate as your safety.

2 God created nothing beside you, and nothing beside you exists, for you are part of Him. *2* What except Him *can* exist? *3* Nothing beyond Him can happen, because nothing *except* Him is real. *4* Your creations add to Him, as you do, but nothing is added that is different, because everything has always been. *5* What can upset you except the ephemeral, and how can the ephemeral be real if you are God's *only* creation and He created you eternal?

3 Your holy will establishes everything that happens to you. *2* Every

response you make to everything you perceive is up to you, because your will determines your perception of it. *3* God does not change His Mind about *you*, for He is not uncertain of *Himself*. *4* And what

He knows can be known, because He does not know only for Himself. *5* He created you for Himself, but He gave you the power to create for *your* self, so you would be like Him. *6* That is why your will is holy.

4 Can anything exceed the love of God? *2* Can anything, then, exceed your will? *3* Nothing can reach you from beyond it, because being in God, you encompass everything. *4* Believe this and you will realize how much is up to you. *5* When anything threatens your peace of mind, ask yourself:

6Has God changed His Mind about me?

7 Then accept His decision, for it is indeed changeless, and refuse to change your mind about yourself. *8* God will never decide against you, or He would be deciding against Himself.

5 The reason you do not know your creations is simply that you would decide against them as long as your mind is split, and to attack what you have created is impossible. *2* But remember that it is *as* impossible for God. *3* The law of creation is that you love your creations as yourself, because they are *part* of you. 1 *4* Everything that was created is therefore perfectly safe, because the laws of God protect it by His love.

5 Any part of your mind that does not know this has banished itself from knowledge, because it has not met its conditions.

6 Who could have done this but you? *2* Recognize this gladly, for in this recognition lies the realization that your banishment is not of God and

therefore does not exist. *3* You are at home in God, dreaming of exile, but perfectly capable of awakening to reality. *4* Is it your will to do so?

5 You know from your own experience that what you see in dreams you think is real as long as you are asleep, but the instant you waken you know that everything that seemed to happen did not happen at all. *6* You do not think this mysterious, even though all the laws of what you awake to were violated while you slept.

7 Is it not possible that you merely shifted from one dream to another without really waking? *2* Would you bother to reconcile what happened in conflicting dreams, or would you dismiss both together if you discovered that reality is in accord with neither? *3* You do not remember being awake. *4* When you hear the Holy Spirit, you merely feel better because loving seems possible to you. *5* But you do not remember yet that it once was so, and it is in this remembering that you will know it can be so again.

8 What is possible has not yet been accomplished, but what has once been is so now, if it is eternal. *2* When you remember, you will know what you remember *is* eternal, and therefore is *now*. *3* You will remember everything the instant you desire it wholly, for if to desire wholly is to create, you will have willed away the separation, returning your mind simultaneously to your Creator and your creations.

4 Knowing Them, you will have no wish to sleep, but only the will to waken and be glad. 2 *5* Dreams will be impossible, because you will want only truth. *6* And being at last your will, it will be yours.

II. The Will to Remember God

Unless you know something, you cannot dissociate it. *2* Knowledge therefore precedes dissociation, and dissociation is nothing more than a decision to forget. *3* What has been forgotten then appears to be fearful, but only because the dissociation was an attack on truth. *4* You are fearful only because you have forgotten. *5* And you have replaced your knowledge with an awareness of dreams because you

are afraid of your *dissociation*, *not* of what you have dissociated. *6* Even in this world's therapy, when dissociated material is accepted, it ceases to be fearful, for the laws of mind always hold.

2 But to give up the dissociation of *reality* brings more than merely lack of fear. *2* In this decision lie joy and peace and the glory of creation.

3 Offer the Holy Spirit only your will to remember, for He retains the knowledge of God and of you *for* you, waiting for your acceptance.

4 Give up gladly everything that would stand in the way of your remembering, for God is in your memory, and His Voice will tell you that you are part of Him when you are willing to remember Him and know your own reality again. *5* Let nothing in this world delay your remembering of Him, for in this remembering is the knowledge of *yourself*.

3 To remember is merely to restore to your mind what is already there.

2 You did not make what you remember; you merely accept again what has been rejected. *3* The ability to accept truth in this world is the perceptual counterpart of creating in the Kingdom. *4* God will do His part if you will do yours, and His return in exchange for yours is the exchange of knowledge for perception. *5* Nothing is beyond His will for you. *6* But signify your will to remember Him, and behold! *7* He will give you everything but for your asking.

4 You are a ray of light in God's Mind, protected and sustained by His being. *2* You are one with Him because you are part of Him. *3* Whenever you attack, you are denying *yourself*. *4* You are specifically teaching yourself that you are *not* what you are. *5* Your denial of reality precludes acceptance of God's gift, because you have accepted something else in its place. *6* If you understand that the misuse of defenses always constitutes an attack on truth, and truth

is God, you will realize why this is always fearful. *7* If you further recognize that you are *part* of God, you will also understand why it is that you always attack *yourself* first.

5 All attack is self-attack. *2* It cannot be anything else. *3* Arising from your own decision not to be what you are, it is an attack on your identification. *4* Attack is thus the way in which your identification is lost, because when you attack you must have forgotten what you are.

5 Your reality *cannot* attack, and if your reality is God's, when you attack you are not remembering Him. *6* This is not because He is gone, but because you are actively willing *not* to remember Him.

6 If you realized the complete havoc this makes of your peace of mind, you could not make such an insane decision. *2* You make it only because you still believe that it can get you something you *want*. *3* It follows, then, that you want something other than peace of mind, and you have not considered what it must be. *4* Yet the logical outcome of your decision is perfectly clear, if you will look at it. *5* By deciding against your reality, you have made yourself vigilant *against* God and His Kingdom. 3 *6* And it is this vigilance that makes you afraid to remember Him.

III. The God of Sickness

You have *not* attacked God, and you *do* love Him. *2* Can you change your reality? *3* No one can will to destroy himself. *4* When you think you are attacking your *self*, it is a sure sign that you hate what you think you are. *5* And this, and only this, can be attacked by you. *6* What you think you are *can* be hateful, and what this strange image makes you do can be very destructive. *7* The destruction is no more real than the image, but those who make idols do worship them.4 *8* The idols are nothing, but their worshippers are the Sons of God in sickness.

2 God would have them released from their sickness and returned to His Mind. *2* He will not limit your power to help them, because He has given it to you. *3* Do not be afraid of it, because it is your salvation.

4 What Comforter5 can there be for the sick children of God except His power through *you*? *5* Remember that it does not matter where in the Sonship He is accepted. *6* He is always accepted for all, and when your mind receives Him, the remembrance of Him awakens throughout the Sonship.

3 Heal your brothers simply by accepting God for them. *2* Your minds are not separate, and God has only one channel for healing because He has but one Son. *3* His remaining communication link6 with all His children joins them together, and them to Him. *4* To be aware of this is to heal them, because it is the awareness that no one is separate and so no one is sick. *5* How can part of God be sick? *6* To believe that a Son of God can be sick is to believe that *part of God can suffer*.

4 Love *cannot* suffer, because it cannot attack. *2* The remembrance of love therefore brings invulnerability with it. *3* Do not side with sickness

in the presence of a Son of God, even if he believes in it, for your acceptance of God in him acknowledges the love of God which he has forgotten. *4* Your recognition of him as part of God teaches him the truth about himself, which he is denying. *5* Would you strengthen his denial of God and thus lose sight of yourself? *6* Or would you remind him of his wholeness and remember your Creator *with* him?

5 To believe a Son of God is sick is to worship the same idol he does.

2 God created love, not idolatry. *3* All forms of idolatry are caricatures of creation, taught by sick minds who are too divided to know that creation shares power and never usurps it. *4* Sickness is

idolatry because it is the belief that power can be taken from you. *5* But this is impossible, because you are part of God, Who *is* all power. *6* A sick god must be an idol, made in the image of what its maker thinks he is. *7* And that is exactly what the ego does perceive in the Sons of God: a sick god—self-created, self-sufficient, very vicious, and very vulnerable.

6 Is this the idol you would worship? *2* Is this the image you would be vigilant to save? *3* Are you really afraid of losing *this*? *4* Look calmly at the logical conclusion of the ego's thought system, and judge whether its offering is really what you want, for this *is* what it offers you. *5* To obtain this, you are willing to attack the divinity of your brothers and thus lose sight of yours. *6* And you are willing to keep it hidden to protect this idol which you think will save you from dangers which the idol itself *stands for*, but which do not exist.

7 There is no idolatry in the Kingdom, but there is great appreciation for every Son which God created, because of the calm knowledge that each one is part of Him. *2* God's Son knows no idols, but he does know His

Father. *3* Health in this world is the counterpart of value in Heaven. *4* It is not my merit that I contribute to you but my love, 7 for you do not value yourself. *5* When you do not value yourself, you become sick, but *my* value of you can heal you, because the value of God's Son is one.

8 When I said "My peace I give unto you," 8 I meant it. *2* Peace came from God through me to you. *3* It was for you, but you did not ask.

4 When a brother is sick, it is because he is not asking for peace, and therefore he does not know he has it. *5* The acceptance of peace is the denial of illusion, and sickness *is* an illusion. *6* Yet every Son of God has the power to deny illusions anywhere in the Kingdom, merely by denying them completely in himself.

9 I can heal you because I *know* you. *2* I know your value *for* you, and it is this value that makes you whole. *3* A whole mind is not idolatrous and does not know of conflicting laws. *4* I will heal you merely because I have only one message, and it is true. *5* Your faith in it will make you whole, 9 when you have faith in me. *6* I do not bring God's message with deception, and you will learn this as you learn you always receive as much as you *accept*. *7* You could accept peace now for everyone you meet, and offer them perfect freedom from all illusions, *because you heard*. *8* But have no other gods before Him, 10 or you will not hear.

10 God is not jealous of the gods you make, 11 but you are. *2* You would save them and serve them because you believe that they made you.

3 You think they are your father, because you are projecting onto them the fearful fact that you made them to replace God. *4* But when they seem to speak to you, remember that nothing can replace God, and whatever replacements you have attempted *are* nothing. *5* Very simply,

then, you may believe you are afraid of nothing *ness*, but you are really afraid of *nothing*. *6* And in that awareness you are healed.

11 You will hear the god you listen to. *2* You made the god of sickness, and by making him you made yourself able to hear him. *3* But you did not create him, because he is not the will of the Father. *4* He is therefore not eternal, and will be *un* made for you the instant you signify your willingness to accept only the eternal. *5* If God has but one Son, there is but one God. *6* You share reality with Him because reality is not divided. *7* To accept other gods before Him is to place other images before *yourself*. *8* You do not realize how much you listen to your gods, and how vigilant you are on their behalf. *9* But they exist only because you honor them.

12 Place honor where it is due, and peace will be yours. *2* It is your inheritance from your *real* Father. *3* You cannot make your Father, and the father you made did not make you. *4* Honor is not due to illusions, for to honor them is to honor nothing. *5* But fear is not due them either, for nothing cannot be fearful. *6* You have chosen to fear love because of its perfect harmlessness, and because of this fear you have been willing to give up your own perfect helpfulness and your own perfect Help.

7 Only at the altar of God will you find peace, and this altar is in you, because God put it there. *8* His Voice still calls you to return, and He will be heard when you place no other gods before Him.

13 You can give up the god of sickness for your brothers; in fact, you would have to do so if you give him up for yourself. *2* For if you see him anywhere *you* are accepting him, and if you accept him, you will bow down and worship him, because he was made as *God's*

replacement. *3* He is the belief that there is something else. *4* He, then, is the cause of your insane belief that you can choose *which god is real*.

5 Although it is perfectly clear that this has nothing to do with reality, it is equally clear that it has everything to do with reality as you *perceive* it.

14 All magic is a form of reconciling the irreconcilable.12 *2* All religion is the recognition that the irreconcilable cannot be reconciled.

3 Sickness and perfection are irreconcilable. *4* If God created you perfect, you *are* perfect. *5* If you believe you can be sick, you *have* placed other gods before Him. *6* God is not at war with the god of sickness which you made, but you are. *7* He is the symbol of willing against God, and you are afraid of him because he cannot be

reconciled with God's will. *8* If you attack him, you will make him real to you.

9 But if you refuse to worship him, in whatever form he may appear to you and wherever you think you see him, he will disappear into the nothingness out of which he was made.

IV. No Other Laws but God's

Reality can dawn only in an unclouded mind. *2* It is always there to be accepted, but its acceptance depends on your willingness to have it. *3* To know reality must involve the willingness to judge *un* reality for what it is. *4* This is the *right* use of selective perception.13 *5* To overlook nothingness is merely to judge it correctly, and because of your ability to evaluate it truly, to *let it go*. *6* Knowledge cannot dawn on a mind full of illusions, because truth and illusions are irreconcilable. *7* Truth is whole, and cannot be known by part of a mind.

2 The Sonship cannot be perceived as partly sick, because to perceive it that way is not to perceive it at all. *2* If the Sonship is one, it is one in all respects. *3Oneness cannot be divided*. *4* If you perceive other gods, *your* mind is split. *5* You will not be able to limit the split, because the split is the sign that you have removed part of your mind from God's will, and this means that it is out of control. *6* To be out of control is to be out of reason, and the mind does become unreasonable without reason. *7* This is merely a matter of definition. *8* By defining the mind wrongly, you perceive it as *functioning* wrongly.

3 God's laws will keep your mind at peace, because peace is His will, and His laws are established to uphold it. *2* His are the laws of freedom, but yours are the laws of bondage. *3* Since freedom and bondage are irreconcilable, their laws cannot be understood

together. *4* The laws of God work only for your good, 14 and there are no other laws beside His.

5 Everything else is merely lawless, and therefore chaotic. *6* But God Himself has protected everything He created by His laws. *7* Therefore, everything which is not under them does not exist.

4 Laws of chaos are meaningless by definition. *2* Creation is perfectly lawful, and the chaotic is without meaning because it is without *God*.

3 You have given your peace to the gods you have made, but they are not there to take it from you, and you are not able to give it to them.

4 You are not free to give up freedom, but only to deny it. *5* You cannot do what God did not intend, because what He did not intend does not *happen*. *6* Your gods do not bring chaos; you are endowing them with chaos and accepting it of them.

5 All this has never been. *2* Nothing but the laws of God has ever

operated, and nothing except His will will ever be. *3* You were created through His laws and by His will, and the manner of your creation established you *as creative*. *4* What you have made is so unworthy of you that you can hardly want it if you are willing to see it as it is. *5* You will see nothing at all. *6* And your vision will automatically look beyond it to what is in you and all around you. *7* Reality cannot break through the obstructions you interpose, but it *will* envelop you completely when you *let them go*.

6 When you have experienced the protection of God, the making of idols becomes inconceivable. *2* There are no strange images in the Mind of God, and what is not in His Mind cannot be in yours, because you are of one Mind, 15 and that Mind belongs to Him. *3* It is yours *because* it belongs to Him, for ownership is sharing to Him, and if it is so for Him, it is so for you. *4* His definitions *are* His laws, for by

them He established the universe as what it is. *5* No false gods you attempt to interpose between yourself and your reality affect the truth at all.

6 Peace is yours because God created you, and He created nothing else.

7 The miracle is the act of a Son of God who has laid aside all false gods, and who calls on his brothers to do likewise. *2* It is an act of faith, because it is the recognition that his brother can do it. *3* It is a call to the Holy Spirit in his mind, a call to Him which is strengthened by this joining. *4* Because the miracle worker has heard Him, he strengthens His voice in a sick brother by weakening his belief in sickness, which he does not share. *5* The power of one mind *can* shine into another, because all the lamps of God were lit with the same spark. *6* It is everywhere and it is eternal.

8 In many, only the spark remains, for the great rays are obscured. 16

2 But God has kept the spark alive, so the rays can never be completely forgotten. *3* If you but see the little spark, you will learn of the greater light, for the rays are there unseen. *4* Perceiving the spark will heal, but knowing the light will create. *5* Yet in the returning, the little light must be acknowledged first, for the separation was a descent from magnitude to littleness. *6* But the spark is still as pure as the great light, because it is the remaining call of creation. *7* Put all your faith in it, and God Himself will answer you.

V. The Denial of God

The rituals of the god of sickness are strange and very demanding. *2* Joy is never permitted, for depression is the sign of allegiance to him.

3 Depression means that you have foresworn God. *4* Men are afraid of blasphemy, but they do not know what it means. 17 *5* They do not realize that to deny God is to deny their own identity, and in this sense, the wages of sin *is* death. 18 *6* The sense is very literal: denial of life perceives its opposite, as all forms of denial replace what is with what is not. *7* No one can really do this, but that you can think you can and believe you *have* is beyond dispute.

2 Do not forget, however, that to deny God will inevitably result in projection, and you will believe that others *and not yourself* have done this to you.19 *2* You will receive the message you give, because it is the message you want. *3* You may believe that you judge your brothers by the message they give you, but you have judged them by the message you give *them*. *4* Do not attribute your denial of joy to them, or you cannot see the spark in them that could bring joy to *you*. *5* It is the denial

of the spark that brings depression, and whenever you see your brothers without it, you *are* denying God.

3 Allegiance to the denial of God is the ego's religion. *2* The god of sickness obviously demands the denial of health, because health is in direct opposition to his own survival. *3* But consider what this means to *you*. *4* Unless you are sick you cannot keep the gods you have made, for only in sickness could you possibly want them. *5* Blasphemy, then, is *self*-destructive, not God-destructive. *6* It means that you are willing not to know yourself *in order* to be sick. *7* This is the offering which your god demands, because having made him out of your insanity, he is an insane idea. *8* He has many forms, but though he may seem like many different things, he is but one idea: the denial of God.

4 Sickness and death entered the mind of God's Son against His will.

2 The “attack on God” made His Son think he was fatherless, and out of his depression he made the god of depression. *3* This was his alternative to joy, because he would not accept the fact that, although he was a creator, he had been created. *4* Yet the Son is helpless without the Father, Who alone is his help.20 *5* We said before that of yourself you can do nothing, but you are not *of* yourself.21 *6* If you were, what you have made would be true, and you could never escape.

5 It is because you did not make yourself that you need be troubled by nothing. *2* Your gods are nothing, because your Father did not create them. *3* You cannot make creators who are unlike your Creator, any more than He could have created a Son who was unlike Him. *4* If creation is sharing, it cannot create what is unlike itself. *5* It can share only what it *is*. *6* Depression is isolation, and so it could not have been

created.

6 Son of God, you have not sinned, but you have been much mistaken.

2 But this can be corrected, and God will help you, knowing that you could not sin against Him. *3* You denied Him *because* you loved Him, knowing that if you recognized your love for Him, you could not deny Him. *4* Your denial therefore means that you love Him and that *you know He loves you*. *5* Remember that what you deny you must have known. *6* And if you could accept denial, *you can accept its undoing*.

7 Your Father has not denied you. *2* He does not retaliate, but He does call to you to return. *3* When you think He has not answered your call, *you have not answered His*. *4* He calls to you from every part of the Sonship, because of His love for His Son. *5* If you hear His message, He has answered you, and you will learn what you are of

Him if you hear aright. *6* The love of God is in everything He created, for His Son is everywhere. *7* Look with peace upon your brothers, and God will come rushing into your heart in gratitude for your gift to Him.

8 Do not look to the god of sickness for healing, 22 but only to the God of love, for healing is the acknowledgment of Him. *2* When you acknowledge Him, you will know that He has never ceased to acknowledge you, and that in His acknowledgment of you lies your being. *3* You are not sick and you cannot die, but you *can* confuse your self with things that do. *4* Remember, though, that to do this is blasphemy, for it means that you are looking without love on God and His creation, from which He cannot be separated. *5* Only the eternal can be loved, for love does not die. *6* What is of God is His forever, and you are of God. *7* Would He allow Himself to suffer? *8* And would He offer

His Son anything that is not acceptable to Him?

9 If you will accept yourself as God created you, you will be incapable of suffering. *2* But to do this, you must acknowledge Him as your Creator. *3* This is not because you will be punished otherwise. *4* It is merely because your acknowledgment of your Father is the acknowledgment of yourself as you are. *5* Your Father created you wholly without sin, wholly without pain, and wholly without suffering of any kind. *6* If you deny Him, you bring sin, pain, and suffering into your own mind, because of the power He gave it. *7* Your mind is capable of creating worlds, but it can also deny what it creates, because it is free.

10 You do not realize how much you have denied yourself, and how much God, in His love, would not have it so. *2* Yet He would not interfere with you, because He would not know His Son if he were not free. *3* To interfere with you would be to attack Himself, and God is not insane. *4* When you denied Him, you *were* insane. *5* Would you

have Him *share* your insanity?23 *6* God will never cease to love His Son, and His Son will never cease to love Him. *7* That was the condition of His Son's creation, fixed forever in the Mind of God. *8* To know that is sanity; to deny it is insanity. *9* God gave *Himself* to you in your creation, and His gifts are eternal. *10* Would you deny yourself to Him?

11 Out of your gifts to Him, the Kingdom will be restored to His Son.

2 His Son removed himself from His gift by refusing to accept what had been created for him, and what he himself had created in the Name of His Father. *3* Heaven waits for his return, for it was created as the dwelling place of God's Son. *4* You are not at home anywhere else or in

any other condition. *5* Do not deny yourself the joy which was created for you for the misery you have made for yourself. *6* God has given you the means for undoing what you have made. *7* Listen, and you will learn what you are.

12 If God knows His children as wholly sinless, it is blasphemous to perceive them as guilty. *2* If God knows His children as wholly without pain, it is blasphemous to perceive suffering anywhere. *3* If God knows his children to be wholly joyous, it is blasphemous to feel depressed.

4 All these illusions, and the many other forms which blasphemy may take, are refusals to accept creation as it is. *5* If God created His Son perfect, that is how you must learn to see him to learn his reality. *6* And as part of the Sonship, that is how you must see *yourself* to learn yours.

13 Do not perceive anything God did not create, or you *are* denying Him. *2* His is the only fatherhood, and it is yours only because *He* has given it to you. *3* Your gifts to yourself are meaningless, but your

gifts to your creations are like His, because they are given in His Name.

4 That is why your creations are as real as His. *5* But the real Father must be acknowledged if the real Son is to be recognized. *6* You believe that the sick things which you have made are your real creations, because you believe that the sick images you perceive are the Sons of God.

14 Only if you accept the fatherhood of God will you have anything, because His fatherhood *gave* you everything. *2* That is why to deny Him *is* to deny yourself. *3* Arrogance is the denial of love, because love shares and arrogance withholds. *4* As long as both appear to you to be desirable, the concept of choice, which is not of God, will remain with you. *5* While this is not true in eternity, it is true in time, so that while

time lasts in your mind there will be choices. *6* Time itself *was* your choice. *7* If you would remember eternity, you must learn to look on only the eternal. *8* If you allow yourself to become preoccupied with the temporal, you are living in time. *9* As always, your choice is determined by what you value. *10* Time and eternity cannot both be real, because they contradict each other. *11* If you will accept only what is timeless as real, you will begin to understand eternity and make it yours.

1 . Mark 12:31 (RSV): "You shall love your neighbor as yourself." In the above allusion, you love your creations as yourself because they are literally *part* of your self.

2 . "Waken and be glad" is an apparent variation on the biblical phrase

"rejoice and be glad." See, for example, Psalm 118:24 (RSV): "This is the day which the LORD has made; let us rejoice and be glad in it."

3 . T-6.VII.C.3:8: “Be vigilant *only* for God and His Kingdom.”

4 . Identifying an image—in this case, our self-image—as an idol, as this sentence does, reflects the ancient notion of an idol as a “graven image,” a carved likeness worshipped as a god.

5 . John 14:26 (KJV): “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.”

6 . God’s “remaining communication link” is the Holy Spirit:

“Remember that the Holy Spirit is the communication link between

God the Father and His separated Sons” (T-6.I.19:2).

7 . In Protestant theology, we are justified—declared righteous by God

—not through our own merit, because we ourselves are not righteous.

Rather, we are justified through Jesus’ merit, which becomes applied to us through our faith in him.

8 . John 14:27 (KJV): “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.”

9 . In three stories of miraculous healing in the gospels, Jesus says to the healed person, “Thy faith hath made thee whole.” These include the woman with the flow of blood (Mark 5:34), the healing of blind

Bartimaeus (Mark 10:52), and the healing of the Samaritan leper (Luke 17:19).

10. Exodus 20:3 (KJV): “Thou shalt have no other gods before me.”

Here in the Course, the "other gods" are images we make up of false gods that we must obey. The chief god discussed in this chapter is the

"god of sickness," who demands the denial of health, of joy, and of God.

11. Exodus 20:5 (KJV): "Thou shalt not bow down thyself to them

[other gods, graven images], nor serve them: for I the LORD thy God am a jealous God."

12. Given that this section discusses the healing of sickness, "magic"

here is probably a reference to medicine (as it often is in the Course).

If this is true, then this means that medicine attempts to reconcile the irreconcilable by assuming you can be sick, even though God created

you perfect.

13. "Selective perception" is the automatic filtering of what we see in order to suit our needs and confirm our worldview. The "*right* use" of selective perception is to overlook illusions and focus only on truth.

14. Romans 8:28 (KJV): "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

15. 2 Corinthians 13:11 (KJV): "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

16. The “great rays” are rays of divine light that shine out from our true nature, thus signifying our holiness. When those rays are obscured, all that remains to be seen is a “little spark,” yet seeing this spark in our brothers is the way to ultimately remember the great rays.

17. According to this section, the real meaning of blasphemy (disrespect, irreverence, or insult shown to God) is the denial of our own divine identity and that of others.

18. Romans 6:23 (RSV): “For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.”

19. T-7.VI.10:5-6: “Projection always sees your will in others. If you will to separate yourself from God, that is what you will think others are doing to you.”

20. God is often called “my help” in the Psalms. Psalms 40:17 and 70:5

(RSV), for instance, say, “Thou art my help and my deliverer.”

21. T-8.VI.7:4-5: “Rejoice, then, that of yourself you can do nothing.

You are not *of* yourself.” John 5:19 (KJV): “Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do.”

22. To “look to the god of sickness for healing” probably refers to trying to find healing through any method that assumes the reality of the sickness—that assumes “that a Son of God can be sick” (T-10.III.3:6).

23. For God to “*share* your insanity” would be for God to interfere with you, essentially forcing you to reverse your denial of Him. This would imply that you really are bound and unable to free yourself, and this would be sharing your insane point of view.

CHAPTER 11

God or the Ego

I. Your Place in God's Mind

Either God or the ego is insane. *2* If you will examine the evidence on both sides fairly, you will realize that this must be true. *3* Neither God nor the ego proposes a partial thought system. *4* Each is internally consistent, but they are diametrically opposed in all respects, so that partial allegiance is impossible. *5* But remember that their results are as

different as their foundations, and their fundamentally irreconcilable natures cannot be resolved by *your* vacillations. *6* Nothing alive is fatherless, for life is creation. *7* Therefore, your decision is always an answer to the question "Who is my father?" *8* And you will be faithful to the father you choose.

2 Yet what would you say to someone who really believed this question involves conflict?1 *2* If *you* made the ego, how can the ego have made *you*? *3* The authority problem remains the only source of perceived conflict, because the ego was made out of the wish of God's Son to father *Him*. *4* The ego, then, is nothing more than a delusional system in which *you made your own father*. *5* Make no mistake about this. *6* It sounds insane when it is stated with perfect honesty, but the ego never looks upon what it does with perfect honesty. *7* Yet that is its insane premise, which is carefully hidden in the dark cornerstone of its thought system. *8* And either the ego, which you made, *is* your father, or its whole thought system will not stand.

3 You have made by projection, but God has created by extension. *2* The cornerstone of God's creation is *you*, for His thought system is light.

3 Remember the rays that are there unseen. 2 *4* The more you approach the center of His thought system, the clearer the light becomes. *5* The closer you come to the foundation of the ego's thought system, the darker and more obscure becomes the way. *6* But even the little spark in your mind is enough to lighten it. *7* Bring this light fearlessly with you, and hold it up to the foundation of the ego's thought system bravely.

8 Be willing to judge it with perfect honesty. *9* Open the dark stone of terror on which it rests, and bring it out into the light. *10* There you will see that it rests wholly on meaninglessness, and that everything of

which you have been afraid has been based on nothing.

4 My brother, you are part of God and part of me. *2* When you have at last looked at the ego's foundation without shrinking, you will also look upon ours. *3* I come to you from our Father to offer you everything again. *4* Do not refuse it to keep a dark cornerstone hidden, for *its* protection will not save you. *5* I give you the lamp, and I will go with you. *6* You will not take this journey alone. *7* I will lead you to your true Father, Who hath need of you as I have.3 *8* Will you not answer the call of love with joy?

5 You have learned your need of healing. *2* Would you bring aught else to the Sonship, knowing your need of it yourself? *3* For in this lies the beginning of knowledge, the foundation on which God will help you build again the whole thought system which you share with Him. *4* Not one stone you place upon it but will be blessed by Him,4 for you will be restoring the holy dwelling place of His Son, where He wills His Son to be and where he *is*. *5* In whatever part of the mind of God's Son you restore this reality, you restore it to *yourself*. *6* For you dwell in the Mind of God with your brother, for God Himself did not will to be alone.

6 To be alone is to be separated from infinity, but how can this be if infinity has no end? *2* No one can be beyond the limitless, because what has no limits must be everywhere. *3* There are no beginnings and no endings in God, Whose universe is Himself. *4* Can you exclude yourself from the universe, or from God Who *is* the universe? *5* I and my Father are one with *you*,5 for you are part of Us. *6* Do you really believe that part of God can be missing or lost to Him?

7 If you were not part of God, His will would not be unified. *2* Is this conceivable? *3* Can part of His Mind contain nothing? *4* If your place in His Mind cannot be filled with anyone except you, and your filling it was your creation, without you there would be an empty place in God's Mind. *5* Extension cannot be blocked, and it has no voids. *6* It continues forever, however much it is denied. *7* Your denial of its reality arrests it in time but not in eternity.

8 That is why your creations have not ceased to be extended, and why so much is waiting for your return. *2* Waiting is possible only in time, but time has no meaning. *3* You who made delay can leave time behind simply by recognizing that neither beginnings nor endings were created by the Eternal, Who placed no limits on His creation nor upon those who create like Him.

9 You do not know this simply because you have tried to limit what He created, and so you believe that all creation is limited. *2* How, then, could you know *your* creations, having denied infinity? *3* The laws of the universe do not permit contradiction. *4* What holds for God holds for you. *5* If you believe you are absent from God, you will believe He is absent from you. *6* Infinity is meaningless without you, and you are meaningless without God. *7* There is no end to God and His Son, for We *are* the universe.

10 God is not incomplete, and He is not childless. *2* Because He did not will to be alone, He created a Son like Himself. *3* Do not deny

Him His Son, for your unwillingness to accept His fatherhood has denied you yours. *4* See His creation as His Son, for yours were created in honor of Him. *5* The universe of love does not stop because you do not see it, and

your closed eyes have not lost you the ability to see. *6* Look upon the glory of His creation, and you will learn what God has kept for *you*.

11 God has given you a place in His Mind which is yours forever. *2* But you could keep it only by giving it as it was given to you. *3* Could you be alone there, if it was given you because *God* did not will to be alone? *4* God's Mind cannot be lessened; it can only be increased, and everything He creates has the function of creating. *5* Love does not limit, and what it creates is not limited.

12 To give without limit is God's will for you, because only this can bring you the joy which is His and which He wills to share with you.

2 Your love is as boundless as His, because it *is* His. *3* Could any part of Him be without His love, and could any part of His love be contained?

4 God is your heritage, because His one gift is Himself. *5* How can you give except like Him if you would know His gift to you? *6* Give, then, without limit and without end, to learn how much He has given you.

7 Your ability to accept Him depends on your willingness to give as He gives. *8* Your fatherhood and your Father are one.

II. Healing as the Recognition of Your Will

God willed to create, and your will is His. *2* It follows, then, that *you* will to create, since your will follows from His, and being the extension of His will, yours must be the same. *3* Yet what you will you do not know.

4 This is not strange when you realize that to deny *is* to not know. *5* God's will was that you are His Son. *6* By denying this, you denied your own will, and therefore *do not know what it is*. *7* The reason why you must ask what God's will is in everything is merely because it is yours. *8* You do

not know what it is, but the Holy Spirit remembers it for you.

2 Ask Him, therefore, what God's will is for you, and He will tell you *yours*. *2* It cannot be too often repeated that you do not know it.

3 Whenever what the Holy Spirit tells you appears to be coercive, it is only because you do not recognize your *own* will. *4* The projection of the ego makes it appear as if God's will is outside yourself and therefore not yours. *5* In this interpretation, it is possible for God's will and yours to conflict. *6* God, then, may seem to demand of you what you do not want to give, and thus deprive you of what you want.

3 Would God, Who wants only your will, be capable of this? *2* Your will is His life, which He has given to you. *3* Even in time you cannot live apart from Him, for sleep is not death. *4* What He created can sleep, but it cannot die. *5* Immortality is His will for His Son, and His Son's will for himself. *6* Yet God's Son cannot will death for himself, because His Father is life and *His Son is like Him*.

4 Creation is your will because it is His. *2* You cannot be happy unless you do what you will truly, and you cannot change this, because it is immutable. *3* But it is immutable by God's will *and* yours, for otherwise His will would not have been extended. *4* You are afraid to know God's will, because you believe it is not yours. *5* This belief is your whole sickness and your whole fear. *6* Every symptom of sickness and fear arises here, for this is the belief that makes you want not to know.

7 Believing this, you hide in darkness, denying that the light is in you.

5 You are asked to trust the Holy Spirit only because He speaks for *you*.

2 He is the Voice for God, but never forget that God did not will to be alone. *3* He *shares* His will with you; He does not thrust it upon you.

4 Always remember that what He gives He holds, so that nothing He gives can contradict Him. *5* You who share His life must share it to know it, for sharing *is* knowing. *6* Blessed are you who learn that to hear the will of your Father is to learn your own. *7* For it is your will to be like Him, Whose will it is that it be so.

6 God's will is that His Son be one and united with Him in His oneness.

2 That is why healing is the beginning of the recognition that your will is His. *3* If sickness is separation, the will to heal and be healed is the first step toward recognizing what you *truly* want. *4* Every attack is a step away from this, and every healing thought brings it closer.

7 The Son of God *has* both Father and son because he *is* both father and Son.6 *2* To unite having and being is only to unite your will with His, for He wills you *Himself*. 7 *3* And you will yourself to Him, because in your perfect understanding of Him, you know there is but one will. *4* But when you attack any part of God and His Kingdom, your understanding is not perfect, and what you will is therefore lost to you.

8 Healing thus becomes a lesson in understanding, and the more you practice it the better teacher and learner you become. *2* If you have denied truth, what better witnesses to its reality could you have than those who have been healed by it? *3* But be sure to count

yourself among them, for in your willingness to join them is your healing accomplished.

9 Every miracle which you accomplish speaks to you of the fatherhood of God. *2* Every healing thought which you accept, either from your brother or in your own mind, teaches you that you are God's Son. *3* But in every hurtful thought you hold, wherever you perceive it, lies the

denial of God's fatherhood and your sonship. *4* And denial is as total as love. *5* You cannot deny part of yourself, simply because the remainder will seem to be unintegrated and therefore without meaning. *6* And being without meaning to you, you will not understand it. *7* To deny meaning must be to fail to understand.

10 You can only heal yourself, for only God's Son *needs* healing. *2* He needs it because he does not understand himself, and therefore knows not what he does. 8 *3* Having forgotten his will, he knows not what he wants. *4* Healing is the sign that he wants to make whole. *5* And this willingness opens his own ears to the voice of the Holy Spirit, Whose message *is* wholeness. *6* He will enable you to go far beyond the healing you would undertake, for beside your small willingness to make whole He will lay His Own complete will and make *yours* whole. *7* What can the Son of God not accomplish with the fatherhood of God in him?

III. The Dark Companions

And yet the invitation must come from you, for you have surely learned that whom you invite as your guest will abide with you.9 *2* The Holy Spirit cannot speak to an unwelcoming host, because He will not be heard. *3* The eternal Guest remains, but His voice grows faint in alien company. *4* He needs your protection, but only because your care is a sign that you want Him. *5* Think like Him ever so

slightly, and the little spark becomes a blazing light that fills your mind, so that He becomes your only Guest.

2 Whenever you ask the ego to enter, you lessen His welcome. *2* He will remain, but you have allied yourself against Him. *3* Whatever journey

you choose to take, He will go with you, waiting. *4* You can safely trust His patience, for He cannot leave a part of God. *5* But you will far more than patience. 10 *6* You will never rest until you know your function and *fulfill* it, for only in this can your will and your Father's be wholly joined. *7* To *have* Him is to be *like* Him, and He has given Himself to you.

3 You who have God must be as God, for His function became yours with His gift. *2* Invite this knowledge back into your mind, and let nothing that would obscure it enter. *3* The Guest whom God sent you will teach you how to do this, if you but recognize the little spark and are willing to *let it grow*. *4* Your willingness need not be perfect, because His is. *5* If you will merely offer Him a little place, He will lighten it so much that you will gladly extend it. *6* And by this extending, you will begin to remember creation.

4 Would you be hostage to the ego or host to God? *2* You will accept only whom you invite. *3* You are free to determine who shall be your guest and how long he shall remain with you, but this is not *real* freedom, for it depends on how you see it. *4* For the Holy Spirit is *there*, although He cannot help you without your invitation, and the ego is nothing whether you invite it or not. *5* Real freedom depends on welcoming *reality*, and of your guests only He is real. *6* Know, then, Who abides with you merely by recognizing what is already there, and do not be satisfied with imaginary comforters, for the Comforter of God is in you.

5 When you are weary, remember you have hurt yourself. *2* Your Comforter will rest you, but you cannot. *3* You do not know how, for if

you did, you could never have grown weary. *4* Unless you have hurt yourself, you could never suffer in any way, for that is not God's will for His Son. *5* Pain is not of Him, for He knows no attack, and His peace surrounds you silently. *6* God is very quiet, for there is no conflict in Him. *7* Conflict is the root of all evil,[11] for being blind, it does not see whom it attacks. *8* But it always attacks the Son of God, and the Son of God is *you*.

6 God's Son is indeed in need of comfort, for he knows not what he does,[12] believing his will is not his own. *2* The Kingdom is his, and yet he wanders homelessly. *3* At home in God he is lonely, and amid all his brothers he is friendless. *4* Would God let this be real, if He did not will to be alone Himself? *5* And if your will is His, it cannot be true of you, because it is not true of Him. *6* O my children, if you knew what God wills for you, your joy would be complete![13] *7* And what He wills *has* happened, for it was *always* true.

7 When the light comes and you have said "God's will is mine," you will see such beauty that you will know it is not of you. *2* Out of your joy you will create beauty in His Name, for your joy could no more be contained than His. *3* The bleak little world will vanish into nothingness, and your heart will be so filled with joy that it will leap into Heaven and into the presence of God. *4* I cannot tell you what this will be like, for your heart is not ready. *5* But I *can* tell you, and remind you often, that what God wills for Himself He wills for you, and what He wills for you is yours.

8 The way is not hard, but it *is* very different. *2* Yours is the way of pain, of which God knows nothing. *3* That way is hard indeed, and very

lonely. *4* Fear and grief are your guests, and they go with you and abide with you on the way. *5* But the dark journey is not the way of God's Son. *6* Walk in light and do not see the dark companions, 14 for they are not fit companions for the Son of God, who was created *of* light and *in* light. *7* The great light always surrounds you and shines out from you.

8 How can you see the dark companions in a light such as this? *9* If you see them, it is only because you are denying the light. *10* But deny *them* instead, for the light is here and the way is clear.

9 God hides nothing from His Son, even though he would hide himself.

2 Yet the Son of God cannot hide his glory, for God willed him to be glorious and gave him the light that shines in him. *3* You will never lose your way, for God leads you. *4* When you wander, you but undertake a journey which is not real. *5* The dark companions, the dark way, are all illusions. *6* Turn toward the light, for the little spark in you is part of a light so great that it can sweep you out of all darkness forever. *7* For your Father is your Creator, and you *are* like Him. *8* The children of light cannot abide in darkness, for darkness is not in them.

10 Do not be deceived by the dark comforters, and never let them enter the mind of God's Son, for they have no place in His temple. *2* When you are tempted to deny Him, remember that there *are* no other gods that you can place before Him, 15 and accept His will for you in peace.

3 For you cannot accept it otherwise. *4* Only God's Comforter *can* comfort you.

11 In the quiet of His temple, He waits to give you the peace that is yours. *2* Give His peace that you may enter the temple and find it waiting for you. *3* But be holy in the presence of God, or you will not

know you are there. *4* For what is unlike God cannot enter His Mind, because it was not in His thought and therefore does not belong to Him.

5 And your mind must be as pure as His if you would learn what belongs to *you*. *6* Guard carefully His temple, for He Himself dwells there and abides in peace.

12 You cannot enter God's presence with the dark companions beside you, but you also cannot enter alone. *2* All your brothers must enter with you, for until you have accepted them, *you* cannot enter. *3* For you cannot understand wholeness unless *you* are whole, and no part of the Son can be excluded if he would know the wholeness of his Father. *4* In your mind you can accept the whole Sonship and bless it with the light your Father gave it. *5* Then you will be worthy to dwell in the temple with Him, because it is *your* will not to be alone. *6* God blessed His Son forever. *7* If you will bless him in time, you will be in eternity. *8* Time cannot separate you from God if you use it on behalf of the eternal.

IV. God's Blameless Son

Never forget that the Sonship is your salvation, for the Sonship is your soul. *2* As God's creation, it is yours, and belonging to you, it is His.

3 Your soul does not need salvation, but your mind needs to learn what salvation is. *4* You are not saved *from* anything, but you are saved *for* glory. *5* Glory is your inheritance, given your soul by its Creator that you might extend it. *6* But if you hate part of your own soul,16 all your understanding is lost, because you are looking on what God created as yourself without love. *7* And since what He created is part of Him, you are denying Him His place in His Own altar.

2 Can you try to make God homeless and know *you* are at home? *2* Can the Son deny the Father without believing that the Father has denied *him*? *3* God's laws hold only for your protection, and they never hold in vain. *4* What you experience when you deny your Father is still for your protection, for the power of your will cannot be lessened without the intervention of God against it, and any limitation on your power is not the will of God.17 *5* Therefore, look only to the power that God gave you to save you, remembering that it is yours *because* it is His, and join with your brothers in His peace.

3 The peace of your soul lies in its limitlessness. *2* Limit the peace you share, and your own soul must be unknown to you. *3* Every altar to God is part of your soul, because the light He created is one with Him.

4 Would you cut a brother off from the light that is yours? *5* You could not do so if you realized that you can only darken your *own* mind. *6* As you bring him back, so will *your* mind return. *7* That is the law of God, for the protection of the wholeness of His Son.

4 *Only you can deprive yourself of anything*. *2* Do not oppose this realization, for it is truly the beginning of the dawn of light.

3 Remember also that the denial of this simple fact takes many forms, and these you must learn to recognize and oppose steadfastly and *without exception*. *4* This is a crucial step in the reawakening. *5* The beginning phases of this reversal are often quite painful, for as blame is withdrawn from without, there is a strong tendency to harbor it within.

6 It is difficult at first to realize that this is *exactly* the same thing, for there is no distinction between within and without. *7* If your brothers are part of you and you blame them for your deprivation, you *are* blaming yourself. *8* And you cannot blame yourself without blaming them.

5 That is why blame must be *undone*, not reallocated. *2* Lay it to yourself and you cannot know yourself, for only the ego blames at all. *3* Self-blame is therefore ego-identification, and as strong an ego defense as blaming others. *4You cannot enter God's presence if you attack His Son*. *5* When His Son lifts his voice in praise of his Creator, he will hear the Voice of his Father. *6* But the Creator cannot be praised without His Son, for Their glory is shared and They are glorified together. *7* Christ is at God's altar, waiting to welcome His Son. *8* But come wholly without condemnation, for otherwise you will believe the door is barred and you cannot enter.

6 The door is not barred, and it is impossible for you to be unable to enter the place where God would have you be. *2* But love yourself with the love of Christ, for so does your Father love you. *3* You can refuse to enter, but you cannot bar the door which Christ holds open. *4* Come unto me who hold it open for you,18 for while I live it cannot be shut, and I live forever. *5* God is my life and yours, and nothing is denied by God to His Son. *6* Remember that to deny is to refuse to accept, and everything awaits only your acceptance. *7* At God's altar, Christ waits for the restoration of Himself in you.

7 God knows His Son as wholly blameless as Himself, and He is approached through the appreciation of His Son. *2* Christ waits for your acceptance of Him as yourself and His wholeness as yours. *3* For Christ is the Son of God, who lives in His Creator and shines with His glory.

4 Christ is the extension of the love and the loveliness of God, as perfect as His Creator and at peace with Him. *5* Blessed is the Son of God, whose radiance is of his Father, and whose glory he wills to share as his Father shares it with him. *6* There is no condemnation in the Son, for

there is no condemnation in the Father. *7* Sharing the perfect love of the Father, the Son must share what belongs to him, for otherwise

he will not know the Father or the Son. *8* Peace be unto you who rest in God, and in whom the whole Sonship rests.19

V. The "Dynamics" of the Ego

No one can escape from illusions unless he looks at them, for not looking is the way they are *protected*. *2* There is no need to shrink from illusions, for they cannot be dangerous. *3* We are ready to look more closely at the ego's thought system, because together we have the lamp that will dispel it, and since you realize you do not want it, you must be ready. *4* Let us be very calm in doing this, for we are merely looking honestly for truth. *5* The "dynamics" of the ego will be our lesson for a while,20 for we must look first at this to look beyond it, since you have made it real. *6* We will undo this error quietly together, and then look beyond it to truth.

2 What is healing but the removal of all that stands in the way of knowledge? *2* And how else can one dispel illusions except by looking at them directly, without protecting them? *3* Be not afraid, therefore, for what you will be looking at is the source of fear, but you have learned surely by now that fear is *not real*. *4* We have accepted the fact already that its effects can be dispelled merely by denying their reality.21 *5* The next step is obviously to recognize that *what has no effects does not exist*. *6* Laws do not operate in a vacuum, and what leads to nothing has not happened. *7* If reality is recognized by its extension, what extends to nothing *cannot* be real. *8* Do not be afraid, then, to look upon fear, for it cannot be seen. *9* Clarity undoes confusion by definition, and to look

upon darkness through light must dispel it.

3 Let us begin this lesson in "ego dynamics" by understanding that the term itself does not mean anything. *2* In fact, it contains exactly the contradiction in terms that makes it meaningless. *3*"Dynamics" implies the power to *do* something, and the whole separation fallacy

lies in the belief that the ego has the power to do *anything*. *4* The ego is fearful because you believe this, but the truth is very simple: *All power is of God*. *5* What is not of Him has no power to do anything. *6* When we look at the ego, then, we are not considering dynamics but delusions. *7* We can surely regard a delusional system without fear, for it cannot have any effects if its source is not true. *8* Fear becomes more obviously inappropriate if one recognizes the ego's goal, which is so clearly senseless that any effort exerted on its behalf is necessarily expended on nothing.

4 The ego's goal quite explicitly is *ego autonomy*.22 *2* From the beginning, then, its purpose is to be separate, sufficient unto itself, and independent of any power except its own. *3* This is why it is the symbol of separation. *4* Every idea has a purpose, and its purpose is always the natural extension of what it is. *5* Everything that stems from the ego is the natural outcome of its central belief, and the way to undo its results is merely to recognize that their source is not natural, being out of accord with your true nature.

5 We once said that to will contrary to God is wishful thinking and not real willing.23 *2* His will is one, because the extension of His will cannot be unlike itself. *3* The real conflict which you experience, then, is between the ego's idle wishes and the will of God, *which you share*.

4 Can this be a real conflict?

6 Yours is the independence of creation, not of autonomy. *2* Your whole creative function lies in your complete dependence on God, Whose function He shares with you. *3* By His willingness to share it, He becomes as dependent on you as you are on Him. *4* Do not ascribe the ego's arrogance to Him Who wills not to be independent of you. *5* He has included you in His autonomy.24 *6* Can you believe that autonomy is meaningful apart from Him? *7* The belief in *ego*

autonomy is costing you the knowledge of your dependence on God, in which your freedom lies.

7 The ego sees all dependency needs as threatening, and has twisted even your longing for God into a means of establishing itself. *2* But do not be deceived by its interpretation of your conflict. 25 *3* The ego always attacks on behalf of separation. *4* Believing it has the power to do this, it does nothing else, because its goal of autonomy *is* nothing else. *5* The ego is totally confused about reality, but it does not lose sight of its goal. *6* It is much more vigilant than you are, because it is perfectly certain of its purpose. *7* You are confused, because you do not know *yours*.

8 What you must learn to recognize is that the last thing the ego wishes you to realize is that you are *afraid* of it. *2* For if the ego gives rise to fear, it is diminishing your independence and weakening your power.

3 Yet its one claim to your allegiance is that it can *give* power to you.

4 Without this belief, you would not listen to it at all. *5* How, then, can its existence continue if you realize that by accepting it you are belittling yourself and *depriving* yourself of power?

9 The ego can and does allow you to regard yourself as supercilious, unbelieving, "lighthearted," 26 distant, emotionally shallow, callous, uninvolved, and even desperate, but not really *afraid*. *2* Minimizing fear, but not its undoing, is the ego's constant effort, and is indeed a skill at which it is very ingenious. *3* How can it preach separation without upholding it through fear, and would you listen if you recognized that this is what it is doing?

10 Your recognition that whatever seems to separate you from God is only fear, regardless of the form it takes and quite apart from how the ego *wants* you to experience it, is therefore the basic ego threat. *2* Its dream of autonomy is shaken to its foundation by this

awareness, for though you may countenance a false idea of independence, you will not accept the cost of fear *if you recognize it*. *3* Yet this *is* the cost, and the ego cannot minimize it. *4* For if you overlook love, you are overlooking yourself, and you must fear unreality because you have denied yourself. *5* By believing that you have successfully attacked truth, you are believing that attack has power. *6* Very simply, then, you have become afraid of *yourself*, and no one wills to learn what he believes will destroy him.

11 If the ego's goal of autonomy could be accomplished, God's purpose could be defeated, and this is impossible. *2* Only by learning the lesson of what fear is can you finally learn to distinguish the possible from the impossible and the false from the true. *3* According to the ego's teaching, its goal can be accomplished, and God's purpose cannot.

4 According to the Holy Spirit's teaching, only God's purpose is accomplishment, and it is *already* accomplished. *5* God is as dependent on you as you are on Him, because His autonomy encompasses yours,

and is therefore incomplete without it. *6* You can only establish your autonomy by identifying with Him and fulfilling your function as it exists in truth.

12 The ego believes that to accomplish its goal is happiness, but it is given you to know that God's function is yours, and happiness cannot be found apart from your joint will. *2* Recognize only that the ego's goal, which you have pursued quite diligently, has merely brought you fear, and it becomes difficult to maintain that fear is happiness.

3 Upheld by fear, this is what the ego would have you believe. *4* Yet God's Son is not insane, and cannot believe it. *5* Let him but recognize it and he will not accept it. *6* For only the insane would

choose fear in place of love, and only the insane could believe that love can be gained by attack. *7* But the sane know that only attack could produce fear, from which the love of God completely protects them.

VI. Selecting Perception's Witnesses

The ego analyzes; the Holy Spirit *accepts*. *2* The appreciation of wholeness comes only through acceptance, for to analyze means to separate out.27 *3* The attempt to understand totality by breaking it up is clearly the characteristically contradictory approach of the ego to everything. *4* Never forget that the ego believes that power, understanding, and truth lie in separation. *5* And to establish this belief it must attack. *6* Unaware that the belief cannot *be* established, and obsessed with the conviction that separation is salvation, the ego attacks everything it perceives by breaking it up into small and disconnected parts, without meaningful relationships and thus without meaning. *7* The ego will always substitute chaos for meaning, for if separation is

salvation, harmony is threat.

2 The ego's interpretation of the laws of perception is, and would have to be, the exact opposite of the Holy Spirit's. *2* The ego focuses on error and overlooks truth. *3* It makes real every mistake it perceives, and with characteristically circular reasoning concludes that because of the mistake, consistent truth must be meaningless. *4* The next step, then, is obvious: If consistent truth is meaningless, inconsistency must be true, if truth has meaning. *5* Holding error clearly in mind, and protecting what it has made real, the ego proceeds to the next step in its thought system: that error is real and truth is error.

3 The ego makes no attempt to understand this, and it is clearly not understandable, but the ego does make every attempt to

demonstrate it, and this it does constantly. *2* Analyzing to attack meaning, the ego does succeed in overlooking it, and is left with a series of fragmented perceptions which it unifies on behalf of itself. *3* This then becomes the universe it perceives, and it is this universe which, in turn, becomes its demonstration of its own reality.

4 Do not underestimate the appeal of the ego's demonstrations to those who would listen. *2* Selective perception chooses its witnesses carefully, and its witnesses are consistent. *3* The case for insanity is strong to the insane, for reasoning ends at its beginning, and no thought system transcends its source. *4* Yet reasoning without meaning cannot demonstrate anything, and those who are convinced by it must be deluded. *5* Can the ego teach truly while it overlooks truth? *6* Can it perceive what it has denied? *7* Its witnesses do attest to its *denial*, but hardly to *what* it has denied. *8* The ego looks straight at the Father and

does not see Him, for it has denied His Son.

5 Would *you* remember the Father? *2* Accept His Son and you *will* remember Him. *3* Nothing can demonstrate that His Son is unworthy, for nothing can prove that a lie is true. *4* What you see of His Son through the eyes of the ego is a demonstration that His Son does not exist, yet where the Son is the Father *must* be. *5* Accept what God does not deny, and He will demonstrate its truth. *6* The witnesses for God stand in His light and behold what He created. *7* Their silence is the sign that they have beheld God's Son, and in the presence of Christ they need demonstrate nothing, for Christ speaks to them of Himself and of His Father. *8* They are silent because Christ speaks to them, and it is His words that *they* speak.

6 Every brother you meet becomes a witness for Christ or for the ego, depending on what you perceive in him. *2* Everyone convinces you of what you want to perceive, and of the reality of the kingdom you have chosen for your vigilance. *3* Everything you perceive is a

witness to the thought system you want to be true. *4* Every brother has the power to release you, *if you will to be free.* *5* You cannot accept false witness of him unless you have evoked false witnesses *against* him. 28 *6* If he speaks not of Christ to you, you spoke not of Christ to him. *7* You hear but your own voice, and if Christ speaks through you, you will hear Him.

VII. Believing in the Resurrection

It is impossible not to believe what you see, but it is equally impossible to see what you do not believe. *2* Perceptions are built up on the basis of

experience, and experience leads to beliefs. *3* It is not until beliefs are fixed that perceptions stabilize. *4* In effect, then, what you believe you *do* see. *5* That is what I meant when I said "Blessed are ye who have not seen and still believe," 29 for those who believe in the resurrection *will* see it. *6* The resurrection is the complete triumph of Christ over the ego, not by attack, but by transcendence. *7* For Christ does rise above the ego and all its works, and ascends to the Father and His Kingdom.30

2 Would you join in the resurrection or the crucifixion? *2* Would you condemn your brothers or free them? *3* Would you transcend your prison and ascend to the Father? *4* For these questions are all the same, and are answered together. *5* There has been much confusion about what perception means, because the same word is used both for awareness and for the *interpretation* of awareness. 31 *6* But you cannot be aware without interpretation, and what you perceive *is* your interpretation.

7 This course is perfectly clear. *8* You do not see it clearly because you are interpreting against it, and therefore do not believe it. *9* And if belief determines perception, you do not perceive what it means, and therefore do not accept it.

3 Yet different experiences lead to different beliefs, and with them different perceptions, for perceptions are learned *with* beliefs, and experience teaches. *2* I am leading you to a new kind of experience which you will become less and less willing to deny. *3* Learning of Christ is easy, for to perceive with Him involves no strain at all. *4* His perceptions are your natural awareness, and it is only the distortions which you have introduced that tire you. *5* Let the Christ in you interpret *for* you, and do not try to limit what you see by narrow little beliefs that are unworthy of God's Son. *6* For until Christ comes into His Own, the

Son of God will see himself as fatherless.

4 I am *your* resurrection and *your* life. 32 *2* You live in me because you live in God. *3* And everyone lives in you, as you live in everyone. *4* Can you, then, perceive unworthiness in a brother and not perceive it in yourself? *5* And can you perceive it in yourself and not perceive it in God? *6* Believe in the resurrection because it has been accomplished, and it has been accomplished in *you*. *7* This is as true now as it will ever be, for the resurrection is the will of God, which knows no time and no exceptions. *8* But make no exceptions yourself, or you will not perceive what has been accomplished for you. *9* For we ascend unto the Father together, 33 as it was in the beginning, is now, and ever shall be, 34 for such is the nature of God's Son as His Father created him.

5 Do not underestimate the power of the devotion of God's Son, nor the power over him of the god he worships. *2* For he places himself at the altar of his god, whether it be the god he made or the God Who created *him*. *3* That is why his slavery is as complete as his freedom, for he will obey only the god he accepts.

6 The god of the crucifixion demands that he crucify, and his worshippers obey. *2* In his name they crucify *themselves*, believing that the power of the Son of God is born out of sacrifice and pain. *3*

The God of the resurrection demands nothing, for He does not will to take away.

4 He does not require obedience, for obedience implies submission. *5* He would only have you learn your *own* will and follow it, not in the spirit of sacrifice and submission, but in the gladness of freedom.

7 Resurrection must compel your allegiance gladly, because it is the symbol of joy. *2* Its whole compelling power lies in the fact that it

represents what you want to be. *3* The freedom to leave behind everything that hurts you and humbles you and frightens you cannot be thrust upon you. *4* But it can be offered you through the grace of God, and you can accept it by His grace, for God is gracious to His Son, accepting him without question as His Own. *5* Who, then, is *your* own?

6 The Father has given you all that is His, and He Himself is yours *with* them. *7* Guard them in their resurrection, for otherwise you will not awake in God, safely surrounded by what is yours forever.

8 You will not find peace until you have removed the nails from the hands of God's Son and taken the last thorn from his forehead. *2* The love of God surrounds His Son whom the god of the crucifixion condemns. *3* Teach not that I died in vain. *4* Teach rather that I did not die by demonstrating that I live in you. *5* For the undoing of the crucifixion of God's Son is the work of the redemption, in which everyone has a part of equal value. *6* God does not judge His blameless Son. *7* Having given Himself to him, how could it be otherwise?

9 You have nailed yourself to a cross and placed a crown of thorns upon your own head. *2* Yet you cannot crucify God's Son, for the will of God cannot die. *3* His Son has been redeemed from his own crucifixion, and you cannot assign to death whom God has given eternal life. *4* The dream of the crucifixion of God's Son still lies

heavy on your eyes, but what you see in dreams is not reality. *5* While you perceive the Son of God as crucified, you are asleep. *6* And as long as you believe that *you* can crucify him, you are only having a nightmare. *7* You who are beginning to wake are still aware of dreams and have not yet forgotten them.

10 The forgetting of dreams and the awareness of Christ comes with the awakening of others to share your redemption. *2* You will awaken to your own call, for the call to awaken is within you. *3* If I live in you, you *are* awake. *4* But you must see the works I do through you, or you will not perceive that I have done them unto you. *5* Do not set limits on what you believe I can do through you, or you will not accept what I can do *for* you. *6* For it is done already, and unless you give all that you have received, you will not know that your redeemer liveth[35] and that you have awakened with him.

11 Redemption is recognized only by sharing it. *2* God's Son *is* saved.

3 Bring only this awareness to the Sonship, and you will have a part in the redemption as valuable as mine, for your part must be like mine if you learn it of me. *4* If you believe that *yours* is limited, you are limiting *mine*. *5* There is no order of difficulty in miracles because all of God's Sons are of equal value, and their equality is their oneness. *6* The whole power of God is in every part of Him, and nothing contradictory to His will is either great or small. *7* What does not exist has no size and no measure. *8* To God *all* things are possible. [36] *9* And to Christ it is given to be like the Father.

VIII. The Real World

The world as you perceive it cannot have been created by the Father, for the world is *not* as you perceive it. *2* God created only the eternal, and everything *you* see is perishable. *3* Therefore, there must be another world which you do not see. *4* The Bible speaks of a new Heaven and a new earth, [37] yet this cannot be literally true, for

the eternal are not recreated. *5* But to perceive anew is merely to perceive again, and implies

that before you were not perceiving at all.38

2 What, then, is the world that awaits your perception when you see?

2 Every loving thought that the Son of God ever had is eternal. *3* Those which his mind perceived in this world are the world's only reality.39

4 They are perceptions, because he still believes that he is separate, yet they are eternal, because they are loving. *5* And being loving, they are like the Father, and therefore will not die.

3 The real world can actually be perceived. *2* All that is necessary is a willingness to perceive nothing else. *3* For if you perceive both good and evil, you are accepting both the false and the true and making no distinction between them. *4* The ego sees some good, but never *only* good. *5* That is why its perception is so variable. *6* It does not reject goodness entirely, for this you could not accept, but it always adds something that is not real *to* the real, thus confusing illusion and reality.

7 For perceptions cannot be partly true. *8* If you believe in truth *and* illusion, you cannot tell which is true.

4 To establish your personal autonomy, you tried to create unlike your Father, believing what you made to be capable of being unlike Him.

2 Yet everything in what you have made that is true *is* like Him. *3* Only this is the real world, and perceiving *only* this will lead you to the real Heaven because it will make you capable of understanding it. *4* The perception of goodness is not knowledge, but the denial of

the opposite of goodness enables you to perceive a condition in which opposites do not exist. *5* And this *is* the condition of knowledge. *6* Without this awareness, you have not met its conditions, and until you do you will not know it is yours already. *7* You have made many ideas which you

have placed between yourself and your Creator, and these beliefs are the world as you perceive it.

5 Truth is not absent here, but it *is* obscure. *2* You do not know the difference between what you have made and what God created, and so you do not know the difference between what you have made and what *you* have created. *3* To believe that you can perceive the real world is to believe that you can know yourself. *4* You *can* know God, because it is His will to be known. *5* The real world is all that the Holy Spirit has saved for you out of what you have made, and perceiving only this is salvation, because it is the recognition that reality is only what is true.

6 This is a very simple course. *2* Perhaps you do not feel that a course which, in the end, teaches nothing more than that only reality is true is necessary. *3But do you believe it? 4* When you have perceived the real world, you will recognize that you did *not* believe it. *5* But the swiftness with which your new and only real perception will be translated into knowledge will leave you only an instant to realize that this judgment is true. *6* And then everything you made will be forgotten: the good and the bad, the false and the true. *7* For as Heaven and earth become one, even the real world will vanish from your sight. *8* The end of the world is not its destruction, but its translation into Heaven. *9* The reinterpretation of the world is the transfer of all perception to knowledge.

IX. Asking for God's Answer

The Bible tells you to become as little children.40 *2* Little children recognize that they do not understand what they perceive, and so they

ask what it means. *3* Do not make the mistake of believing that *you* understand what you perceive, for its meaning is lost to you. *4* But the Holy Spirit has saved its meaning for you, and if you will let Him interpret it for you, He will restore what you have thrown away.

2 As long as you think you know its meaning, you will see no need to ask it of Him. *2* Yet you do not know the meaning of anything you perceive. *3* Not *one* thought you hold is wholly true. *4* The recognition of this is your firm beginning. *5* You are not misguided; you have accepted no guide at all. *6* Instruction in perception is your great need, for you understand nothing. *7* Recognize this, but do not accept it, for understanding is your inheritance. *8* Perceptions are learned, and you are not without a Teacher. *9* But your willingness to learn of Him depends on your willingness to question *everything* that you have learned of yourself, for you who have learned amiss should not be your own teacher.

3 No one can withhold truth except from himself. *2* Yet God will not refuse the answer He gave you. *3* Ask, then, for what is yours but which you did not make, and do not defend yourself *against* truth. *4* You made the problem which God has answered. *5* Ask yourself, therefore, but one simple question:

6Do I want the problem or do I want the answer?

7 Decide for the answer, and you will have it, for you will see it as it is, and it is yours already.

4 You may complain that this course is not sufficiently specific for you to understand it and *use* it. *2* Yet it has been very specific, and you have

not done what it specifically advocates. *3* This is not a course in the play of ideas, but in their *practical application*. *4* Nothing could be more specific than to be told very clearly that if you ask you will receive.41

5 The Holy Spirit will answer every specific problem as long as you believe that problems *are* specific. *6* His answer is both many and one as long as you believe that the One *is* many.

5 Realize that you are *afraid* of His specificity, for fear of what you think it will demand of you. *2* Yet only by asking will you learn that nothing that is of God demands anything of you. *3* God *gives*; He does not take. *4* You are refusing to ask because you believe that asking is *taking*, and do not perceive it as *sharing*. *5* The Holy Spirit will give you only what is yours and will take nothing in return. *6* For what is yours is everything, and you share it with God. *7* This is its reality. *8* Would the Holy Spirit, Who wills only to restore, be capable of misinterpreting the question you must ask to learn His answer?

6 You *have* heard the answer, but perhaps you have misunderstood the question. *2* You have believed that to ask for guidance of the Holy Spirit is to ask for deprivation. *3* Little child of God, you do not understand your Father. *4* You believe in a world that takes, because you believe that you can get by taking. *5* But by that perception, you have lost sight of the real world. *6* You are afraid of the world as you see it, but the real world is still yours for the asking. *7* Do not deny it to yourself, for it can only free you. *8* Nothing of God will enslave His Son, whom He created free and whose freedom is protected by His being. *9* Blessed are you who will ask the truth of God without fear, for only thus can you learn that in His answer is the release from fear.

7 Beautiful child of God, you are asking only for what I promised you.

2 Do you believe I would deceive you? *3* The Kingdom of Heaven *is* within you.42 *4* Believe that the truth is in me, for I *know* that it is in you. *5* God's Sons have nothing that they do not share. *6* Ask for truth of any Son of God, and you have asked it of me. *7* No one of us but has the answer in him, to give to anyone who asks it of him. *8* Ask anything of God's Son, and His Father will answer you, for Christ is not deceived in His Father and His Father is not deceived in Him.

8 Do not, then, be deceived in your brother, 43 and see only his loving thoughts as his reality, for by denying that his mind is split, you will heal *yours*. *2* Accept him as his Father accepts him, and heal him unto Christ, for Christ is his healing and yours. *3* Christ is the Son of God Who is in no way separate from His Father, Whose every thought is as loving as the thought of His Father by which He was created. *4* Be not deceived in God's Son, for thereby you must be deceived in yourself.

5 And being deceived in yourself, you are deceived in your Father, in Whom no deceit is possible.

9 In the real world there is no sickness, for there is no separation and no division. *2* Only loving thoughts are recognized, and because no one is without your help, the help of God goes with you everywhere. *3* As you become willing to accept this help by asking for it, you will give it because you want it. *4* Nothing will be beyond your healing power, because nothing will be denied your simple request. *5* What problems will not disappear in the presence of God's answer? *6* Ask, then, to learn of the reality of your brother, because this is what you will to perceive in him, and you will see your beauty reflected in *him*.

10 Do not accept your brother's variable perception of himself, for his split mind is yours, and you will not accept *your* healing without his.

2 For you share the real world as you share Heaven, and his healing is yours. *3* To love yourself is to heal yourself, and you cannot perceive part of you as sick and reach your own goal. *4* Brother, we heal together as we live together and love together. *5* Be not deceived in God's Son, for he is one within himself and one with his Father. *6* Love him who is beloved of His Father, and you will learn of the Father's love for *you*.

7 Love him steadily, whatever he does, whatever he says, and he will see the miracle of God and *you* will learn of salvation. *8* If this seems hard to do, remember it is what you want of *me*.

11 If you perceive offense in a brother, pluck the offense from your mind,[44] for you are offended by Christ and are deceived in Him.[45]

2 Heal in Christ and be not offended by Him, for there is no offense *in* Him. *3* If what you perceive offends, you are offended in yourself and are condemning God's Son, whom God condemneth not. [46] *4* Let the Holy Spirit remove all offense of God's Son against himself, and perceive no one but through His guidance, for He would save you from all condemnation. *5* Accept His healing power, and use it unto all He sends you, for He wills to heal the Son of God in whom He is not deceived.

12 Children perceive ghosts and monsters and dragons, and are terrified.

2 But if they ask someone they trust for the real meaning of what they perceive and are willing to let their interpretation go in favor of reality, their fear goes with it. *3* When a child is helped to translate his "ghost"

into a familiar curtain, his "monster" into a shadow, and his "dragon"

into a dream, he is no longer afraid and laughs happily at his own fear.

13 You, my child, are afraid of your brothers and of your Father and of *yourself*. *2* But you are merely deceived in them. *3* Ask what they are of the Teacher of reality, and hearing His answer, you too will laugh at your fears and replace them with peace. *4* For fear lies not in reality, but in the minds of children who do not understand it. *5* It is only their lack of understanding that frightens them, and when they learn to perceive truly, they are not afraid. *6* And because of this, they will ask for truth again when they are frightened.

14 It is not the reality of your brothers or your Father or yourself which frightens you. *2* You do not know what they are, and so you perceive them as ghosts and monsters and dragons. *3* Ask of their reality from the One Who knows it, and He will tell you what they are. *4* For you do not understand them, and because you are deceived by what you see, you need reality to dispel your fears. *5* Would you not exchange your fears for truth, if the exchange is yours for the asking?

15 For if God is not deceived in you, you can be deceived only in yourself. *2* But you can learn the truth of yourself of the Holy Spirit, Who will teach you that, as part of God, deceit in you is impossible.

3 When you perceive yourself without deceit, you will accept the real world in place of the false one you have made. *4* And then your Father will lean down to you and take the last step for you, by raising you unto Himself.

1 . That "this question involves conflict" means that there are two opposite answers that both have validity, which makes you feel torn between them.

2 . T-10.IV.8:3: "If you but see the little spark, you will learn of the greater light, for the rays are there unseen." These are the rays that shine from our true nature, which explains why the previous sentence above equates us with light.

3 . Luke 19:31 (KJV): "And if any man ask you, Why do ye loose him

[the colt]? thus shall ye say unto him, Because the Lord hath need of him."

4 . Mark 13:2 (RSV): "And Jesus said to him, 'Do you see these great buildings? There will not be left here one stone upon another, that will not be thrown down.'" In the above allusion, things are reversed: Rather than God condemning the Temple by throwing it down so that not one stone remains, in the Course God will bless every stone of the new spiritual temple being built, the restoration of "the holy dwelling place of His Son."

5 . John 10:30 (KJV): "I and my Father are one." In the above reference, this oneness is not exclusive: "I and my Father are one with *you*."

6 . This sentence can be taken to mean that we have both Father (Creator) and son (our creations) because we *are* both father (of our creations) and Son (of our Creator), or because we *are* both Father (part of Him) and Son (of our Creator). We have capitalized it as if the first is the intended meaning, because we think it probably is.

7 . "Wills you" here means "bequeaths to you," as in "When the father's will was read, it was discovered that he had willed his entire estate to his son."

8 . Luke 23:34 (RSV): "And Jesus said, 'Father, forgive them; for they know not what they do.'"

9 . John 14:16 (KJV): "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

10. What you will that is "far more than patience" is your function in Heaven as co-creator with God.

11. 1 Timothy 6:10 (KJV): “For the love of money is the root of all evil.”

12. Luke 23:34 (RSV): “Father, forgive them; for they know not what they do.”

13. John 15:11 (NIV): “I have told you this so that my joy may be in you and that your joy may be complete.” 2 John 1:12 (RSV): “Though I have much to write to you, I would rather not use paper and ink, but I hope to come to see you and talk with you face to face, so that our joy may be complete.”

14. The “dark companions” are the “fear and grief” that you have invited to be your guests along the way.

15. Exodus 20:3 (KJV): “Thou shalt have no other gods before me.”

Here, the other gods are the dark comforters: fear and grief.

16. Hating “part of your own soul” refers to hating a brother.

17. “What you experience when you deny your Father” is that the power of your will carries that denial through consistently, resulting in a

denial of yourself. This negative effect on you “is still for your protection” because it is a natural result of the power of your will, and it is ultimately to your benefit that God does not intervene against your will and limit its power.

18. Matthew 11:28 (KJV): “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”

19. “Peace be unto you” is said by Jesus four times (in the KJV) as he appears to his disciples after his resurrection: in Luke 24:36 and in John 20:19, 20:21, and 20:26. Here, for example, is John 20:19: “Then the same day at evening, being the first day of the week, when

the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

20. "Dynamics" here refers to *psychodynamics*. First developed by Sigmund Freud, psychodynamic theory sees behavior as the result of flows, transformations, and exchanges of "psychic energy" (libido) within the personality.

21. T-9.IV.6:3-4: "What has no effect does not exist, and to the Holy Spirit the effects of error are totally nonexistent. By steadily and consistently canceling out all its effects, everywhere and in all respects, He teaches that the ego does not exist and proves it."

22. "Ego autonomy," as used here, is where the ego is independent of the external world, able to govern itself, free of the influence of external circumstances, and, importantly, free of the authority of God's will.

23. T-7.IX.6:8: "You can wish for the impossible, but you can only *will* with God."

24. This means that we and God *together* are autonomous in the sense of being free from any external control or influence, free from everything outside of Heaven.

25. The ego sees dependency on God as threatening, and so it reinterprets your longing for God, which is a longing for the perfect autonomy you and God possess together, into a longing for *ego* autonomy—autonomy *from* God. You seem, therefore, to be in conflict, torn between the desire for dependency on God and the desire for autonomy, when in fact these are the *same desire*.

26. "Lighthearted" is in quotes here apparently because it is not meant in the usual sense. The terms around it mostly refer to being disengaged from what is true and important, and so "lighthearted"

here must mean being happy-go-lucky and free from seriousness in the face of

something that really *is* serious. It would be related, then, to

"emotionally shallow."

27. One of the meanings of "analyze" is to break something down into its constituent parts.

28. The eighth of the Ten Commandments is "Thou shalt not bear false witness against thy neighbor" (Exodus 20:16). In the above allusion, to bear false witness against your neighbor is to falsely accuse your neighbor of not being the Christ. This will turn your neighbor into a witness to the idea that *you* are not the Christ.

29. John 20:29 (RSV): "Jesus said to him, 'Have you believed because you have seen me? Blessed are those who have not seen and yet

believe.'" This, of course, is a reference to the famous story of doubting Thomas, who only believes in the resurrection when he is able to see the nail holes in Jesus' hands and put his hand in Jesus'

side. The Course's point here is that those who believe without seeing *will* see, because belief determines perception.

30. John 20:17 (KJV): "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

31. This seems to mean that "perception" can refer either to raw sense data or the *interpretation* of that data. This is the same contrast found a few sections later: "Understand that you do not respond to stimuli, but to stimuli as you *interpret* them" (T-12.I.1:4).

32. John 11:25 (KJV): "I am the resurrection and the life; he who believes in me, though he die, yet shall he live."

33. John 20:17 (KJV): "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." In John, Mary cannot touch Jesus because he hasn't yet

ascended to God, but in the Course allusion to this, we ascend

together, because the Sonship was created as a unity.

34. From the *Gloria Patri*, used in Christian liturgies: "Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the

beginning, is now, and ever shall be, world without end. Amen." In the above reference, what has always been, is now, and will always be true is the resurrection of all the Sons of God.

35. Job 19:25 (KJV): "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." Based on the context, the redeemer in the above passage is Jesus.

36. Matthew 19:26 (RSV): "But Jesus looked at them and said to them,

'With men this is impossible, but with God all things are possible.'"

37. Revelation 21:1 (RSV): "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more."

38. In other words, to say that you "perceive anew" implies that before you were not perceiving the truth.

39. The past tense of "perceived" seems to imply that the real world consists of the loving thoughts that the Son of God perceived when

he made the world. This idea is referred to later in T-17.II.5:5: "Not even what the Son of God made in insanity could be without a hidden spark of beauty that gentleness could release." And when we see this spark of beauty, "The smallest leaf becomes a thing of wonder, and a blade of grass a sign of God's perfection" (T-17.II.6:3).

40. Matthew 18:3 (KJV): "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." As interpreted above, this is not about emulating the *innocence* of little children, but rather their recognition that they

need help in understanding what they see.

41. Matthew 7:7 (RSV): "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

42. Luke 17:21 (KJV): "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you."

43. Usually, you are deceived in someone when you are taken in by appearances and see that person as somehow being better than she is.

In this case, you are deceived in your brother when you are taken in by appearances and see him as *worse* than he really is. You see him in light of his unloving thoughts, and thus fail to see him as the Son of God that he is.

44. Matthew 5:29 (KJV): "And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Here, of course, you pluck out from your mind the offense you see in your brother.

45. Matthew 11:6 (KJV): "And blessed is he, whosoever shall not be offended in me."

46. This may be an allusion to Romans 14:22 (KJV): "Happy is he that condemneth not himself in that thing which he alloweth." Another possibility is that it is a reference to John 8:11 (KJV): "And Jesus said unto her, Neither do I condemn thee: go, and sin no more." (See Workbook Lesson 228, which alludes to John 8:11 with language

similar to the above sentence: "God has condemned me not. No more

do I.")

CHAPTER 12

The Sanity of Love

I. Interpreting the Motives of Others

You have been told not to make error real, 1 and the way to do this is very simple. *2* If you want to believe error, you would *have* to make it real, because error is not true. *3* But truth is real in its own right, and to believe in truth, you do not have to do *anything*. *4* Understand that you do not respond to stimuli, but to stimuli as you *interpret* them. *5* Your interpretation thus becomes the justification for the response. *6* That is why analyzing the motives of others is hazardous to you. *7* If you decide that someone is *really* trying to attack you or desert you or enslave you, you will respond as if he had actually done so, because you have made his error real to you. *8* To interpret error is to give it power, and, having done this, you will overlook the truth.

2 The analysis of ego motivation is very complicated, very obscuring, and never without the risk of your own ego involvement. *2* The whole process represents a clear-cut attempt to demonstrate

your *own* ability to understand what you perceive. *3* This is demonstrated by the fact that you react to your interpretations as if they were correct, and control your reactions behaviorally but not emotionally. *4* This is quite

evidently a mental split, in which you have attacked the integrity of your mind and pitted one level within it against another.2

3 There is but one interpretation of all motivation that makes any sense, and because it is the Holy Spirit's judgment, it requires no effort at all on your part. *2* Every loving thought is true. *3* Everything else is an appeal for healing and help. *4* That is what it *is*, regardless of the form it takes. *5* Can anyone be justified in responding with anger to a plea for help? *6* No response can be appropriate except the willingness to give it to him, for this and only this is what he is asking for. *7* Offer him anything else, and you are assuming the right to attack his reality by interpreting it as *you* see fit.

4 Perhaps the danger of this to your own mind is not yet fully apparent, but this by no means signifies that it is not perfectly clear. *2* If you maintain that an appeal for help is something else, you will *react* to something else, and your response will be inappropriate to reality as it is, but not to your perception of it. *3* This is poor reality testing by definition. 3 *4* There is nothing to prevent you from recognizing all calls for help as exactly what they are except your own perceived *need to attack*. *5* It is only this that makes you willing to engage in endless

"battles" with reality, in which you deny the reality of the need for healing by making it unreal.

5 You would not do this except for your unwillingness to perceive reality, which you withhold from yourself. *2* It is surely good advice to tell you not to judge what you do not understand. *3* No one with a personal investment is a reliable witness, for truth for him has

become what he wants it to be. *4* If you are unwilling to perceive an appeal for

help as what it is, it is because you are unwilling to give help *and receive it*.

6 The analysis of the ego's "real" motivation is the modern equivalent of the Inquisition, 4 for in both, a brother's errors are "uncovered," and he is attacked for his own good. *2* What can this be but projection? *3* For his errors lie in the minds of his *interpreters*, for which they punish *him*.

7 Whenever you fail to recognize a call for help, you are refusing help.

2 Yet would you maintain that you do not need it? *3* Yet this *is* what you are maintaining when you refuse to recognize a brother's appeal, for only by answering his appeal can *you* be helped. *4* Deny him your help and you will not perceive God's answer to *you*.

8 The Holy Spirit does not need your help in interpreting motivation, but you do need His. *2* Only appreciation is an appropriate response to your brother. *3* Gratitude is due him for both his loving thoughts and his appeals for help, for both are capable of bringing love into your awareness *if you perceive them truly*. *4* And all your sense of strain comes from your attempts not to do just this.

9 How simple, then, is God's plan for salvation. *2* There is but one response to reality, for reality evokes no conflict at all. *3* There is but one Teacher of reality, Who understands what it is. *4* He does not change His Mind about reality, because *reality* does not change.

5 Although your interpretations of reality are meaningless in your divided state, His remain consistently true. *6* He gives them to you because they are *for* you.

10 Do not attempt to "help" a brother in your way, for you cannot help

yourself. *2* But hear his call for the help of God, and you will recognize your own need for the Father. *3* Your interpretation of *his* need is your interpretation of *yours*. *4* By giving help, you are asking for it, and if you perceive but this one need in yourself, you will be healed. *5* For you will receive God's answer as you want it to be, and if you want it in truth, it will be truly yours. *6* Every appeal you answer in the name of Christ brings the remembrance of your Father closer to *your* awareness.

7 For the sake of your need, then, hear every call for help as what it is, so God can answer *you*.

II. Fear as a Call for Love

By applying the Holy Spirit's interpretation of the reactions of others more and more consistently, you will gain an increasing awareness that His criteria are equally applicable to *yours*. *2* For to recognize fear is not enough to escape from it, although the recognition *is* necessary to demonstrate the *need* for escape. *3* The Holy Spirit must still translate it into truth. *4* If you were left with the fear, having recognized it, you would have taken a step *away* from reality, not toward it. *5* Yet we have repeatedly emphasized the need to recognize fear and face it without disguise as a crucial step in the undoing of the ego. 5

2 Consider how well the Holy Spirit's interpretation of the motives of others will serve you then. *2* Having taught you to accept only loving thoughts in others and to regard everything else as an appeal for help, He has taught you that *fear* is an appeal for help. *3* This is what *recognizing* it really means. *4* If you will not protect it, He will reinterpret it. *5* That is the ultimate value to you in learning to

perceive attack as a call for love. *6* We have learned surely that fear and attack

are inevitably associated. 6 *7* If only attack produces fear, and if you see attack as the call for help that it is, the real nature of fear must dawn upon you. *8* For fear *is* a call for love, in unconscious recognition of what has been denied.7

3 Fear is a symptom of your deep sense of loss.8 *2* If when you perceive it in others you learn to supply the loss, the basic cause of the fear is removed. *3* Thereby you teach yourself that fear does not exist in you, for you have in yourself the means for removing it, and have demonstrated this by *giving* it.

4 Fear and love are the only emotions of which you are capable. *2* One is false, for it was made out of denial, and denial depends on the real belief in what is denied for its own existence. *3* By interpreting fear correctly as a positive affirmation of the underlying belief it masks, you are undermining its perceived usefulness by rendering it useless.

4 Defenses which do not work at all are automatically discarded. *5* If you raise what fear conceals to clear-cut, unequivocal predominance, fear becomes meaningless. *6* You have denied its power to conceal love, which was its only purpose. *7* The mask which you have drawn across the face of love has disappeared.

5 If you would look upon love, which is this world's reality, how could you do better than to recognize, in every defense *against* it, the underlying appeal *for* it? *2* And how could you better learn of its reality than through answering the appeal for it by giving it? *3* The Holy Spirit's interpretation of fear does dispel it, for the awareness of truth cannot be denied. *4* Thus does the Holy Spirit replace fear with love and translate error into truth, and thus will you learn of Him how to replace

your dream of separation with the fact of unity. *5* For the separation is only the denial of union and, correctly interpreted, attests to your eternal knowledge that union is true.

6 Miracles are merely the translation of denial into truth. *2* If to love oneself is to heal oneself, those who are sick do not love themselves.

3 Therefore, they are asking for the love that would heal them, but which they are denying to themselves. *4* If they knew the truth about themselves, they could not be sick. *5* The task of the miracle worker thus becomes to *deny the denial of truth*. *6* The sick must heal themselves, for the truth is in them. *7* But having obscured it, the light in *another* mind must shine into theirs, because that light *is* theirs.

7 The light in them shines as brightly, regardless of the density of the fog that obscures it. *2* If you give no power to the fog to obscure the light, it has none, for it has power only because the Son of God gave power to it. *3* He must himself withdraw that power, remembering that all power is of God. *4* You can remember this for all the Sonship. *5* Do not allow your brother not to remember, for his forgetfulness is yours.

6 But your remembering is his, for God cannot be remembered alone.

7 This is what you have forgotten. *8* To perceive the healing of your brother as the healing of yourself is thus the way to remember God.

9 For you forgot your brothers *with* Him, and God's answer to your forgetting is but the way to remember.

8 Perceive in sickness but another call for love, and offer your brother what he believes he cannot offer himself. *2* Whatever the sickness there is but one remedy. *3* You will be made whole as you

make whole, for to perceive in sickness the appeal for health is to recognize in hatred the

call for love. *4* And to give a brother what he really wants is to offer it unto yourself, for your Father wills you to know your brother *as* yourself. 9 *5* Answer his call for love, and *yours* is answered. *6* Healing is the love of Christ for His Father and for Himself. 10

III. Looking at the Cause of Fear

Remember what we said about the frightening perceptions of little children, which terrify them because they do not understand them.11 *2* If they ask for enlightenment and accept it, their fears vanish, but if they hide their nightmares, they will keep them. *3* It is easy to help an uncertain child, for he recognizes that he does not know what his perceptions mean. *4* But you believe you *do* know. *5* Little child, you are hiding your head under the cover of the heavy blankets you have laid upon yourself. *6* You are hiding your nightmares in the darkness of your own certainty, and refusing to open your eyes and *look* at them.

2 Let us not save nightmares, for they are not fitting offerings for Christ, and so they are not fit gifts for *you*. *2* Take off the covers, and look at what you are afraid of. *3* Only the anticipation will frighten you, for the reality of nothingness cannot be frightening. *4* Let us not delay this, for your dream of hatred will not leave you without help, and help is here.

5 Learn to be quiet in the midst of turmoil, for quietness is the end of strife, and this is the journey to peace.

3 Look straight at every image that rises to delay you, for the goal is inevitable because it is eternal. *2* The goal of love is but your right, and it belongs to you despite your preference. *3* You still will *what God wills*, and no nightmare can defeat a child of God in his purpose. *4* For

your purpose was given you by God, and you must accomplish it because it is His will. *5* Awake and remember your purpose, for it is *your* will to do so. *6* What has been accomplished for you must be yours. *7* Do not let your hatred stand in the way of love, for nothing can withstand the love of Christ for His Father or His Father's love for Him.

4 A little while and you *will* see me, 12 for I am not hidden because you are hiding. *2* I will awaken you as surely as I awakened myself, for I awoke *for* you. *3* In my resurrection is your release. *4* Our mission is to escape crucifixion, not redemption. *5* Trust in my help, for I did not walk alone, and I will walk with you as our Father walked with me.

6 Do you not know that I walked with Him in peace? *7* And does not that mean that peace goes with *us* on the journey?

5 There is no fear in perfect love. 13 *2* We will but be making perfect *to* you what is already perfect *in* you. *3* You do not fear the unknown but the *known*. *4* You will not fail in your mission, because I failed not in mine. *5* Give me but a little trust, in the name of the complete trust I have in you, and we will easily accomplish the goal of perfection together. *6* For perfection is, and cannot be denied. *7* To deny the denial of perfection is not as difficult as the denial of truth. *8* And what we can accomplish together must be believed when you see it as accomplished.

9 You who have tried to banish love have not succeeded, but you who choose to banish fear will succeed.

6 The Lord is with you,14 but you know it not. *2* Yet your Redeemer liveth and abideth in you15 in the peace out of which He was created.

3 Would you not exchange *this* awareness for the awareness of your

fear? *4* When we have overcome fear—not by hiding it, not by minimizing it, and not by denying its full import in any way— *this* is what you will really see. *5* You cannot lay aside the obstacle to real vision without looking upon it, for to lay aside means to judge against.

6 If you will look, the Holy Spirit will judge, and will judge truly. *7* He cannot shine away what you keep hidden, for you have not offered it to Him, and He cannot take it from you.

7 We therefore are embarking on an organized, well-structured, and carefully planned program aimed at learning how to offer to the Holy Spirit everything you do not want. *2* He knows what to do with it. *3* You do not know how to use what He knows. *4* Whatever is revealed to Him that is not of God is gone. *5* But you must reveal it to *yourself* in perfect willingness, for otherwise His knowledge remains useless to you.

6 Surely He will not fail to help you, since help is His only purpose. *7* Do you not have greater reason for fearing the world as you perceive it now than for looking at the cause of fear and letting it go forever?16

IV. Answering "Outrageous" Requests

I once asked you if you were willing to sell all you have and give to the poor and follow me. 17 *2* This is what I meant: If you had no investment in anything in this world, you could teach the poor where their treasure is.18 *3* The poor are merely those who have invested wrongly, and they are poor indeed! 19 *4* And because they are in need, it is given to you to help them, since you are among them. *5* Consider how perfectly your lesson would be learned if you were unwilling to *share* their poverty.

6 For poverty is lack, and there is but one lack, since there is but one need.

2 Suppose a brother insists on having you do something you think you do not want to do. *2* The very fact of his insistence should tell you that he believes salvation lies in it. *3* If you insist on refusing and experience a quick response of opposition, you are believing that *your* salvation lies in *not* doing it. *4* You, then, are making the same mistake that he is, and are making his error real to both of you. *5* Insistence means investment, and what you invest in is always related to your notion of salvation. *6* The question is twofold: first, *what* is to be saved? and second, *how* can it be saved?

3 Whenever you become angry with a brother, for whatever reason, you are believing that the *ego* is to be saved, and to be saved by *attack*. *2* If he attacks, you are agreeing with this belief, and if you attack, you are reinforcing it. *3* Remember that *those who attack are poor*. *4* Their poverty asks for gifts, not for further impoverishment. *5* You who could help them are surely acting destructively if you accept their poverty as yours. *6* If you had not invested as they had, it would never occur to you to overlook their need.

4 *Recognize what does not matter*, and if they ask you for something

"outrageous," do it *because* it does not matter. 20 *2* Refuse, and your opposition establishes that it *does* matter to you. *3* It is only you, therefore, who have made the request outrageous, for nothing can be asked *of* you, and every request of a brother is *for* you. *4* Why would you insist in denying him? *5* For to do so is to deny yourself and impoverish both. *6* He is asking for salvation, as you are. *7* Poverty is of the ego, and never of God. *8* No outrageous requests can be made of one who recognizes what is valuable and wants to accept nothing else.

5 Salvation is for the mind, and it is attained through peace. *2* This is the only thing that can be saved, and the only way to save it. *3* Any response other than love arises from a confusion about both the *what* and the *how* of salvation. *4* And this is the only answer. *5* Never

lose sight of this, and never allow yourself to believe, even for an instant, that there is another answer. *6* For you will surely place yourself among the poor, who do not understand that they dwell in abundance and that salvation is come. 21

V. The "Outside" World

To identify with the ego is to attack yourself and make yourself poor.

2 That is why everyone who identifies with the ego feels deprived. *3* What he experiences is then depression or anger, but what he *did* was to exchange his self-love for self-hate, making him afraid of himself. *4* He does not realize this. *5* Even if he is fully aware of anxiety, he does not perceive its source as his own ego-identification, and he always tries to handle it by making some sort of insane "arrangement" with the world.

6 He always perceives this world as outside himself, for this is crucial to his adjustment. *7* He does not realize that *he* makes this world, for there is no world outside him.

2 If only the loving thoughts of God's Son are the world's reality, the real world must be *in his mind*. *2* And everything else must be illusion.

3 His insane thoughts, too, must be in his mind, but an internal conflict of this magnitude he cannot tolerate. *4* For a split mind is endangered, and the recognition that it encompasses completely opposed thoughts within itself is intolerable. *5* Therefore, the mind projects the split, not the reality. *6* Everything you perceive as the outside world represents

your attempt to maintain your ego-identification, for everyone believes that identification is salvation.

3 But consider what has happened, for thoughts have consequences to the thinker. *2* You are at odds with the world as you perceive it because you think it is antagonistic to you. *3* This is a necessary consequence of what you have done. *4* You have projected outward what *is* antagonistic to what is inward, and therefore you would have to perceive it this way.

5 That is why you must realize that your hatred is in your mind and *not* outside it before you can get rid of it, and why you must get rid of it before you can perceive the world as it really is.

4 Long ago we said that God so loved the world that He gave it *to* His only-begotten Son, 22 that whosoever believeth on Him would never see death. 23 *2* God *does* love the real world, and those who perceive its reality *cannot* see the world of death. *3* For death is not of the real world, in which everything is eternal. *4* God gave you the real world in exchange for the one you made out of your split mind, and which is the symbol of death. *5* For if you could really separate yourself from the Mind of God, you *would* die, and the world you perceive *is* a world of separation.

5 You were willing to accept even death to deny your Father. *2* But He would not have it so, and so it is *not* so. *3* You still could not will against Him, and that is why you have no control over the world you made. *4* It is not a world of will, because it is governed by the desire to be unlike Him, and this desire is *not* will. *5* The world you made is therefore totally chaotic, governed by arbitrary and senseless "laws"

and without real meaning of any kind. *6* For it was made out of what

you do *not* want, projected from your mind because you were afraid of it.

6 Yet this world is only in the mind of its maker, along with his real salvation. *2* Do not believe it is outside of yourself, for only by recognizing where it is will you gain control over it. *3* For you *do*

have control over your mind, for the mind is the mechanism of decision. *4* If you will recognize that all attack which you perceive is in your own mind and *nowhere else*, you will at last have placed its source, and where it began it must end. *5* For in this place also lies salvation. *6* The altar of God, where Christ abideth, is there.24

7 You have defiled the altar, but not the world. *2* But Christ has placed the Atonement on the altar for you. *3* Bring your perceptions of the world to this altar, for it is the altar to truth. *4* There you will see your vision changed, and there you will learn to see truly. *5* From this place, where God and His Son dwell in peace and where you are welcome, you will look out in peace and behold the world truly. *6* But to find the place, you must relinquish your investment in the world you have projected, allowing the Holy Spirit to extend the real world to you from the altar of God.

VI. Seeking and Finding

The ego is certain that love is dangerous, and this is always its central teaching theme. *2* It never puts it this way; on the contrary, everyone who believes that the ego is salvation is intensely engaged in the search for love. *3* Yet the ego, though encouraging the search very actively, makes one proviso: Do not find it. *4* Its dictates, then, can be summed up simply

as "Seek and do *not* find." 25 *5* This is the one promise that it holds out to you, and the one promise it will keep. *6* For the ego pursues its goal with fanatic insistence, and its reality testing, though severely impaired, is completely consistent. 26

2 The search which the ego undertakes is therefore bound to be defeated.

2 And since it also teaches that it is your identification, its guidance leads you to a journey which must end in perceived *self*-defeat. *3* For the ego cannot love, and in its frantic search for love, it is seeking

what it is *afraid* to find. *4* The search is inevitable because the ego is part of your mind, and because of its source the ego is not wholly split off, or it could not be believed at all. *5* For it is your mind that believes in it and gives existence to it. *6* Yet it is also your mind which has the power to deny its existence, and you will surely do so when you realize exactly what the journey it sets you on *is*.

3 It is surely obvious that no one *wants* to find what would utterly defeat him. *2* Being unable to love, the ego would be totally inadequate in love's presence, for it could not respond at all. *3* You would have to abandon its guidance, for it would be quite apparent that it had not taught you the response pattern you need. *4* The ego will therefore distort love and teach you that love calls forth the responses the ego can teach. *5* Follow its teaching, then, and you will search for love, but will not recognize it.

4 Do you recognize that the ego must set you on a journey that cannot but lead to a sense of futility and depression? *2* To seek and not to find is hardly joyous. *3* Is this the promise *you* would keep? *4* The Holy Spirit offers you another promise, and one that will lead to joy. *5* For His

promise is always "Seek and you *will* find," and under His guidance you cannot be defeated. *6* His is the journey to *accomplishment*, and the goal He sets before you He will give you. *7* For He will never deceive God's Son, whom He loves with the love of the Father.

5 You *will* undertake a journey because you are not at home in this world. *2* And you *will* search for your home whether you know where it is or not. *3* If you believe it is outside yourself, the search will be futile, for you will be seeking where it is not. *4* You do not know how to look within yourself, for you do not believe your home is there. *5* Yet the Holy Spirit knows it for you, and He will guide you to your home because that is His mission. *6* As He fulfills His

mission, He will teach you *yours*, for your mission is the same as His. *7* By guiding your *brothers* home, you are but following Him.

6 Behold the Guide your Father gave you, that you might learn you have eternal life. *2* For death is not your Father's will or yours, and whatever is true *is* the will of the Father. *3* You pay no price for life, for that was given you, but you do pay a price for death, and a very heavy one. *4* If death is your treasure, you will sell everything else to purchase it.27

5 And you will believe that you *have* purchased it *because* you have sold everything else. *6* But you *cannot* sell the Kingdom of Heaven.

7 Your inheritance can neither be bought nor sold. 28 *8* There can be no disinherited parts of the Sonship, for God is whole, and all His extensions are like Him.

7 The Atonement was not the price of your wholeness,29 but it *was* the price of your *awareness* of your wholeness. *2* For what you chose to

"sell" had to be kept for you, since you could not "buy" it back. *3* Yet

you must invest in it, not with money, but with your spirit, for spirit is will, and will *is* the "price" of the Kingdom. *4* Your inheritance awaits only the recognition that you have been redeemed. *5* The Holy Spirit guides you into life eternal, but you must relinquish your investment in death, or you will not see it though it is all around you.

VII. A Special Curriculum

Only love is strong, because it is undivided. *2* The strong do not attack, because they see no need to do so. *3* Before the idea of attack can enter your mind, you must have perceived yourself as weak. *4* Because you had attacked yourself, and believed that the attack was effective, you behold yourself as weakened. *5* No longer perceiving

yourself and all your brothers as equal, and regarding yourself as *weaker*, you attempt to equalize the situation you have made. *6* You use attack to do so because you believe that attack was successful in weakening *you*.

2 That is why the recognition of your own invulnerability is so important in the restoration of your sanity. *2* For if you accept your invulnerability, you are recognizing that attack has no effect. *3* Although you have attacked yourself, and very brutally, you will demonstrate that *nothing* happened. *4* Therefore, by attacking, you have not done anything. *5* Once you realize this, there is no longer any sense in attack, for if it manifestly does not work, it cannot protect you.

3 But the recognition of your invulnerability has more than negative value. *2* If your attacks on yourself failed to weaken you, *you are still strong*. *3* You therefore have no need to equalize the situation to establish your strength. *4* But you will never realize the utter uselessness

of attack except by recognizing that your attack on *yourself* had no effect. *5* For others do react to attack if they perceive it, and if you *are* trying to attack them, you will be unable to avoid interpreting this as reinforcement. *6* The only place where you can cancel out all reinforcement is in yourself. *7* For you are always the first point of your own attack, and if this has never been it has no consequences.

4 The Holy Spirit's love is your strength, for yours is divided and therefore not real. *2* You cannot trust your own love when you have attacked it. *3* You cannot learn of perfect love with a split mind, because a split mind has made itself a poor learner. *4* You tried to make the separation eternal, because you wanted to retain the characteristics of creation with your *own* content.

5 Creation is not of you, and poor learners need special teaching. *2* You have learning handicaps in the very literal sense.[30] *3* There are areas in which your skill is so impaired that you can progress only under constant, clear-cut direction, provided by a Teacher Who can transcend your limited resources. *4* He becomes your resource, because of yourself you cannot learn.[31]

6 The learning situation in which you placed yourself is impossible, and in this situation you clearly require a special Teacher and a special curriculum. *2* Poor learners are not good choices for teachers, either for themselves or for anyone else. *3* You would hardly turn to them to establish the curriculum by which they can escape their limitations. *4* If they understood what is beyond them, they would not *be* handicapped.

7 You do not know the meaning of love, and this *is* your handicap. *2* Do not attempt to teach yourself what you do not understand, and do not

try to set up curriculum goals where yours have clearly failed. *3* For your learning goal has been *not* to learn, and this cannot lead to successful learning. *4* You cannot transfer what you have not learned, and the impairment of the ability to generalize is a crucial learning failure.

8 Would you ask those who have failed to learn what learning aids are for? *2They do not know*, for if they could interpret the aids correctly, they would have learned from them. *3* We have emphasized that the ego's rule for learning is "Seek and do *not* find."[32] *4* Translated into curricular terms, this is the same as saying, "*Try* to learn but do *not* succeed."

9 The result of this curricular goal is obvious. *2* Every legitimate teaching aid, every real instruction, and every sensible guide to learning will be misinterpreted. *3* For they are all for learning

facilitation, which this strange curricular goal is against. *4* If you are trying to learn how *not* to learn and using the aim of teaching to defeat itself, what can you expect but confusion? *5* The curriculum does not make any sense.

10 This kind of learning has so weakened your mind that you cannot love. *2* For the curriculum you have chosen is against love, and amounts to a course in how to *attack* yourself. *3* A necessary minor, supplementing this major curricular goal, is in learning how *not* to overcome the split which made this goal believable. *4* And you cannot overcome it, for all your learning is on its behalf.

11 Yet your will speaks against your learning, as your learning speaks against your will. 33 *2* And so you fight against learning and succeed, for that is your will. *3* But you do not realize, even yet, that there is

something you *do* will to learn, and that you *can* learn it because it is your will to do so. *4* You who have tried to learn what you do *not* will should take heart, for though the curriculum you set yourself is depressing indeed, it is merely ridiculous, if you will look at it. *5* Is it possible that the way to achieve a goal is *not* to attain it?

12 Resign now as your own teacher. *2* This resignation will not lead to depression. *3* It is merely the result of an honest appraisal of what you have taught yourself and of the learning outcomes that have resulted.

4 Under the proper learning conditions, which you can neither provide nor understand, you will become an excellent learner *and* teacher. *5* But it is not so yet, and will not be so until the whole learning situation as *you* set it up is reversed.

13 Your learning potential, properly understood, is limitless, because it will lead you to God. *2* You can teach the way to Him and learn it, if you will follow the Teacher Who knows it and the

curriculum for learning it. *3* The curriculum is totally unambiguous because the goal is not divided, and the means and the end are in complete accord. *4* You need offer only *undivided attention*. *5* Everything else will be given you.

6 For it is your will to learn aright, and nothing can oppose the will of God's Son. *7* His learning is as unlimited as he is.

VIII. The Investment in the Real World

The ego is trying to teach you how to gain the whole world and lose your own soul. 34 *2* The Holy Spirit teaches that you *cannot* lose your soul and there *is* no gain in the world, for of itself it profits nothing.35 *3* To invest in something without profit is surely to impoverish yourself, and

the overhead is high. *4* Not only is there no profit in the investment, but the cost to you is enormous. *5* For this investment costs you the *world's* reality by denying *yours*, and gives you nothing in return.

2 You cannot sell your soul, but you can sell your awareness of its being. *2* You cannot perceive the soul, but you will not know it while you perceive anything else as more valuable. *3* The Holy Spirit is your strength because He perceives nothing *but* your soul as you. *4* He is perfectly aware that you do not know yourself, and perfectly aware of how to teach you what you are. *5* Because He loves you, He will gladly teach you what He loves, for He wills to share it. *6* Remembering you always, He cannot let you forget your worth. *7* For the Father never ceases to remind Him of His Son, and He36 never ceases to remind the Son of the Father.

3 God is in your memory because of Him. *2* You chose to forget your Father, but you did not will to do so, and therefore you *can* decide otherwise. *3* As it was my decision, so is it yours. *4* You do not *want* the world. *5* The only thing of value in it is whatever part of it you look upon with love. *6* This gives it the only reality it will ever have.

7 Its value is not in itself, but yours *is* in you. *8* As self-value comes from self-extension, so does the perception of self-value come from the extension of loving thoughts outward.

4 Make the world real unto yourself, for the real world is the gift of the Holy Spirit, and so it belongs to you. *2* Correction is for all who cannot see. *3* To open the eyes of the blind is the Holy Spirit's joy, for He knows that they have not lost their vision, but merely sleep. *4* He would awaken them from the sleep of forgetting to the remembering of God.

5 Christ's eyes are open, and He will look upon whatever you see with love if you accept His vision as yours.

5 The Holy Spirit keeps the vision of Christ for every Son of God who sleeps. *2* In His sight, the Son of God is perfect, and He longs to share His vision with you. *3* He will show you the real world because God gave you Heaven. *4* Through Him, your Father calls His Son to remember. *5* The awakening of His Son begins with his investment in the real world, and by this he will learn to reinvest in *himself*. *6* For reality is one with the Father *and* the Son, and the Holy Spirit blesses the real world in Their Name. *7* When you have seen this world, as you will surely do, you will remember Us.

6 But you must learn the cost of sleeping and *refuse* to pay it. *2* Only then will you decide to awake, and then the real world will spring to your sight, for Christ has never slept. *3* He is waiting to be seen, for He has never lost sight of you. *4* He looks quietly on the real world, which He would share with you because He knows of the Father's love for Him, and knowing this, He would give you what is yours. *5* In perfect peace He waits for you at His Father's altar, holding out the Father's love to you in the quiet light of the Holy Spirit's blessing. *6* For the Holy Spirit will lead everyone home to his Father, where Christ waits as his Self.

7 Every child of God is one in Christ, for his being is in Christ, as Christ's is in God. *8* Christ's love for you is His love for His Father, which He knows because He knows His Father's love for Him.

7 When the Holy Spirit has at last led you to Christ at the altar to His Father, perception fuses into knowledge, because perception has become so holy that its transfer to holiness is merely its natural

extension. *2* Love transfers to love without any interference, for the situations are identical. 37 *3* Only the ability to make this transfer is the product of learning. *4* As you perceive more and more common elements in *all* situations, the transfer of your training under the Holy Spirit's guidance increases and becomes generalized. *5* Gradually, you learn to apply it to everyone and everything, for its applicability is universal.

8 When this has been accomplished, perception and knowledge have become so similar that they share the unification of the laws of God.

2 What is one cannot be perceived as separate, and the denial of the separation is the reinstatement of knowledge. *3* At the altar of God, the holy perception of God's Son becomes so enlightened that the light streams into it, and the spirit of the Son of God shines in the Mind of the Father and becomes one with it. *4* Very gently does God shine upon Himself, loving the extension of Himself which is His Son.

9 The world has no purpose as it blends into the purpose of God. *2* For the real world has slipped quietly into Heaven, where everything eternal in it has always been. *3* There, the Redeemer and the redeemed join in perfect love of God and of each other. *4* Heaven is your home, and being in God, it must also be in you.

IX. The Manifestations of the Holy Spirit

Miracles demonstrate that learning has occurred under the right guidance, for learning is invisible, and what has been learned can be recognized only by its results. *2* Its generalization is demonstrated as you use it in more and more situations. *3* You will recognize that you have

learned that there is no order of difficulty in miracles when you have applied them to *all* situations. *4* For there are no situations to which miracles do not apply, and by applying them *to* all situations, you will gain the real world. *5* For in this holy perception, you will be made whole, and the Atonement will radiate from your acceptance of it for *yourself* to everyone the Holy Spirit sends you for your blessing. *6* In every child of God His blessing lies, and in your blessing of the children of God is His blessing to you. *7* Everyone in the world must play his part in the redemption of the world to recognize that the world *has been* redeemed.

2 You cannot see the invisible, but if you see its effects, you know it must be there. *2* By perceiving what it does, you recognize its being, and by *what* it does, you learn what it *is*. *3* You cannot see your abilities, but you gain confidence in their existence as they enable you to act. *4* And the results of your actions you *can* see.

3 The Holy Spirit is invisible, but you can see the results of His presence, and through them you will learn that He is there. *2* What He enables you to do is clearly not of this world, for miracles violate every law of reality as this world judges it. *3* Every law of time and space, of magnitude and mass, of prediction and control, is transcended, for what the Holy Spirit enables you to do is clearly beyond all of them.

4 Perceiving His results, you will learn of Him. *5* And recognizing that He works through you, you will understand where He must be, and finally know what He is.

4 You cannot see the Holy Spirit, but you can see His *manifestations*.

2 And unless you do, you will not realize He is there. *3* Miracles are His

witnesses and speak for His presence. *4* What you cannot see becomes real to you only through the witnesses who speak for it. *5* For you can be aware of what you cannot see, and it can become compellingly real to you as its presence becomes manifest *through* you.

5 Do His work, for you share in His function. *2* As your function in Heaven is creation, so your function on earth is healing. *3* God shares His function with you in Heaven, and the Holy Spirit shares *His* with you on earth. *4* As long as you believe you have two functions, so long will you need correction.[38] *5* For this belief is the destruction of peace, a goal in direct opposition to the Holy Spirit's purpose.

6 You see what you expect, and you expect what you invite. *2* Your perception is the result of your invitation, coming to you as you sent for it. *3* Whose manifestations would you see? *4* Of whose presence would you be convinced? *5* For you will believe in what you *manifest*, and as you look out so will you see in. *6* Two ways of looking at the world are in your mind, and your perception will reflect the guidance you chose.

7 I am the manifestation of the Holy Spirit, and when you see me, it will be because you have invited Him. *2* For He will send you His witnesses if you will but look upon them. *3* Remember always that you see what you seek, for what you seek you *will* find.[39] *4* The ego finds what it seeks, and only that. *5* It does not find love, for that is not what it is seeking. *6* But seeking and finding are the same, and if you seek for two goals you will find them, but you will *recognize* neither. *7* For you will think they are the same because you want

them *both*. *8* The mind always strives for integration, and if it is split and wants to *keep* the split, it will believe it has one goal by *making* it one.40

8 We said before that what you project or extend is up to you, but it is not up to you to decide whether to utilize this dynamic, for it is a law of mind.41 *2* Perception *is* projection, 42 and you look in before you look out. *3* As you look in, you choose the guide for seeing, and then you look out and behold his witnesses. *4* This is why you find what you seek. *5* What you want in yourself you will make manifest by projection, and you will accept it from the world because you put it there by wanting it.

9 When you think you are projecting what you do not want, it is still because you *do* want it. *2* This leads directly to dissociation, for it represents the acceptance of two goals, each perceived in a different place, separated from each other because you made them different.

3 The mind then sees a divided world *outside* itself, but not within.

4 This gives it an illusion of integrity, and enables it to believe that it is pursuing one goal. *5* As long as you perceive the world as split, *you* are not healed. *6* For to be healed is to pursue one goal because you have accepted only one, and want but one.

10 When you want only love you will see nothing else. *2* The contradictory nature of the witnesses you perceive is merely the reflection of your conflicting invitations. *3* You have looked upon your mind and accepted opposition there, having sought it there. *4* But do not then believe that the witnesses for opposition are true, for they attest only to your decision about reality, returning to you the message you *gave* them. *5* Love is recognized by its messengers. *6* If you make it manifest, its messengers will come to you, because you *invited* them.

11 The power of decision is your one remaining freedom as a prisoner of

this world. *2You can decide to see it right*. *3* What you made of it is not its reality, for its reality is only what you *gave* it. *4* You cannot really give anything but love to anyone, nor can you really receive anything else from him. *5* If you think you have received anything else, it is because you looked within and thought you saw the power to *give* something else within yourself. *6* It was only this decision that determined what you found, for it was the decision of what you sought.

12 You are afraid of me because you looked within and are afraid of what you saw. *2* But you could not have seen reality, for the reality of your mind is the loveliest of God's creations. *3* Coming only from God, its power and grandeur could only bring you peace if you really *looked* upon it. *4* If you are afraid, it is because you saw something that is *not there*. *5* Yet in this same place you could have looked upon me and all your brothers, in the perfect safety of the Mind that created us. *6* For we are there in the peace of the Father, Who wills to extend His peace through you.

13 When you have accepted your mission to extend peace you will *find* it, for by making it manifest you will *see* it. *2* Its holy witnesses will surround you, because you called upon them, and they will come to you. *3* I have heard your call and I have answered it, but you will not look upon me nor hear the answer which you sought. *4* But that is only because you do not yet want *only* that. *5* Yet as I become more real to you, you will learn that you *do* want only that. *6* And you will see me as you look within, and we will look upon the world as God created it together. 43 *7* Through the eyes of Christ, *only* the real world exists and can be seen. *8* As you decide, so will you see, and all that you see but witnesses to your decision.

14 When you look within and see me, it will be because you have decided to manifest truth. *2* And as you manifest it, you will see it both without and within, for you will see it without *because* you saw it first within. *3* Everything you behold without is a judgment of what you beheld within. *4* If it is *your* judgment, it will be wrong, for judgment is not your function. *5* If it is the judgment of the Holy Spirit, it will be right, for judgment *is* His function. *6* You share His function only by judging as He does, reserving no judgment at all unto yourself. *7* For you will judge against yourself, but He will judge *for* you.

15 Remember, then, that whenever you look without and react unfavorably to what you see, you have judged yourself unworthy and have condemned yourself to death. *2* The death penalty is the ego's ultimate goal, for it fully believes that you are a criminal, as deserving of death as God knows you are deserving of life. *3* The death penalty never leaves the ego's mind, for that is what it always reserves for you in the end. *4* Wanting to kill you as the final expression of its feeling for you, it lets you live but to await death. *5* It will torment you while you live, but its hatred is not satisfied until you die. *6* For your destruction is the one end toward which it works, and the only one with which it will be satisfied.

16 The ego is not a traitor to God, to Whom treachery is impossible.

2 But it *is* a traitor to you who believe you have been treacherous to your Father. *3* That is why the undoing of guilt is an essential part of the Holy Spirit's teaching. *4* For as long as you feel guilty, you are listening to the voice of the ego, which tells you that you *have* been treacherous to God, and therefore *deserve death*. *5* You will think that death comes from Him and not from the ego, because by confusing yourself with the

ego, you believe that *you* want death. *6* And from what you want God does not save you.

17 When you are tempted to yield to the desire for death, remember that *I did not die*. *2* You will realize that this is true when you look within and see me. *3* Would I have overcome death for myself alone? *4* And would eternal life have been given me of the Father unless He had also given it to you? *5* When you learn to make me manifest, you will never see death.44 *6* For you will have looked upon the deathless in yourself, and you will see only the eternal as you look out upon a world that cannot die.

X. The Visible and the Invisible

Do you really believe that you can kill the Son of God? *2* For the Father has hidden His Son safely within Himself, and kept him far away from your destructive thoughts. *3* But *you* know neither the Father nor the Son because of them. *4* You attack the real world every day and every hour and every minute, and yet you are surprised that you cannot see it. *5* If you seek love to attack it, you will never find it, for if love is sharing, how can you find it except through itself? *6* Offer it and it will come to you, because it is drawn to itself. *7* But offer attack and it will remain hidden, for it can live only in peace.

2 God's Son is as safe as his Father, for the Son knows his Father's protection and cannot fear. *2* His Father's love holds him in perfect peace, and needing nothing, he asks for nothing. *3* But he is far from you whose Self he is, for you chose to attack him, and he disappeared from your sight into his Father. *4* He did not change, but *you* did. *5* For a

split mind and all its works were not created by the Father, and could not live in the knowledge of Him.

3 When you made what is not true visible, what is true became *invisible*.

2 But it cannot be invisible in itself, for the Holy Spirit sees it with perfect clarity. *3* It is invisible to you, because you are looking at something else. *4* Yet it is no more up to you to decide what is visible and what is not than it is up to you to decide what reality is. *5* What can be seen is what the *Holy Spirit* sees. *6* The definition of reality is God's, not yours. *7He* created it, and He knows what it is. *8* You who knew have forgotten. *9* And unless He had given you a way to remember, you would have condemned yourself to oblivion.

4 Because of your Father's love, you can *never* forget Him, for no one can forget what God Himself placed in his memory. *2* You can deny it, but you cannot *lose* it. *3* A Voice will answer every question you ask, and a vision will correct your perception of everything you see. *4* For what you have made invisible is the only truth, and what you have not heard is the only answer. *5* For God would reunite you with yourself, and did not abandon you in your seeming distress. *6* You are waiting only for Him and do not know it. *7* But His memory shines in your mind and cannot be obliterated. *8* It is no more past than future, being forever always.

5 You have but to ask for this memory, and you *will* remember. *2* But the memory of God cannot shine in a mind which has made it invisible and wants to *keep* it so. *3* For the remembrance of God can dawn only in a mind that wills to remember, and that has relinquished the insane desire to control reality. *4* You who cannot even control yourself should hardly

aspire to control the universe. *5* But look upon what you have made of it, and rejoice that it is not so.

6 Son of God, be not content with nothing. *2* What is not real cannot be seen and has no value. *3* God could not offer His Son what has no value, nor could His Son receive it. *4* You were redeemed the instant you thought you had deserted Him. *5* Everything you made has never been, and is invisible because the Holy Spirit does not see it. *6*

Yet what He does see is yours to behold, and through His vision your perception is healed. *7* You have made invisible the only truth that this world holds.

8 Valuing nothing, you have sought it and found it. *9* By making nothing real to you, you have seen it.

7 But it is *not there*. *2* And Christ is invisible to you because of what *you* have made visible to yourself. *3* Yet it does not matter how much distance you have tried to interpose between your awareness and truth.

4 God's Son *can* be seen, because his vision is shared. *5* The Holy Spirit looks upon him, and sees nothing else in you. *6* What is invisible to you is perfect in His sight and encompasses *all* of it. *7* He has remembered you because He forgot not the Father.

8 You have looked upon the unreal and found despair. *2* But by seeking the unreal, what else could you find? *3* The unreal world is a thing of despair, for it can never be. *4* And you who share God's being with Him could never be content without reality. *5* What God did not give you has no power over you, and the attraction of love for love remains irresistible. *6* For it is the function of love to unite all things unto itself,[45] and to hold all things together by extending its wholeness.[46]

9 The real world was given you by God, in loving exchange for the

world you made and which you see. *2* But take it from the hand of Christ and look upon it. *3* Its reality will make everything else invisible, for beholding it is *total* perception. *4* And as you look upon it, you will remember that it was always so. *5* Nothingness will become invisible, for you will at last have seen truly. *6* Redeemed perception is easily translated into knowledge, for only perception is capable of error, and perception has never been. *7* Being corrected, it gives place to knowledge, which is forever the only reality. *8* The

Atonement is but the way back to what was never lost. *9* Your Father could not cease to love His Son.

1 . T-9.III.7:1-2: "To perceive errors in anyone and react to them as if they were real is to make them real to you. You will not escape paying the price for this." T-9.IV.4:4-6: "Its plan is to have you see error clearly first and *then* overlook it. But how can you overlook what you have made real? By seeing it clearly, you *have* made it real and *cannot* overlook it." T-9.IV.6:1-2: "Forgiveness through the Holy Spirit lies simply in looking beyond error from the beginning, and thus *keeping* it unreal for you. Do not let any belief in its realness enter your mind at all, or you will also believe that you must undo what you have made in order to be forgiven." T-9.V.4:4-5: "According to the newer forms of the plan, the therapist interprets the ego's symbols in the nightmare, and uses them to prove the nightmare is real. Having made it real, he then attempts to dispel its effects by depreciating the importance of the dreamer." T-11.VI.2:2-3: "The ego focuses on error and overlooks truth. It makes real every mistake it perceives."

2 . The two levels that have been pitted against each other are the

behavioral and emotional. You pit them against each other by keeping your interpretation from controlling your *behavior*, even while that interpretation is determining your *emotions*.

3 . "Reality testing": evaluating your interpretations against real life. In the above example, you first interpret a brother's behavior as an attempt to "attack you or desert you or enslave you," when it was actually "an appeal for healing and help." Then, rather than evaluating this interpretation against reality, you *maintain* it and go ahead and behave on the *basis* of it. This conflict between your interpretation and reality represents poor reality testing.

4 . Both the word “analysis” and (later in the same sentence) the word

“uncovered” imply that Jesus is referring to psychoanalysis here. (See also this similar comment about psychoanalysis in T-9.V.2:2: “How, then, can *uncovering* [ego beliefs] *make* them real?”) The idea, then, is that in psychoanalysis, a person’s “real” motives (actually, his *ego’s* motives) are uncovered, and then he is judged and criticized in the hopes that this will drive out those dark motives. This, says Jesus, is essentially the same as the Inquisition, whose purpose was to uncover the error of heretics and then, often through torture, impel them to confess their sin and do penance, so that their souls could be saved.

5 . T-1.48.13:3-4: “*Know first* that this is an expression of fear. Your love toward each other is not perfect and this is why the fear arose.”

T-2.IX.11:1-2: “The first corrective step is knowing it *is* fear. After taking this step, you might benefit temporarily by adding another step before going on with the corrective process: Try saying to yourself that you must have willed not to love somehow or somewhere, or the

fear which arises from behavior-will conflict could not have happened.” T-11.V.2:3, 8: “Be not afraid, therefore, for what you will be looking at is the source of fear, but you have learned surely by now that fear is *not real*....Do not be afraid, then, to look upon fear, for it cannot be seen.”

6 . T-3.III.11:3: “This is particularly unfortunate, because frightened people are apt to be vicious.” T-3.VI.6:3-4: “This makes the parts strangers to each other, without recognition. This is the essence of the fear-prone condition, in which attack is always possible.” T-6.VII.A.3:7: “Those who communicate fear are promoting attack.”

7 . This means that the painful nature of fear naturally calls out for the opposite of fear, for the joyous emotion that fear is the denial of—

love.

8 . "Your deep sense of loss" refers to your loss of *love*. Love is also what the previous sentence refers to as "what has been denied."

9 . Leviticus 19:18 (RSV): "You shall love your neighbor as yourself."

In the above allusion, rather than loving our neighbor as we love ourselves, we *know* our brother *as* ourselves.

10. See Cameo 21: "You Do Not Realize How Much You Hate Each Other."

11. T-11.IX.12.

12. John 16:16 (RSV): "A little while, and you will see me no more; again a little while, and you will see me."

13. 1 John 4:18 (RSV): "There is no fear in love, but perfect love casts out fear."

14. "The LORD is with you" is found a number of times in the Bible (all references RSV): Genesis 26:28, Judges 6:12, 2 Samuel 7:3, 2

Chronicles 15:2, and Luke 1:28. In the Luke reference, the angel Gabriel comes to the Virgin Mary and says, "Hail, O favored one, the Lord is with you!"

15. Job 19:25 (KJV): "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth." 1 John 2:14 (KJV): "I have written unto you, young men, because ye are strong, and the word of God abideth in you."

16. See Cameo 22: "The Return of His Will."

17. Matthew 19:21 (RSV): "Jesus said to him, 'If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.'"

18. Their treasure is in Heaven. See previous footnote.

19. "The poor" are those who have an "investment in anything in this world." This would obviously include virtually everyone, regardless of their financial status.

20. See T-16.I.8 for a qualifier of this injunction.

21. "Is come" is a common construction in the King James Bible. For example, "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matthew 12:28).

22. T-2.XII.6:6: "It should read, 'And God so loved the world that He gave it *to* His only begotten Son.'" This refers, of course, to John 3:16

(KJV): "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

23. John 8:51 (RSV): "Truly, truly, I say to you, if any one keeps my word, he will never see death."

24. John 12:34 (KJV): "The people answered him, We have heard out of the law that Christ abideth for ever."

25. Matthew 7:7 (RSV): "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

26. The ego's "reality testing" is "severely impaired" because it is unwilling to test its perceptions against reality. Rather than modify its perceptions to fit reality, it consistently distorts reality to fit its perceptions. This consistency allows it to pursue "its goal with

fanatic insistence" and thus deliver on its promise of "Seek and do *not* find."

27. Matthew 13:44-46 (RSV): "The kingdom of heaven is like treasure hidden in a field, which a man found and covered up; then in his joy he goes and sells all that he has and buys that field. Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it." In the above reference, you sell everything in order to purchase the treasure of *death*.

28. This refutes the well-known story in Genesis 20:30-34, in which

Esau sells his birthright to Jacob for a bowl of pottage because he is famished.

29. The Atonement as a past event refers to the resurrection.

30. "Learning handicaps" probably refers to what is today called

"learning disabilities," a term that includes a number of disorders that are characterized by difficulty in learning in a typical manner.

Examples include reading disability, writing disorder, and math disability. The main learning handicap discussed in this section is what might be called "love disability"—we are handicapped in

learning how to love.

31. John 5:19 (KJV): "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."

32. T-12.VI.1:4.

33. “Your will speaks against your learning” means that you are trying to learn what you don’t *want* to learn. A curriculum that is “against love, and amounts to a course in how to *attack* yourself” is not truly desirable to learn.

34. Mark 8:36 (KJV): “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?”

35. John 6:63 (KJV): “It is the spirit that quickeneth; the flesh profiteth nothing.” Helen wrote the above sentence twice, and in the second version, she began to write “profiteth” before changing it to “profits.”

36. “He” refers to the Holy Spirit.

37. In transfer of learning, learning transfers from one situation to another based on how similar the two situations are. Here, perception transfers to knowledge when it has become so holy that it resembles the pure holiness of knowledge.

38. This refers to our belief that we have two functions on earth—

healing and destruction. This is later clarified in T-13.IV.1:4: “The ego teaches that your function on earth is destruction.”

39. Matthew 7:7 (RSV): “Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you.”

40. This means that we make the goal *appear* to be one, in order to give ourselves the illusion of having a unified mind.

41. T-7.VII.1:9-11: “It [this law of mind] therefore produces abundance or scarcity, depending on how you choose to apply it. This choice is up to you, but it is *not* up to you to decide whether or not you will utilize this law. Every mind must project or extend, because that is how it lives, and every mind *is* life.”

42. “Projection,” both here and later in the paragraph, encompasses both projection and extension.

43. The Course teaches that God did not create the forms in the world, for they are not eternal (see T-11.VIII.1:2: “God created only the eternal, and everything *you* see is perishable”). He did, however, create the minds that experience themselves as being in this world (see the previous paragraph: “the reality of your mind is the loveliest of

God’s creations”). Seeing those minds as God created them seems to be what is meant here by looking “upon the world as God created it.”

The next sentence calls this seeing “the real world.”

44. John 8:51 (RSV): “Truly, truly, I say to you, if any one keeps my word, he will never see death.”

45. Colossians 1:20 (KJV): “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.”

46. Colossians 1:17 (RSV): “He is before all things, and in him all things hold together.”

CHAPTER 13

Release from Guilt

I. The World of Guilt

If you did not feel guilty, you could not attack, for condemnation is the root of attack. *2* It is the judgment of one mind by another as unworthy of love and deserving of punishment. *3* But herein lies the split. *4* For the mind that judges perceives itself as separate from the mind being judged, believing that by punishing another, *it* will escape punishment.

5 All this is but the delusional attempt of the mind to deny itself and escape the penalty of denial. 1 *6* It is not an attempt to *relinquish* denial,

but to hold on to it. *7* For it is guilt that has obscured the Father to you, and it is guilt that has driven you insane. *8* The acceptance of guilt into the mind of God's Son was the beginning of the separation, as the acceptance of the Atonement is its end.

2 The world you see is the delusional system of those made mad by guilt.2 *2* Look carefully at this world, and you will realize that this is so.

3 For this world is the symbol of punishment, and all the laws which seem to govern it are the laws of death. *4* Children are born into it through pain and in pain. *5* Their growth is attended by suffering, and they learn of sorrow and separation and death. *6* Their minds are trapped in their brain, and its powers decline if their bodies are hurt. *7* They seem to love, yet they desert and are deserted. *8* They appear to lose what they love, perhaps the most insane belief of all. *9* And their bodies wither and gasp and are laid in the ground and are no more. *10* Not one of them but has thought that God is cruel.

3 If this were the real world, God *would* be cruel, for no father could subject his children to this as the price of salvation and be loving. *2Love does not kill to save*. *3* For if it did, attack would be salvation, and this is the ego's interpretation, not God's. *4* Only the world of guilt could demand this, for only the guilty could conceive of it. *5* Adam's "sin"

could have touched none of you had you not believed that it was the Father Who drove him out of paradise.3 *6* For it is in that belief that knowledge of the Father was lost, since it is only those who do not understand Him that *could* believe it.

4 This world is a picture of the crucifixion of God's Son. *2* And until you realize that God's Son cannot be crucified, this is the world you will

see. *3* But you will not realize this until you accept the eternal fact that *God's Son is not guilty*. *4* He deserves only love because he has *given* only love. *5* He cannot be condemned because he has never condemned.

6 The Atonement is the final lesson he need learn, for it teaches him that, never having sinned, he has no need of salvation.

5 Long ago we said that the Holy Spirit shares the goal of all good teachers, whose ultimate aim is to make themselves unnecessary by teaching their pupils all they know.4 *2* The Holy Spirit wills only this, for sharing the Father's love for His Son, He wills to remove all guilt from his mind that he may remember his Father in peace. *3* For peace and guilt are antithetical, and the Father can be remembered *only* in peace. *4* Love and guilt cannot coexist, and to accept one is to deny the other.

6 Guilt hides Christ from your sight, for it is the denial of the blamelessness of God's Son. *2* In this strange world which you have made, the Son of God *has* sinned. *3* How could you see him, then? *4* By making him invisible, 5 the world of retribution rose in the black cloud of guilt which you accepted, and you held it dear. *5* For the blamelessness of Christ is the proof that the ego never was and can never be. *6* Without guilt the ego has no life, and God's Son *is* without guilt.

7 As you look upon yourself and judge what you do honestly, as you have been asked to do, 6 you may be tempted to wonder how you can be guiltless. *2* But consider this: You are not guiltless in time, but in eternity. *3* You *have* "sinned" in the past, but there *is* no past. *4*

Always has no direction. 7 *5* Time seems to go in one direction, but when you

reach its end it will roll up like a long carpet that has spread along the past behind you and disappear. *6* As long as you believe the Son of God is guilty, you will walk along this carpet, believing that it leads to death. *7* And the journey will seem long and cruel and senseless, for so it is.

8 The journey which the Son of God has set himself is foolish indeed, but the journey on which his Father sets him is one of joy and release.

2 The Father is not cruel, and His Son cannot hurt himself. *3* The retaliation which he fears, and which he sees, will never touch him, for though he believes in it, the Holy Spirit knows it is not true. *4* He stands at the end of time, where you must be because He is with you. *5* He has already undone everything unworthy of the Son of God, for such was His mission, given by God, and what God gives has always been.

9 You will see me as you learn the Son of God is guiltless. *2* He has always sought his guiltlessness, and he has found it. *3* For everyone is seeking to escape from the prison he has made, and the way to find release is not denied him. *4* Being in him, he has found it. *5When* he finds it is only a matter of time, and time is but an illusion. *6* For the Son of God is guiltless *now*, and the brightness of his purity shines untouched forever in God's Mind. *7* God's Son will always be as he was created. *8* Deny your world and judge him not, for his eternal guiltlessness is in the Mind of his Father, and protects him forever.

10 When you have accepted the Atonement for yourself, you will realize that *there is no guilt in God's Son*. *2* And only as you look upon him as guiltless can you understand his oneness. *3* For the idea of

guilt brings a belief of condemnation of one by another, projecting separation in

place of unity. *4* You can condemn only yourself, and by doing so, you cannot know that you are God's Son. *5* For you have denied the condition of his being, which is his perfect blamelessness. *6* Out of love he was created, and in love he abides. *7* Goodness and mercy have always followed him,8 for he has always extended the love of his Father.

11 As you perceive the holy companions who travel with you, you will realize that there is no journey, but only an awakening. *2* The Son of God, who sleepeth not,9 has kept faith with his Father for you. *3* There is no road to travel on and no time to travel through. *4* For God waits not for His Son in time, being forever unwilling to be without him. *5* And so it has always been. *6* Let the holiness of God's Son shine away the cloud of guilt that darkens your mind, and by accepting his purity as yours, learn of him that it *is* yours.

12 You are invulnerable *because* you are guiltless. *2* You can hold on to the past only through guilt. *3* For guilt establishes that you will be punished for what you have done, and thus depends on one-dimensional time, proceeding from past to future. *4* No one who believes this can understand what "always" means, and therefore guilt must deprive you of the appreciation of eternity. *5* You are immortal because you are eternal, and "always" must be now. *6* Guilt, then, is a way of holding past and future in your mind to ensure the ego's continuity. *7* For if what it *has* done *will* be punished, its continuity would be guaranteed.

13 But the guarantee of your continuity is God, not the ego. *2* And immortality is the opposite of time, for time passes away, while

immortality is constant. *3* Accepting the Atonement teaches you what immortality is, for by accepting your guiltlessness, you learn

that the past has never been and so the future is needless. *4* The future in time is always associated with expiation, and only guilt could induce a sense of need for expiation. *5* Accepting the guiltlessness of the Son of God *as yours* is therefore God's way of reminding you of His Son and what he is in truth. *6* For God has never condemned His Son, and being guiltless, he *is* eternal.

14 You cannot dispel guilt by making it real and then atoning for it. *2* For this is the ego's plan, which it offers *instead* of dispelling it. *3* The ego believes in atonement through *attack*, being fully committed to the insane notion that attack is salvation. *4* And you who cherish guilt must also believe it, for how else but by identifying with the ego could you hold dear what you do not want?

15 The ego teaches you to attack yourself because you are guilty, and this must increase the guilt, for guilt is the *result* of attack. *2* In the ego's teaching, then, there is no escape from guilt, for attack makes guilt real, and if it is real there is no way to overcome it. *3* The Holy Spirit dispels it simply through the calm recognition that it has never been. *4* As He looks upon the guiltless Son of God, He *knows* this is true. *5* And being true for you, you cannot attack yourself, for without guilt attack is impossible. *6* You, then, are saved because God's Son is guiltless. *7* And being wholly pure, you *are* invulnerable.

II. Looking upon the Guilty Secret

The ultimate purpose of projection as the ego uses it is always to get rid

of guilt. *2* But, characteristically, it attempts to get rid of it from its viewpoint only. *3* For as much as the ego wants to retain guilt, *you* find it intolerable, for guilt stands in the way of your remembering God, Whose pull is so strong that you cannot resist it. *4* On this issue, then, the deepest split of all occurs, for if you are to retain guilt, as the ego insists, *you cannot be you*. *5* Only by persuading you that *it* is

you could the ego possibly induce you to project guilt, and thereby keep it in your mind.

2 But consider how strange a solution the ego's arrangement is. *2* You project guilt to get rid of it, but you actually merely conceal it. *3* You do experience guilt feelings, but you have no idea of *why*. *4* On the contrary, you associate them with a weird assortment of ego ideals which the ego claims you have failed.10 *5* But you have no idea that you are failing the Son of God by seeing him as guilty. *6* Believing you are no longer you, you do not realize that you are failing *yourself*.

3 The darkest of your hidden cornerstones holds your belief in guilt from your own awareness. *2* For in that dark and secret place is the realization that you have betrayed God's Son by condemning him to death. *3* You do not even *suspect* that this murderous but insane idea lies hidden there, for the ego's destructive urge is so intense that nothing short of the crucifixion of God's Son can ultimately satisfy it. *4* It does not know who the Son of God is, because it is blind. *5* But let it perceive guiltlessness anywhere, and it will try to destroy it, because it is afraid.

4 Much of the ego's strange behavior is directly attributable to its definition of guilt. *2* To the ego, *the guiltless are guilty*. *3* Those who do not attack are its "enemies" because, by not valuing its interpretation of salvation, they are in an excellent position to let it go. *4* They have

approached the darkest and deepest cornerstone in the ego's foundation, and while it can withstand your raising all else to question, it guards this one secret with its life, for its existence *does* depend on keeping this secret. *5* So it is this secret that we must look upon calmly, for the ego cannot protect you against truth, and in its presence the ego is dispelled.

5 In the calm light of truth, let us recognize that you believe you have crucified God's Son. *2* You have not admitted this "terrible" secret, because you still wish to crucify him if you could *find* him. *3* But the wish has hidden him from you because it is very fearful, and you are *afraid* to find him. *4* You have handled this wish to kill yourself by not knowing who you are, and identifying with something else. *5* You have projected guilt blindly and indiscriminately, but you have not uncovered its source. *6* For the ego *does* want to kill you, and if you identify with it, you must believe *its* goal is yours.

6 We once said that the crucifixion is the symbol of the ego.11 *2* When it was confronted with the real guiltlessness of God's Son, it *did* attempt to kill him, and the reason it gave was that guiltlessness is blasphemous to God. 12 *3* To the ego, the *ego* is God, and guiltlessness must be interpreted as the final guilt which fully justifies murder. *4* You will not yet understand that all your fear of this course stems ultimately from this interpretation, but if you will consider your reactions to it, you will become increasingly convinced that this is so. 13

7 This course has explicitly stated that its goal for you is happiness and peace. *2* Yet you are afraid of it. *3* You have been told again and again that it will make you free, yet you react as if it is trying to imprison

you. *4* Most of the time you dismiss it, but you do not dismiss the *ego's* thought system. *5* You have seen its results and you still lack faith in it. 14 *6* You must, then, believe that by not learning the course, you are *protecting* yourself. *7* And you do not realize that it is only your guiltlessness that *can* protect you.

8 The Atonement has always been interpreted as the release from guilt, and this is correct if it is understood. *2* Yet even when I have interpreted it for you, you have often rejected it and have not

accepted it for yourself. *3* You have recognized the futility of the ego and its offerings, but though you do not want it, you will not look upon the alternative with gladness. *4You are afraid of redemption*, and you believe it will kill you. *5* Make no mistake about the depth of your fear. *6* For you believe that, in the presence of truth, you will turn on yourself and destroy yourself.

9 Little child, this is not so. *2* Your "guilty secret" is nothing, and if you will but bring it to light, the light will dispel it. *3* And then no dark cloud will remain between you and the remembrance of your Father. *4* For you will remember His guiltless Son, who did not die because he is immortal. *5* And you will see that you were redeemed with him, and have never been separated from him. *6* In this understanding lies your remembering, for it is the recognition of love without fear. *7* There will be great joy in Heaven on your homecoming, and the joy will be yours.15 *8* For the redeemed son of man is the guiltless Son of God, and to recognize him is your redemption.

III. The Fear of Redemption

You may wonder why it is so crucial that you look upon your hatred and realize its full extent. *2* And you may think that it would be easy enough for the Holy Spirit to show it to you and dispel it without the need for you to raise it to awareness yourself. *3* But there is one more complication which you have interposed between yourself and the Atonement that you do not yet realize.

2 We have said that no one will countenance fear *if he recognizes it*. 16

2 But in your disordered state, you are not afraid of fear. *3* You do not like it, but it is not your desire to attack that really frightens you. *4* You are not seriously disturbed by your hostility. *5* You keep it hidden because you are more afraid of what it covers. *6* You could

look even upon the ego's darkest cornerstone without fear if you did not believe that, without the ego, you would find within yourself something you fear even more. *7* You are not afraid of crucifixion. *8* Your real terror is of *redemption*.

3 Under the ego's dark foundation is the memory of God, and it is of *this* that you are really afraid. *2* For this memory would instantly restore you to your proper place, and it is this place that you have sought to leave. *3* Your fear of attack is nothing compared to your fear of love.

4 You would be willing to look upon your savage wish to kill God's Son if you did not believe that it *saves* you from love. *5* For this wish caused the separation. *6* You have protected it because you do not want the separation healed, and you realize that, by removing the dark cloud that obscures it,17 your love for your Father would impel you to answer His call and leap into Heaven. *7* You believe that attack is salvation to prevent you from this. *8* For still deeper than the ego's foundation, and much stronger than it will ever be, is your intense and burning love of

God *and His for you*.

4 This is what you *really* want to hide. *2* In honesty, is it not harder for you to say "I love" than "I hate"? *3* For you associate love with weakness and hatred with strength, and your real power seems to you as your real weakness. *4* For you could not control your joyous response to the call of love if you heard it, and the whole world you *think* you control would vanish. *5* The Holy Spirit, then, seems to be attacking your fortress, for you would shut out God and He does not will to be excluded.

5 You have built this whole insane belief system because you think you would be helpless in God's presence. *2* And you would save

yourself from His love because you think it would crush you into nothingness.

3 You are afraid it would sweep you away from yourself and make you little, for you believe that magnitude lies in defiance and attack is grandeur. *4* You think you have made a world which God would destroy, and by loving Him, which you *do*, you would throw this world away, which you *would*.

6 Therefore, you have used the world to cover your love, and the deeper you go into the blackness of the ego's foundation, the closer you come to the love that is hidden beneath it. *2* And it is *this* that frightens you.

3 You can accept insanity because you made it, but you cannot accept love because you did *not*. *4* You would rather be a slave of the crucifixion than a Son of God in the redemption, for your individual death is more valued than your living oneness, and what is *given* you is not so dear as what you *made*. *5* You are more afraid of God than of the ego, and love cannot enter where it is not welcome. *6* But hatred can, for

it enters of *its* will, and cares not for yours.

7 The reason you must look upon your delusions and not keep them hidden is that they do not rest on their own foundation. *2* In concealment they appear to do so, and thus they seem to be self-sustained. *3* This is the fundamental illusion on which they rest. *4* For *beneath* them, and concealed as long as they are hidden, is the loving mind that thought it made them in anger. *5* And the pain in this mind is so apparent when it is uncovered that its need of healing cannot be denied. *6* None of the tricks and games that have been offered it can heal it, for here is the *real* crucifixion of God's Son.18

8 And yet he is not crucified. *2* Here is both his pain *and* his healing, for the Holy Spirit's vision is merciful and His remedy is quick. *3* Do not *hide* suffering from His sight, but bring it gladly to Him. *4* Lay before His eternal sanity all your hurt, and let Him heal you. *5* Do not leave any spot of pain hidden from His light, and search your mind carefully for any thoughts which you may fear to uncover. *6* For He will heal every little thought that you have kept to hurt you, and cleanse it of its littleness, restoring it to the magnitude of God.

9 Beneath all your grandiosity, which you hold so dear, is your real call for help. *2* For you call for love to your Father, as your Father calls you to Himself. *3* In that place which you have hidden, you will only to unite with the Father in loving remembrance of Him. *4* You will find this place of truth as you see it in your brothers, for though they may deceive themselves, like you they long for the grandeur that is in them.

5 And perceiving it, you will *welcome* it, and it will be yours. *6* For grandeur is the right of God's Son, and no illusions can satisfy him or

save him from what he is.

10 Only his love is real, and he will be content only with his reality.

2 Save him from his illusions, that you may accept the magnitude of your Father in peace and joy. *3* But exempt no one from your love, or you will be hiding a dark place in your mind where the Holy Spirit is not welcome. *4* And you will exempt *yourself* from His healing power, for by not offering total love, you will not be healed completely. *5* And healing must be as complete as fear, for love cannot enter where there is one spot of fear to mar its welcome.

11 You who prefer specialness to sanity could not obtain it in your right mind. *2* You were at peace until you asked for special favor. *3* And God did not give it, for the request was alien to Him, and you could not ask this of a Father Who truly loved His Son. *4* Therefore,

you made of Him an unloving father, demanding of Him what only such a father could give. *5* And the peace of God's Son was shattered, for he no longer understood his Father. *6* He feared what he had made, but still more did he fear his real Father, having attacked his glorious equality with Him.

12 In peace he needed nothing and asked for nothing. *2* In war he demanded everything and *found* nothing. *3* For how could the gentleness of love respond to his demand except by departing in peace and returning to the Father? 19 *4* If the Son did not wish to remain in peace, he could not remain at all. *5* For a darkened mind cannot live in the light, and it must seek a place of darkness where it can believe it is where it is not. *6* God did not allow this to happen. *7* But you demanded that it happen, and therefore believed that it was so.

13 To *single out* is to *make alone*, and thus make *lonely*. *2* God did not do

this to you. *3* Could He set you apart, knowing that your peace lies in His oneness? *4* He denied you only your request for pain, for suffering is not of His creation. *5* Having given you creation, He could not take it *from* you. *6* He could but answer your insane request with a sane answer, which would abide with you in your insanity. *7* And this He did.

8 No one who hears His answer but will give up insanity. *9* For His answer is the reference point beyond delusions, from which you can look back on them and see them as insane. *10* But seek this place and you will find it, for love is in you and will lead you there.

IV. The Function of Time

And now the reason why you are afraid of this course should be apparent. *2* For this is a course on love, because it is about *you*. *3* You have been told that your function in this world is healing, as your

function in Heaven is creating. 20 *4* The ego teaches that your function on earth is destruction, and that you have no function *at all* in Heaven. *5* It would thus destroy you here and bury you here, leaving you no inheritance except the dust out of which it thinks you were made.21

6 While it is reasonably satisfied with you as its reasoning goes, it offers you oblivion. *7* When it becomes overtly savage, it offers you hell.

2 Yet neither oblivion nor hell is as unacceptable to you as Heaven, for your definition of Heaven *is* hell or oblivion, and the real Heaven is the greatest threat you think you could experience. *2* For hell and oblivion are ideas which *you* made up, and you are bent on demonstrating their reality to establish yours. *3* If their reality is questioned, you believe that *yours* is. *4* For you believe that attack established your reality, and that your destruction is the final proof that you were right.

3 Under the circumstances, would it not be more desirable to have been wrong, even apart from the fact that you *were* wrong? *2* For while it could perhaps be argued that death suggests there *was* life, no one would claim that it proves there *is* life. *3* And even the past life which death might indicate could only have been futile if it must come to this, and needs this to prove that it *was*. *4* You question Heaven, yet you do not question this. *5* You could heal and be healed if you *did* question it.

6 And even though you know not Heaven, might it not be more desirable than death? *7* You have been as selective in your questioning as in your perception. *8* An open mind is more honest than this.

4 The ego has a very strange notion of time, and it is with this notion that the questioning might well begin. *2* The ego invests heavily in

the past, and in the end believes that the past is the only aspect of time that is meaningful. *3* You will remember that we said its emphasis on guilt enables it to ensure its continuity by making the future like the past, and thus avoiding the present. 22 *4* By the notion of paying for the past in the future, the past becomes the *determiner* of the future, making them continuous without an intervening present. *5* For the ego uses the present only as a brief transition to the future, in which it brings the past to the future by interpreting the present in past terms.

5 *Now* has no meaning to the ego. *2* The present merely reminds it of past hurts, and it reacts to the present as if it were past. *3* For the ego cannot tolerate release from the past, and though it is no more, it tries to preserve its image by responding as if it were present. 23 *4* Thus, it dictates reactions to those you meet now from a *past* reference point, obscuring their present reality. *5* In effect, if you follow its dictates, you will react to your brothers as though they were *someone else*, and this

will surely prevent you from perceiving them as they are. *6* And you will receive messages from them out of your own past because, by making it real in the present, you are forbidding yourself to let it go.

7 You thus deny yourself the message of release that every brother offers you *now*.

6 The shadowy figures from the past are precisely what you must escape.24 *2* For they are not real, and have no hold on you unless *you* bring them with you. *3* They carry the spots of pain in your mind, directing you to attack in the present in retaliation for a past that is no more. *4* And this decision is one of *future* pain. *5* For unless you learn that past pain is delusional, you are choosing a future of delusions, and losing the endless opportunities which you could find for release in the present. *6* For the ego would preserve

your nightmares, and prevent you from awaking and understanding that they are past.

7 Will you recognize a holy encounter if you are merely perceiving it as a meeting with your own past? *2* For you are meeting no one, and the sharing of salvation, which *makes* the encounter holy, is excluded from your sight. *3* The Holy Spirit teaches that you always meet yourself, and the encounter is holy because *you* are. *4* The ego teaches that you always encounter your past, and because your dreams were not holy, the future cannot be, and the present is without meaning. *5* It is evident that the Holy Spirit's perception of time is the exact opposite of the ego's. *6* And the reason is equally clear, for they perceive the *goal* of time as diametrically opposed.

8 The Holy Spirit interprets time's purpose as rendering the need for it unnecessary. *2* Thus does He regard the function of time as temporary,

serving only His teaching function, which is temporary by definition.

3 His emphasis is therefore on the only aspect of time which can extend to the infinite, for *now* is the closest approximation of eternity which this world offers. *4* And it is in the reality of now, without past or future, that the beginning of the appreciation of eternity lies. *5* For only now is here, and only it presents the opportunities for the holy encounters in which salvation can be found.

9 The ego, on the other hand, regards the function of time as one of extending itself in *place* of eternity, for like the Holy Spirit, the ego interprets the goal of time as its own. *2* The continuity of past and future under *its* direction is the only purpose it perceives in time, and it closes over the present so that no gap in the ego's continuity can occur. *3* Its continuity, then, would *keep* you in time, while the Holy Spirit would release you from it. *4* And it is His interpretation

of the means of salvation that you must learn to accept, if you would share His goal of salvation for you.

10 You, too, will interpret the function of time as you interpret yours. *2* If you accept your function in the world of time as healing, you will emphasize only the aspect of time in which healing can occur. *3* For healing cannot be accomplished in the past, and must be accomplished in the present to release the future. *4* This interpretation ties the future to the present, and *extends the present* rather than the past. *5* But if you interpret your function as destruction, you will lose sight of the present, and hold on to the past to ensure a destructive *future*. *6* And time will be as you interpret it, for of itself it is nothing.

V. The Two Emotions

We have said that you have but two emotions, love and fear. 25 *2* One is changeless but continually exchanged, being offered *by* the eternal *to* the eternal. *3* In this exchange it is extended, for it increases as it is given.

4 The other has many forms, for the content of individual delusions differs greatly. *5* But they have one thing in common: they are all insane.

6 They are made of sights which are not seen and sounds which are not heard. *7* They make up a private world which cannot be shared, for they are meaningful *only* to their maker, and so they have no meaning at all.

8 In this world their maker moves alone, for only he perceives them.

2 Each one peoples his world with figures from his individual past, and it is because of this that private worlds do differ. *2* But the figures that he sees were never real, for they are made up only of his reactions to his brothers, and do not include their reactions to *him*. *3*

Therefore he does not see that he has made them, and that they are not whole. *4* For these figures have no *witnesses*, being perceived in one separate mind only.

3 It is through these strange and shadowy figures that the insane relate to their insane world. *2* For they see only those who remind them of these images, and it is to them that they relate. *3* Thus do they communicate with those who are *not there*, and it is they who answer. *4* And no one hears their answer save him who called upon them, and he alone believes they answered him. *5* Projection makes perception, and you cannot see beyond it. *6* Again and again have men attacked each other because they saw in the other a shadow figure in their private world.

4 And thus it is that you must attack yourself first, for what you attack is not in others. *2* Its only reality is in your *own* mind, and by attacking

others, you are literally attacking *what is not there*. *3* The delusional can be very destructive, for they do not recognize they have condemned themselves. *4* They do not wish to die, yet they will not let condemnation go. *5* And so they separate into their private worlds, where everything is disordered and where what is within appears to be without. *6* Yet what *is* within they do not see, for the reality of their brothers they cannot see.

5 You have but two emotions, yet in your private world, you react to each of them as though it were the other. *2* For love cannot abide in a world apart, where when it comes it is not recognized. *3* If you see your own hatred as your brother, you are not seeing *him*. *4* Everyone draws nigh unto what he loves and recoils from what he fears. *5* And you react with fear to love and draw *away* from it, but fear *attracts* you, and believing that you love it, you call it to yourself. *6* Your private world is filled with the figures of fear you

have invited into it, and all the love your brothers offer you, you do not see.

6 As you look with open eyes upon your world, it must occur to you that you have withdrawn into insanity. *2* For you see what is not there and hear what is soundless. *3* Your behavioral manifestations of emotions are the opposite of what the emotions *are*.26 *4* You communicate with no one, and you are as isolated from reality as if you were alone in all the universe. *5* In your madness, you overlook reality completely, and you see only your split mind everywhere you look. *6* God calls you and you do not hear, for you are preoccupied with your own voice. *7* And the vision of Christ is not in your sight, for you look upon yourself alone.

7 Child, would you offer *this* to your Father? *2* For if you offer it to yourself, you *are* offering it to Him. *3* And He will not return it, for it is unworthy of you because it is unworthy of Him. *4* But He *would* release you from it and set you free. *5* His sane answer tells you that what you have offered yourself is not true, but *His* offering to you has never changed. *6* You who know not what you do can learn what insanity is, and look beyond it.27 *7* It is given you to learn how to deny insanity, and come forth from your private world in peace. 28

8 And you will see all that you denied in your brothers because you denied it in yourself. *2* For you will love them, and by drawing nigh unto them, you will draw them to yourself, perceiving them as witnesses to your reality, which you share with God. *3* For I am with them as I am with you, and we will draw them from their private worlds, for as we are united, so would we unite with them. *4* The Father welcomes all of us in gladness, and gladness is what we would offer Him. *5* For every Son of God is given you to whom God gave Himself.

6 And it is God Whom you must offer them to recognize His gift to you.

9 Vision depends on light, and you cannot see in darkness. *2* Yet in the darkness, in the private world of sleep, you see in dreams although your eyes are closed. *3* And it is here that what you see you made. *4* But let the darkness go, and all you made you will no longer see, for sight of it depends upon denying vision. *5* But from denying vision it does not follow that you *cannot* see. *6* Yet this is what denial does, for by it you accept insanity, believing you can make a private world and rule your own perception. *7* But for this, light must be excluded. *8* Dreams disappear when light has come, *and you can see*.

10 Do not seek vision through *your* eyes, for you made your way of seeing that you might see in darkness, and in this you are deceived.

2 Beyond this darkness, and yet still within you, is the vision of Christ, Who looks on all in light. *3* Your vision comes from fear, as His from love. *4* And He sees for you, as your witness to the real world. *5* He is the Holy Spirit's manifestation, looking always on the real world and calling forth its witnesses and drawing them unto you. *6* For He loves what He sees within you, and He would *extend* it. *7* And He will not return unto the Father29 until He has extended your perception even unto Him. *8* And there perception is no more, for He has returned you to the Father with Him.

11 You have but two emotions, and one you made and one was given you. *2* Each is a *way of seeing*, and different worlds arise from their different visions. *3* See through the vision that is given you, for through Christ's vision He beholds Himself. *4* And seeing what He is, He knows His Father. *5* Beyond your darkest dreams, He sees God's guiltless Son within you, shining in perfect radiance which is undimmed by your dreams. *6* And this *you* will see as you look with Him. *7* For His vision is His gift of love to you, given Him of the Father *for* you.

12 The Holy Spirit is the light in which Christ stands revealed. *2* And all who would behold Him can see Him, for they have asked for light.

3 Nor will they see Him alone, for He is no more alone than they are.

4 Because they saw the Son, they have risen in Him to the Father. *5* And all this will they understand, because they looked within and saw, beyond the darkness, the Christ in them and recognized Him. *6* In the sanity of His vision, they looked upon themselves with love, seeing themselves as the Holy Spirit sees them. *7* And with this vision of the

truth in them came all the beauty of the world to shine upon them.

VI. The Continuous Present

To perceive truly is to be aware of all reality through the awareness of your own. *2* But for this, no illusions can rise to meet your sight, for *all* reality leaves no room for *any* error. *3* This means that you perceive a brother only as you see him *now*. *4* His past has no reality in the present, and you cannot see it. *5* Your past reactions to him are also not there, and if it is to these that you react now, you see but an image of him that you made and cherish *instead* of him. *6* In your questioning of delusions, ask yourself if it is really sane to perceive what *was* now. *7* If you remember the past as you look upon him, you will be unable to perceive the reality that is now.

2 You consider it "natural" to use your past experience as the reference point from which to judge the present. *2* Yet this is unnatural, because it is delusional. *3* When you have learned to look upon everyone with *no reference at all* to the past, either his or yours as you perceived it, you will be able to learn from what you see now. *4* For the past can cast no shadow to darken the present unless you are afraid of light. *5* And only if you are would you choose to bring this darkness with you, and by holding it in your mind, see

it as a dark cloud that shrouds your brothers and conceals their reality from your sight.

3 This darkness is in *you*. *2* The Christ revealed to you now has no past, for He is changeless, and in His changelessness lies your release. *3* For if He is as He was created, there is no guilt in Him. *4* No cloud of guilt has risen to obscure Him, and He stands revealed in everyone you

meet, because you see Him through Himself. *5* To be born again30 is to let the past go and look without condemnation upon the present. *6* For the cloud which obscures God's Son to you *is* the past, and if you would have it past and gone, you must not see it *now*. *7* For if you see it now in your delusions, it has not gone from you, although it is not there.

4 Time can release as well as imprison, depending on whose interpretation of it you use. *2* Past, present, and future are not continuous unless you *force* continuity on them. *3* You can *perceive* them as continuous and make them so for you. *4* But do not be deceived and then believe that this is how it is, for to believe that reality is what you would have it be according to your use for it is delusional. *5* You would destroy time's continuity by breaking it into past, present, and future for your own purposes. *6* You would anticipate the future on the basis of your past experience, and plan for it accordingly. *7* And by so doing, you are aligning past and future, and not allowing the miracles which could intervene *between* them to free you to be born again.

5 The miracle enables you to see your brother without his past, and so perceive him as born again. *2* His errors *are* all past, and by perceiving him without them, you are releasing him. *3* And since his past is yours, you share in this release. *4* Let no dark cloud out of your past obscure him from you, for truth lies *only* in the present, and you will find it if you seek it there. *5* You have looked for it

where it is not, and therefore have not found it. *6* Learn, then, to seek it where it is, and it will dawn on eyes that see. *7* Your past was made in anger, and if you use it to attack the present, you will not see the freedom that the present holds.

8 Judgment and condemnation are behind you, and unless you bring

them with you, you will see that you are free of them.

6 Look lovingly upon the present, for it holds the only things that are forever true. *2* All healing lies within it, because *its* continuity is real. *3* It extends to all aspects of consciousness at the same time, and thus enables them to reach each other.[31] *4* The present is before time was,[32]

and will be when time is no more. *5* In it are all things that are eternal, and they are one. *6Their* continuity is timeless, and their communication is unbroken, for they are not separated by the past.

7 Only the past can separate, and it is nowhere.

7 The present offers you your brothers in the light that would unite you with them, and free you from the past. *2* Would you, then, hold the past against them? *3* For if you do, you are choosing to remain in the darkness that is not there, and refusing to accept the light that is offered you. *4* For the light of perfect vision is freely given as it is freely received,[33] and can be accepted only without limit. *5* In this one, still dimension of time, which does not change and where there is no sight of what you were, you look at Christ and call His witnesses to shine on you because you called them forth. *6* And they will not deny the truth in you, because you looked for it in them and found it there.

8 Now is the time for salvation, for *now* is the release from time. *2* Reach out to all your brothers and touch them with the touch of Christ. *3* In timeless union with them is your continuity, unbroken

because it is wholly shared. *4* God's guiltless Son is only light. *5* There is no darkness in him anywhere,34 for he is whole. *6* Call all your brothers to witness to his wholeness, as I am calling you to join with me. *7* Every voice has a part in the song of redemption, the hymn of gladness and thanksgiving

for the light to the Creator of light. *8* The holy light that shines forth from God's Son is the witness that his light is of his Father.

9 Shine on your brothers in remembrance of your Creator, and you *will* remember Him as you call forth the witnesses to His creation. *2* Those whom you heal bear witness to your healing, for in *their* wholeness you will see your own. *3* And as your hymns of praise and gladness rise to your Creator, He will return your thanks in His clear answer to your call. *4* For it can never be that His Son calls upon Him and remains unanswered. *5* His call to you is but your call to Him. *6* And in Him you are answered by His peace.

10 Child of light, you know not that the light is in you. *2* Yet you will find it through its witnesses, for having given light to them, *they will return it*. *3* Everyone you see in light brings *your* light closer to your own awareness. *4* Love always leads to love. *5* The sick, who ask for love, are grateful for it, and in their joy they shine with holy thanks.

6 And this they offer you who gave them joy. *7* They are your guides to joy, for having received it of you, they would keep it. *8* You have established them as guides to peace, for you have made it manifest in them. *9* And seeing it, its beauty calls you home.

11 There is a light which this world cannot give. *2* Yet *you* can give it, as it was given you. *3* And *as* you give it, it shines forth to call you from the world to follow it, for this light will attract you as nothing in the world can do. *4* And you will lay aside the world and find another. *5* This other world is bright with love which you have given it, and here will everything remind you of your Father and His holy

Son. *6* Light is unlimited, and spreads across this world in quiet joy. *7* All those you

brought with you will shine on you, and you will shine on them in gratitude, because they brought you here. *8* Your light will join with theirs, in power so compelling that it will draw the others out of darkness as you look on them.

12 Awaking unto Christ is following the laws of love of your free will and out of quiet recognition of the truth in them. *2* The attraction of light must draw you willingly, and willingness is signified by *giving*. *3* Those who accept love of you become your willing witnesses to the love you gave them, and it is *they* who hold it out to you. *4* In sleep you are alone, and your awareness is narrowed to yourself. *5* And that is why the nightmares come. *6* You dream of isolation because your eyes are closed. *7* You do not see your brothers, and in the darkness you cannot look upon the light you gave to them.

13 And yet the laws of love are not suspended because you sleep. *2* And you have followed them through all your nightmares and have been faithful in your giving, for you were not alone. *3* Even in sleep has Christ protected you, ensuring the real world for you when you wake.

4 In your name He has given for you, and given you the gifts He gave.

5 God's Son is still as loving as his Father. *6* Continuous *with* his Father, he has no past apart from Him, so he has never ceased to be his Father's witness *and* his own. *7* Although he slept, Christ's vision did not leave him. *8* And so it is that he can call unto himself the witnesses that teach him that he never slept.

VII. The World That Shines with Love

Sit quietly and look upon the world you see, and tell yourself:

2The real world is not like this.

3It has no buildings, and there are no streets where people walk alone and separately.

4There are no stores where people buy an endless list of things they do not need.

5It is not lit with artificial light, and night comes not upon it. 35

6There is no day that brightens and grows dim.

7There is no loss.

8Nothing is there but shines, and shines forever.

9 This world you see must be denied, for sight of it is costing you a different kind of vision. *10You cannot see both worlds*, for each of them involves a different kind of seeing and depends on what you cherish.

11 The sight of one is possible because you have denied the other.

2 Both are not true, yet either one will seem as real to you as the amount to which you hold it dear. *2* And yet their power is not the same, because their real attraction to you is unequal. *3* You do not really want the world you see, for it has disappointed you since time began. *4* The homes you built have never sheltered you. *5* The roads you made have led you nowhere. *6* And no city that you built has withstood the crumbling assault of time. *7* Nothing you made but has the mark of death upon it. *8* Hold it not dear, for it is old and tired and ready to return to dust even as you made it.36

3 This aching world has not the power to touch the living world at all.

2 You could not give it that, and so although you turn in sadness from it, you cannot find in it the road that leads away from it into another world. *3* But the real world has the power to touch you even here because you love it, and what you call with love will come to you.

4Love always answers, being unable to deny a call for help, or not to hear the cries of pain that rise to it from every part of this strange world you made but do not want. *5* The only effort you need make to give this world away in glad exchange for one you did not make is willingness to learn the one you made is *false*.

4 You have been wrong about the world, because you have misjudged yourself. *2* From such a twisted reference point, what could you see?

3 All vision starts with the perceiver, who judges what is true and what is false. *4* And what he judges false he does not see. *5* You who would judge reality cannot see it, for whenever judgment enters, reality has slipped away. *6* The out of mind is out of sight,[37] because what is denied is there but is not recognized. *7* Christ is still there, although you know Him not. *8* His being does not depend upon your recognition. *9* He lives within you in the quiet present, and waits for you to leave the past behind and enter into the world He holds out to you in love.

5 No one in this distracted world but has seen some glimpses of the other world about him. *2* But while he still lays value on his own, he will deny the vision of the other world, maintaining that he loves what he loves not, and following not the road that love points out. *3* Love leads so gladly! *4* And as you follow Him, you will rejoice that you have found His company, and learned of Him the joyful journey home. *5* You wait but for yourself. *6* To give this sad world over and exchange your

errors for the peace of God is but your will. *7* And Christ will always offer you the will of God, in recognition that you share it with Him.

6 It is God's will that nothing touch His Son except Himself, and nothing else come nigh unto him.38 *2* He is as safe from pain as God Himself, Who watches over him in everything. *3* The world about him shines with love, because God placed him in Himself, where pain is not and love surrounds him without end or flaw. *4* Disturbance of his peace can never be. *5* In perfect sanity he looks on love, for it is all about him and within him. *6* He must deny the world of pain the instant he perceives the arms of love around him. *7* And from this point of safety, he looks quietly about him and recognizes that the world is one with him.

7 The peace of God passeth your understanding only in the past.39 *2* Yet here it *is*, and you can understand it *now*. *3* God loves His Son forever, and His Son returns his Father's love forever. *4* The real world is the way that leads you to remembrance of this one thing that is wholly true and wholly *yours.* 40 *5* For all else you have lent yourself in time, and it will fade. *6* But this one thing is always yours, being the gift of God unto His Son. *7* Your one reality was given you, and by it God created you as one with Him.

8 You will first dream of peace, and then awaken to it. *2* Your first exchange of what you made for what you want is the exchange of nightmares for the happy dreams of love. *3* In these lie your true perceptions, for the Holy Spirit corrects the world of dreams, where all perception is. *4* Knowledge needs no correction. *5* Yet the dreams of love lead *unto* knowledge. *6* In them you see nothing fearful, and because of

this, they are the welcome that you offer knowledge. *7* Love waits on welcome, not on time, and the real world is but your welcome of what always was. *8* Therefore, the call of joy is in it, and in your glad

response is your awakening to what you have not lost. *9* Praise, then, the Father for the perfect sanity of His most holy Son.

VIII. Leaving Your Needs to Him

Your Father knoweth that you have need of nothing.41 *2* In Heaven this is so, for what could you need in eternity? *3* In your world you *do* need things, because it is a world of scarcity, in which you find yourself *because* you are lacking. *4* But can you find yourself in such a world?

5 Without the Holy Spirit, the answer would be no, but because of Him, the answer is a joyous *yes*. *6* As mediator between the two worlds, He knows what you have need of and what will not hurt you. *7* Ownership is a dangerous concept, if it is left to you. *8* The ego wants to have things for salvation, for possession is its law. *9* Possession for its own sake is the ego's fundamental creed, a basic cornerstone in the churches that it builds unto itself.42 *10* And at its altar, it demands you lay *all* of the things it bids you get, leaving you no joy in them.

2 Everything that the ego tells you that you need will hurt you. *2* For although it urges you again and again to get, it leaves you nothing, for what you get it will *demand* of you. *3* And even from the very hands that grasped it, it will be wrenched and hurled into the dust, for where the ego sees salvation it sees *separation*, and so you lose whatever you have gotten in its name. *4* Therefore, ask not of yourselves what you need, 43 for you know not, and your advice unto yourself will hurt you.

5 For what you think you need will merely serve to tighten up your

world against the light, and render you unwilling to question the value that this world can really hold for you.

3 Only the Holy Spirit knows what you need, for He will give you all things that do not block the way to light. *2* And what else *could* you need? *3* In time, He gives you all the things that you need have, and will renew them as long as you have need of them. *4* He will take nothing from you as long as you have any need of it. *5* And yet He knows that everything you need is temporary, and needs but last until you step aside from *all* your needs and learn that all of them have been fulfilled.

6 Therefore, He has no investment in the things that He supplies, except to make certain that you will not use them on behalf of lingering in time. *7* He knows that you are not at home there, and He wills no delay to wait upon your joyous homecoming.

4 Leave, then, your needs to Him. *2* He will supply them with no emphasis at all upon them.44 *3* What comes to you of Him comes safely, for He will ensure it never can become a dark spot hidden in your mind and kept to hurt you. *4* Under His guidance, you will travel light and journey lightly, for His sight is ever on the journey's end, which is His goal. *5* God's Son is not a traveler through outer worlds. *6* However holy his perception may become, no world outside himself holds his inheritance. *7* Within himself he has no needs, for light needs nothing but to shine in peace, and from itself to let the rays extend in quiet to infinity.

5 Whenever you are tempted to undertake a foolish journey that would lead away from light, remember what you really want, and say:

2The Holy Spirit leads me unto Christ, 45 *and where else would I go?*

3What need have I but to awake in Him?

4 Then follow Him in joy, with faith that He will lead you safely through all the dangers to your peace of mind that this world sets before you.

5 Kneel not before the altars to sacrifice, and seek not what you will surely lose. *6* Content yourself with what you will as surely keep, and be not restless, for you undertake a quiet journey to the peace of God, where He would have you be in quietness.

6 In me you have already overcome every temptation that would hold you back. *2* We walk together on the way to quietness that is the gift of God. *3* Hold me dear, for what except your brothers can you need? *4* We will restore to you the peace of mind that we must find together. *5* The Holy Spirit will teach you to awaken unto us and to yourself. *6* This is the only *real* need to be fulfilled in time. *7* Salvation from the world lies only here. *8* My peace I *give* you.46 *9* Take it of me, in glad exchange for all the world has offered but to *take away*. *10* And we will spread it like a veil of light across the world's sad face, in which we hide our brothers from the world, and it from them.

7 We cannot sing redemption's hymn alone. *2* My task is not completed till I have lifted every voice with mine. *3* And yet it is not mine, for as it is my gift to you, so was it the Father's gift to me, given me through His Spirit. *4* The sound of it will banish sorrow from the mind of God's most holy Son, where it cannot abide. *5* Healing in time is needed, for joy cannot establish its eternal reign where sorrow dwells. *6* You dwell not here but in eternity. *7* You travel but in dreams while safe at home.

8 Give thanks to every part of you that you have taught how to remember you. *9* Thus does the Son of God give thanks unto his Father

for his purity.

IX. Golden Aspects of Reality

All therapy is release from the past, and this is why the Holy Spirit is the only therapist. *2* He teaches that *the past does not exist*, a fact

which belongs to the sphere of knowledge, and which therefore no one in the world knows. *3* It would indeed be impossible to be in this world with this knowledge clearly in mind. *4* For the mind that knows this unequivocally knows also that it dwells in eternity and utilizes no perception at all. *5* It therefore does not consider where it is, because the concept of "where" does not mean anything to it. *6* It knows that it is *everywhere*, just as it has *everything* and *forever*.

2 The very real difference between perception and knowledge becomes quite apparent if you consider this: There is nothing partial about knowledge. *2* Every aspect is whole, and therefore no aspect is separate.

3You are an aspect of knowledge, being in the Mind of God, Who knows you. *4* All knowledge must be yours, for in you is all knowledge.

5 Perception, at its loftiest, is never complete. *6* Even the perception of the Holy Spirit, as perfect as perception can be, is without meaning in Heaven. *7* Perception can reach everywhere under His guidance, for the vision of Christ beholds everything in light. *8* But no perception, however holy, will last forever.

3 Perfect perception, then, has many elements in common with knowledge, making transfer to it possible.47 *2* Yet the last step must be taken by God, because the last step in your redemption, which *seems* to be in the future, *was* accomplished by God in your creation. *3* The

separation has not interrupted it. *4* Creation cannot *be* interrupted. *5* The separation was merely a faulty formulation of reality, with *no effect* at all. *6* The miracle, without a function in Heaven, is needful here.

7 Aspects of reality can still be seen, and they will replace aspects of unreality. *8* Aspects of reality can be seen in everything and everywhere.

9 Yet only God can gather them together by crowning them as one with the final gift of eternity.

4 Apart from the Father and the Son, the Holy Spirit has no function.

2 He is not separate from either, being in the Mind of Both and knowing that that Mind is one. *3* He is a thought of God, and God has given Him to you because He has no thoughts He does not share. *4* His message speaks of timelessness in time, and that is why Christ's vision looks on everything with love. *5* Yet even Christ's vision is not His reality. 48

6 The golden aspects of reality which spring to light under His loving gaze are partial glimpses of the Heaven that lies beyond them.

5 This is the miracle of the creation: *that it is one forever*. *2* Every miracle you offer to the Son of God is but the true perception of one aspect of the whole. *3* Though every aspect *is* the whole, you cannot know this until you see that every aspect is the *same*, perceived in the same light, and therefore one. *4* Everyone seen without the past thus brings you nearer to the end of time by bringing healed and healing sight into the darkness and enabling the world to see. *5* For light must come into the darkened world, to make Christ's vision possible even here. *6* Help Him to give His gift of light to all who think they wander in the darkness, and let Him gather them into His quiet sight that makes them one.

6 There they are all the same; all beautiful and equal in their holiness.

2 And He will offer them unto His Father, as they were offered unto Him. *3* There is one miracle, as there is one reality. *4* And every

miracle you do contains them all, as every aspect of reality you see blends quietly into the one reality of God. *5* The only miracle that ever was is God's most holy Son, created in the one reality that is his Father.

6 Christ's vision is His gift to you. *7* His being is His Father's gift to Him.

7 Be you content with healing, for Christ's gift you *can* bestow, and your Father's gift you *cannot* lose. *2* Offer Christ's gift to everyone and everywhere, for miracles, offered the Son of God through the Holy Spirit, attune you to reality. *3* The Holy Spirit knows your part in the redemption, and who are seeking you and where to find them.

4 Knowledge is far beyond your individual concern. *5* You who are part of it and all of it need only realize that it is of the Father, not of you.

6 Your role in the redemption leads you to it by reestablishing its oneness in your mind. *7* When you have seen your brothers as yourself, 49 you will be released to knowledge, having learned to free yourself of Him Who knows of freedom.

8 Unite with me under the holy banner of His teaching, and as we grow in strength, the power of God's Son will move in us, and we will leave no one untouched and no one left alone. *2* And suddenly, time will be over, and we will all unite in the eternity of God the Father. *3* The holy light you saw outside yourself, in every miracle you offered to your brothers, will be returned to you. *4* And knowing that the light is in you, your creations will be there with you, as you are in your Father. *5* As miracles in this world join you to your brothers, so do your creations

establish your fatherhood in Heaven. *6* You are the witness to the fatherhood of God, and He has given you the power to create the

witnesses to *yours*, which is as His. *7* Deny a brother here, and you deny the witnesses to your fatherhood in Heaven.

9 The miracle which God created is perfect, as are the miracles which *you* created in His Name. 50 *2* They need no healing, nor do you when you know them. *3* But in this world, your perfection is unwitnessed.

4 God knows it, but you do not, and so you do not share His witness to it. *5* Nor do you witness unto Him, for reality is witnessed to as one.

6 God waits your witness to His Son and to Himself. *7* The miracles you do on earth are lifted up to Heaven and to Him. *8* They witness to what you do not know, and as they reach the gates of Heaven, God will open them. *9* For never would He leave His Own beloved Son outside them and beyond Himself.

X. Laying Guilt upon Your Brother

Guilt remains the only thing that hides the Father, for guilt is *the attack upon His Son*. *2* The guilty always condemn, and *having* done so they *will* condemn, linking the future to the past as is the ego's law. *3* Fidelity unto this law lets no light in, for it demands fidelity to darkness and forbids awakening. *4* The ego's laws are strict, and breaches are severely punished. *5* Therefore, give no obedience to its laws, for they are laws of punishment. *6* And those who follow them believe that they are guilty, and so they must condemn. *7* Between the future and the past the laws of God must intervene, if you would free yourself. *8* Atonement stands between them, like a lamp that shines so brightly that the chain of darkness in which you bound yourself will disappear.

2 Release from guilt is the ego's whole undoing. *2* Make no one fearful, for his guilt is yours, and by obeying the ego's harsh commandments you bring its condemnation on yourself, and you

will not escape the punishment it offers those who obey it. *3* The ego rewards fidelity to it with pain, for faith in it *is* pain, and faith can be rewarded only in terms of the belief in which the faith is placed. *4* Faith makes the power of belief, and where it is invested determines its reward. *5* For faith is always given what is treasured, and what is treasured *is* returned to you.

3 The world can give you only what you gave it, for being nothing but your own projection, it has no meaning apart from what you found in it and placed your faith in. *2* There you think it is. *3* Be faithful unto darkness and you will not see, because your faith will be rewarded as you gave it. *4* You will accept your treasure, and if you place your treasure in the past, the future will be like it. *5* Whatever you hold as dear you think is yours. *6* The power of your valuing will make it so.

4 Atonement brings a reevaluation of *everything* you cherish, for it is the means by which the Holy Spirit can separate the false and true, which you have accepted into your mind without distinction. *2* Therefore, you cannot value one without the other, and guilt has become as true for you as innocence. *3* You do not believe the Son of God is guiltless, because you see the past and see *him* not. *4* When you condemn a brother, you are saying, "I who was guilty choose to remain so." *5* You have denied his freedom, and by so doing, you have denied the witness unto yours. *6* You could as easily have *freed* him from the past, and lifted from his mind the cloud of guilt that binds him to it. *7* And in *his* freedom would have been your own.

5 Lay not his guilt upon him, for his guilt lies in his secret that he thinks that he has done this unto *you*. *2* Would you then teach him that he is *right* in his delusion? *3* The idea that the guiltless Son of God can attack himself and make himself guilty is insane. *4* In any form, in anyone, *believe this not*. *5* For sin and condemnation are the

same, and the belief in one is faith in the other, calling for punishment instead of love.

6 Nothing can justify insanity, and to call for punishment upon yourself must be insane.

6 See no one, then, as guilty, and you will affirm the truth of guiltlessness unto yourself. *2* In every condemnation that you offer the Son of God lies the conviction of your *own* guilt. *3* If you would have the Holy Spirit make you free of it, accept His offer of Atonement for *all* your brothers. *4* For so you learn that it is true for you. *5* Remember always that it is impossible to condemn the Son of God *in part*.51

6 Those whom you see as guilty become the witnesses to guilt in you, and you will see it there, for it *is* there until it is undone. *7* Guilt is always in your own mind, which has condemned itself. *8* Project it not, for while you do, it cannot *be* undone. *9* With everyone whom you release from guilt, great is the joy in Heaven, where the witnesses to your fatherhood rejoice.52

7 *Guilt makes you blind*, for while you see one spot of guilt within you, you will not see the light. *2* And by projecting it, 53 the world seems dark, and shrouded in your guilt. *3* You throw a dark veil over it, and cannot see it because you cannot look within. *4* You are afraid of what you would see there, but it is not there. *5* The thing you fear is *gone*. *6* If you would look within, you would see only the Atonement, shining in quiet and in peace upon the altar to your Father. *7* Do not be afraid to

look within. *8* The ego tells you all is black with guilt within you, and bids you *not* to look. *9* Instead, it bids you look upon your brothers, and see the guilt in *them*.

8 Yet this you cannot do without remaining blind. *2* For those who see their brothers dark and guilty in the dark in which they shroud

them are too afraid to look upon the light within. *3* Within you is *not* what you believe is there and what you put your faith in. *4* Within you is the holy sign of perfect faith your Father has in you. *5* He does not value you as you do. *6* He knows Himself, and knows the truth in you. *7* He knows there is no difference, for He knows not of differences. *8* Can *you* see guilt where God knows there is perfect innocence? *9* You can deny His knowledge, but you cannot change it. *10* Look, then, upon the light He placed within you, and learn that what you feared was there has been replaced with love.

XI. Guilt and Real Relationships

You are accustomed to the notion that the mind can see the source of pain where it is not. *2* The doubtful service of displacement is to hide the real source of your guilt, and keep from your awareness the full perception that it is *insane*. 54 *3* Displacement always is maintained by the illusion that the source from which attention is diverted must be true, and must be fearful, or you would not have displaced the guilt onto what you believed to be *less* fearful. *4* You are therefore willing to look upon all sorts of "sources" underneath awareness, provided that they are not the deeper source, to which they bear no real relationship at all. *5* Insane ideas *have* no real relationships, for that is why they are insane.

2 No real relationship can rest on guilt, or even hold one spot of it to mar its purity. *2* For all relationships which guilt has touched are used but to avoid the person *and* the guilt. *3* What strange relationships you have made for this strange purpose! *4* And you forgot that real relationships are holy, and cannot be used by *you* at all. *5* They are used only by the Holy Spirit, and it is that that makes them pure. *6* If you displace your guilt upon them, the Holy Spirit cannot use them. *7* For by preempting for your own ends what you should have given Him, He cannot use them unto your release. *8* No one who would unite in any way with anyone for his *own* salvation

will find it in that strange relationship. *9* It is not shared, and so it is not real.

3 In any union with a brother in which you seek to lay your guilt upon him or share it with him or perceive his own, *you* will feel guilty. *2* Nor will you find satisfaction and peace with him, because your union with him is not real. *3* You will see guilt in that relationship, because you *put* it there. *4* It is inevitable that those who suffer guilt will attempt to displace it, because they do believe in it. *5* Yet though they suffer, they will not look within and *let it go*. *6* They cannot know they love, and cannot understand what loving is. *7* Their main concern is to perceive the source of guilt outside themselves, beyond their own control.

4 When you maintain that *you* are guilty but the source lies in the *past*, you are not looking inward. *2* The past is not in you. *3* Your weird associations to it have no meaning in the present. *4* Yet you let them stand between you and your brothers, with whom you find no real relationships at all. *5* Can you expect to use your brothers as a means to solve the past, and still to see them as they really are? *6* Salvation is not found by those who use their brothers to resolve problems which are

not there. *7* You wanted not salvation in the past. *8* Would you impose your idle wishes on the present, and hope to find salvation *now*?

5 Determine, then, to be not as you were. *2* Use no relationship to hold you to the past, but with each one each day be born again. *3* A minute, even less, will be enough to free you from the past and give your mind in peace over to the Atonement. *4* When everyone is welcome to you as you would have yourself be welcome to your Father, you will see no guilt in you. *5* For you will have accepted the Atonement, which shone within you all the while you dreamed of guilt and would not look within and see it.55

6 As long as you believe that guilt is justified in *any* way, in *anyone*, *whatever* he may do, you will not look within, where you would always find Atonement. *2* The end of guilt will never come as long as you believe there is a reason for it. *3* For you must learn that guilt is *always* totally insane and *has* no reason. *4* The Holy Spirit seeks not to dispel reality. *5* If guilt were real, *Atonement* would not be. *6* The purpose of Atonement is to dispel illusions, not to establish them as real and then forgive them. *7* The Holy Spirit does not keep illusions in your mind to frighten you, and show them to you fearfully to demonstrate what He has saved you from.

7 *What He has saved you from is gone*. *2* Give no reality to guilt, and see no reason for it. *3* The Holy Spirit does what God would have Him do, and has always done so. *4* He has seen separation but knows of union.

5 He teaches healing, but He also knows of creation. *6* He would have you see and teach as He does, and through Him. *7* But what He knows you do not know, though it is yours.

8 *Now* it is given you to heal and teach, to make what *will be* now. *2* As yet it is not now. *3* The Son of God believes that he is lost in guilt, alone in a dark world where pain is pressing everywhere upon him from without. *4* When he has looked within and seen the radiance there, he will remember how much his Father loves him. *5* And it will seem incredible that he had ever thought his Father loved him not, and looked upon him as condemned. *6* The moment that you realize guilt is *insane*, *wholly* unjustified, and *wholly* without reason, you will not fear to look upon Atonement and accept it *wholly*. *7* You who have been unmerciful unto yourself do not remember your Father's love. *8* And looking without mercy upon your brothers, you do not remember how much you love *Him*. *9* Yet it is forever true.

9 In shining peace within you is the perfect purity in which you were created. *2* Fear not to look upon the lovely truth in you. *3* Look

through the cloud of guilt that dims your vision, and look past darkness to the holy place where you will see the light. *4* The altar to your Father is as pure as He Who raised it to Himself. *5* Nothing can keep from you what Christ would have you see. *6* His will is like His Father's, and He offers mercy to every child of God, as He would have you do.

10 Release from guilt, as you would *be* released. *2* There is no other way to look within and see the light of love shining as steadily and as surely as God Himself has always loved His Son. *3And as His Son loves Him*.

4 There is no fear in love, for love is guilltless. 56 *5* You who have always loved your Father can have no fear, for any reason, to look within and see your holiness. *6* You cannot be as you believed you were. *7* Your guilt is without reason, because it is not in the Mind of God, where *you* are. *8* And this *is* reason, which the Holy Spirit would restore to you.

9 He would remove only illusions. *10* All else He would have you see.

11 And in Christ's vision He would show you the perfect purity that is forever within God's Son.

11 You cannot enter into real relationship with any of God's Sons unless you love them all, and *equally*. *2* Love is not special. *3* If you single out part of the Sonship for your love, you are imposing guilt on all your relationships and making them unreal. *4* You can love only as God loves. *5* Seek not to love unlike Him, for there *is* no love apart from His.

6 Until you recognize that this is true, you will have no idea what love is like. *7* No one who condemns a brother can see himself as guiltless in the peace of God. *8* If he *is* guiltless and in peace and sees it not, he is delusional, and has not looked upon himself.

12 To him I say, "Behold the Son of God, and look upon his purity and be still. *2* In quiet, look upon his holiness, and offer thanks unto his Father that no guilt has ever touched him." *3* No illusion that you have ever held against him has touched his innocence in any way. *4* His shining purity, wholly untouched by guilt and wholly loving, is bright within you. *5* Let us look upon him together and love him, for in our love of him *is* your guiltlessness. *6* But look upon yourself, and gladness and appreciation for what you see will banish guilt forever. *7* I thank You, Father, for the purity of Your most holy Son, whom Thou hast created guiltless forever.57

13 Like you, my faith and my belief are centered on what I treasure.

2 The difference is that I love only what God loves with me, and because of this, I treasure you beyond the value that you set on yourself, even unto the worth that God has placed upon you. *3* I love all

that He created, and all my faith and my belief I offer unto it. *4* My faith in you is strong as all the love I give unto my Father. *5* My trust in you is without limit, and without the fear that you will hear me not. *6* I thank the Father for your loveliness, and for the many gifts that you will let me offer to the Kingdom in honor of its wholeness that is of God.

7 Praise be unto you who make the Father one with His Own Son. 58

14 Alone we are all lowly, but together we shine with brightness so intense that none of us alone can even think on it. *2* Before the glorious radiance of the Kingdom, guilt melts away, and transformed into kindness, will never more be as it was. *3* Every reaction that you experience will be so purified that it is fitting as a hymn of praise unto your Father. *4* See only praise of Him in what He has created, for He will never cease His praise of *you*. *5* United in this praise, we stand before the gates of Heaven, where we will surely enter in our

blamelessness. *6* God loves you. *7* Could I, then, lack faith in you and love Him perfectly?

15 Forgetfulness and sleep and even death become the ego's best advice for how to deal with the perceived and harsh intrusion of guilt on peace. *2* Yet no one sees himself in conflict and ravaged by a cruel war unless he believes that both "opponents" in the war are real. 59

3 Believing this, he must escape, for such a war would surely end his peace of mind, and so destroy him. *4* But if he could but realize the war is between forces that are real and unreal powers, he could look upon himself and see his freedom. *5* No one finds himself ravaged and torn in endless battles which he himself perceives as wholly without meaning.

6 God would not have His Son embattled, and so His Son's imagined

"enemy," which he made, is totally unreal.

16 You are but trying to escape a bitter war from which you *have* escaped. *2* The war has gone, for you have heard the hymn of freedom rising unto Heaven. *3* Gladness and joy belong to God for your release, because you made it not. *4* But as you made not freedom, so you made not a war that could *endanger* freedom. *5* Nothing destructive ever was or will be. *6* The war, the guilt, the past are gone as one into the unreality from whence they came.

XII. The Certainty of Heaven

When we are all united in Heaven, you will value nothing that you value here. *2* For nothing that you value here you value wholly, and so you do not value it at all. *3* Value is where God placed it, and the value of what God esteems cannot be judged, for it has been *established*. *4* It is wholly of value. *5* It can merely be appreciated or not. *6* To value it partially is not to know its value. *7* In Heaven is

everything God values, and nothing else. *8* Heaven is perfectly unambiguous. *9* Everything is clear and bright and calls forth one response. *10* There is no darkness and there is no contrast. *11* There is no variation. *12* There is no interruption. *13* There is a sense of peace so deep that no dream in this world has ever brought even a dim imagining of what it is.

2 Nothing in this world can give this peace, for nothing in this world is wholly shared. *2* Perfect perception can merely show you what is *capable* of being wholly shared. *3* It can also show you the results of sharing, while you still remember the results of *not* sharing. *4* The Holy Spirit points quietly to the contrast, knowing that you will finally let Him judge the difference for you, allowing Him to demonstrate which must be true. *5* He has perfect faith in your final judgment, because He

knows that He will make it *for* you. *6* To doubt this would be to doubt that His mission will be fulfilled. *7* How is this possible when His mission is of God?

3 You whose mind is darkened by doubt and guilt, remember this: God gave the Holy Spirit to you, and gave Him the mission to remove all doubt and every trace of guilt that His dear Son has laid upon himself.

2It is impossible that this mission fail. *3* Nothing can prevent what God would have accomplished from accomplishment. *4* Whatever your reactions to the Holy Spirit's voice may be, whatever voice you choose to listen to, whatever strange thoughts may occur to you, God's will *is* done. 60 *5* You will find the peace in which He has established you, because He does not change His Mind. *6* He is invariable as the peace in which you dwell, and of which the Holy Spirit reminds you.

4 You will not remember change and shift in Heaven. *2* You have need of contrast only here. *3* Contrast and differences are necessary teaching aids, for by them you learn what to avoid and what to seek. *4* When you have learned this, you will find the answer that makes the need for any differences disappear. *5* Truth comes of its own will unto its own.

6 When you have learned that you belong to truth, it will flow lightly over you, without a difference of any kind. *7* For you will need no contrast to help you realize that *this* is what you want, and *only* this.

5 Fear not the Holy Spirit will fail in what your Father has given Him to do. *2* The will of God can fail in *nothing*. *3* Have faith in only this one thing and it will be sufficient: God wills you be in Heaven, and nothing can keep you from it, or it from you. *4* Your wildest misperceptions, your weird imaginings, your blackest nightmares, all mean nothing.

5 They will not prevail against the peace God wills for you.61 *6* The Holy Spirit *will* restore your sanity, because insanity is not the will of God.

7 If that suffices Him, it is enough for you. *8* You will *not* keep what God would have removed, because it breaks communication with you with whom He would communicate. *9* His Voice *will* be heard.

6 The communication link which God Himself has placed within you, joining your mind with His, cannot be broken. *2* You may believe you want it broken, and this belief does interfere with the deep peace in which the sweet and constant communication which God would share with you is known. *3* Yet His channels of reaching out cannot be wholly closed and separated from Him. *4* Peace will be yours, because His peace still flows to you from Him Whose will is peace. *5You have it now*. *6* The Holy Spirit will teach you how to use it, and by extending it, to learn that it is in you.

7 God willed you Heaven, and will *always* will you nothing else. *2* The Holy Spirit knows only of His will. *3* There is no chance that Heaven will not be yours, for God is sure, and what He wills is sure as He is.

4 You will learn salvation because you will learn *how to save*. *5* It will not be possible to exempt yourself from what the Holy Spirit wills to teach you. *6* Salvation is as sure as God. *7* His certainty suffices. 62

8 Learn that even the darkest nightmare that disturbed the mind of God's sleeping Son holds no power over him. *9* He will learn the lesson of awaking. *10* God watches over him and light surrounds him.

8 Can God's Son lose himself in dreams when God has placed within him the glad Call to awaken and be glad? *2* He cannot separate himself from what is *in* him. *3* His sleep will not withstand the Call to wake.

4 The mission of redemption will be fulfilled as surely as the creation will remain unchanged throughout eternity. *5* You do not have to know that Heaven is yours to make it so. *6* It *is* so. *7* But the will of God must be accepted as your will, to know it. *8* The Holy Spirit cannot fail to undo for you everything you have learned that teaches you that what is not true must be reconciled with truth. *9* This is the reconciliation which the ego would substitute for your reconciliation unto sanity and unto peace.

9 The Holy Spirit has a very different kind of reconciliation in His Mind for you, and one which He will effect as surely as the ego will not effect what it attempts. *2* Failure is of the ego, not of God. *3* From Him you cannot wander, and there is no possibility the plan the Holy Spirit offers to everyone, for the salvation *of* everyone, will not be perfectly accomplished. *4* You will be released, and you will not

remember anything you made that was not created for you and by you in return.

5 For how can you remember what was never true, or not remember what has always been? *6* It is this reconciliation with truth, and *only* truth, in which the peace of Heaven lies.

1 . The denial here seems to be the mind's act of denying its true identity. The penalty of this denial is guilt. And the way the mind attempts to escape this penalty is by judging *another* mind as guilty.

2 . A delusion is a belief that is completely impossible, yet is held with absolute certainty and is entirely immune to challenge by argument or evidence. A "delusional system" is a system of such beliefs. This passage claims that the world is not a real physical place, but merely a

delusional belief system, the core of which is the delusion of guilt.

3 . Genesis 3:23-24 (RSV): "Therefore the LORD God sent him forth from the garden of Eden, to till the ground from which he was taken.

He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life."

4 . T-6.VI.6:8: "Like any good teacher, He does know more than you know now, but He teaches only to make you equals."

5 . This seems to mean "By [your] making him invisible…"

6 . T-4.VI.3:3-4: "Think honestly what you have thought that God would not have thought, and what you have not thought that God

would have you think. Search sincerely for what you have done and left undone accordingly."

7 . This is a play on words: *all ways* has no direction.

8 . Psalm 23:6 (KJV): "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever."

9 . John 11:11 (KJV): "These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." In the above allusion, our brother is the Son of God "who sleepeth not." And when we realize that he remains awake in reality despite appearances, we "will realize that there is no journey, but only an awakening."

10. In Freudian thought, "ego ideals," which are part of the superego, are our idealized standards and rules for good behavior, which are based on parental and societal standards. In the above case, we think our guilt comes from failing our ego and its ideals, yet it really comes from failing our true identity: the Son of God.

11. T-6.I.25:1-2: "The crucifixion was...the perfect symbol of conflict between the ego and the Son of God."

12. Mark 14:61-64 (NRSV): "Again the high priest asked him, 'Are you the Messiah, the Son of the Blessed One?' Jesus said, 'I am....' Then the high priest tore his clothes and said, 'Why do we still need witnesses? You have heard his blasphemy! What is your decision?'

All of them condemned him as deserving death."

13. In the paragraph that follows, Jesus takes us through a consideration of our reactions to the Course, to show us that we fear it because we consider guiltlessness a threat.

14. "Its" and "it" refer to the Course.

15. Luke 15:7 (RSV): "Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine

righteous persons who need no repentance." In the above reference, the "joy in Heaven" is our own.

16. T-11.V.10:2: "Though you may countenance a false idea of independence, you will not accept the cost of fear *if you recognize it*."

17. "It" refers to "your love for your Father."

18. The phrase "the *real* crucifixion of God's Son" is meant to contrast with the earlier statement that "This world is a picture of the crucifixion of God's Son" (T-13.I.4:1). In other words, while our crucifixion seems to take place at the hands of a cruel world, our real crucifixion comes from our profound and deeply buried sense of guilt.

19. Luke 2:29 (RSV): "Lord, now lettest thou thy servant depart in peace."

20. T-12.IX.5:2: "As your function in Heaven is creation, so your function on earth is healing."

21. Genesis 2:7 (KJV): "And the LORD God formed man of the dust of the ground." Genesis 3:19 (KJV): "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return." The Course's reference to this labels it as the view of the ego.

22. T-13.I.12:6: "Guilt, then, is a way of holding past and future in your mind to ensure the ego's continuity."

23. Pronoun clarification: "though it [the past] is no more, it [the ego]

tries to preserve its [the past's] image by responding as if it [the past]

were present."

24. The “shadowy figures” (which will later be called *shadow figures*) are our one-sided images of people from our past who did not fulfill the roles we assigned to them. We project these shadow figures onto people in the present, so that on an emotional level, they are the ones we interact with. They are the ones we are really speaking to, and they

are the ones we hear speak to us.

25. T-12.II.4:1: “Fear and love are the only emotions of which you are capable.”

26. This means that you behaviorally go toward figures of fear (even though fear is a *recoiling from*) and recoil from the love in your brothers (even though love is a *going toward*).

27. Luke 23:34 (RSV): “And Jesus said, ‘Father, forgive them; for they know not what they do.’” Alluding to this verse in this context implies that by seeing our brothers as shadow figures from our private past, we are crucifying them.

28. John 11:43-44 (KJV): “And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.” The above allusion likens us coming forth from our private worlds to Lazarus coming forth from his tomb.

29. John 13:1 (KJV): “Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father…”

30. John 3:3 (KJV): “Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.”

31. “All aspects of consciousness” refers to all aspects of the Sonship; i.e., all Sons of God.

32. John 8:58 (RSV): “Jesus said to them, ‘Truly, truly, I say to you, before Abraham was, I am.’” The Course applies this concept to the present—“The present is before time was.”

33. Matthew 10:8 (KJV): “Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.”

34. 1 John 1:5 (RSV): “This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all.”

The Course applies this to “God’s guiltless Son”—all of us.

35. Revelation 22:5 (RSV): “And night shall be no more; they need no light of lamp or sun, for the Lord God will be their light, and they shall reign for ever and ever.” This is from the description of the New Jerusalem which, like the above description of the real world, involves a city scene that has no day or night, being lit not by natural or artificial light, but by a perpetual spiritual light. However, in contrast to the biblical New Jerusalem, the Course’s New Jerusalem—the real world—“has no buildings, and there are no streets.”

36. Genesis 3:19 (RSV): “You are dust, and to dust you shall return.” In Genesis, God made us of dust, so to dust we shall return. In the Course, we made the world of “dust” (i.e., the lifeless), so to dust *it* shall return.

37. This is a reversal of the common expression “Out of sight, out of mind,” meaning that when something is out of your sight you forget about it—it is out of mind. But here it is the other way around: When something is not in your mind, you don’t see it—it is out of sight.

38. Psalm 91:7 (KJV): "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." Both this psalm and the Course's reference to it focus on God's protection of us, on Him allowing no danger to "come nigh" to us.

39. Philippians 4:7 (KJV): "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ

Jesus."

40. "This one thing" refers to the fact that "God loves His Son forever, and His Son returns his Father's love forever."

41. Matthew 6:32 (KJV): "For your heavenly Father knoweth that ye have need of all these things" (referring to food, drink, and clothing).

In the Course's version, the Father knoweth that, in Heaven, we have need of *nothing*.

42. A number of Old Testament passages speak of God's people building an altar, temple, or house (referring to the Temple in Jerusalem) "unto the LORD" or "unto the name of the LORD." Here, in contrast, the ego builds churches "unto itself."

43. Ephesians 2:8 (KJV): "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Just as the Bible says that faith does not come to you "of yourselves," so the above passage says that knowledge of what possessions you need should not come to you

"of yourselves."

44. Philippians 4:19 (KJV): "But my God shall supply all your need according to his riches in glory by Christ Jesus." In the Course's

allusion, our needs are supplied "with no emphasis at all upon them."

45. Galatians 3:24 (KJV): "Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."

46. John 14:27 (RSV): "Peace I leave with you; my peace I give to you; not as the world gives do I give to you."

47. This is another reference to transfer of learning, in which what is learned in one context transfers to another context, because of the similarity between the two. Here, the perfect perception that we learn transfers to knowledge because of the "many elements" they have in common.

48. "His reality" refers to *Christ's* reality. What Christ's vision sees are aspects of Himself—Sons of God. But (as the next sentence says) His vision sees only "partial glimpses." Ultimately, the reality of those aspects (or Sons) lies beyond perception and can only be apprehended through *knowledge*.

49. Mark 12:31 (RSV): "The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these." Here, rather than merely *loving* our brothers in the same way we love ourselves, we *see* our brothers as *being* ourselves.

50. "The miracle which God created" is you. "The miracles which *you* created" are your creations in Heaven.

51. T-7.VI.1:3: "It is as impossible to deny part of the Sonship as it is to love it in part."

52. Luke 15:7 (RSV): "Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance." The above allusion implies that releasing others from guilt over their "sins" amounts to repenting of being a sinner ourselves.

53. This seems to mean "And by [your] projecting [your guilt]…"

54. “Displacement” is a Freudian defense mechanism. In the above case, you unconsciously displace guilt from its real source to a less fearful substitute source, in the assumption that the real source is true (hence its fearfulness and the need to avoid it). The pseudo-source may be

“underneath awareness” (as we are told later in the paragraph) and thus require digging to get at, but it is still a decoy designed to keep the real source safely hidden. You hide the real source in order to

“keep from your awareness the full perception that it is *insane*.”

55. “It” refers to the Atonement.

56. 1 John 4:18 (RSV): “There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love.” The above reference explains that love is fearless because it is *guiltless*, guilt being the cause of fear.

57. Matthew 11:25 (KJV): “At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.” In this Bible verse, Jesus is thanking God for revealing that, in the coming judgment, Galilean towns that rejected his message “shalt be brought down to hell” (11:23). In the Course’s allusion to this,

Jesus is thanking God for the sinless purity that He placed in everyone.

58. There are several psalms that urge us to sing “praise unto” God. See, for instance, Psalm 61:8 (KJV): “So will I sing praise unto thy name for ever.” Here, the praise is given unto “you who make the Father one with His Own Son.”

59. The “opponents” are guilt and peace, and the war is “the harsh intrusion of guilt on peace.”

60. Matthew 6:10 (RSV): “Thy kingdom come. Thy will be done, On earth as it is in heaven.” The above allusion is an intensification of the original: No matter what, “God’s will *is* done.”

61. Matthew 16:18 (KJV): “And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

62. 2 Corinthians 12:9 (DBY): “And he said to me, My grace suffices thee; for [my] power is perfected in weakness.”

CHAPTER 14

The Light of Guiltlessness

I. The Logic of Blessedness

Yes, you are blessed indeed. *2* But in this world, you do not know it. *3* Yet you have the means for learning it, and seeing it quite clearly. *4* The Holy Spirit uses logic as easily and as well as does the ego, except that *His* conclusions are not insane. *5* They take a direction exactly opposite, pointing as clearly to Heaven as the ego points to darkness and to death.

6 We have followed much of the ego’s logic and seen its logical conclusions.1 *7* And having seen them, we have realized that they can *not* be seen but in delusions, for there alone their seeming clearness seems to be clearly seen. *8* Let us now turn away from them, and follow the simple logic by which the Holy Spirit teaches you the simple conclusions that speak for truth and only truth.

2 If you are blessed and do not know it, you need to learn it must be so.

2 The knowledge is not taught, but its conditions must be acquired, for it is they that have been thrown away. *3* You can learn to bless, and cannot give what you have not. *4* If, then, you *offer* blessing, it must have come *first* to yourself. *5* And you must also have *accepted* it as yours, for how else could you give it away? *6* This is why your miracles offer you the testimony that *you* are blessed. *7* If what you offer is complete forgiveness, you must have let guilt go, accepting the Atonement for yourself and learning you are guiltless. *8* How could you learn what has been done for you, but which you do not know, unless you do what you would have to do if it *had* been done unto you?

3 Indirect proof of truth is needed in a world made of denial and without direction. *2* You will perceive the need for this if you will realize that to deny is the decision not to know. *3* The logic of the world must therefore lead to nothing, for its goal is nothing. *4* If you decide to have and give and be nothing except a dream, you must direct your thoughts

unto oblivion. *5* And if you have and give and are *everything*, and all this has been *denied*, your thought system is closed off and wholly separated from the truth. *6* This is the insane world which you perceive, and do not underestimate the actual extent of its insanity. *7* There is no area of your perception that it has not touched, and your dream *is* sacred to you.

4 That is why God placed the Holy Spirit within you, where you placed the dream. *2* Seeing is always outward. *3* Were your thoughts wholly of you, the thought system which you have made would be forever dark.

4 The thoughts which the mind of God's Son projects have all the power that he gives them. *5* The thoughts he shares with God are beyond his belief, but those he made *are* his beliefs. *6* And it is these, and not the truth, that he has chosen to defend and love. *7* They will

not be taken from him, but they can be given up *by* him, for the source of their undoing is in him. *8* There is nothing in the world to teach him that the logic of the world is totally insane and leads to nothing. *9* But in him who made this insane logic there is One Who knows it leads to nothing, for He knows of *everything*.

5 Any direction which would lead you where the Holy Spirit leads you not goes nowhere. *2* Anything you deny which He knows to be true you have denied yourself, and He must therefore teach you not to deny it.

3 Undoing *is* indirect, as doing is. *4* You were created *only* to create, neither to see nor do. *5* These are but indirect expressions of the will to live, which has been blocked by the capricious and unholy whim of death and murder that your Father shares not with you. *6* You have set yourself the task of sharing what cannot be shared. *7* And while you think it possible to learn to do this, you will not believe all that *is*

possible to learn to do.

6 The Holy Spirit, therefore, must begin His teaching by showing you what you can never learn. *2* His message is not indirect, but He must introduce the simple truth into a thought system which has become so twisted and so complex you cannot see that it means nothing. *3* He looks merely at its foundation and dismisses it. *4* But you, who cannot undo what you have made nor escape the heavy burden of its dullness that lies upon your mind, cannot see through it. *5* It deceives you, because you chose to deceive *yourself*. *6* Those who choose to be deceived will merely attack direct approaches, which would seem but to encroach upon deception and strike at it.

II. The Happy Learner

The Holy Spirit needs a happy learner, in whom His mission can be happily accomplished. *2* You who are steadfastly devoted to misery

must first recognize that you *are* miserable and not happy. *3* The Holy Spirit cannot teach without this contrast, for you believe that misery *is* happiness. *4* This has so confused you that you have undertaken to learn to do what you can never do, believing that unless you learn it, you will not be happy. *5* You do not realize that the foundation on which this most peculiar learning goal depends means *absolutely nothing*. *6* This *does* make sense to you. 2

2 Have faith in nothing and you will find the treasure that you sought.

2 But you will add another burden to your mind, which is already burdened or you would not have sought another. *3* You will believe that nothing is of *value*, and will value it. *4* A little piece of glass, a speck of

dust, a body, or a war are one to you. *5* For if you value one thing made of nothing, you have believed that nothing can be precious, and that you can learn how to make the untrue true.

3 The Holy Spirit, seeing where you are but knowing you are elsewhere, begins His lesson in simplicity with the fundamental teaching that *truth* is true. *2* This is the hardest lesson you will ever learn, and in the end the only one. *3* Simplicity is very difficult for twisted minds. *4* Consider all the distortions you have made of nothing; all the strange forms and feelings, and actions and reactions, that you have woven out of it.

5 Nothing is so alien to you as the simple truth, and nothing are you less inclined to listen to. *6* The contrast between what is true and what is not is perfectly apparent, yet you do not see it. *7* The simple and the obvious are not apparent to those who would make palaces and royal robes of nothing, believing they are kings with golden crowns because of them. 3

4 All this the Holy Spirit sees, and teaches simply that *all this is not true*. *2* To these unhappy learners who would teach themselves nothing and delude themselves into believing that it is *not* nothing, the Holy Spirit says, with steadfast quietness, "The truth is true. *3* Nothing else matters, nothing else is real, and everything beside it is not there. *4* Let Me make the one distinction for you that you cannot make but need to learn. *5* Your faith in nothing is deceiving you. *6* Offer your faith to Me, and I will place it gently in the holy place where it belongs. *7* You will find no deception there, but only the simple truth. *8* And you will love it, because you will understand it." *9* Like you, the Holy Spirit did not make truth. *10* Like God, He knows it to be true. *11* He brings the light of truth into the darkness and lets it shine on you.

5 And as it shines, your brothers see it, and realizing that this light is not what you have made, they see in you *more* than you see. *2* They will be happy learners of the lesson which this light brings to them, because it teaches them release from nothing, and from all the works of nothing.

3 The heavy chains which seem to bind them unto despair they do not see as nothing, until *you* bring the light to them. *4* And then they see the chains have disappeared, and so they must have been nothing. *5* And you will see it with them. *6* Because you taught them gladness and release, they will become your teachers in release and gladness. *7* When you teach anyone that truth is true, you learn it *with* him. *8* And so you learn that what seemed hardest was the easiest.

6 Learn to be a happy learner. *2* You will never learn how to make nothing everything. *3* But see that this *has been* your goal, and recognize how foolish it has been. *4* Be glad it is undone, for when you look at it in simple honesty, it *is* undone. *5* We said before, "Be not content with nothing, "[4] for you have believed that nothing

could content you. *6It is not so*. *7* If you would be a happy learner, you must give everything that you have learned over to the Holy Spirit to be unlearned for you. *8* And then begin to learn the joyous lessons that come quickly on the firm foundation that truth is true. *9* For what is builded there *is* true, and built on truth.5

7 The universe of learning will open up before you in all its gracious simpleness. *2* With truth before you, you will not look back.6 *3* The happy learner meets the conditions of learning here, as he also meets the conditions of knowledge in the Kingdom. *4* All this lies in the Holy Spirit's plan to free you from the past and open up the way to freedom for you. *5* For the truth *is* true. *6* What else could ever be, or ever was?

7 This simple lesson holds the key to the dark door which you believe is locked forever.7 *8* You made this door of nothing, and behind it *is* nothing. *9* The key is only the light which shines away the shapes and forms and fears of nothing.

8 Accept this key to freedom from the hands of Christ, Who gives it to you that you may join Him in the holy task of bringing light to darkness. *2* For like your brothers, you did not realize the light had come and freed you from the sleep of darkness. *3* Behold your brothers in their freedom, and learn of them how to be free of darkness. *4* The light in you will waken them, and they will not leave you asleep. *5* The vision of Christ is given the very instant that it is perceived. *6* Where everything is clear, it is all holy. *7* The quietness of its simplicity is so compelling that you will realize it is impossible to deny the simple truth. *8* For there *is* nothing else. *9* God is everything, and His Son is in Him *with* everything. *10* Can he sing the dirge of sorrow when this is true?

III. Guiltlessness and Invulnerability

Learning will be commensurate with motivation, and the interference in your motivation for learning is exactly the same as that which interferes with all your thinking. *2* The happy learner *cannot feel guilty about learning*. *3* This is so essential to learning that it should never be forgotten. *4* The guiltless learner learns so easily because his thoughts are free. *5* But this entails the recognition that guilt is *interference*, not salvation, and serves no useful function at all. *6* You are accustomed to using guiltlessness merely to offset the pain of guilt, and do not look upon it as having value in itself. *7* You believe that guilt and guiltlessness

are both of value, each representing an escape from what the other does not offer you. *8* You do not want either alone, for without both you do not see yourself as whole and therefore happy.

2 You are whole *only* in your guiltlessness, and only in your guiltlessness *can* you be happy. *2* There is no conflict here. *3* To wish for guilt in any way, in any form, will block appreciation of the value of your guiltlessness and push it from your sight. *4* There is no compromise that you can make with guilt and escape from the pain which only guiltlessness allays. *5* Learning is living here, as creating is being in Heaven. *6* Whenever the pain of guilt seems to attract you, remember that if you yield to it, you are deciding *against* your happiness and will not learn how to be happy. *7* Say, therefore, to yourself, gently but with the conviction born of the love of God and of His Son:

8What I experience I will make manifest. 8

9If I am guiltless, I have nothing to fear.

10I choose to testify to my acceptance of the Atonement, not to its rejection.

11I would accept my guiltlessness by making it manifest and sharing it.

12Let me bring peace to God's Son from his Father. 9

3 Each day, each hour and minute, even each second, you are deciding between the crucifixion and the resurrection, between the ego and the Holy Spirit. *2* The ego is the choice for guilt; the Holy Spirit the decision for blamelessness. *3* The power of decision is all that is yours.

4 What you can choose *between* is fixed, because there are no alternatives except truth and illusion. *5* And there is no overlap between them, because they are opposites which cannot be reconciled and cannot both be true. *6* You are guilty or guiltless, bound or free, happy or miserable.

4 The miracle teaches you that you have chosen guiltlessness, freedom, and joy. *2* It is not a cause, but an effect. *3* It is the natural result of choosing right, attesting to your happiness that comes from choosing to be free of guilt. *4* Everyone you offer healing to returns it. *5* Everyone you attack keeps it and cherishes it by holding it against you. *6* Whether he does this or does it not will make no difference; you will *think* he does. *7* It is impossible to offer what you do not want without this penalty.

5 The cost of giving *is* receiving. *2* Either it is a penalty from which you suffer or the happy purchase of a treasure to hold dear. *3* No penalty is ever asked of God's Son, except by himself and of himself. *4* Every chance given to him to heal is another opportunity to replace darkness with light and fear with love. *5* If he refuses it, he binds himself to darkness, because he did not choose to free his brother and enter light with him. *6* By giving power to nothing, he threw away the joyous opportunity to learn that nothing *has* no power. *7* And by not dispelling darkness, he became afraid of darkness *and* of light.

6 The joy of learning darkness has no power over the Son of God is the happy lesson the Holy Spirit teaches, and would have *you* teach with Him. *2* It is His joy to teach it, as it will be yours. *3* The way to teach this simple lesson is merely this: Guiltlessness *is* invulnerability.

4 Therefore, make your invulnerability manifest to everyone you meet, and teach him that, whatever he may try to do to you, your perfect freedom from the belief that you can be harmed shows him he is guiltless. *5* He can do nothing that can hurt you, and by refusing to allow him to think he can, you teach him that the Atonement, which you have accepted, is also *his*.

7 There is nothing to forgive. *2* No one can hurt the Son of God. *3* His guilt is wholly without cause, and being without cause, cannot exist.

4 God is the only cause, and guilt is not of Him. *5* Teach no one he has hurt you, for if you do, you teach yourself that what is not of God has power over you. *6The causeless cannot be*. *7* Do not attest to it, and do not foster belief in it in any mind. *8* Remember always mind is one and cause is one. *9* You will learn communication with this oneness only when you learn to deny the causeless and accept the cause of God as *yours*. *10* The power that God has given His Son is his, and nothing else can His Son see or choose to look upon without imposing on himself the penalty of guilt, in place of all the happy teaching that the Holy Spirit would gladly offer him.

IV. Guiltless Decision Making

Whenever you decide to make decisions for yourself, you are thinking self-destructively, and the decision will be wrong. *2* It will hurt you, because of the concept of decision which led to it. *3* It is not true that you can make decisions *by* yourself or *for* yourself alone. *4* No thought of God's Son can be separate, or isolated in its effects. *5* Every decision is made for the whole Sonship, directed in

and out, and influencing a constellation larger than anything you ever dreamed of.

2 Those who accept Atonement are invulnerable, but those who believe that they are guilty will respond to guilt because they think it is salvation, and will not refuse to see it and side with it. *2* They believe that increasing guilt is self-protection, and they fail to understand the simple fact that what they do not want must hurt them.

3 All this arises because they do not believe that what they want is *good*, and that will was given them *because* it is holy, and will bring to them all that they need, coming as naturally as peace that knows no limits.

2 There is nothing their will fails to provide that offers them anything of value. *3* But because they do not understand their will, the Holy Spirit quietly understands it for them, and gives them what they will without effort, strain, or the impossible burden of deciding what they want and need alone. *4* It will never happen that you will have to make decisions for yourself. *5* You are not bereft of help, and help that knows the answer. *6* Would you be content with little, which is all you can alone offer unto yourself, when He Who gives you everything will simply offer it to you?

4 He will never ask what you have done to make you worthy of the gift of God. *2* Ask it not therefore of yourself. *3* Instead, accept His answer, for He knows you are worthy of everything that God wills for you. *4* Do not try to escape the gift of God, which He so freely and so gladly offers you. *5* He offers you but what God gave Him for you. *6* You need not decide whether or not you are deserving of it. *7God knows that you are*. *8* Would you deny the truth of God's decision and place your pitiful appraisal of yourself in place of His calm and unswerving value of His Son? *9* Nothing can shake God's conviction

of the perfect purity of everything that He created, for it is wholly pure. *10* Do not decide

against it, for being of Him, it must be true.

5 Peace abides in every mind that quietly accepts the plan that God has set for his Atonement, relinquishing his own. *2* You know not of salvation, for you do not understand it. *3* Make no decisions about what it is or where it lies, but ask of the Holy Spirit everything, and leave all your decisions to His gentle counsel. *4* The One Who knows the plan of God, which God would have you follow, can teach you what it is.

5 Only *His* wisdom is capable of guiding you to follow it. *6* Every decision you undertake alone but signifies that you would define what salvation is and what you would be saved from. *7* The Holy Spirit knows that *all* salvation is escape from guilt. *8* You have no other

"enemy," and against this strange distortion of the purity of the Son of God, the Holy Spirit is your only friend.

6 He is the strong protector of your innocence, which sets you free.

2 And it is His decision to undo everything that would obscure your innocence from your unclouded mind. *3* Let Him, therefore, be the only guide that you would follow to salvation. *4* He knows the way, and leads you gladly on it. *5* With Him, you will not fail to learn what God wills for you *is* your will. *6* Without His guidance, you will think you know alone, and will decide against your peace as surely as you made the wrong decision in ever thinking that salvation lay in you alone.

7 Salvation is of Him to Whom God gave it for you. *8* He has not forgotten it. *9* Forget Him not, and He will make every decision for you for your salvation and the peace of God in you.

7 Seek not to appraise the worth of God's Son whom He created holy, for to do so is to evaluate his *Father*, and judge against Him. *2* And you

will feel guilty for this imagined crime, which no one in this world or Heaven can possibly commit. *3* God's Spirit teaches only that the "sin"

of self-replacement on the throne of God is not a source of guilt. *4* What cannot happen can have no effects to fear. *5* Be quiet in your faith in Him Who loves you and would lead you out of insanity. *6* Madness may be your choice, but *not* your reality. *7* Never forget the love of God, Who has remembered you, for it is quite impossible that He could ever let His Son drop from His loving Mind, wherein he was created and where his abode was fixed in perfect peace forever.

8 Say to the Holy Spirit only, "Decide for me," and it is done. *2* For His decisions are reflections of what God knows about you, and in this light, error of any kind becomes impossible. *3* Why would you struggle so frantically to anticipate all that you cannot know, when all knowledge lies behind every decision that the Holy Spirit makes for you? *4* Learn of His wisdom and His love, and teach His answer to everyone who struggles in the dark. *5* For you decide for them *and* for yourself. *6* How gracious is it to decide all things through Him, Whose equal love is given equally to all alike. *7* He leaves you no one outside yourself, alone without you. *8* And so He gives you what is yours, because your Father would have you share it with Him.

9 In everything be led by Him, and do not reconsider. *2* Trust Him to answer quickly, surely, and with love for everyone who will be touched in any way by the decision. *3* And *everyone* will be. *4* Would you take unto yourself the sole responsibility for deciding what can bring only good to everyone? *5* Would you *know* this? *6* You taught yourself the most unnatural habit of not communicating with your

Creator. *7* Yet you remain in close communication with Him and with everything that is

within Him, as it is within yourself. *8* Unlearn isolation through His loving guidance, and learn of all the happy communication that you have thrown away, but could not lose.

10 When you are in doubt what you should do, think of His presence in you, and tell yourself this and *only* this:

2He leadeth me and knows the way, which I know not. 10

3Yet He will never keep from me what He would have me learn.

4And so I trust Him to communicate to me all that He knows for me.

5 Then let Him teach you quietly how to perceive your guiltlessness, which is already there.

V. Loving in a Loveless Place

When you accept a brother's guiltlessness, you will see Atonement in him. *2* For by proclaiming it in him you make it yours, and you will see what you sought. *3* You will not see the symbol of his guiltlessness shining within him while you still believe *it is not there*. *4His* guiltlessness is *your* Atonement. *5* Grant it to him, and you will see the truth of what you have acknowledged. *6* Yet truth is offered first to be received, even as God gave it first to His Son. *7* The first in time means nothing, but the first in eternity is God the Father, Who is both first and one. *8* Beyond the first there is no other, for there is no order, no second or third, and nothing but the first.

2 You who belong to the First Cause,11 created by Him like unto Himself and part of Him, are more than merely guiltless. *2* The state of

guiltlessness is only the condition in which what is not there has been removed from the disordered mind that thought it *was*. *3* This state, and only this, must you attain, with God beside you. *4* For until you do, you will still think that you are separate from Him. *5* You can feel His presence next to you, but cannot know that you are one with Him.

6 This need not be taught. *7* Learning applies only to the condition in which it happens of itself. 12

3 When you have let all that has obscured the truth in your most holy mind be undone for you, and stand in grace before your Father, He will give Himself to you, as He has *always* done. *2* Giving Himself is all He knows, and so it is all knowledge. *3* For what He knows not cannot be, and therefore cannot be given. *4* Ask not to be forgiven, for this has already been accomplished. *5* Ask rather how to *learn* forgiveness and restore what always was to your unforgiving mind. *6* Atonement becomes real and visible to them that *use* it. *7* On earth it is your only function, and you must learn that it is all you *want* to learn.

4 You will feel guilty till you learn this. *2* For in the end, whatever form it takes, your guilt arises from your failure to fulfill your function in God's Mind with all of *yours*. *3* Can you escape this guilt by failing to fulfill your function *here*? *4* You need not understand creation to do what must be done before that knowledge would be meaningful to you.

5 God breaks no barriers; neither did He make them. *6* When you release them, they are gone. *7* God will not fail, nor ever has in anything.

5 Decide that God is right and you are wrong about yourself. *2* He created you out of Himself, but still *within* Him. *3* He knows what you are. *4* Remember that there is no second to Him. *5* There cannot,

therefore, be anyone without His holiness, nor anyone unworthy of His perfect love. *6* Fail not in your function of loving in a loveless place made out of darkness and deceit, for thus are darkness and deception undone. *7* Fail not yourself, but instead offer to God and you His blameless Son. *8* For this small gift of appreciation for His love, God will Himself exchange your gift for *His*.

6 Before you make any decisions for yourself, remember that you have decided against your function in Heaven, and consider carefully whether you want to make decisions here. *2* Your function here is only to decide against deciding what you want, in recognition that *you do not know*. *3* How, then, can you decide what you should do? *4* Leave all decisions to the One Who speaks for God and for your function as He knows it. *5* So will He teach you to remove the awful burden you have laid upon yourself by loving not the Son of God and trying to teach him guilt instead of love. *6* Give up this frantic and insane attempt, which cheats you of the joy of living with your God and Father and awaking gladly to His love and holiness, which join together as the truth in you, making you one with Him.

7 When you have learned how to decide with God, all decisions become as easy and as right as breathing. *2* There is no effort, and you will be led as gently as if you were being carried along a quiet path in summer.

3 Only your own volition seems to make deciding hard. *4* The Holy Spirit will not delay at all in answering your every question what to do.

5 He *knows*. *6* And He will tell you, and then do it *for* you. *7* You who are tired might consider whether this is not more restful than sleep. *8* For you can bring your guilt into sleeping, but not into this.

VI. The Condition for Knowing God

Unless you are guiltless you cannot know God, Whose will is that you know Him. *2* Therefore, you *must* be guiltless. *3* But if you do not accept the necessary conditions for knowing Him, you have denied Him and do not recognize Him, though He is all around you. *4* He cannot be known without His Son, whose guiltlessness *is* the condition for knowing Him.

5 Accepting His Son as guilty is denial of the Father so complete that knowledge is swept away from recognition in the very mind where God Himself has placed it. *6* If you would but listen, and learn how impossible this is! *7* Do not endow Him with attributes you understand.13 *8* You made Him not, and anything you understand is not of Him.

2 Your task is not to make reality. *2* It is here without your making, but not without *you*. *3* You who have thrown your self away and valued God so little, hear me speak for Him and for yourself: You cannot understand how much your Father loves you, for there is no parallel in your experience of the world to help you understand it. *4* There is nothing on earth with which it can be compared, and nothing you have ever felt apart from Him that resembles it ever so faintly. *5* You cannot even give a blessing in perfect gentleness. *6* Would you know of One Who gives forever, and Who knows of nothing *except* giving?

3 The children of Heaven live in the light of the blessing of their Father, because they know that they are sinless. *2* The Atonement was established as the means of restoring guiltlessness to the mind which has denied it, and thus denied Heaven to itself. *3* Atonement teaches you the true condition of the Son of God. *4* It does not teach you what you are or what your Father is. *5* The Holy Spirit, Who remembers this for

you, merely teaches you how to remove the blocks that stand between you and what you know. *6* His memory is *yours*. *7* If you

remember what you have made, you are remembering nothing. *8* Remembrance of reality is in Him, and therefore in you.

4 The guiltless and the guilty are totally incapable of understanding one another. *2* Each perceives the other as like himself, making them unable to communicate, because each sees the other unlike the way he sees himself. 14 *3* God can communicate only to the Holy Spirit in your mind, because only He shares the knowledge of what you are with God. *4* And only the Holy Spirit in your mind can answer God for you, for only He knows what God *is*. *5* Everything else that you have placed within your mind cannot exist, for what is not in communication with the Mind of God has never been. *6* Communication with God is life. *7* Nothing without it is at all.

5 The only part of your mind that has reality is the part that links you still with God. *2* Would you have all of it transformed into a radiant message of God's love, to share with all the lonely ones who have denied Him with you? *3God makes this possible*. *4* Would you deny His yearning to be known? *5* You yearn for Him, as He for you. *6* This is forever changeless. *7* Accept, then, the immutable. *8* Leave the world of death behind, and return quietly to Heaven. *9* There is nothing of value here, and everything of value there. *10* Listen to the Holy Spirit, and to God through Him. *11* He speaks of you *to* you. *12* There is no guilt in you, for God is blessed in His Son, as the Son is blessed in Him. 15

VII. The Circle of Atonement

Each one has a special part to play in the Atonement, but the message given to each to share is always the same: *God's Son is guiltless*. *2* Each one teaches the message differently and learns it differently. *3* But until he teaches it and learns it, he will suffer the pain of dim awareness that his true function remains unfulfilled in him. *4* The burden of guilt is heavy, but God would not have you

bound by it. *5* His plan for your awaking is as perfect as yours is fallible. *6* You know not what you do, 16

but He Who knows is with you.17 *7* His gentleness is yours, and all the love you share with God He holds in trust for you. *8* He would teach you nothing except how to be happy.

2 Blessed Son of a wholly blessing Father, joy was created for you.

2 Who can condemn whom God has blessed? *3* There is nothing in the Mind of God that does not share His shining innocence. *4* Creation is the natural extension of perfect purity. *5* Your only calling here is to devote yourself with active willingness to the denial of guilt in all its forms. *6* To accuse is *not to understand*. *7* The happy learners of the Atonement become the teachers of the innocence that is the right of all that God created. *8* Deny them not what is their due, for you will not withhold it from them alone.

3 The inheritance of the Kingdom is the right of God's Son, given him in his creation. *2* Do not try to steal it from him,18 or you will ask for guilt, and *will* experience it. *3* Protect his purity from every thought that would steal it away and keep it from his sight. *4* Bring the innocence to light, in answer to the call of the Atonement. *5* Never allow purity to remain hidden, but shine away the heavy veils of guilt within which the Son of God has hidden himself from his own sight. *6* We are all joined in the Atonement here, and nothing else can unite us in this world. *7* So

will the world of separation slip away, and full communication be restored between the Father and the Son.

4 The miracle acknowledges the guiltlessness which must have been denied to produce need of healing. *2* Do not withhold this glad acknowledgment, for hope of happiness and release from suffering of every kind lies in it. *3* Who is there but wishes to be free of pain? *4* He may not yet have learned how to exchange his guilt for

innocence, nor realize that only in this exchange can freedom from pain be his. *5Teach him that this is so*. *6* Those who have failed to learn need teaching, not attack. *7* To attack those who have need of teaching is to fail to learn from them.

5 Teachers of innocence, each in his own way, have joined together, taking their part in the unified curriculum of the Atonement. *2* There is no unity of learning goals apart from this. *3* There is no conflict in this curriculum, which has one aim, however it is taught. *4* Each effort made on its behalf is offered to the single purpose of release from guilt, to the eternal glory of God and His creation. *5* And every teaching that points to this points straight to Heaven and to the peace of God. *6* There is no pain, no trial, no fear that teaching this can fail to overcome. *7* The power of God Himself supports this teaching, and guarantees its limitless results.

6 Join your own efforts to the power that cannot fail and must result in peace. *2* No one can be untouched by teaching such as this. *3* You will not see yourself beyond the power of God if you teach only this. *4* You will not be exempt from the effect of this most holy lesson, which seeks but to restore what is the right of God's creation. *5* From everyone

whom you accord release from guilt, you will inevitably learn your innocence. *6* The circle of Atonement has no end. *7* And you will find ever-increasing confidence in your safe inclusion in what is for all, in everyone you bring within its safety and its perfect peace.

7 Peace, then, be unto everyone who becomes a teacher of peace.19 *2* For peace is the acknowledgment of perfect purity, from which none are excluded. *3* Within its holy circle is everyone whom God created as His Son. *4* Joy is its unifying attribute, with no one left outside to suffer guilt alone. *5* The power of God draws everyone to its safe embrace of love and union. *6* Stand quietly within this circle, and attract all who believe themselves to be outside to join you

there. *7* It is given you to call all tortured minds to join you in the safety of its peace and holiness.

8 Abide with me within it, as a teacher of Atonement, not of guilt.

2 Blessed are ye who teach with me.20 *3* Our power comes not of us, but of our Father. *4* In guiltlessness we know Him, as He knows us guiltless.

5 I stand within the circle, calling *you* to peace. *6* Teach peace with me, and stand with me on holy ground.21 *7* Remember for everyone your Father's power, which He has given him. *8* Believe not that you cannot teach His perfect peace. *9* Stand not outside, but join with me within.

10 Fail not the only purpose to which my teaching calls you. *11* Restore to God His Son as He created him, by teaching him his innocence.

9 The crucifixion had no part in the Atonement. *2* Only the resurrection became my part in it. *3* That is the symbol of the release from guilt by guiltlessness. *4* Whomever you perceive as guilty you would crucify, but you restore to guiltlessness whomever you see as guiltless.

5 Crucifixion is always the ego's aim. *6* It *sees as guilty*, and by its condemnation it would kill. *7* The Holy Spirit sees only guiltlessness, and in His gentleness He would release from fear and reestablish the reign of love. *8* The power of love is in His gentleness, which is of God and therefore cannot crucify or suffer crucifixion. *9* The temple you restore becomes *your* altar, for it was rebuilt through you, 22 and everything you give to God is yours. *10* Thus He creates, and thus must you restore.

10 Each one you see you place within the holy circle of Atonement or leave outside, judging him fit for crucifixion or redemption. *2* If

you bring him into the circle of purity, you will rest there *with* him. *3* If you leave him without, you *join* him there. *4* Judge not, except in quietness which is not of you.23 *5* Refuse to accept anyone as without the blessing of Atonement, and bring him into it by blessing him. *6* Holiness must be shared, for therein lies everything that makes it holy. *7* Come gladly to the holy circle, and look out in peace on all who think they are outside.

8 Cast no one out,24 for this is what he seeks along with you. *9* Come, let us join him in the holy place of peace, which is for all of us, united as one within the cause of peace. 25

VIII. The Sentinels of Darkness

The journey that we undertake together is the exchange of dark for light, of ignorance for understanding. *2* Nothing you understand is fearful. *3* It is only in darkness and in ignorance that you perceive the frightening, and you shrink away from it to further darkness. *4* And yet it is only the hidden that can terrify, not for what it is, but *for* its hiddenness. *5* The obscure is frightening because you do not understand its meaning. *6* If

you did, it would be clear, and you would be no longer in the dark.

7 Nothing has hidden value, for what is hidden cannot be shared, and so its value is unknown. *8* The hidden is kept apart, but value always lies in joint appreciation. *9* What is concealed cannot be loved, and so it must be feared.

2 The quiet light in which the Holy Spirit dwells within you is merely perfect openness, in which nothing is hidden and therefore nothing is feared. *2* Attack will always yield to love, if it is brought to love, not hidden from it. *3* There is no darkness that the light of love will not dispel, unless it is concealed from love's beneficence. *4* What is kept apart from love cannot share its healing power, because it has been separated off and kept in darkness. *5* The sentinels of darkness

watch over it carefully, and you who made these guardians of illusion out of nothing are now afraid of them.

3 Would you continue to give imagined power to these strange ideas of safety?26 *2* They are neither safe nor unsafe. *3* They do not protect; neither do they attack.27 *4* They do nothing at all, *being* nothing at all.

5 As guardians of darkness and of ignorance, look to them only for fear, for what they keep obscure *is* fearful. *6* But let them go, and what was fearful will be so no longer. *7* Without protection of obscurity, only the light of love remains, for only this has meaning and can live in light.

8 Everything else must disappear.

4 Death yields to life simply because destruction is not true. *2* The light of guiltlessness shines guilt away because when they are brought together, the truth of one must make the falsity of its opposite perfectly clear. *3* Keep not guilt and guiltlessness apart, for your belief that you

can have them both is meaningless. *4* All you have done by keeping them apart is lose their meaning by confusing them with each other.

5 And so you do not realize that only one means anything, and the other is wholly without sense of any kind.

5 You have interpreted the separation as a means which you have made for breaking your communication with your Father. *2* The Holy Spirit reinterprets it as a means of reestablishing what has not been broken, but *has* been made obscure. *3* All things you made have use to Him for His most holy purpose.28 *4* He knows you are not separate from God, but He perceives much in your mind that lets you think you are. *5* All this, and nothing else, would He separate from you.29 *6* The power of decision, which you made in place of

power of creation, He would teach you how to use *on your behalf*. *7* You who made it to crucify yourself must learn of Him how to apply it to the holy cause of restoration.

6 You who speak in dark and devious symbols do not understand the language you have made. *2* It has no meaning, for its purpose is not communication but rather the *disruption* of communication. *3* If the purpose of language is to communicate, how can this tongue mean anything? *4* Yet even this strange and twisted effort to communicate through not communicating holds enough of love to make it meaningful, *if* its interpreter is not its maker. *5* You who made it are but expressing conflict, from which the Holy Spirit would release you.

6 Leave what you would communicate to Him. *7* He will interpret it to you with perfect clarity, for He knows with Whom you are in perfect communication.

7 You know not what you say, 30 and so you know not what is said to you. *2* But your Interpreter perceives the meaning in your alien language. *3* He will not attempt to communicate the meaningless. *4* But He *will* separate out all that has meaning, dropping off all the rest and offering your true communication to those who would communicate as truly with you. *5* You speak two languages at once, and this must lead to unintelligibility. *6* But if one means nothing and the other everything, only that one is possible for purposes of communication. *7* The other but interferes with it.

8 The Holy Spirit's function is *entirely* communication. *2* He therefore must remove whatever interferes with it, in order to restore it.

3 Therefore, keep no source of interference from His sight, for He will not attack your sentinels. *4* But bring them to Him, and let His gentleness teach you that, in the light, they are not fearful, and

cannot serve to guard the dark doors behind which nothing at all is carefully concealed. *5* We must open all doors and let the light come streaming through. *6* There are no hidden chambers in God's temple. *7* Its gates are open wide to greet His Son. *8* No one can fail to come where God has called him, if he close not the door himself upon His Father's welcome.

IX. Bringing Your Darkness to Him

What do you want? *2* Light or darkness, knowledge or ignorance are yours, but not both. *3* Opposites must be brought together and not kept apart. *4* For their separation is only in your mind, and they are reconciled by union, as you are. *5* In union, everything that is not real must disappear, for truth *is* union. *6* As darkness disappears in light, so ignorance fades away when knowledge dawns. *7* Perception is the

medium by which ignorance is brought to knowledge. *8* But the perception must be without deceit, for otherwise it becomes the messenger of ignorance, rather than a helper in the search for truth.

2 The search for truth is but the honest searching out of everything that interferes with truth. *2Truth is*, and can be neither lost nor sought nor found. *3* It is there wherever you are, being within you. *4* But it can be recognized or unrecognized, real or false, to you. *5* If you hide it, it becomes unreal to you, because you hid it and surrounded it with fear.

6 Under each cornerstone of fear on which you have erected your insane system of belief, the truth lies hidden. *7* Yet you cannot know this, for by hiding truth in fear, you see no reason to believe the more you look at fear, the less you see it and the clearer what it conceals becomes.

3 It is not possible to convince the unknowing that they know. *2* From their point of view, it is not true. *3* Yet it *is* true, because God knows it.

4 These are clearly opposite viewpoints of what the unknowing are. *5* To God, unknowing is impossible. *6* It is therefore not a point of view at all, but merely a belief in something that does not exist. *7* It is only this belief that the unknowing have, and by it they are wrong about themselves. *8* They have defined themselves as they were not created.

9 Their creation was not a point of view, but rather a *certainty*.

10 Uncertainty brought to certainty does not retain any conviction of reality.

4 You must have noticed that the emphasis has been on bringing what is undesirable to the desirable, what you do not want to what you do.

2 You will realize that salvation must come to you this way, if you consider what dissociation is. *3* Dissociation is a distorted process of

thinking whereby two systems of belief which cannot coexist are *both maintained*. *4* It has been recognized that, if they were brought together, their joint acceptance would become impossible. *5* But if one is kept in darkness from the other, their separation seems to keep them both alive, and equal in their reality. *6* Their joining thus becomes the source of fear, for if they meet, acceptance must be withdrawn from one of them.

5 You *cannot* have them both, for each denies the other. *2* Apart, this fact is lost, for each in a separate place can be endowed with firm belief.

3 Bring them together, and the fact of their complete incompatibility is instantly apparent. *4* One will go, because the other is seen in the same place. *5* Light cannot enter darkness when a mind believes in darkness and will not let it go. *6* Truth does not struggle against ignorance, and love does not attack fear. *7* What needs no protection does not defend itself. *8* Defense was of *your* making. *9* God knows it not.

6 The Holy Spirit uses defenses on behalf of truth only because you made them against it. *2* His perception of them, according to His purpose, merely changes them into a *call* for what you have attacked with them. *3* Defenses, like everything you made, must be gently turned to your own good, translated by Him from means of self-destruction to means of preservation and release. *4* His task is mighty, but the power of God is with Him. *5* Therefore, to Him, it is so easy that it was accomplished the instant it was given Him for you.

7 Do not delay yourself in your return to peace by wondering how He can fulfill what God has given Him to do. *2* Leave that to Him Who knows. *3* You are not asked to do mighty tasks yourself. *4* You are merely asked to do the little He *suggests* you do, trusting Him only to

the small extent of believing that if He asks it, you can do it. *5* You will see how easily all that He asks can be accomplished.

8 He asks of you but this: Bring to Him every secret you have locked away from Him. *2* Open every door to Him, and bid Him enter the darkness and lighten it away. *3* At your request, He enters gladly. *4* He brings the light to darkness, if you make the darkness open to Him.

5 But what you hide He cannot look upon. *6* For He sees for you, and unless you look with Him, He cannot see. *7* The vision of Christ is not for Him alone, but for Him *with you*. *8* Bring, therefore, all your dark

and secret thoughts to Him, and look upon them with Him. *9* He holds the light, and you the darkness. *10* They cannot coexist when both of you together look on them. *11* His judgment must prevail, and He will give it to you as you join your perception to His. *12* Joining with Him in seeing is the way in which you learn to share with Him the interpretation of perception that leads to knowledge.

9 You cannot see alone. *2* Sharing perception with Him Whom God has given you teaches you how to recognize what you see. *3* It is the recognition that nothing you see means anything alone. *4* Seeing with Him will show you that all meaning, including yours, comes not from double vision, but from the gentle fusing of everything into one meaning, one emotion, and one purpose. *5* God has one purpose, which He shares with you. *6* The single vision which the Holy Spirit offers you will bring this oneness to your mind with clarity and brightness so intense you could not wish, for all the world, not to accept what God would have you have. *7* Behold your will, accepting it as His, with all His love as yours. *8* All honor to you through Him, and through Him unto God.

10 In the darkness you have obscured the glory God gave you, and the power that He bestowed upon His guiltless Son. *2* All this lies hidden in every darkened place shrouded in guilt and in the dark denial of innocence. *3* Behind the dark doors which you have closed lies nothing because nothing *can* obscure the gift of God. *4* It is the *closing* of the doors that interferes with recognition of the power of God that shines in you. *5* Banish not power from your mind, but let all that would hide your glory be brought to the judgment of the Holy Spirit, and there undone. *6* Whom He would save for glory *is* saved for it. *7* He has promised the Father that through Him you would be released from littleness to glory.

11 To what He promised God He is wholly faithful, for He shared with God the promise that was given to Him to share with you. *2* He

shares it still, for you. *3* Everything that promises otherwise, great or small, however much or little valued, He will replace with the one promise given unto Him to lay upon the altar to your Father and His Son. *4* No altar stands to God without His Son. *5* And nothing brought there that is not equally worthy of Both together but will be replaced by gifts wholly acceptable to Father *and* to Son. *6* Can you offer guilt to God?

7 You cannot, then, offer it to His Son. *8* For They are not apart, and gifts to one are offered to the other.

12 You know not God because you know not this. *2* And yet you *do* know God, and also this. *3* All this is safe within you, where the Holy Spirit shines. *4* He shines not in division, but in the meeting place where God, united with His Son, speaks to His Son through Him.

5 Communication between what cannot be divided cannot cease. *6* The holy meeting place of the unseparated Father and His Son lies in the

Holy Spirit and in *you*. *7* All interference in the communication that God Himself wills with His Son is quite impossible here. *8* Unbroken and uninterrupted love flows constantly between the Father and the Son, as Both would have it be. *9* And so it is.

13 Let your minds wander not through darkened corridors, away from light's center. *2* You may choose to lead yourselves astray, but you can only be brought together by the Guide appointed for you. *3* He will surely lead you to where God and His Son await your recognition.

4 They are joined in giving you the gift of oneness, before which all separation vanishes. *5* Unite with what you are. *6* You cannot join with anything except reality. *7* God's glory and His Son's belong to you in truth. *8* They have no opposite, and nothing else can you bestow upon yourselves.

14 There is no substitute for truth. *2* And truth will make this plain to you as you are brought into the place where you must *meet* with truth. *3* And there you must be led, through gentle understanding which can lead you nowhere else. *4* Where God is, there are you. *5* Such is the truth.

6 Nothing can change the knowledge given you by God into unknowing.

7 Everything God created knows its Creator, for this is how creation is accomplished by the Creator and by His creations. *8* In the holy meeting place are joined the Father and His creations, and the creations of His Son with them together.

15 There is one link which joins them all together, holding them in the oneness out of which creation happens. *2* The link with which the Father joins Himself to those He gives the power to create like Him can never be dissolved. *3* Heaven itself is union with all of creation, and with its

one Creator. *4* And Heaven remains the will of God for *you*. *5* Lay no gifts other than this upon your altar, for nothing can coexist beside it.

6 Here your meager offerings are brought together with the gift of God, and only what is worthy of the Father will be accepted by the Son, for whom it was intended. *7* To whom God gives Himself, He *is* given.

8 Your little gifts will vanish on the altar where He has placed His Own.

X. The Reflection of Holiness

The Atonement does not make holy. *2* You were *created* holy. *3* It merely brings unholiness to holiness, or what you *made* to what you

are. *4* The bringing together of truth and illusion, of the ego and God, is the Holy Spirit's only function. *5* Keep not your making from your Father, for hiding it has cost you knowledge of Him and of yourself. *6* The knowledge is safe, but wherein is *your* safety apart from it?

2 The making of time to take the place of timelessness lay in the decision to be not as you were. *2* Thus truth was made past, and the present was dedicated to illusion. *3* And the past, too, was changed, and interposed between what always was and now. *4* The past that you remember never was, and represents only the denial of what *always* was.

3 Bringing the ego to God is but to bring error to truth, where it stands corrected because it is the opposite of what it meets, and is undone because the contradiction can no longer stand. *2* How long can contradiction stand when its impossible nature is clearly revealed?

3 What disappears in light is not attacked. *4* It merely vanishes, because it was not true. *5* Different realities are meaningless, for reality must be

one. *6* It cannot change with time or mood or chance. *7* Its changelessness is what *makes* it real. *8* This cannot be undone.

9 Undoing is for unreality. *10* And this reality will do for you.

4 Merely by being what it is does truth release you from everything that is not. *2* The Atonement is so gentle you need but whisper to it, and all its power will rush to your assistance and support. *3* You are not frail with God beside you. *4* But without Him, you are nothing. *5* The Atonement offers you God. *6* The gift which you refused is held by Him in you. *7* His Spirit holds it there for you. *8* God has not left His altar, though His worshippers placed other gods upon it. *9* The temple still is holy, for the Presence that dwells within it *is* holiness.

5 In the temple, Holiness waits quietly for the return of them that love It, for the Presence knows they will return to purity and to grace. *2* The graciousness of God will take them gently in, and cover all their sense of pain and loss with the immortal assurance of their Father's love. 31

3 There, fear of death will be replaced with joy of living. *4* For God is life, and they abide in life. *5* Life is as holy as the holiness by which it was created. *6* The Presence of holiness lives in everything that lives, for Holiness created life, and leaves not what It created holy as Itself.

6 In this world, you can become a spotless mirror in which the holiness of your Creator shines forth from you to all around you. *2* You can *reflect Heaven* here. *3* But no reflections of the images of other gods must dim the mirror that would hold God's reflection in it. *4* Earth can reflect Heaven or hell, God or the ego. *5* You need but leave the mirror clean, and clear of all the images of hidden darkness you have drawn upon it. *6* God will shine upon it of Himself. *7* Only the clear reflection

of Himself can be perceived upon it. *8* Reflections are seen in light. *9* In darkness they are obscure, and their meaning seems to lie only in shifting interpretations, rather than in themselves.

7 The reflection of God needs no interpretation. *2* It is clear. *3* Clear but the mirror, and the message which shines forth from what the mirror holds out for everyone to see no one will fail to understand. *4* It is the message that the Holy Spirit is holding up to the mirror that is in *him*.

5 He recognizes it because he has been taught his need for it, but knows not where to look to find it. *6* Let him, then, see it in *you* and share it with you. *7* Could you but realize, for a single instant, the power of healing that the reflection of God, shining in you, can bring

to all the world, you could not wait to make the mirror of your mind clean to receive the image of the holiness that heals the world.

8 The image of holiness that shines in your mind is not obscure, and will not change. *2* Its meaning to those who look upon it is not obscure, for everyone perceives it as the same. *3* They bring their different problems to its healing light, but *all* their problems are met only with healing there. *4* The response of holiness to any form of error is always the same. *5* There is no contradiction in what holiness calls forth. *6* Its one response is healing, without any regard for what is brought to it.

9 Those who have learned to offer only healing because of the reflection of holiness in them are ready at last for Heaven. *2* There, holiness is not a reflection, but rather the *actual condition* of what was but reflected to them here. *3* God is no image, and His creations, as part of Him, hold Him in them in truth. *4* They do not merely reflect the truth, for they *are* truth. *5* When no perception stands between God and His creation, or

between His children and their own, the knowledge of creation must continue forever. *6* The reflections that you accept into the mirror of your mind in time but move eternity nearer or farther.

10 But eternity itself is beyond all time. *2* Reach out of time and touch it, with the help of its reflection in you, and you will turn from time to holiness, as surely as the reflection of holiness calls everyone to lay all guilt aside. *3* Reflect the peace of Heaven here, and bring this world to Heaven. *4* For the reflection of truth draws everyone to truth, and as they enter into it, they leave all reflections behind. *5* In Heaven, reality is *shared* and not reflected. *6* By sharing its reflection *here*, its truth becomes the only perception which the Son of God accepts. *7* And thus remembrance of His Father dawns on him, and he can no longer be satisfied with anything but his own reality.

XI. The Equal Blessing of the Miracle

You on earth have no conception of limitlessness, for the world you seem to live in *is* a world of limits. *2* In this world it is not true that anything without order of difficulty can occur. *3* The miracle, therefore, has a unique function, and is motivated by a unique Teacher, Who brings the laws of another world to this one. *4* The miracle is the one thing you can do that transcends order, being based not on differences but on equality. *5* Miracles are not in competition, and the number you can do is limitless. *6* They can be simultaneous and legion. 32 *7* This is not difficult to understand, once you conceive of them as possible at all.

2 What is more difficult to grasp is the lack of order of magnitude, which stamps the miracle as something that must come from elsewhere,

not from here. *2* From the world's viewpoint, this is quite impossible.

3 You have experienced the lack of competition among your thoughts, which, even though they may conflict, can occur to you together and in great numbers. *4* You are so used to this that it can cause you little surprise. *5* Yet you are also used to classifying some of your thoughts as more important, larger, or better, wiser, or more productive and valuable than others. *6* And this is true about the thoughts that cross the minds of those who think they live apart. *7* For some are reflections of Heaven, while others are motivated by the ego, which but *seems* to think.

3 The result is a weaving, changing pattern that never rests and is never still. *2* It shifts unceasingly across the mirror of your mind, and the reflections of Heaven last but a moment and grow dim as darkness blots them out. *3* Where there was light, darkness removes it in an instant, and alternating patterns of light and darkness,

darkness and light sweep constantly across your mind. *4* The little sanity that still remains is held together by a sense of order which *you* establish. *5* The very fact that you can do this, and bring any order into chaos, shows you that you are *not* an ego, and that more than an ego must be in you.

6 For the ego *is* chaos, and if it were all of you, no order at all would be possible.

4 But though the order which you impose upon your mind limits the ego, it also limits *you*. *2* To order is to judge, and to arrange by judgment. *3* Therefore, it is not your function but the Holy Spirit's. *4* It will seem very difficult to you to learn that you have no basis at all for ordering your thoughts. *5* This lesson the Holy Spirit teaches by giving you shining examples, to show you that your way of ordering is wrong,

but that a better way is offered you. *6* The miracle offers exactly the same response to every call for help. *7* It does not judge the call. *8* It merely recognizes what it is, and answers accordingly. *9* It does not consider which call is louder or greater or more important.

5 You may wonder how you who are still bound to judgment can be asked to do that which requires no judgment of your own. *2* The answer is very simple: The power of God, and not of you, engenders miracles.

3 The miracle itself is but the witness that you have the power of God in you. *4* That is the reason that the miracle gives equal blessing to all who share in it, and that is also why everyone shares in it. *5* The power of God is limitless, and being always maximal, it offers *everything* to *every* call from *anyone*. *6* There is no order here. *7* A call for help is given help.

6 The only judgment involved at all is in the Holy Spirit's one division of thoughts into two categories, one of love and the other

the call for love. *2* You cannot safely make this division, for you are much too confused either to recognize love or to believe that everything else is nothing but a *need* for love. *3* You are too bound to form, and not to content. *4* What you consider content is not content at all. *5* It is merely form and nothing else. *6* For you do not respond to what a brother *really* offers you, but only to the particular perception of his offering by which your ego judges it. *7* The ego is incapable of understanding content, and is totally unconcerned with it. *8* To the ego, if the form is acceptable, the content must be. *9* Otherwise, it will attack the form.

7 You who believe you understand something of the dynamics of the mind, let me assure you that you know nothing of it at all. *2* For of

yourselves you could not know of it. 33 *3* The study of the ego is *not* the study of the mind.34 *4* In fact, the ego enjoys the study of itself, and thoroughly approves the undertakings of the students who would analyze it, approving its importance. *5* Yet they but study form with meaningless content. *6* For their teacher is senseless, though careful to conceal this fact behind a lot of words that sound impressive, but which lack any consistent sense when they are put together.

8 This is the characteristic of the ego's judgments. *2* Separately, they seem to hold, but put them together and the system of thought which arises from joining them is incoherent and utterly chaotic. *3* For form is not enough for meaning, and the underlying lack of content makes a cohesive system impossible. *4* Separation therefore remains the ego's chosen condition, for no one alone can judge the ego truly. *5* But when two or more *join together* in searching for truth, the ego can no longer defend its lack of content. 35 *6* The fact of union tells them it is not true.

9 It is impossible to remember God in secret and alone. *2* For remembering Him means you are not alone, and are willing to

remember it. *3* Take no thought for yourself, 36 for no thought you hold *is* for yourself. *4* If you would remember your Father, let the Holy Spirit order your thoughts, and give only the answer with which He answers you. *5* Everyone seeks for love as you do, and knows it not unless he joins *with* you in seeking it. *6* If you undertake the search together, you bring with you a light so powerful that what you see is given meaning.

7 The lonely journey fails, because it has excluded what it would find.

10 As God communicates to the Holy Spirit in you, so does the Holy Spirit translate His communications through you, so *you* can

understand them. *2* God has no secret communications, for everything of Him is perfectly open and freely accessible to all, being *for* all.

3 Nothing lives in secret, and what you would hide from the Holy Spirit *is* nothing. *4* Every interpretation you would lay upon a brother is senseless. *5* Let the Holy Spirit show him to you and teach you both his love and need for love. *6* Neither his mind nor yours holds but these two orders of thought.

11 The miracle is the recognition that this is true. *2* Where there is love, your brother must give it to you, because of what it is. *3* But where there is need for love, *you* must give it, because of what *you* are. *4* Long ago we said this course will teach you what you are, restoring to you your identity, 37 and we have already learned that this identity is shared. 38

5 The miracle becomes the means of sharing. *6* By supplying your identity wherever it is not recognized but where it *is*, you will recognize it. *7* And God Himself, Who wills to be with His Son forever, will bless each recognition of His Son with all the love He holds for him. *8* Nor will the power of all His love be absent from any

miracle you offer to His Son. *9* How, then, can there be *any* order of difficulty among them?

XII. The Test of Perfect Peace

But the essential thing is learning that *you do not know*. *2* Knowledge is power,39 and all power is of God. *3* You who have tried to keep power for yourself have lost it. *4* You still have the power, but you have interposed so much between it and your awareness of it that you cannot use it. *5* Everything you have taught yourself has made your power more and more obscure to you. *6* You know not what it is or where. *7* You have

made a *semblance* of power and a *show* of strength so pitiful that it must fail you. *8* For power is not seeming strength, and truth is beyond a semblance of any kind.

2 Yet all that stands between you and the power of God in you is but your learning of the false and your attempts to undo the true.

2Everything you have learned is false. *3* Be willing, then, for all of it to be undone, and be glad that you are not bound to it forever. *4* For you have taught yourself how to imprison the Son of God, a lesson so unthinkable that only the insane, in deepest sleep, could even dream of it. *5* Can God learn how *not* to be God? *6* And can His Son, given all power by Him, 40 learn to be power *less*? *7* What have you taught yourself that you can possibly prefer to keep, in place of what you *have* and what you *are*?

3 Atonement teaches you how to escape forever from everything that you have taught yourself in the past, by showing you only what you are *now*. *2* Learning has been accomplished before its effects are manifest.

3 Learning is therefore in the past, but its influence determines the present by giving it whatever meaning it holds for you. *4* Your

learning gives the present no meaning at all. *5* Nothing you have ever learned can help you understand the present, or teach you how to undo the past.

6 Your past *is* what you have taught yourself.

4 *Let it all go*. *2* Do not attempt to understand *any* event or *anything* or *anyone* in its light, for the light of darkness by which you try to see can only obscure. *3* Put no confidence in darkness to illuminate your understanding, for if you do, you contradict the light, and thereby think you see the darkness. *4* Yet darkness cannot be seen, for it is nothing

more than a condition in which seeing becomes impossible.

5 You who have not yet brought all of the darkness you have taught yourself unto the light in you can hardly judge the truth and value of this course. *2* Yet God did not abandon you. *3* And so you have another lesson, sent from Him, already learned for every child of light by Him to Whom God gave it. *4* This lesson shines with God's glory, for in it lies His power, which He shares so gladly with His Son. *5* Learn of His happiness, which is yours.

6 But to accomplish this, all your dark lessons must be brought willingly to truth and joyously laid down by hands open to receive, not closed to take. *2* Every dark lesson that you bring to Him Who teaches light He will accept from you because you do not want it. *3* And He will gladly exchange each one for the bright lesson He has learned for you. *4* Never believe that any lesson you have learned apart from Him means anything.

7 You have one test, as sure as God, by which to recognize if what you learned is true: If you are wholly free of fear of any kind, and if all those who meet or even think of you share in your perfect peace, then you can be sure that you have learned God's lesson and not yours.

2 Unless all this is true, there are dark lessons in your mind, which hurt and hinder you *and everyone around you*. *3* The absence of perfect peace means but one thing: You think you do not will for God's Son what His Father wills for him. *4* Every dark lesson teaches this, in one form or another. *5* And each bright lesson with which the Holy Spirit will replace the dark ones you do not accept and hide teaches that you will *with* the Father unto His Son.

8 Do not be concerned how you can learn a lesson so completely different from everything you have taught yourself. *2* How would you know? *3* Your part is very simple: You need only recognize that everything you learned you do not want. *4* Ask to be taught, and do not use your experiences to confirm what you have learned.41 *5* When your peace is threatened or disturbed in any way, say to yourself:

6I do not know what anything, including this, means.

7And so I do not know how to respond to it.

8And I will not use my own past learning as the light to guide me now.

9 By this refusal to attempt to teach yourself what you do not know, the Guide Whom God has given you will speak to you. *10* He will take His rightful place in your awareness the instant you abandon it and offer it to Him.

9 You cannot be your guide to miracles, for it is you who made them necessary. *2* And because you did, the means on which you can depend for miracles has been provided for you. *3* God's Son can make no needs His Father will not meet, if he but turn to Him ever so little. *4* Yet He cannot *compel* His Son to turn to Him and remain Himself. *5* It is impossible that God lose His identity, for if He did, you would lose *yours*, and being yours He cannot change Himself, for your identity is changeless. *6* The miracle acknowledges His changelessness by seeing His Son as he always was, and not as he

would make himself. *7* The miracle brings the effect which only guiltlessness can bring, and thus establishes the fact that guiltlessness *must be*.

10 How can you, so firmly bound to guilt and committed so to remain, establish for yourself your guiltlessness? *2* This is impossible. *3* But be sure that you are willing to acknowledge that it *is* impossible. *4* It is only your thought that you can run some little part or deal with certain aspects of your life alone that limits the Holy Spirit's guidance. *5* Thus would you make Him undependable, and use this fancied

undependability as an excuse for keeping certain dark lessons from Him. *6* And by so limiting the guidance that you would accept, you are unable to depend on miracles to answer all problems for you.

11 Do you think that what the Holy Spirit would have you give He would withhold from you? *2* You have no problems which He cannot solve by offering *you* a miracle. *3* Miracles are for you. *4* And every fear or pain or trial you have has been undone. *5* He has brought all of them to light, having accepted them instead of you, and recognizing that they never were. *6* There are no dark lessons He has not already lightened for you. *7* The lessons you would teach yourself He has corrected already.

8 They do not exist in His Mind at all, for the past binds Him not, and therefore binds not you.

12 He does not see time as you do, and each miracle He offers you corrects your use of time and makes it His. *2* He Who has freed you from the past would teach you you *are* free of it. *3* He would but have you accept His accomplishments as yours, because He did them for you. *4* And because He did, they *are* yours. *5* He has made you free of what you made. *6* You can deny Him, but you cannot call upon Him in vain. *7* He always gives what *He* has made in place of

you. *8* He would establish His bright teaching so firmly in your mind that no dark lesson of guilt can abide in what He has established as holy by His presence.

13 Thank God that He is there, and works through you. *2* And all His works are yours. *3* He offers *you* a miracle with every one you let Him do through you. *4* God's Son will always be indivisible. *5* As we are held as one in God, so do we learn as one in Him. *6* God's Teacher is as like to His Creator as is His Son, and through His Teacher does God proclaim His oneness *and* His Son's. *7* Listen in silence, and do not raise your voice against Him, for He teaches the miracle of oneness, and before His lesson division disappears. *8* Teach like Him here and you will remember that you have always created like your Father. *9* The miracle of creation has never ceased, having the holy stamp of immortality upon it. *10* This is the will of God for all creation, and all creation joins in willing this.

14 Those who remember always that they know nothing, but who have become willing to learn *everything*, will learn it. *2* But whenever they trust themselves, they will not learn. *3* They have destroyed their motivation for learning by thinking they *already know*. *4* Think not you understand anything until you pass the test of perfect peace, for peace and understanding go together, and never can be found alone. *5* Each brings the other with it, for it is the law of God that they be not separate. *6* They are cause and effect, each to the other, so where one is absent, the other cannot be.

15 Only those who see they cannot know unless the effects of understanding are with them can really learn at all. *2* And for this, it must be peace they want and nothing else. *3* Whenever you think you know, peace will depart from you, because you have abandoned the Teacher of peace. *4* Whenever you fully realize that you know not, He will return, for you will have invited Him to do so by abandoning the

ego on behalf of Him. *5* Call not upon the ego for *anything*. *6* It is only that that you need do. *7* The Holy Spirit will, of Himself, fill every mind that so makes room for Him. *8* If you want peace, you *must* abandon the teacher of attack.

16 The Teacher of peace can never abandon you. *2* You can desert *Him*, but He will never reciprocate, for His faith in you is His understanding.

3 It is as firm as is His faith in His Creator, and He knows that faith in His Creator must encompass faith in creation. *4* In this consistency lies His holiness, which He cannot abandon, for it is not His will to do so.

5 With your perfection ever in His sight, He gives the gift of peace to everyone who perceives the need for peace, and who would have it.

6 Make way for peace, and it will come. *7* For understanding is in you, and from it peace *must* come.

17 The power of God, from which they both arise, is yours as surely as it is His. *2* You think you know Him not, only because alone it is impossible to know Him. *3* But see the mighty works that He will do through you, and you *must* be convinced you did them through Him. 42

4 It is impossible to deny the Source of effects so powerful they could not be of you. *5* Leave room for Him, and you will find yourself so filled with power that nothing will prevail against your peace. 43 *6* And this will be the test by which you recognize that you have understood.

1 . T-7.IX.1:4: "You have carried the ego's reasoning to its logical conclusion, which is total confusion about everything." T-10.III.6:4:

“Look calmly at the logical conclusion of the ego’s thought system, and judge whether its offering is really what you want, for this [a view

of yourself as ‘a sick god—self-created, self-sufficient, very vicious, and very vulnerable’] *is* what it offers you.”

2 . “This” refers to the “foundation” from the previous sentence.

3 . This image, which includes a king with royal robes woven of nothing, appears to be a reference to “The Emperor’s New Clothes,”

by Hans Christian Andersen. In typical fashion, though, the Course stretches this image, so that the palaces and even the status as king are also woven out of nothing. The whole thing—robes, palaces, crowns, and kingship—is a pure fantasy. In the Course’s view, we are that

“king.”

4 . T-12.X.6:1: “Son of God, be not content with nothing.”

5 . Matthew 7:24 (RSV): “Every one then who hears these words of mine and does them will be like a wise man who built his house upon the rock.”

6 . Genesis 19:24, 26 (RSV): “Then the LORD rained on Sodom and Gomor’rah brimstone and fire from the LORD out of heaven....But Lot’s wife behind him looked back, and she became a pillar of salt.”

Luke 9:62 (RSV): “Jesus said to him, ‘No one who puts his hand to the plow and looks back is fit for the kingdom of God.’”

7 . The “dark door” is the door in our minds behind which lies our hidden darkness.

8 . To “make manifest” here means to manifest to others through your behavior, as we can see by the related references to “testify” and

“sharing” in the sentences that follow, as well as by the later comment

in paragraph 6: “make your invulnerability manifest to everyone you meet.”

9 . As is made especially clear in paragraph 6 (“teach him that, whatever he may try to do to you…”), this practice assumes that you are under attack. Its meaning is that when you are attacked, you can accept your guiltlessness, which implies that you don’t deserve hurt and therefore cannot *be* hurt. Then you can manifest this invulnerability in your response to your attacker. By showing him that he has not hurt you, you teach him that he is guiltless, too. You have now shared your guiltlessness with him, and have thus brought peace to God’s Son.

10. Psalm 23:2-3 (KJV): “He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake.” Psalm 143:8

(KJV): “Cause me to know the way wherein I should walk; for I lift up my soul unto thee.”

11. “First Cause” is a term that was originally used by ancient Greek philosophers and from there passed into the Judeo-Christian tradition.

It refers to a being that is the top of all chains of causation—the ultimate cause of everything—but which is itself uncaused. The first cause argument (also called the cosmological argument) for God’s existence states that, since everything must have a cause, and since

the chain of causation cannot stretch back infinitely, there must have been an uncaused first cause. God, therefore, must exist.

12. Pronoun clarification: "Learning applies only to the condition in which it [knowing you are one with Him] happens of itself."

13. On a general level, this means that we should not endow God with the attributes of an ego. In context, it means specifically not endowing Him with the attribute of condemnation, of seeing His Son as guilty.

14. In other words, because "Each perceives the other as like himself,"

he sees the other *unlike* the way the other "sees himself." This means that we, seeing ourselves as guilty, implicitly address God as another guilty one, and God cannot understand this communication, since He knows Himself as guiltless. And on His side, God addresses us as guiltless, and we cannot understand this, because we see ourselves as guilty.

15. Psalm 72:17 (KJV): "His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him." In the above allusion, God is also blessed in us.

16. Luke 23:34 (RSV): "And Jesus said, 'Father, forgive them; for they know not what they do.'"

17. "He" in this sentence and in the remainder of the paragraph refers to the Holy Spirit.

18. This is another allusion (see T-12.VI.6:7) to the story of Jacob and Esau in Genesis 25:30-34 (RSV), in which Esau sells his birthright to Jacob for a bowl of lentil stew. This reference implies that we should not assume the Jacob role, in which we try to steal

our brother's inheritance, presumably by condemning him so that we can take his purity for ourselves.

19. John 20:21 (KJV): "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you."

20. Luke 6:20-21 (KJV): "And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh."

21. In Exodus 3:5 (KJV), calling from out of the burning bush to Moses, God says, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

22. This is a reference to the rebuilding of the Temple in Jerusalem (see Ezra 6:3). Here, it seems, we rebuild the temple by bringing others into the circle of Atonement.

23. Matthew 7:1 (KJV): "Judge not, that ye be not judged." In the above reference, we are supposed to "judge not," *except* by quieting our minds and receiving from the Holy Spirit His judgment that the other person is innocent.

24. This injunction to "Cast no one out" of the circle of Atonement may be meant as a contrast to Matthew 8:12 (KJV): "But the children of the kingdom shall be cast out [of the kingdom] into outer darkness: there shall be weeping and gnashing of teeth."

25. See Cameo 23: "The Savage Problem of Personal Rejection."

26. The "strange ideas of safety" are the "sentinels of darkness," which, in the supposed interests of our safety, keep our darkness hidden from awareness and from the light of love.

27. Matthew 6:26, 28 (KJV): "Behold the fowls of the air: for they sow not, neither do they reap....Consider the lilies of the field, how they grow; they toil not, neither do they spin." The birds of the air and the lilies of the field do nothing ("they sow/toil not, neither do they reap/spin") because God takes care of them. The sentinels of darkness do nothing ("They do not protect; neither do they attack") because they *are* nothing.

28. The phrase "most holy" is often used in the Bible to refer to those things used for the worship of the Israelites, such as the Holy of Holies, the altar, and the Ark of the Covenant. The above passage implies that everything we have made can become like those things, by being devoted to a "most holy purpose" (i.e., the reestablishing of communication).

29. This is how separation can be used for "His most holy purpose"—by separating ourselves from everything in our minds that lets us think we are separate.

30. Luke 23:34 (RSV): "And Jesus said, 'Father, forgive them; for they know not what they do.'"

31. This passage, with the previous sentence's reference to "them that love" God (Holiness) and the current sentence's reference to the gifts that God will give to them that love Him, may be an allusion to 1

Corinthians 2:9 (KJV): "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

32. Mark 5:9 (RSV): "And Jesus asked him, 'What is your name?' He

replied, 'My name is Legion; for we are many.'" In the biblical story,

“Legion” refers to many demons occupying one person. In the Course passage, in contrast, there are many miracles issuing from one person.

33. Ephesians 2:8 (KJV): “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

34. This refers to psychology, which is literally the study (*logia*) of the mind (*psyche*). That this paragraph is addressing modern (especially Freudian) psychology is also made clear by the terms “dynamics” and

“analyze.” Its point is that the ego has taken over the study of the mind, making itself psychology’s teacher *as well as* its object of study. This is why Jesus says that psychology “is *not* the study of the mind”—it has become the study of the ego.

35. Matthew 18:20 (KJV): “For where two or three are gathered together in my name, there am I in the midst of them.” In the above passage, when two or more join in searching for truth, their very joining shows them that the ego—the belief in separate identity—cannot be true.

36. Matthew 6:25 (KJV): “Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on.” In its context above, “Take no thought for yourself” seems to mean that we should not take thought only for ourselves and our needs, for we are *not* only ourselves.

37. T-9.I.2:2: “If the purpose of this course is to learn what you are...”

38. T-9.IV.1:6: “Remember always that your identity is shared, and that its sharing is its reality.”

39. From the Latin maxim *scientia potentia est*. This usually means that knowledge—in the normal sense of the word—gives one power to

bend circumstances to one's will. Here it refers to the idea that heavenly knowledge is the source of "the power of God in you" (see next paragraph), which expresses itself in the form of creating in Heaven and doing miracles on earth.

40. Matthew 28:18 (KJV): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." Whereas this verse says that all power has been given to Jesus as God's Son, the Course's allusion means that all power has been given to *everyone* as God's Son.

41. "Your experiences" here refers to your fund of past experience in this world, which you tend to see as confirmation of the lessons you have taught yourself.

42. "Mighty works" is a phrase used many times in the gospels to refer to the miracles of Jesus. For example: "And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?" (Matthew 13:54 [KJV]). The above

reference to "mighty works," then, tells us that this is talking about giving miracles, a theme that is prominent earlier in the section.

43. Matthew 16:18 (KJV): "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

CHAPTER 15

The Holy Instant and

Special Relationships

I. The Two Uses of Time

Can you imagine what it means to have no cares, no worries, no anxieties, but merely to be perfectly calm and quiet all the time? *2* Yet that is what time is for—to learn just that and nothing more. *3* God's Teacher cannot be satisfied with His teaching until it constitutes all your learning. *4* He has not fulfilled His teaching function until you have become such a consistent learner that you learn *only* of Him. *5* When this has happened, you will no longer need a teacher or time in which to learn.

2 One of the sources of perceived discouragement from which you suffer is your belief that this takes time, and that the results of the Holy Spirit's teaching are far in the future. *2* This is not so, for the Holy Spirit uses time in His Own way, and is not bound to it. *3* Time is His friend in teaching. *4* It does not waste Him, as it does you. *5* But all the waste that time seems to bring with it is due but to your identification with the ego, which uses time to support its belief in destruction. *6* The ego, like the Holy Spirit, uses time to convince you of the inevitability of the goal and end of learning.

3 To the ego, the goal is death, which is its end. *2* But to the Holy Spirit, the goal is life, which *has* no end. *3* The ego is an ally of time, but not a

friend. *4* For it is as mistrustful of death as it is of life, and what it wants for you it cannot tolerate. *5* The ego wants *you* dead, but not itself. *6* The outcome of its strange religion must therefore be the conviction that it can pursue you beyond the grave. *7* And out of its unwillingness for you to find peace even in the death it wants for you, it offers you immortality in hell. *8* It speaks to you of Heaven, but assures you that Heaven is not for you. *9* How can the guilty hope for Heaven?

4 The belief in hell is inescapable to those who have identified with the ego. *2* Their nightmares and their fears are all associated with it. *3* The ego teaches that hell is in the future, for this is what all its teaching is directed to. *4* Hell is its *goal*. *5* For although the ego aims at death and dissolution as an end, it does not believe it. *6* The goal of death, which it craves for you, leaves *it* unsatisfied.

5 No one who follows the ego's teaching is without the fear of death.

2 Yet if death were thought of merely as an end of pain, would it be feared? *3* We have seen this strange paradox in the ego's thought system before, but never so clearly as here. 1 *4* For the ego must seem to keep fear *from* you to keep your allegiance, yet it must *engender* fear in order to maintain itself. *5* Again the ego tries and all too frequently succeeds in doing both, by using dissociation for holding its contradictory aims together, so that they seem to be reconciled.

6 The ego teaches thus: Death is the end as far as hope of Heaven goes.

2 But because you and itself cannot be separated, and because it cannot conceive of its *own* death, it will pursue you still, because *your guilt is eternal*. *3* Such is the ego's version of immortality, and it is this the ego's version of time supports. *4* The ego teaches that Heaven is here

and now, because the *future* is hell. *5* Even when it attacks so savagely that it tries to take the life of someone who hears it temporarily as the only voice, it speaks of hell even to him. *6* For it tells him hell is *here* and bids him leap from hell into oblivion. 2 *7* The only time the ego allows anyone to look upon with some amount of equanimity is the past. *8* And even then, its only virtue is that it is no more.

7 How bleak and despairing is the ego's use of time! *2* And how *terrifying*! *3* For underneath its fanatical insistence that the past and future be the same is hidden a far more insidious threat to peace. *4* The ego does not advertise its final threat, for it would have its worshippers still believe that it can offer the *escape* from it. *5* But the belief in guilt must lead to the belief in hell, and *always does*. *6* The only way in which the ego allows the fear of hell to be experienced is to bring hell here, but always as a foretaste of the future. *7* For no one who considers himself as deserving hell can believe that punishment will end in peace.

8 The Holy Spirit teaches thus: There is no hell. *2* Hell is only what the ego has made of the *present*. *3* The belief in hell is what prevents you from understanding the present, because you are afraid of it. *4* The Holy Spirit leads as steadily to Heaven as the ego drives to hell.3 *5* For the Holy Spirit, Who knows only the present, uses it to undo the fear by which the ego would make the present useless. *6* There is no escape from fear in the ego's use of time. *7* For time, according to its teaching, is nothing but a teaching device for compounding guilt, until it becomes all-encompassing and demands vengeance forever.

9 The Holy Spirit would undo all of this *now*. *2* Fear is not of the present, but only of the past and future, which do not exist. *3* There is no fear in

the present when each instant stands clear and separated from the past, without its shadow reaching out into the future. *4* Each instant is a clean, untarnished birth, in which the Son of God emerges *from* the past into the present. *5* And the present *extends forever*. *6* It is so beautiful and so clean and free of guilt that nothing but happiness is there. *7* No darkness is remembered, and his immortality and joy are now.

10 This lesson takes no time, for what is time without a past and future?

2 It *has* taken time to misguide you so completely, but it takes no time at all to be what you are. *3* Begin to practice the Holy Spirit's use of time as a teaching aid to happiness and peace. *4* Take this very instant, now, and think of it as *all there is* of time. *5* Nothing can reach you here out of the past, and it is here that you are completely absolved, completely free, and wholly without condemnation. 4 *6* From this holy instant, wherein holiness is born, you will go forth in time without fear, and with no sense of change with time.

11 Time is inconceivable without change, and holiness does not change.

2 Learn from this instant more than merely that hell does not exist. *3* In this redeeming instant lies *Heaven*. *4* And Heaven will not change, for the birth into the holy present is salvation from change. *5* Change is an illusion taught by those who could not see themselves as guiltless.

6 There is no change in Heaven, because there is no change in *God*.

12 In the holy instant, in which you see yourself as bright with freedom, you will remember God. *2* For remembering Him *is* to remember freedom. *3* Whenever you are tempted to be dispirited by the thought of how long it would take to change your mind so completely, ask yourself, "How long is an instant?" *4* Could you not give so short a time

to the Holy Spirit for your salvation? *5* He asks no more, for He has no need of more. *6* It takes far longer to teach you how to be willing to give Him this than for Him to use this tiny instant to offer you the whole of Heaven. *7* In exchange for this instant, He stands ready to give you the remembrance of eternity.

II. Giving the Instant of Release

You will never give this holy instant to the Holy Spirit on behalf of your release while you are unwilling to give it to your brothers on behalf of *theirs*.5 *2* For the instant of holiness is shared, and cannot be yours alone.

3 Remember, then, when you are tempted to attack a brother, that his instant of release is *yours*. *4* Miracles are the instants of release you offer and will receive. *5* They attest to your willingness to *be* released and to offer time to the Holy Spirit for His use of it. *6* How long is an instant?

7 It is as short for your brothers as for you. *8* Practice giving this blessed instant of freedom to all who are enslaved by time, and thus make time their friend for them.

2 The Holy Spirit gives their blessed instant to you through your giving it. *2* As you give it, He offers it to *you*. *3* Be not unwilling to give what you would receive of Him, for you join with Him in giving. *4* In the crystal cleanness of the instant of release you give is your instantaneous escape from guilt. *5* You must be holy if you *offer* holiness. *6* How long is an instant? *7* As long as it takes to reestablish perfect sanity, perfect peace, and perfect love for everyone, for God, and for yourself. *8* As long as it takes to remember immortality and your immortal creations, who share it with you. *9* As long as it takes to exchange hell for Heaven.

10 Long enough to transcend all of the ego's making and ascend unto

your Father. 6

3 Time is your friend if you leave it to the Holy Spirit to use. *2* He needs but very little to restore God's whole power to you. *3* He Who transcends time for you understands what it is for. *4* Holiness lies not in time, but in eternity. *5* There never was an instant in which God's Son could lose his purity. *6* His changeless state is beyond

time, for his purity remains forever beyond attack and without variability. *7* Time stands still in his holiness and changes not. *8* And so it is no longer time at all, for caught in the single instant of the eternal sanctity of God's creation, it is transformed into forever.

4 Give the eternal instant, that eternity can be remembered for you in that shining instant of perfect release. *2* Offer the miracle of the holy instant through the Holy Spirit, and leave His giving it to you to Him.

3 The Atonement is in time, but not *for* time. *4* Being for you, it is for the eternal. *5* What holds remembrance of God cannot be bound by time.

6 No more are you, for unless *God* is bound, you cannot be. *7* An instant offered to the Holy Spirit is offered to God on your behalf, and in that instant, you will awaken gently in Him.

5 In the blessed instant, you will let go all your past learning, and the Holy Spirit will quickly offer you the whole lesson of peace. *2* What can take time when all the obstacles to learning it have been removed?

3 Truth is so far beyond time that *all* of it happens at once. *4* For as it was created one, so its oneness depends not on time at all. *5* Be not concerned with time, and fear not the instant of holiness which will remove all fear, for the instant of peace is eternal *because* it is wholly without fear. *6* It will come, being the lesson God gives you through the

Teacher He has appointed to translate time to eternity.

6 Blessed is God's Teacher, Whose joy it is to teach God's holy Son his holiness. *2* His joy is not contained in time. *3* His teaching is for you because His joy is yours. *4* Through Him, you stand before God's altar, where He gently translates hell into Heaven. *5* For it is only in

Heaven that God would have you be. *6* How long can it take to be where God would have you? *7* For you *are* where you have forever been and will forever be. *8* All that you have, you have forever. *9* The blessed instant reaches out to encompass time, as God extends Himself to encompass *you*.

7 You who have spent days, hours, and even years in chaining your brothers to your ego, in an attempt to support it and uphold its weakness, do not perceive the source of strength. *2* In the holy instant you will unchain all of your brothers and refuse to support either *their* weakness or your *own*. *3* You do not realize how much you have misused your brothers by seeing them as sources of ego support. *4* As a result, they witness to the ego in your perception, and seem to provide reasons for not letting it go. *5* Yet they are far stronger and *much* more compelling witnesses for the Holy Spirit, and they support His strength.

8 It is therefore your choice whether they support the ego or the Holy Spirit in you. *2* And you will know which you have chosen by *their* reactions. *3* A Son of God who has been released through the Holy Spirit in a brother, if the release is complete, is *always* recognized.7

4 He cannot be denied. *5* As long as you remain uncertain, it can be only because you have not given complete release. *6* And because of this, you have not yet given one single instant completely to the Holy Spirit.

7 For when you have, you will be *sure* you have. *8* You will be sure because the witness to Him will speak so clearly of Him that you will hear and understand.

9 You will doubt until you hear one witness whom you have wholly released through the Holy Spirit. *2* And then you will doubt no more.

3 The holy instant has not yet happened to you,[8] but it will, and you will recognize it with perfect certainty. *4* No gift of God is recognized in any other way. *5* You can practice the mechanics of the holy instant, and will learn much from doing so. *6* But its shining and glittering brilliance, which will literally blind you to this world by its own vision, you cannot supply. *7* You do not understand the light by which you see.

8 And yet here it is, all in this instant, complete, accomplished, and given wholly.

10 Start now to practice your little part in separating out the holy instant.

2 You will receive very specific instructions as you go along.[9] *3* To learn to separate out this single second and begin to experience it as timeless is to begin to experience yourself as not separate. *4* Fear not that you will not be given help in this. *5* God's Teacher and His lesson will support your strength. *6* It is only your weakness that will depart from you in this practice, for it is the practice of the power of God in you.

7 Use it for but one instant, and you will never deny it again. *8* Who can deny the presence of what the universe bows to in appreciation and gladness?[10] *9* Before the recognition of the universe, which witnesses to it, your doubts must disappear.

III. Littleness versus Magnitude

Be not content with littleness. *2* But be sure you understand what littleness is, and why you could never *be* content with it. *3* Littleness is the offering you gave yourself. *4* You offered this in place of magnitude, and accepted it. *5* Everything in this world is little, because it is a world made out of littleness, in the strange belief that littleness *can* content you. *6* When you strive for anything in the world with the belief that it will bring you peace, you are belittling

yourself and blinding yourself to glory. *7* Littleness and glory are the choices open to your striving and your vigilance. *8* You will always choose one at the expense of the other.

2 But what you do not realize each time you choose is that your choice is your evaluation of *yourself*. *2* Choose littleness and you will not have peace, for you will have judged yourself unworthy of it. *3* And whatever you offer as a substitute is much too poor a gift to satisfy you. *4* It is essential that you accept the fact, and do so gladly, that there is *no* form of littleness that can *ever* content you. *5* You are free to try as many as you wish, but all you will be doing is to delay your homecoming. *6* For you can be content only in magnitude, which is your home.

3 There is a deep responsibility you owe yourself, and one which you must learn to remember all the time. *2* The lesson will seem hard at first, but you will learn to love it when you realize that it is true, and constitutes a tribute to your power. *3* You who have sought and found littleness, remember this: Every decision that you make stems from what you think you are, and represents the value that you put upon yourself. *4* Every *little* thing you seek and think you want defines you as little to yourself. *5* Believe the little can content you, and by limiting yourself you will not be satisfied. *6* For your function is not little, and it is only by finding your function and fulfilling it that you can *escape*

from littleness.

4 There is no doubt about what your function is, for the Holy Spirit knows what it is. *2* There is no doubt about its magnitude, for it reaches you through Him *from* Magnitude. *3* You do not have to strive for it, because you have it. *4* All your striving must be directed against littleness, for it does require vigilance to protect your magnitude in this world. *5* To hold your magnitude in perfect awareness in a world of littleness is a task the little cannot

undertake. *6* Yet it is asked of you, in tribute to your magnitude and not your littleness. *7* Nor is it asked of you alone.

5 The power of God will support every effort you make on behalf of the magnitude of His dear Son. *2* Search for the little and you deny yourself His power. *3* God is not willing that His Son be content with less than everything. *4* For He is not content without His Son, and His Son cannot be content with less than His Father has given him. *5* We asked you once before, "Would you be hostage to the ego or host to God? "[11] *6* Let this question be asked you by the Holy Spirit in you every time you make a decision. *7* For every decision you make *does* answer this, and invites sorrow or joy accordingly.

6 When God gave Himself to you in your creation, He established you as host to Him forever. *2* He has not left you, and *you* have not left *Him*.

3 All your attempts to deny His magnitude and make His Son hostage to the ego cannot make little whom God has joined with Him.[12] *4* Every decision you make is made for Heaven or for hell, and will bring you awareness of what you decided *for*. *5* The Holy Spirit can hold your magnitude, clean of all littleness, clearly and in perfect safety in your

mind, untouched by every little gift the world of littleness would offer you. *6* But for this, you cannot side against Him in what He wills for you.

7 Decide for God through Him. *2* For littleness and the belief that you can be content with littleness are the decisions *you* have made about yourself. *3* The power and the glory[13] that lie in you from God are for all who, like you, perceive themselves as little, and have deceived themselves into believing that littleness can be blown up by them into a sense of magnitude that can content them. *4* Neither *give* littleness nor *accept* it. *5* All honor is due the host of God. *6* Your

littleness deceives you, but your magnitude is of Him Who dwells in you and in Whom you dwell. *7* Touch no one, then, with littleness, in the name of Christ,14

eternal Host unto His Father.

8 In this season, which celebrates the birth of holiness into this world,15

join with me who decided for holiness for you. *2* It is our task *together* to restore the awareness of magnitude to the host whom God appointed for Himself. *3* It is beyond all your littleness to give the gift of God, but not beyond *you*. *4* For God would give Himself *through* you. *5* He reaches from you to everyone, and beyond everyone to all His Son's creations, but without leaving you. *6* Far beyond your little world, but still in you, He extends forever. *7* Yet He brings all His extensions to you, as host to Him.

9 Is it a sacrifice to leave littleness behind and wander not in vain? *2* It is not sacrifice to awake to glory, but it *is* a sacrifice to accept anything *less* than glory. *3* Learn that you must be worthy of the Prince of Peace, 16 born in you in honor of Him Whose host you are. *4* You know

not what love means, because you have sought to purchase it with little gifts, thus valuing it too little to be able to understand its magnitude.

5Love is not little, and love dwells in you, for you are host to Him.

6 Before the greatness that lives in you, your poor appreciation of yourself and all the little offerings you have given slip into nothingness.

10 Holy child of God, when will you learn that only holiness can content you and give you peace? *2* Remember that you learn not for

yourself alone, no more than I did. *3* It is because I learned for you that you can learn of me. *4* I would but teach you what is yours, so that together we can replace the shabby littleness that binds the host of God to guilt and weakness with the glad awareness of the glory that is in him. *5* My birth in you is your awakening to grandeur. *6* Welcome me not into a manger, but into the altar to Holiness, 17 where Holiness abides in perfect peace.

11 My Kingdom is not of this world because it is in *you*,18 and you are of your Father. *2* Let us join in honoring you who must remain forever beyond littleness. *3* Decide with me who have decided to abide with you. 19 *4* I will as my Father wills, knowing His will is constant and at peace forever with itself. *5* You will be content with nothing *but* His will. *6* Accept no less, remembering that everything I learned is yours.

7 What my Father loves I love as He does, and I can no more accept it as what it is not than He can. *8* And no more can *you*.

12 When you have learned to accept what you are, you will make no gifts to offer to yourself. *2* For you will know you are complete, in need of nothing, and unable to accept anything for yourself. *3* But you will gladly give, having received. *4* The host of God need not seek to find

anything. *5* If you are wholly willing to leave salvation to the plan of God, and unwilling to attempt to grasp for peace yourself, salvation will be given you. *6* But think not you can substitute your plan for His.

7 Rather, join me in His, that we may release all those who would be bound, 20 proclaiming together that the Son of God is host to Him.

13 Thus will we let no one forget what you would remember. *2* And thus *will* you remember it. *3* Call forth in everyone only the remembrance of God and of the Heaven that is in him. *4* For where

you would help your brother be, there will you think you are. *5* Hear not his call for hell and littleness, but only his call for Heaven and greatness. *6* Forget not that his call is yours, and answer him with me. *7* God's power is forever on the side of His host, for it protects only the peace in which He dwells.

8 And therefore it is with you, 21 and dwells in you with Him. *9* Lay not littleness before His holy altar, which rises above the stars and reaches even to Heaven, because of what is given it.

IV. Practicing the Holy Instant

This course is not beyond immediate learning, unless you prefer to believe that what God wills takes time. *2* And this means only that you would rather delay the recognition that His will is so. *3* The holy instant is *this* one and *every* one. *4* The one you want it to be, it is. *5* The one you would not have it be is lost to you. *6* You must decide on when it is.

7 Delay it not, for beyond the past and future, in which you will not find it, it stands in shimmering readiness for your acceptance.

2 Yet you cannot bring it into glad awareness while you do not want it, for it holds the whole release from littleness. *2* Your practice must

therefore rest upon your willingness to let all littleness go. *3* The instant in which magnitude will dawn upon you is but as far away as is your *desire* for it. *4* As long as you desire it not and cherish littleness instead, by so much is it far from you. *5* By so much as you want it will you bring it nearer. *6* Think not that you can find salvation in your own way and have it.

3 Give over every plan that you have made for your salvation in exchange for God's. *2* His will content you, for there is nothing else that can bring you peace. *3* For peace is of God, and of no one beside Him.

4 Be you humble before Him, and yet great *in* Him. *5* And value no plan of the ego before the plan of God. *6* For you leave your place in His plan

—which you must fulfill if you would join with me—empty by your decision to join in any plan but His. *7* I call you to fulfill your holy part in the plan that He has given to the world for its release from littleness.

8 God would have His host abide in perfect freedom.

4 Every allegiance to a plan of salvation that is apart from Him diminishes the value of His will for you in your own mind. *2* And yet it is your mind that is the host to Him. *3* Would you learn how perfect and immaculate is the holy altar on which your Father has placed Himself?

4 This you will recognize in the holy instant in which you willingly and gladly give over every plan but His. *5* For there lies peace, perfectly clear, because you have been willing to meet its conditions.

5 You can claim the holy instant any time and anywhere you want it. *2* In your practice, try to give over every plan you have accepted for finding magnitude in littleness. *3It is not there*. *4* Use the holy instant only to recognize that you alone can know not where it is, and can only

deceive yourself. *5* I stand within the holy instant, as clear as you would have me. *6* And the extent to which you learn to be willing to accept me is the measure of the delay in which the holy instant will be yours. *7* I call to you to make the holy instant yours at once, for the release from littleness in the mind of the host of God depends on willingness, and not on time.

6 The reason why this course is simple is that truth is simple.

2 Complexity is of the ego, and is nothing more than the ego's attempt to obscure the obvious. *3* You could live forever in the holy instant, beginning now and reaching to eternity, but for a very simple reason.

4 Do not obscure the simplicity of this reason, for if you do, it will be only because you prefer not to recognize it and not to let it go. *5* The simple reason, stated simply as what it is, is this: The holy instant is a time in which you receive *and give* perfect communication. *6* This means, however, that it is a time in which your mind is open, both to receive and give. *7* It is the recognition that all mind is in communication. *8* It therefore seeks to change nothing, but merely to *accept* everything.

7 How can you do this, when you would prefer to have *private* thoughts, and keep them? *2* The only way you could do this is to *deny* the perfect communication that makes the holy instant what it is. *3* You believe that it is possible to harbor thoughts you would not share, and that salvation lies in keeping your thoughts to yourself alone. *4* For in private thoughts, known only to yourself, you think you find a way to keep what you would have alone, and share what *you* would share. *5* And then you wonder why it is that you are not in full communication with those around you and with God, Who surrounds all of you together.

8 Every thought you would keep hidden shuts communication off, *because you would have it so*. *2* It is impossible to recognize perfect communication while breaking communication holds value to you.

3 Ask yourself honestly:

4Would I want to have perfect communication,

and am I wholly willing to let everything that interferes with it go forever?

5 If the answer is no, then the Holy Spirit's readiness to give it to you is not enough to make it yours, for you are not ready to share it with Him, and it cannot come into a mind that has decided to oppose it. *6* For the holy instant is given and received with *equal* willingness, being the acceptance of the single will that governs all thought.

9 The necessary condition for the holy instant does not require that you have no thoughts that are not pure. *2* But it does require that you have none that you would *keep*. *3* Innocence is not of your making. *4* It is given you the instant you would have it. *5* For it[22] would not *be* Atonement if there were no *need* for Atonement. *6* You will not be able to accept perfect communication as long as you would hide it from yourself, for what you would hide *is* hidden.

10 In your practice, then, try only to be vigilant against deception, and seek not to protect the thoughts that you would keep unto yourself. *2* Let the Holy Spirit's purity shine them away, and bring all your awareness to the readiness for purity He offers you. *3* Thus will He make you ready to acknowledge that you *are* host to God and hostage to no one and to nothing.

V. The Meaning of Love

The holy instant is the Holy Spirit's most useful learning device for teaching you love's meaning, for its purpose is to suspend judgment entirely. *2* Judgment always rests on the past, for past experience is the basis on which you judge. *3* Judgment becomes impossible without the past, for without it you do not understand anything. *4* You would make no attempt to judge, because it would be quite apparent to you that you do not know what *anything* means. *5* You are afraid of this, because you believe that without the ego all would be chaos. *6* Yet I assure you that without the ego all would be *love*.

2 The past is the ego's chief learning device, for it is in the past that you learned to define your own needs and acquired methods for meeting them on your own terms. *2* We said before that to limit love to part of the Sonship is to bring guilt into your relationships, and thus make them unreal.23 *3* If you seek to separate out certain aspects of the totality and look to them to meet your imagined needs, you are attempting to use *separation* to *save* you. *4* How, then, could guilt not enter? *5* For separation is the source of guilt, and to appeal to it for salvation is to believe you are alone.

3 To be alone *is* to be guilty. *2* For to experience yourself as alone is to deny the oneness of the Father and His Son and thus to attack reality.

3 You cannot love *parts* of reality and understand what love means. *4* If you would love unlike to God, Who knows no special love, how can you understand it? *5* To believe that *special* relationships, with *special* love, can offer you salvation is the belief that separation is salvation.

6 For it is the complete equality of the Atonement in which salvation

lies. *7* How can you decide that special aspects of the Sonship can give you more than others? *8* The past has taught you this. *9* But the holy instant teaches you *it is not so*.

4 Because of guilt, all special relationships have some elements of fear in them. *2* And this is why they shift and change so frequently. *3* They are not based on changeless love alone. *4* And love, where fear has entered, cannot be depended on, because it is not perfect.24 *5* In His function as interpreter of what you have made, the Holy Spirit uses special relationships, which you have chosen to support the ego, as learning experiences which point to truth. *6* Under His teaching, *every* relationship becomes a lesson in love.

5 The Holy Spirit knows *no one* is special. *2* But He also perceives that you have made special relationships, which He would purify and not let you destroy. *3* However unholy the reason why you made them may be, He can translate them into holiness by removing as much fear as you will let Him. *4* You can place any relationship under His care and be sure that it will not result in pain, if you offer Him your willingness to have it serve no needs but His. *5* All the guilt in it arises from your use of it; all the love from His. *6* Do not, then, be afraid to let go your imagined need, which would destroy the relationship. *7* Your *only* need is His.

6 Any relationship which you would substitute for another has not been offered to the Holy Spirit for His use. *2* There is no substitute for love.

3 If you would attempt to substitute one aspect of love for another, 25

you have placed less value on one and more on another. *4* You have not only separated them, but have also judged against *both*. *5* Yet you had

judged against yourself first, or you would never have imagined that you needed them as they were not. *6* Unless you had seen yourself as without love, you could not have judged them to be like you in lack.

7 The ego's use of relationships is so fragmented that it frequently goes even further: One part of one aspect suits its purposes, while it prefers different parts of another.26 *2* Thus does it assemble reality to its own capricious liking, offering for your seeking a picture whose likeness does not exist. *3* For there is nothing in Heaven or earth that it resembles, and so, however much you seek for its reality, you cannot find it because it is not real.

8 Everyone on earth has formed special relationships, and although this is not so in Heaven, the Holy Spirit knows how to bring a touch of Heaven to them here. *2* In the holy instant no one is special, for your personal needs intrude on no one to make your brothers different.

3 Without the values from the past you would see them all the same, and *like yourself*. *4* Nor would you see any separation between yourself and them. *5* In the holy instant you see in each relationship what it will be when you perceive only the present.

9 God knows you *now*. *2* He remembers nothing, having always known you exactly as He knows you now. *3* The holy instant parallels His knowing by bringing all perception out of the past, thus removing the frame of reference you have built by which to judge your brothers.

4 Once this is gone, the Holy Spirit substitutes His frame of reference for it. *5* His frame of reference is simply God. *6* The holy instant's timelessness lies simply here. *7* For in the holy instant, free of the past, you see that love is *in* you, and you have no need to look without and

snatch it guiltily from where you thought it was.

10 All your relationships are blessed in the holy instant, because the blessing is not limited. *2* In the holy instant the Sonship gains as one, and united in your blessing, it becomes one *to you*. *3* The meaning of love is the meaning God gave to it. *4* Give to it any meaning apart from His, and it is impossible to understand it. *5* Every brother God loves as He loves you; neither less nor more. *6* He needs them all *equally*, and so do you. *7* In time, you have been told to offer miracles as Christ directs, and let the Holy Spirit bring to you those who are seeking you. 27 *8* But in the holy instant you unite directly with God, and all your brothers join in Christ.

11 Those who are joined in Christ are in no way separate. *2* For Christ is the Self the Sonship shares, as God shares His Self with Christ. *3* Think you that you can judge the Self of God? 28 *4* God has created It beyond judgment, out of His need to extend His love. *5* With love in you, you *have* no need except to extend it. *6* In the holy instant there is no conflict of needs, for there is only one. *7* For the holy instant reaches to eternity, and to the Mind of God. *8* And it is only there that love has meaning, and only there *can* it be understood.

VI. In the Holy Instant

It is impossible to use one relationship at the expense of another and not suffer guilt. *2* And it is equally impossible to condemn part of a relationship and find peace within it. *3* Under the Holy Spirit's teaching, all relationships are seen as total commitments, yet they do not conflict with one another in any way. *4* Perfect faith in each one for its ability to

satisfy you completely arises only from perfect faith in *yourself*. *5* And this you cannot have while guilt remains. *6* And there *will* be guilt as long as you accept the possibility, and cherish it, that you can make a brother what he is *not*, because you would have him so.

2 You have so little faith in yourself because you are unwilling to accept the fact that perfect love is in you. *2* And so you seek without for what you cannot find without. *3* I offer you *my* perfect faith in you, in place of all your doubts. *4* But forget not that my faith must be as perfect in all your brothers as it is in you, or it would be a limited gift to you. *5* In the holy instant we share our faith in God's Son, because we recognize together that he is wholly worthy of it, and in our appreciation of his worth we cannot doubt his holiness. *6* And so we love him.

3 All separation vanishes as holiness is shared. *2* For holiness is power, and by sharing it, it gains in strength. *3* If you seek for satisfaction in gratifying your needs as you perceive them, you must believe that strength comes from another, and that what you gain *he* loses.

4 Someone must always lose if you perceive yourself as weak. *5* Yet there is another interpretation of relationships that transcends the concept of the loss of power completely.

4 You do not find it difficult to believe that when another calls on God for love your call remains as strong. *2* Nor do you think that, by God's answer to him, *your* hope of answer is diminished. *3* On the contrary, you are far more inclined to regard his success as witness to the possibility of yours. *4* That is because you recognize, however dimly, that God is an idea, and so your faith in Him is strengthened by sharing. *5* What you find difficult to accept is the fact that like your

Father, *you* are an idea, and like Him, you can give yourself completely, wholly without loss and only with gain.

5 Herein lies peace, for here there is no conflict. *2* In the world of scarcity, love has no meaning and peace is impossible. *3* For gain and loss are both accepted, and so no one is aware that perfect love is in him. *4* In the holy instant you recognize the idea of love in you, and unite this idea with the Mind that thought it and could not relinquish it.

5 By holding it within Itself, there was no loss. *6* The holy instant thus becomes a lesson in how to hold *all* of your brothers in your mind, experiencing not loss but completion.

6 From this it follows you can only give. *2* And this *is* love, for this alone is natural under the laws of God. *3* In the holy instant the laws of God prevail, and only they have meaning. *4* The laws of this world

cease to hold any meaning at all. *5* When the Son of God accepts the laws of God as what he gladly wills, it is impossible that he be bound or limited in any way. *6* In this instant, he is as free as God would have him be.

7 For the instant that he refuses to be bound, he is *not* bound.

7 In the holy instant nothing happens that has not always been. *2* Only the veil that has been drawn across reality is lifted. *3* Nothing has changed.

4 But the awareness of changelessness comes swiftly as the veil of time is pushed aside. *5* No one who has not yet experienced the lifting of the veil, and felt himself drawn irresistibly into the light behind it, can have faith in love without fear. *6* Yet the Holy Spirit *gives* you this faith, because He offered it to me, and I accepted it.

8 Fear not the holy instant will be denied you, for I denied it not, and through me the Holy Spirit gave it unto you, as you will give it. *2* Let no

need that you perceive obscure your need of this. *3* For in the holy instant you will recognize the only need the aspects of the Son of God share equally, and by this recognition you will join with me in offering what is needed. *4* It is through *us* that peace will come. *5* Join me in the idea of peace, for in ideas minds *can* communicate.

9 If you will give yourself as your Father gives His Self, you will learn to understand selfhood. *2* And therein is love's meaning understood.

3 But remember that understanding is of the mind, and *only* of the mind.

4 Knowledge is therefore of the mind, and its conditions are in the mind with it. *5* If you were not *only* an idea and nothing else, you could not be in full communication with all that ever was. *6* But as

long as you prefer to be something else, or would attempt to be nothing else and something else together, the language of communication, which you know perfectly, you will not remember.

10 In the holy instant God is remembered, and the language of communication with all your brothers is remembered with Him. *2* For communication is remembered together, as is truth. *3* There is no exclusion in the holy instant, because the past is gone, and with it goes the whole basis for exclusion. *4* Without its source exclusion vanishes.

5 And this permits *your* Source and that of all your brothers to replace it in your awareness. *6* God and the power of God will take their rightful place within you, and you will experience the full communication of ideas with ideas. *7* Through your ability to do this, you will learn what you must be, because you will begin to understand what your Creator is, and what His creation is along with Him. 29

VII. The Basis of the Special Relationship

Beyond the poor attraction of the special love relationship, and always obscured by it, is the powerful attraction of the Father for His Son.

2 There is no other love that can satisfy you, because there *is* no other love. *3* This is the only love that is fully given and fully returned. *4* Being complete, it asks nothing. *5* Being wholly pure, everyone joined in it has everything. *6* This is not the basis for any love relationship in which the ego enters, for every relationship on which the ego embarks *is* special.

7 The ego establishes relationships only to *get* something. *8* And it would keep the giver bound to itself through guilt.

2 It is impossible for the ego to enter into any relationship without anger, for the ego believes that anger *makes friends*. *2* This is not its statement, but it is its purpose. *3* For the ego really believes that it can get and keep by *making guilty*. *4* This is its one attraction, an attraction so weak that it would have no hold at all except that no one recognizes it. *5* For the ego always seems to attract through love, and has no attraction at all to anyone who perceives that it attracts through *guilt*.

3 The sick attraction of guilt must be recognized for what it is. *2* For having been made real to you, it is essential to look at it clearly, and by withdrawing your investment in it, to learn to *let it go*. *3* No one would choose to let go what he believes has value. *4* Yet the attraction of guilt has value to you only because you have not looked at what it is, and have judged it as valuable completely in the dark. *5* As we bring it to light, your only question will be why it was you ever wanted it. *6* You have nothing to lose by looking open-eyed at this, for ugliness such as this belongs not in your holy mind. *7* The host of God can have no real investment here.

4 We have said before that the ego attempts to maintain and increase guilt, but in such a way that you do not recognize what it would do to you. 30 *2* For it is the ego's fundamental doctrine that what you do to others *you* have escaped. *3* The ego wishes no one well, but its survival depends on your belief that you are exempt from its evil intentions. *4* It counsels, therefore, that if you are host to it, it will enable you to direct the anger that it holds outward, thus protecting you. *5* And thus it embarks on an endless, unrewarding chain of special relationships, forged out of anger and dedicated to but one insane belief: that the more anger you invest outside yourself, the safer you become.

5 It is this chain that binds the Son of God to guilt, and it is this chain the Holy Spirit would remove from his holy mind. *2* For the chain of

savagery belongs not around the chosen host of God, who cannot make himself host to the ego. *3* In the name of his release, and in the name of Him Who would release him, let us look more closely at the relationships that the ego contrives and let the Holy Spirit judge them truly. *4* For it is certain that if you look at them, you will offer them gladly to Him. *5* What He can make of them you do not know, but you will become willing to learn, if you are willing first to perceive what *you* have made of them.

6 In one way or another, every relationship which the ego makes is based on the idea that by sacrificing itself, it becomes *bigger*.31 *2* The

"sacrifice," which it regards as purification, is actually the root of its bitter resentment. *3* For it would much prefer to attack directly and avoid delaying what it *really* wants. *4* Yet the ego acknowledges

"reality" as it sees it,32 and recognizes that no one could interpret direct attack as love. *5* Yet to make guilty *is* direct attack, but does not seem to

be. *6* For the guilty expect attack, and having asked for it, they are *attracted* to it.

7 In these insane relationships, the attraction of what you do *not* want seems to be much stronger than the attraction of what you *do*. *2* For each one thinks that he has sacrificed something to the other, *and hates him for it*. *3* Yet this is what he thinks he wants. *4* He is not in love with the other at all; he merely believes he is in love with *sacrifice*. *5* And for this sacrifice, which he demanded *of himself*, he demands the other accept the guilt and sacrifice himself as well. *6* Forgiveness becomes impossible, for the ego believes that to forgive another is to *lose* him.

7 For it is only by attack without forgiveness that the ego can ensure the guilt which holds all its relationships together.

8 Yet they only *seem* to be together. *2* For relationships to the ego mean only that *bodies* are together. *3* It is always physical closeness that the ego demands, and it does not object where the mind goes or what it thinks, for this seems unimportant. *4* For as long as the body is there to receive its sacrifice, it is content. *5* To the ego the mind is private, and only the body can be shared. *6* Ideas are basically of no concern except as they draw the body of another closer or let it move farther away.

7 And it is in these terms that it evaluates ideas as "good" or "bad."

8 What makes another guilty and *holds* him through guilt is "good."

9 What releases him from guilt is "bad," because he would no longer believe that bodies communicate, and so he would be "gone."

9 Suffering and sacrifice are the gifts with which the ego would "bless"

all unions. *2* And those who are united at its altar33 accept suffering and sacrifice as the *price* of union. *3* In their angry alliances, born of fear of

loneliness and yet dedicated to the *continuance* of loneliness, they seek relief from guilt by increasing it in the other. *4* For they believe that this decreases it in them. *5* The other seems always to be attacking and wounding them, perhaps in little ways, perhaps "unconsciously," yet never without demand of sacrifice. *6* The fury of those joined at the ego's altar far exceeds your awareness of it. *7* For what the ego really wants, you do not realize.

10 Whenever you are angry, you can be sure that you have formed a special relationship which the ego has "blessed," for anger *is* its blessing. *2* Anger takes many forms, but it cannot long deceive those who will learn that love brings no guilt at all, and what brings guilt cannot be love and *must* be anger. *3* All anger is nothing more than

an attempt to *make someone feel guilty*. *4* And this attempt is the only basis which the ego accepts for special relationships. *5* Guilt is the only need the ego has, and as long as you identify with it, guilt will remain attractive to you.

VIII. The Escape from Loneliness

But remember this: To be with a body is *not* communication. *2* And if you think it is, you will feel guilty about communication, and will be afraid to hear the Holy Spirit, recognizing in His voice your own need to communicate. *3* The Holy Spirit cannot teach through fear. 34 *4* And how can He communicate with you while you believe that to communicate is to *make yourself alone*? *5* It is clearly insane to believe that by communicating you will be abandoned, and yet you *do* believe it. 35 *6* For you think that your mind must be kept private or you will lose it, yet if bodies are together your mind remains your own.36

2 The union of bodies thus becomes the way in which you would keep *minds apart*. *2* For bodies cannot forgive. *3* They can do only as the mind directs. *4* The illusion of the autonomy of the body and its ability to overcome loneliness is but the working of the ego's plan to establish its own autonomy. *5* As long as you believe that to be with a body is companionship, you will be compelled to attempt to keep your brother in his body, held there by guilt. *6* And you will see safety in guilt and danger in communication. *7* For the ego will always teach that loneliness is solved by guilt, and that communication is the cause of loneliness. *8* And despite the evident insanity of this lesson, you *have* learned it.

3 Forgiveness lies in communication as surely as damnation lies in guilt.

2 It is the Holy Spirit's teaching function to instruct those who believe that communication is damnation that communication is salvation.

3 And He will do so, for the power of God in Him and you are joined in real relationship, so holy and so strong that it can overcome even this, without fear. *4* It is through the holy instant that what seems impossible is accomplished, making it evident that it is not impossible. *5* In the holy instant guilt holds no attraction, since communication has been restored. *6* And guilt, whose only purpose is to disrupt communication, has no function here.

4 Here there is no concealment and no private thoughts. *2* The willingness to communicate attracts communication to it, and overcomes loneliness completely. *3* There is complete forgiveness here, for there is no desire to exclude anyone from your completion, in sudden recognition of the value of his part in it. *4* In the protection of your wholeness, all are invited and made welcome. *5* And you

understand that your completion is God's, Whose only need is to have you be complete. *6* For your completion makes you His in your awareness. *7* And here it is that you experience yourself as you were created, and as you *are*.

5 The holy instant does not replace the need for learning, for the Holy Spirit must not leave you as your Teacher until the holy instant has extended far beyond time. *2* For a teaching assignment such as His, He must use *everything* in this world for your release. *3* He must side with every sign and token of your willingness to learn of Him what truth must be. *4* He is swift to utilize whatever you offer Him on behalf of this. *5* His concern and care for you are limitless. *6* In the face of your fear of forgiveness, which He perceives as clearly as He knows forgiveness is release, He will teach you to remember always that forgiveness is not your loss but your *salvation*. *7* And

that in complete forgiveness, in which you recognize at last that there is nothing to forgive, *you* are absolved completely.

6 Hear Him gladly, and learn of Him that you have need of no special relationships at all. *2* You but seek in them what you have thrown away.

3 And through them you will never learn the value of what you have cast aside but what you still desire with all your heart. *4* Let us join together in making the holy instant all that there is, by desiring that it *be* all that there is. *5* God's Son has such great need of your willingness to strive for this that you cannot conceive of need so great. *6* Behold the only need that God and His Son share, and will to meet together. *7* You are not alone in this. *8* The will of your creations calls to you to share your will with them. *9* Turn, then, in peace from guilt to God and them.

7 Relate only with what will never leave you, and what you cannot leave. *2* The loneliness of God's Son is the loneliness of His Father.

3 Refuse not the awareness of your completion, and seek not to restore it to yourself. *4* Fear not to give redemption over to your Redeemer's love.

5 He will not fail you, for He comes from One Who *cannot* fail. *6* Accept your sense of failure as nothing more than a mistake in who you are.

7 For the holy host of God is beyond failure, and nothing that he wills can be denied. *8* You are forever in a relationship so holy that it calls to everyone to escape from loneliness and join you in your love. *9* And where you are must everyone seek, and find you there.

8 Think but an instant on this: God gave the Sonship to you, to ensure your perfect creation. *2* This was His gift, for as He withheld Himself not from you, He withheld not His creation. *3* Nothing that

was ever created but is yours. *4* Your relations are with the universe. *5* And this universe, being of God, is far beyond the petty sum of all the separate bodies you perceive. *6* For all its parts are joined in God through Christ, where they become like to their Father. *7* For Christ knows of no separation from His Father, Who is His one relationship, in which He gives as His Father gives to Him.

9 The Holy Spirit is God's attempt to free you of what He does not understand. *2* And because of the Source of the attempt, it will succeed.

3 The Holy Spirit asks you to respond as God does, for He would teach you what *you* do not understand. *4* God would respond to every need, whatever form it takes. *5* And so He has kept this channel open to receive His communication to you and *yours to Him*. *6* God does not understand your problem in communication, for He does not share it with you. *7* It is only you who believe that it is understandable.

10 The Holy Spirit knows that it is not understandable, and yet He understands it, because you have made it. *2* In Him alone lies the awareness of what God cannot know and what you do not understand.

3 It is His holy function to accept them both, and by removing every element of disagreement, to join them into one. *4* He will do this, because it is His function. *5* Leave, then, what seems to you to be impossible to Him Who knows it must be possible because it is the will of God. *6* And let Him Whose teaching is only of God teach you the only meaning of relationships. *7* For God Himself created the only relationship that has meaning, and that is *His* relationship with *you*.

IX. Relationships without Limits

As the ego would limit your perception of your brothers to the body, so would the Holy Spirit release your vision and let you see the great rays shining from them, so unlimited that they reach to God. *2* It is this shift in vision that is accomplished in the holy instant. *3* But it is needful for you to learn just what this shift entails, so you will become willing to make it permanent. *4* Given this willingness it will not leave you, for it *is* permanent. *5* For once you have accepted it as the only perception that you want, it is translated into knowledge by the part that God Himself plays in the Atonement, for it is the only step in it He understands.

6 Therefore, in this there will be no delay when you are ready for it. *7* God is ready *now*, but you are not.

2 Our task is but to continue, as fast as possible, the necessary process of looking straight at all that interferes and seeing it exactly as it is. *2* For it is impossible to recognize as wholly without gratification what you think you want. *3* The body is the symbol of the ego, as the ego is the

symbol of separation. *4* And both are nothing more than attempts to limit communication, and thereby to make it impossible. *5* For communication must be unlimited in order to have meaning, and deprived of meaning, it will not satisfy you completely. *6* Yet it remains the only means by which you can establish real relationships.

3 Real relationships have no limits, having been established by God. *2* In the holy instant, where the great rays replace the body in awareness, the recognition of relationships without limits is given you. *3* But to see this, it is necessary to give up *every* use the ego has for the body, and to accept the fact that the ego has no purpose you would share with it.

4 For the ego would limit everyone to a body for its purposes, and while you think it *has* a purpose, you will choose to utilize the means by which it tries to turn its purpose into accomplishment. *5* This will never *be* accomplished.

4 Yet you have surely recognized that the ego, whose goals are altogether unattainable, will strive for them with all its might, and will do so with strength that *you* have given it. *2* Yet it is impossible to divide your strength between Heaven and hell, God and ego, and release your power unto creation, which is the only purpose for which it was given you. *3* For love would always give increase. *4* Limits are demanded, representing the ego's demands to make little and ineffectual. *5* Limit your vision of a brother to his body, which you will do as long as you would not release him from it, and you have denied his gift to you. *6His body cannot give it*. *7* And seek it not through *yours*. *8* But your minds are already continuous, and their union need only be accepted and the loneliness in Heaven is gone.

5 If you would but let the Holy Spirit tell you of the love of God for you, and the need that your creations have to be with you forever, you would begin to experience the attraction of the eternal. *2* For no one can hear Him speak of this and long remain willing to linger here. *3* For it *is* your will to be in Heaven, where you are complete and quiet, in such sure and loving relationships that any limits are impossible. *4* Would you not exchange your little relationships for this? *5* For the body *is* little and limited, and only those whom you would see without the limits that the ego would impose on them can offer you the gift of freedom. *6* You have no conception of the limits you have placed on your perception, and no idea of all the loveliness that you could see.

6 But this you must remember: The attraction of guilt *opposes* the attraction of God. *2* His attraction for you remains unlimited, but because your power, being His, is as *great* as His, you can turn away

from love. *3* What you invest in guilt you withdraw from God. *4* And your sight grows weak and limited, for you have attempted to separate the Father from the Son and limit Their communication. *5* Seek not Atonement in further separation. *6* And limit not your vision of God's Son to what interferes with his release and what the Holy Spirit must undo to set him free. *7* For his belief in limits has imprisoned him.

7 When the body ceases to attract you, and when you place no value on it as a means of getting anything, then there will be no interference in communication, and your thoughts will be as free as God's. *2* As you let the Holy Spirit teach you how to use the body only for purposes of communication, and renounce its use for separation and attack, which the ego sees in it, you will learn you have no need of a body at all. *3* In the holy instant there *are* no bodies, and you experience only the

attraction of God. *4* Accepting it as undivided you join Him wholly, in an instant, for you would place no limits on your union with Him. *5* The reality of this relationship becomes the only truth that you could ever want. *6* All truth *is* here.

8 It is in your power *in time* to delay the perfect union of the Father and His Son, for in this world the attraction of guilt does stand between Them. *2* Neither time nor season means anything in eternity. *3* But here it is the Holy Spirit's function to use them both, not as the ego uses them.

4 This is the season when you would celebrate my birth into this world. 37 *5* Yet you know not how to do it. *6* Let the Holy Spirit teach you, and let *me* celebrate *your* birth through Him. *7* The only gift I can accept of you is the gift I gave you. *8* Release me, as I willed your release. *9* The time of Christ we celebrate together, for it has no meaning if we are apart.

9 The holy instant is truly the time of Christ. *2* For in this liberating instant, no guilt is laid upon the Son of God, and his unlimited power is thus restored to him. *3* What other gift can you offer me, when only this I will to offer you? *4* And to see me is to see me in everyone, and offer everyone the gift you offer me. *5* I am incapable of receiving sacrifice, as God is. *6* And every sacrifice you ask of *yourself* you ask of me.

7 Learn now that sacrifice of any kind is nothing but *a limitation imposed on giving*. *8* And by this limitation, you have limited your acceptance of the gift I offer you.

10 We who are one cannot give separately. *2* When you are willing to accept our relationship *as real*, guilt will hold no attraction for you, for in our union you will accept all of our brothers. *3* The gift of union is the

only gift I was born to give. *4* Give it to me, that *you* may have it. *5* The time of Christ is the time appointed for the gift of freedom, offered to everyone. *6* And by your acceptance of it, you have offered it to everyone. *7* It is in your power to make this season holy, for it is in your power to make the time of Christ be *now*.

X. The Demand for Sacrifice

It is possible to do this all at once, because there is but one shift in perception that is necessary. *2* For you made but one mistake. *3* It seems like many, but it is all the same, for though the ego takes many forms, it is *always* the same idea. *4* What is not love is always fear, and nothing else. *5* It is not necessary to follow fear through all the circuitous routes by which it burrows underground and hides in darkness, to emerge in forms quite different from what it is. *6* It *is* necessary to examine each one as long as you would retain the principle that governs all of them.

7 But when you are willing to regard them not as separate but as different manifestations of the *same* idea, and one you do not *want*, they go together.

2 The idea is simply this: You believe that it is possible to be host to the ego or hostage to God. *2* This is the choice you think you have and the decision that you believe that you must make. *3* You see no other alternatives, for you cannot accept the fact that sacrifice gets nothing.

4 Sacrifice is so essential to your thought system that salvation apart from sacrifice means nothing to you. *5* Your confusion of sacrifice and love is so profound that you cannot conceive of love without sacrifice.

6 And it is this that you must look at: Sacrifice is *attack*, not love. *7* If you would accept but this one idea, your fear of love would vanish.

3 Guilt cannot last when the idea of sacrifice has been removed. *2* For if there must be sacrifice, as you are convinced, someone must pay and someone must get. *3* And the only question that remains to be decided is *how much* is the price for getting *what*. *4* As host to the ego, you believe that you can give all your guilt away, *whatever* you think, and purchase peace. *5* For the payment does not seem to be yours. *6* While it is obvious that the ego does demand payment, it never seems to be demanding it of *you*. *7* For you are unwilling to recognize that the ego, which you invited, is treacherous only to those who think they are its host.

4 The ego will never let you perceive this, for this recognition will make it homeless. *2* For when this recognition dawns clearly, you will not be deceived by any form the ego takes to protect itself from your sight.

3 Each form will be recognized as but a cover for the one idea that hides behind them all: that love demands sacrifice, and is therefore

inseparable from attack and fear. *4* And that guilt is the price of love, which must be paid *by* fear.

5 How fearful, then, has God become to you, and how great a sacrifice do you believe His love demands! *2* For total love would demand total sacrifice. *3* And so the ego seems to demand less of you than God, and of the two is judged as the lesser of two evils, one to be feared a little, but the Other to be destroyed. *4* For you see love as destruction, and your only question is *who* is to be destroyed, you or another.

6 You seek to answer this question in your special relationships, in which you are both destroyer and destroyed in part, but able to be neither completely. *2* And this you think saves you from God, Whose

total love would *completely* destroy you. *3* You think that everyone outside yourself demands your sacrifice, but you do not see that only you demand sacrifice, and only of yourself. *4* Yet the demand of sacrifice is so savage and so fearful that you cannot accept it *where it is*.

7 The real price of not accepting this has been so great that you have given God away, rather than look at it. *2* For if God would demand total sacrifice of you, you thought it safer to project Him outward and away from you, and not be host to Him. *3* For to Him you ascribed the ego's treachery, inviting it to take His place and protect you from Him. *4* And you do not recognize that it is what you invited *in* that would destroy you, and *does* demand total sacrifice of you. *5* No partial sacrifice will appease this savage guest, for it is an invader who but seems to offer kindness, but always to make the sacrifice complete.

8 You will not succeed in being *partial* hostage to the ego, for it keeps no bargains and would leave you nothing. *2* Nor can you be partial *host* to it. *3* You will have to choose between total freedom

and total bondage, for there are no alternatives but these. *4* You have tried many compromises in the attempt to avoid recognizing the one decision that must be made. *5* And yet it is the recognition of the decision *just as it is* that makes the decision so easy! *6* Salvation is simple, being of God, and therefore very easy to understand. *7* But do not try to project it from you and see it outside yourself. *8* In you are both the question and the answer, the demand for sacrifice and the peace of God.

9 Fear not to recognize as solely of your making the whole idea of sacrifice. *2* And seek not safety by attempting to protect yourself from

where it is *not*. *3* Your brothers and your Father have become very fearful to you, and you would bargain with them for a few special relationships in which you think you see some scraps of safety. *4* Do not try longer to keep apart your thoughts and the thought that has been given you. *5* When they are brought together and perceived *where they are*, the choice between them is nothing more than a gentle awakening, and as simple as opening your eyes to daylight when you have no more need of sleep.

10 The sign of Christmas is a star, a light in darkness. *2* See it not outside of yourself, but shining in the Heaven within, and accept it as the sign the time of Christ has come. *3* He comes demanding nothing. *4* No sacrifice of any kind, of anyone, is asked by Him. *5* In His presence, the whole idea of sacrifice loses all meaning, for He is Host to God. *6* And you need but invite Him in Who is there already, by recognizing that His Host is one and no thought alien to His oneness can abide with Him there. *7* Love must be total to give Him welcome, for the Presence of holiness creates the holiness which surrounds It. *8* No fear can touch the Host Who cradles God in the time of Christ, for the Host is as holy as the perfect Innocence that He protects, and Whose power protects Him.38

11 This Christmas give the Holy Spirit everything that would hurt you.

2 Let yourself be healed completely, that you may join with Him in healing. *3* And let us celebrate your release together, by releasing everyone with us. *4* Leave nothing behind, for release is total. *5* And when you have accepted it with me you will *give* it with me. *6* All pain and sacrifice and littleness will disappear in our relationship, which is as innocent as our relationship with our Father, and as powerful. *7* Pain

will be brought to us and will disappear in our presence, and without pain, there can be no sacrifice. *8* And without *sacrifice*, there love must be.

XI. Release from Sacrifice

You who believe that sacrifice *is* love must learn that sacrifice is separation *from* love. *2* For sacrifice brings guilt as surely as love brings peace. *3* Guilt is the condition of sacrifice,[39] as peace is the condition for the awareness of your relationship with God. *4* For through guilt you excluded your Father and your brothers from yourself. *5* And through peace you will invite them back, and realize they *are* where your invitation bids them be. *6* What you excluded from yourself seems fearful, for you endowed it with fear and tried to cast it out, though it is part of you. *7* Who can perceive part of himself as loathsome and live within himself in peace? *8* And who can try to resolve the perceived conflict of Heaven and hell in him by casting Heaven out and giving it the attributes of hell, without experiencing himself as incomplete and lonely?

2 As long as you perceive the body as your reality, so long will you perceive yourself as lonely and deprived. *2* And so long will you also perceive yourself as a victim of sacrifice, justified in sacrificing others.

3 For who could thrust Heaven and its Creator aside without a sense of sacrifice and loss? *4* And who could suffer sacrifice and loss without attempting to restore himself? *5* Yet how could you accomplish this yourself, when the basis of your attempts is the belief in the *reality* of the deprivation? *6* For deprivation breeds attack, being the belief that attack is justified. *7* And as long as you would retain the deprivation,

attack becomes salvation and sacrifice becomes love.

3 So is it that, in all your seeking for love, you seek for *sacrifice* and *find* it. *2* Yet you find not love. *3* For it is impossible to deny what love is and still recognize it. *4* The meaning of love lies in what you have cast outside yourself, and it has no meaning at all apart from you. *5* It is what you preferred to *keep* that has no meaning, while all that you would *keep away* holds all the meaning of the universe, and holds the universe together in its meaning. *6* For unless the universe were joined in you, it would be apart from God, and to be without Him *is* to be without meaning.

4 In the holy instant the condition of love is met, for minds are joined without the body's interference, and where there is communication there is peace. *2* The Prince of Peace was born to reestablish the condition of love by teaching that communication remains unbroken even if the body be destroyed, 40 provided that you see not the body as the necessary means of communication. *3* And if you understand this lesson, you will realize that to sacrifice the body is to sacrifice *nothing*, and communication, which must be of the mind, cannot be sacrificed.

4 Where, then, is sacrifice? *5* The lesson I was born to teach, and still would teach to all my brothers, is that sacrifice is nowhere and love is everywhere. *6* For communication embraces everything, and in the peace it reestablishes, love comes of itself.

5 Let no despair darken the joy of Christmas, for the time of Christ is meaningless apart from joy. *2* Let us join in celebrating peace by demanding no sacrifice of anyone, for so will you offer me the love I offer you. *3* What can be more joyous than to perceive we are deprived

of nothing? *4* Such is the message of the time of Christ, which I give you that *you* may give it, and return it to the Father, Who gave it to me.

5 For in the time of Christ, communication with Him is restored, and He joins us in the celebration of His Son's creation.

6 God offers thanks to the holy host who would receive Him and let Him enter and abide where He would be. *2* And by your welcome does He welcome you into Himself, for what is contained in you who welcome Him is returned to Him. *3* And we but celebrate His wholeness as we welcome Him into ourselves. *4* Those who receive the Father are one with Him, being host to Him Who created them. *5* And by allowing Him to enter, the remembrance of the Father enters with Him, and with Him they remember the only relationship they ever had, and ever want to have.

7 This is the time in which a new year will be born from the time of Christ.41 *2* I have perfect faith in you to do all that you would accomplish. *3* Nothing will be lacking, and you will make complete and not destroy. *4* Say this to your brother and understand it: *5I give you to the Holy Spirit, as part of myself.*

6I know that you will be released, unless I want to use you to imprison myself.

7In the name of my freedom, I ***will*** *your release,*

because I recognize that we will be released ***together****.*

8 So will the year begin in joy and freedom. *2* There is much to do, and we have been long delayed. *3* Accept the holy instant as this year is

born, and take your place, so long left unfulfilled, in the Great Awakening. 42 *4* Make this year different by making it all the *same*.

5 And let all your relationships be made holy for you. *6* This is our will.

7 Amen.

1 . T-11.V.9:2-3: "Minimizing fear, but not its undoing, is the ego's constant effort, and is indeed a skill at which it is very ingenious. How can it preach separation without upholding it through fear, and would you listen if you recognized that this is what it is doing?"

2 . This is an explanation of what happens in suicide.

3 . Mark 1:12 (RSV): "The Spirit immediately drove him out into the wilderness." In the Course's allusion, only the ego "drives"; the Holy Spirit merely "leads."

4 . "Completely absolved, completely free, and wholly without condemnation" all refer to being free of your past misdeeds. So "free"

means "free of the mistakes you made in the past." And "without condemnation" means "uncondemned for what you did in the past."

5 . To give the holy instant to your brothers is to give them the message (to paraphrase a line from the previous section) that nothing can reach them out of the past, that here in the present they are completely absolved, completely free, and wholly uncondemned.

6 . John 20:17 (KJV): "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto

them, I ascend unto my Father, and your Father; and to my God, and your

God."

7 . The one who recognizes the person who has been released is you, just as you are the one who released him.

8 . Later on, Jesus will say, "You *have* received the holy instant" (T-17.V.15:3). Here, however, he seems to be talking about the holy instant that happens at the end of the learning process: "In exchange for this instant, He stands ready to give you the remembrance of eternity" (T-15.I.12:7).

9 . These instructions will be given in the sections to come. See particularly section IV, "Practicing the Holy Instant."

10. "What the universe bows to" is the power of God in you, which comes through you as you give holy instants of release to your

brothers.

11. T-11.III.4:1.

12. Matthew 19:6 (RSV): "What therefore God has joined together, let not man put asunder."

13. Matthew 6:13 (KJV): "And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen." In the above allusion, power and glory from God lie in us.

14. In the book of Acts, Peter and Paul baptize and work miracles "in the name of Jesus Christ." See, for example, Acts 3:6 (KJV): "Then Peter said, Silver and gold have I none; but such as I have give I thee:

In the name of Jesus Christ of Nazareth rise up and walk."

15. This refers to the Christmas season. In the Urtext, this is dated December 12, 1966.

16. Isaiah 9:6 (KJV): "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting

Father, The Prince of Peace." Christians, of course, have seen this as a prophecy foretelling the birth of Jesus.

17. "Holiness" here refers to God, which is why it was capitalized in Helen's notebooks. Throughout the Course, the altar is usually an altar to God.

18. John 18:36 (KJV): "Jesus answered, My kingdom is not of this world." Luke 17:21 (KJV): "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." By combining these two references, the Course implies that within us is something not of this world.

19. John 14:16 (KJV): "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

20. Matthew 16:19 (RSV): "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." In the above allusion, those who represent Jesus do not decide to bind some and release others. Rather, they release all those who bind themselves.

21. "It" refers to God's power.

22. "It" refers to "Atonement."

23. T-13.XI.11:3: "If you single out part of the Sonship for your love, you are imposing guilt on all your relationships and making them

unreal." In the above sentence, "part of the Sonship" refers to a particular brother, as does "aspects of the totality" in the following sentence.

24. 1 John 4:18 (RSV): "There is no fear in love, but perfect love casts out fear. For fear has to do with punishment, and he who fears is not perfected in love."

25. "One aspect of love" refers to a brother, who is one aspect of the Sonship.

26. "One part of one aspect" refers to a body part of a particular brother.

Thus, the comment in the next sentence about the ego assembling

"reality to its own capricious liking" refers to the ego mentally living in a "reality" composed of its favorite body parts on its favorite people.

27. T-1.45.3:3-4: "But the action aspect of the miracle should be Christ-controlled, because of His complete awareness of the whole plan. The impersonal nature of miracle- *mindedness* ensures your own grace, but only Christ is in a position to know where grace can be *bestowed*." T-9.V.10:5: "He will tell you exactly what to do to help anyone He sends to you for help, and will speak to him through you, if you do not interfere." T-13.IX.7:3: "The Holy Spirit knows your part in the redemption, and who are seeking you and where to find them."

28. The "Self of God" refers not to God's Own Self, but to the Self that God *created*—i.e., the Christ, "the Self the Sonship shares."

29. See Cameo 24: "Mike."

30. T-13.II.1:1-3, 5: "The ultimate purpose of projection as the ego uses it is always to get rid of guilt. But, characteristically, it attempts

to get rid of it from its viewpoint only. For much as the ego wants to retain guilt, *you* find it intolerable....Only by persuading you that *it* is you could the ego possibly induce you to project guilt, and thereby keep it in your mind."

31. How does the ego "become *bigger*"? The ego thinks that by sacrificing itself for another it obligates the other to "sacrifice himself" in return (see next paragraph), and from his sacrifice the ego gains—becomes bigger.

32. This is almost certainly a reference to Freud's "reality principle," in which the ego (just as described here) bows to the demands of

external reality, thus delaying the immediate gratification it wants, but also eventually gaining the pleasure it seeks.

33. This, of course, is a reference to the wedding ceremony.

34. This appears to mean that the Holy Spirit cannot reach you through the barrier of your fear of Him. And you fear Him because you see communication with Him from the perspective of your experience

with body-based relationships. You therefore expect Him to use guilt to obligate you to sacrifice for Him.

35. The reason why you believe that "by communicating you will be

abandoned" was explained in the previous section. Real communication releases another from guilt, and you believe that guilt is the only thing that keeps that person from leaving you: "What releases him from guilt is 'bad,' because he would no longer believe that bodies communicate, and so he would be 'gone'" (T-15.VII.8:9).

36. The principle here seems to be that you project onto other minds what you believe about your own. You believe your own mind must

be kept private or you will lose it—lose control of it as your own private possession. You therefore believe that *another's* mind must also be kept private—locked in his body, rather than joined with other minds in communication—or you will lose that other mind. You will no longer control it as your own private possession, because now it will be an unbounded reality, unconfined to a particular body.

37. This section was dictated during the Christmas season. It is dated December 18, 1966 in the Urtext.

38. In this paragraph, the Host is Christ, and His Guest (also called "the Presence of holiness" and "perfect Innocence") is God.

39. "Guilt is the condition of sacrifice" because once you feel guilty you will feel compelled to sacrifice in order to pay off your debt and thus erase your guilt.

40. "Communication remains unbroken even if the body be destroyed"

is a reference to Jesus' post-resurrection appearances to his followers.

According to the above sentence, then, by staying in communication with his followers after his death, Jesus reestablished the condition of love and thereby fulfilled the purpose for which he was born.

41. The dictation for this sentence originally said "This is the week-end in which a new year will be born from the time of Christ." It was dated December 28, 1966 in the Urtext. January 1 was the coming Sunday.

42. The Great Awakening was a series of religious revivals in the United States in the eighteenth and nineteenth centuries. The above

reference applies this term to God's plan for awakening the entire world.

CHAPTER 16

Looking at the Special Relationship

I. True Empathy

To empathize does not mean to join in suffering, for this is what you must refuse to understand. *2* This is the ego's interpretation of empathy, and is always used to form a special relationship in which *suffering* is shared. *3* The capacity to empathize is very useful to the Holy Spirit, provided you let Him use it in His way. *4* His way is *very* different. *5* He does not understand suffering, and would have you teach it is not understandable. *6* When He relates through you, He does not relate through your ego to another ego. *7* He does not join in pain, knowing that healing pain is not accomplished by delusional attempts to enter into it and lighten it by *sharing* the delusion.

2 The clearest proof that empathy as the ego uses it is destructive lies in

the fact that it is applied only to certain types of problems and in certain people. *2* These it selects out and joins forces with, and it never joins except to strengthen itself. *3* Having identified what it thinks it understands, it sees itself and would *increase* itself by sharing what is *like* itself. *4* Make no mistake about this maneuver—the ego always empathizes to *weaken*. *5* And to weaken is always to attack.

3 You do not know what empathizing means. *2* But of this you may be sure: If you will merely sit quietly by and let the Holy Spirit relate through you, you will empathize with *strength*, 1 and both of you will gain in strength and not in weakness. *3* Your part is only to remember this: You do not want anything that *you* value to come of

the relationship. *4* You will neither to hurt it nor to heal it in your own way.

5 You do not know what healing is. *6* All you have learned of empathy is from the past. *7* And there is nothing from the past that you would share, for there is nothing there that you would *keep*.

4 Do not use empathy to make the past real and so perpetuate it. *2* Step gently aside and let the healing be done *for* you. *3* Keep but one thought in mind and do not lose sight of it, however tempted you may be to judge the situation and determine your response by judging it. *4* Focus your mind only on this:

5I am not alone, and I would not intrude the past upon my Guest. 2

6I have invited Him, and He is here.

7I need do nothing except not to interfere.

8 True empathy is of Him Who knows what it is. *9* You will learn His

interpretation of it if you let Him use your capacity for strength and not for weakness.

5 He will not desert you, but be sure that *you* desert not Him. *2* Humility is strength in this sense only: To recognize and accept the fact that you do not know is to recognize and accept the fact that He *does* know.

3 You are not sure that He will do His part, because you have never yet done *yours* completely. *4* You will not know how to respond to what you do not understand. *5* Be tempted not in this, and yield not to the ego's triumphant use of empathy for its glory. *6* The triumph of weakness is not what you would offer to a brother. *7* And yet you know no triumph but this. *8* This is not knowledge, and the form of empathy that would bring it about is so distorted that it would imprison what it would release.

6 The unredeemed cannot redeem, yet they have a Redeemer. *2* Attempt to teach Him not. *3* You are the learner; He the Teacher. *4* Do not confuse your role with His, for this will never bring peace to anyone.

5 Offer your empathy to Him, for it is His perception and His strength that you would share. *6* And let Him offer you His strength and His perception, to be shared through you.

7 The meaning of love is lost in any relationship which looks to weakness and hopes to find it there.3 *2* The power of love, which *is* its meaning, lies in the strength of God, which hovers over it and blesses it silently by enveloping it in healing wings. *3* Let this be, and do not try to substitute *your* "miracle" for this.

8 We once said that if a brother asks a foolish thing of you to do it.4 *2* But be certain that this does not mean to do a foolish thing that would hurt

either him or you, for what would hurt one will hurt the other. *3* Foolish requests are foolish for the simple reason that they *conflict*, because they contain an element of specialness. *4* Only the Holy Spirit recognizes foolish needs as well as real ones. *5* And He will teach you how to meet both without losing either.

9 *You* will be able to do this only in secrecy. *2* And you will think that by meeting the needs of one you do not jeopardize another, because you can keep them separate, and secret from each other. 5 *3* This is not the way, for it leads not to light and truth. *4* No needs will long be left unmet if you leave them all to Him Whose function is to meet them.

5 This is His function and *not* yours. *6* He will not meet them secretly, for He would share everything you give through Him. *7* And that is why He gives it. *8* What you give through Him is for the whole Sonship, not for *part* of it. *9* Leave Him His function, for He will

fulfill it if you but ask Him to enter your relationships and bless them for you.

II. The Power of Holiness

You still think holiness is difficult, because you cannot see how it can be extended to include everyone, and you have learned that it must include everyone to *be* holy.6 *2* Concern yourself not with the extension of holiness, for the nature of miracles you do not understand. *3* Nor do you do them. *4* It is their extension, far beyond the limits you perceive, that demonstrates you did *not* do them. *5* Why should you worry how the miracle extends to all the Sonship when you do not understand the miracle itself? *6* One attribute is no more difficult to understand than is the whole. *7* If miracles *are* at all, their attributes would have to be miraculous, being part of them.

2 There is a tendency to fragment, and then to be concerned about the truth of just a little part of the whole. *2* And this is but a way of avoiding or looking away from the whole to what you think you might be better able to understand. *3* And this is but another way in which you would still try to keep understanding to yourself. *4* A better and far more helpful way to think of miracles is this: You do not understand them, either in part or whole. *5* Yet you have *done* them. *6* Therefore, *your* understanding cannot be necessary. *7* Yet it is still impossible to accomplish what you do not understand. *8* And so there must be Something in you that *does* understand.

3 To you, the miracle cannot seem natural, because what you have done to hurt your mind has made it so unnatural that it does not remember what is natural to it. *2* And when you are told about it, you cannot understand it. *3* The recognition of the part as whole, and of the whole in every part, is perfectly natural, for it is the way *God* thinks, and what is natural to Him is natural to you. *4* Wholly natural perception would show you instantly that order of difficulty in miracles is quite impossible, for it involves a contradiction of

what miracles mean. *5* And if you could understand their meaning, their attributes could hardly cause you perplexity.

4 You *have* done miracles, but it is quite apparent that you have not done them alone. *2* You have succeeded whenever you have reached another mind and joined with it. *3* When two minds join as one and share a single idea equally, the first link in the awareness of the Sonship as one has been made. *4* When you have made this joining as the Holy Spirit bids you and have offered it to Him to use as He knows how, His natural perception of your gift enables Him to understand it,

and you to use His understanding on your behalf. *5* It is impossible to convince you of the reality of what has clearly been accomplished through your willingness, as long as you believe that *you* must understand it or else it is not real.

5 You think your lack of understanding is a loss to you, and so you are unwilling to believe that what has happened is true. *2* Yet can you really believe that all that has happened, even though you do not understand it, *has not happened*? *3* Yet this is your position. *4* You would have perfect faith in the Holy Spirit and in the effects of His teaching if you were not afraid to acknowledge what He has taught you. *5* For this acknowledgement means that what has happened you do not understand, but that you are willing to accept it *because* it has happened. *6* How can faith in reality be yours while you are bent on making it unreal? *7* And are you really safer in maintaining the unreality of what has happened than you would be in joyously accepting it for what it is, and giving thanks for it?

6 Honor the truth that has been given you, and be glad you do not understand it. *2* Miracles are natural to God and to the One Who speaks for Him. *3* For His task is to translate the miracle into the knowledge which it represents, and which is lost to you. *4* Let *His* understanding of the miracle be enough for you, and do not turn

away from all the witnesses that He has given you to His reality. *5No* evidence will convince you of the truth of what you do not want. *6* Yet your relationship is real, and *has* been demonstrated. 7 *7* Regard this not with fear, but with rejoicing. *8* The One you called upon is with you. *9* Bid Him welcome, and honor His witnesses, who bring you the glad tidings that He has come. 8

7 It is true, just as you fear, that to acknowledge Him is to deny all that you think you know. *2* But it was never true.9 *3* What gain is there to you in clinging to it and denying the evidence for truth? *4* For you have come too near to truth to renounce it now, and you *will* yield to its compelling attraction. *5* You can delay this now, but only a little. *6* The Host of God has called to you, and you have heard. *7* Never again will you be wholly willing not to listen. *8* This is a year of joy10 in which your listening will increase, and peace will grow with its increase.

8 The power of holiness and the weakness of attack have both been brought into awareness. *2* And this has been accomplished in a mind firmly convinced that holiness is weakness and attack is power.

3 Should not that be a sufficient miracle to teach you that your Teacher is not of you? *4* But remember also that whenever you have listened to His interpretation, the results have brought you joy. *5* Would you prefer the results of *your* interpretation, considering honestly what they have been? *6* God wills you better. *7* Could you not look with greater charity on whom God loves with perfect love? *8* Do not interpret against His love for you. *9* For you have many witnesses that speak of it so clearly that only the blind and deaf could fail to see and hear them.

9 This year, determine not to deny what has been given you by God to use for Him. *2* He has Himself reminded you of Him. *3* Awake and share it, 11 for that is the only reason He has called to you. *4* His Voice has spoken clearly, and yet you have so little faith in what you

heard, because you have preferred to place still greater faith in the disaster you have made. *5* Today, let us resolve together to accept the joyful tidings that disaster is not real, and that reality is not disaster. 12 *6* Reality is safe and sure and wholly kind to everyone and everything. *7* There is

no greater love than to accept this and be glad. 13 *8* For love asks only that you be happy, and will give you everything that makes for happiness.

10 You have never given any problem to the Holy Spirit He has not solved, nor will you ever do so. *2* You have never tried to solve anything yourself and been successful. *3* Is it not time you brought these facts together and made sense of them? *4* This is the year for the *application* of the ideas that have been given you, for the ideas are mighty forces, to be used and not held idly by. *5* They have already proved their power sufficiently for you to place your faith in them, and not in their denial. *6* This year invest in truth, and let it work in peace.

7 Have faith in what has faith in you. *8* Think what you have really seen and heard, and *recognize* it. *9* Can you be alone with witnesses like these?

III. The Joy of Teaching

You have taught well, and yet you have not learned how to accept the comfort of your teaching. 14 *2* If you will consider what you have taught and how alien it is to what you thought you knew, you will be compelled to recognize that your Teacher came from beyond your thought system, and so could look upon it fairly and perceive it was untrue. *3* And He must have done so from the basis of a very different thought system, and one with nothing in common with yours. *4* For certainly what He has taught, and what you taught through Him, has nothing in common with what you taught before

He came. *5* And the results have been to bring peace where there was pain, and suffering has disappeared to be replaced by joy.

2 You *have* taught freedom, but you have not learned how to be free.

2 We once said, "By their fruits ye shall know them, and they shall know themselves." 15 *3* For it is certain that you judge yourself according to your teaching. *4* The ego's teaching produces immediate results, because its decisions are immediately accepted as your choice. *5* And this acceptance means that you are willing to judge yourself accordingly. *6* Cause and effect are very clear in the ego's thought system, because all your learning has been directed toward establishing the relationship between them. *7* And would you not have faith in what you have so diligently taught yourself to believe? *8* But remember how much care you have exerted in choosing its witnesses, and in avoiding those who speak for the Cause of truth and *Its* effects.

3 Does not the fact that you have not learned what you *have* taught show you that you do not perceive the Sonship as one? *2* And does it not also show you that you do not regard *yourself* as one? *3* For it is impossible to teach successfully wholly without conviction, and it is equally impossible that conviction be outside you. *4* You could never have taught freedom unless you did believe in it, and it must be that what you taught came from yourself. *5* And yet this Self you clearly do not know, and do not recognize even though It *functions*. *6* What functions must be there. *7* And it is only if you deny what It has done that you could possibly deny Its presence.

4 This is a course in how to know yourself. *2* You have taught what you are, but have not let what you are teach *you*. *3* You have been very careful to avoid the obvious, and not to see the *real* cause and effect relationship that is perfectly apparent. *4* Yet within you is everything you taught. *5* What can it be that has not learned it? *6* It must be this that

is *really* outside yourself, not by your own projection, but in truth.

7 And it is this that you have taken in that is not you. *8* What you accept into your mind does not really change it. *9* Illusions are but beliefs in what is not there. *10* And the seeming conflict between truth and illusion can only be resolved by separating yourself from the illusion and not from truth.

5 Your teaching has already done this, for the Holy Spirit is part of you.

2 Created by God, He left neither God nor His creation. *3* He is both God and you, as you are God and Him together. *4* For God's Answer to the separation added more to you than you tried to take away. *5* He protected both your creations and you together, keeping one with you what you would exclude. *6* And they will take the place of what you took in to replace them. *7* They are *quite* real, and part of the Self you do not know. *8* And they communicate to you through the Holy Spirit, and their power and gratitude to you for their creation they offer gladly to your teaching of your Self Who is their home.

6 You who are host to God are also host to *them*, for nothing real has ever left the mind of its creator, and what is not real was never there.

2 You are not two selves in conflict. *3* What is beyond God? *4* If you who hold Him and whom He holds *are* the universe, all else must be outside, where nothing is. *5* You have taught this, and from far off in the universe yet not beyond yourself, the witnesses to your teaching have gathered to help you learn. *6* Their gratitude has joined with yours and God's to strengthen your faith in what you taught. *7* For what you taught is *true*. *8* Alone, you stand outside your teaching and apart from it. *9* But with them, you must learn that you but

taught yourself, and learned from the conviction you shared with them.

7 This year you will begin to learn, and make learning commensurate with teaching. *2* You have chosen this by your own willingness to teach.

3 Though you seemed to suffer for it, the joy of teaching will yet be yours. *4* For the joy of teaching is in the *learner*, who offers it to the teacher in gratitude and shares it with him. *5* As you learn, your gratitude to your Self, Who teaches you what He is, will grow and help you honor Him. *6* And you will learn His power and strength and purity, and love Him, as His Father does. *7* His Kingdom has no limits and no end, 16 and there is nothing in Him that is not perfect and eternal. *8* All this is *you*, and nothing outside of this *is* you. *9* To your most holy Self all praise is due for what you are, and for what He is Who created you *as* you are.

8 Sooner or later must everyone bridge the gap which he imagines exists between his selves. *2* Each one builds this bridge, which carries him across the gap, as soon as he is willing to expend some little effort on behalf of bridging it. *3* His little efforts are powerfully supplemented by the strength of Heaven and by the united will of all who make Heaven what it is, being joined within it. *4* And so the one who would cross over is literally transported there. *5* Your bridge is builded stronger than you think, and your foot is planted firmly on it. *6* Have no fear that the attraction of those who stand on the other side and wait for you will not draw you safely across. *7* For you will come where you would be, and where your Self awaits you.

IV. Abandoning the Illusion of Love

Be not afraid to look upon the special hate relationship, for freedom lies here. 17 *2* It would be impossible not to know the meaning of love except

for this. *3* For the special love relationship, in which the meaning of love is lost, is undertaken solely to offset this, but not to let it go.18 *4* Your salvation will rise clearly before your open eyes as you look on this.

5You cannot limit hate. *6* The special love relationship will *not* offset it, but will merely drive it underground and out of sight. *7* It is essential to bring it *into* sight and to make no attempt to hide it. *8* For it is the attempt to balance hate with love that makes love meaningless to you. *9* The extent of the split that lies in this you do not realize. *10* And until you do, the split will remain unrecognized, and therefore *unhealed*.

2 The symbols of hate against the symbols of love play out a conflict that does not exist. *2* For symbols stand for something else, and the *symbol* of love is without meaning if love is everything. *3* You will go through this last undoing quite unharmed, and will emerge as yourself.

4 This is the last step in the readiness for God. *5* Be not unwilling now; you are too near, and you will cross the bridge in perfect safety, translated quietly from war to peace. *6* For the illusion of love will never satisfy you, but its *reality*, which awaits you on the other side, will give you everything.

3 The special love relationship is an attempt to limit the destructive effects of hate by finding a haven in the storm of guilt. *2* It makes no attempt to rise above the storm into the sunlight. *3* On the contrary, it emphasizes guilt *outside* the haven by the attempt to build barricades against it and keep within them. *4* The special love relationship is not perceived as of value in itself, but as a place of safety from which hatred is split off and kept apart. *5* The special love partner is acceptable only as long as he serves this purpose. *6* Hatred can enter, and indeed is welcome in some aspects of the relationship, but it is still held together

by the illusion of love. *7* If the illusion goes, the relationship is broken or becomes unsatisfying on the grounds of *dis* illusionment.

4 *Love is not an illusion*. *2* It is a fact. *3* Where disillusionment is possible, there was not love but hate. *4* For hate *is* an illusion, and what can change was never love. *5* It is certain that those who select certain ones as partners in any aspect of living, and use them for any purpose which they would not share with others, are trying to *live* with guilt rather than *die* of it. *6* This is the choice they see. *7* And love to them is only an escape from death. *8* They seek it desperately, *not* in the peace in which it would gladly come quietly to them. *9* And when they find the fear of death is still upon them, the "love" relationship loses the illusion that it is what it is not. *10* For when the barricades against it are broken,19 fear rushes in and hatred triumphs.

5 There are no triumphs of love. *2* Only hate is concerned with the

"triumph of love" at all.20 *3* The *illusion* of love can triumph over the illusion of hate, but always at the price of making both illusions. *4* And as long as the illusion of hatred lasts, so long will love be an illusion to you. *5* And then the only choice that remains possible is which illusion you prefer. *6* There is no conflict in the choice between truth and illusion. *7* Seen in these terms, no one would hesitate. *8* But conflict enters the instant the choice seems to be one between illusions, for this choice does not matter. *9* Where one choice is as dangerous as the other, the decision must be one of despair.

6 Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built *against* it. *2* It is not necessary to seek for what is true, but it *is* necessary to seek for what is

false. *3* Every illusion is one of fear, whatever form it takes. *4* And the attempt to escape from one illusion into another must fail. *5* If you seek love outside yourself, you can be certain that you perceive hatred within and are afraid of it. *6* Yet peace will never come from the *illusion* of love, but only from its reality.

7 Recognize this, for it is true, and truth must be recognized if it is to be distinguished from illusion: The special love relationship is an attempt to *bring love into separation*. *2* And as such, it is nothing more than an attempt to bring love into fear, and make it real in fear. *3* In fundamental violation of love's one condition,[21] the special love relationship would thus accomplish the impossible. *4* How but in illusion could this be done? *5* It is essential that we look *very* closely at exactly what it is that you think you can do to solve a dilemma which seems very real to you, but which does not exist. *6* You have come very close to truth, and only this stands between you and the bridge that leads you into it. *7* Heaven waits silently, and your creations are holding out their hands to help you cross and welcome them.

8 For it is *them* you seek. *2* You seek but for your own completion, and it is they who render you complete. *3* The special love relationship is but a shabby substitute for what makes you whole in truth, not in illusion.

4 Your relationship with them is without guilt, and this enables you to look on all your brothers with gratitude, because your creations were created in union with them. *5* Acceptance of your creations is the acceptance of the oneness of creation, without which you could never be complete. *6* No specialness can offer you what God has given, and what you are joined *with* Him in giving. *7* Across the bridge is your completion, for you will be wholly in God, willing for *nothing* special,

but only to be wholly like unto Him, completing Him by your completion.

9 Fear not to cross to the abode of peace and perfect holiness. *2* Only there is the completion of God and of His Son established forever.

3 Seek not for this in the bleak world of illusion, where nothing is certain and where everything fails to satisfy. *4* And in the Name of God, be wholly willing to abandon all illusion. *5* In any relationship in which you are wholly willing to accept completion, and only this, there is God completed, and His Son with Him. *6* The bridge that leads to union in yourself must lead to knowledge, for it was built with God beside you, and will lead you straight to Him where *your* completion rests, wholly compatible with His.

10 Every illusion which you accept into your mind by judging it to be *attainable* removes your own sense of completion, and thus denies the wholeness of your Father. *2* Every fantasy, be it of love or hate, deprives you of knowledge, for fantasies are the veil behind which truth is hidden. *3* To lift the veil which seems so dark and heavy, it is only needful to value truth beyond all fantasy, and to be entirely unwilling to settle for illusion in place of truth.

11 Would you not go through fear to love? *2* For such the journey seems to be. *3* Love calls, though hate would bid you stay. *4* Hear not the call of hate and see no fantasies, for your completion lies in truth and nowhere else. *5* See in the call of hate, and in every fantasy that rises to delay you, but the call for help that rises ceaselessly from you to your Creator. *6* Would He not answer you whose completion is His? *7* He loves you wholly without illusion, as *you* must love. *8* For love *is*

wholly without illusion, and therefore wholly without fear. *9* Whom God remembers must be whole, and God has never forgotten what

makes Him whole. *10* In your completion lies the memory of His wholeness and His gratitude to you for His completion.

12 In His link with you lie both His inability to forget and your ability to remember. *2* In Him22 are joined your willingness to love and all the love of God, Who forgot you not. *3* Your Father can no more forget the truth in you than you can fail to remember it. *4* The Holy Spirit is the bridge to Him, made from your willingness to unite with Him, and created by His joy in union with you. *5* The journey that seemed to be endless is almost complete, for what *is* endless is very near. *6* You have almost recognized it. *7* Turn with me firmly away from all illusion now, and let nothing stand in the way of truth. *8* We take the last foolish journey away from truth together. *9* And then together we go straight to God, in joyous answer to His call for His completion.

13 If special relationships of any kind would hinder God's completion, can they have any value to you? *2* What would interfere with God must interfere with you. *3* Only in time does interference in God's completion seem to be possible. *4* The bridge that He would carry you across lifts you from time into eternity. *5* Waken from time, and answer fearlessly the call of Him Who gave eternity to you in your creation. *6* On this side of the bridge to timelessness you understand nothing. *7* But as you step lightly across it, upheld by timelessness, you are directed straight to the heart of knowledge. *8* At its center, and only there, you are safe forever, because you are *complete* forever. *9* There is no veil the love of God in us together cannot lift. *10* The way to truth is open. *11* Follow it with me.

V. The Ritual of the Death of God

In looking at the special relationship, it is necessary first to realize that it involves a great amount of pain. *2* Anxiety, despair, guilt, and attack all enter into it, broken into by periods in which they *seem* to be gone. *3* All these must be understood for what they are. *4*

Whatever form they take, they are always an attack on the self *to make the other guilty*. *5* We have spoken of this before, 23 but there are still some aspects of what is *really* being attempted that we have not touched on.

2 Very simply, the attempt to make guilty is *always* directed against God. *2* For the ego would have you see Him and Him alone as guilty, leaving the Sonship open to attack and unprotected against it. *3* The special love relationship is the ego's chief weapon for keeping you from Heaven. *4* It does not appear to be a weapon, but if you consider how you value it and why, you will realize what it must be.

3 The special love relationship is the ego's most boasted gift, and the one that has the most appeal to those unwilling to relinquish guilt. *2* The

"dynamics" of the ego are clearest here, 24 for counting on the attraction of this offering, its fantasies which center around this are often quite open. 25 *3* Here they are usually judged to be quite acceptable and even *natural*. *4* No one considers it bizarre to love and hate together, and even those who believe that hate is sin merely feel guilty but do not correct it.

4 This is the "natural" condition of the separation, and those who learn that it is not natural at all seem to be the unnatural ones. *2* For this world *is* the opposite of Heaven, having been made to *be* its opposite, and everything here takes a direction exactly opposite to what is true. *3* In

Heaven, where the meaning of love is known, love is the same as union. *4* Here, where the illusion of love is accepted in its place, love is perceived as separation and exclusion.

5 It is in the special relationship, born of the hidden wish for special love from God, that the ego's hatred triumphs. *2* For the special relationship is the *renunciation* of the love of God, and the attempt

to secure for the self the specialness that He denied. *3* And it is essential to the preservation of the ego that you believe this specialness is *not* hell but Heaven. *4* For the ego would never have you see that the separation can only be loss, being the one condition in which Heaven cannot be.

6 To everyone Heaven is completion. *2* There can be no disagreement on this, because both the ego and the Holy Spirit accept it. *3* They are, however, in complete disagreement on what completion is, and how it is accomplished. *4* The Holy Spirit knows that self-completion lies first in union, and then in the extension of union. *5* To the ego completion lies in triumph, and in the extension of the "victory" even to the final triumph over God. *6* In this it sees the ultimate freedom of the self, for nothing would remain to interfere with it. *7* And this *is* its idea of Heaven. *8* From this it follows that union, which is a condition in which the ego cannot interfere, must be *hell*.

7 The special relationship is a strange and unnatural ego device for joining hell and Heaven, and making them indistinguishable. *2* And the attempt to find the imagined "best of both worlds" has merely led to *fantasies* of both, and to the inability to perceive either one as it is.

3 The special relationship is the triumph of this confusion. *4* It is a kind of union from which union is excluded, and the basis for the attempt at

union *rests* on exclusion. *5* What better example could there be of the ego's maxim "Seek and do *not* find" ?26

8 Most curious of all is the concept of the self which the ego fosters in the special relationship. *2* This "self" seeks the relationship to make itself complete. *3* Yet when it finds the special relationship in which it thinks it can accomplish this, it gives itself away and tries to

trade its self for the self of another. 27 *4* This is not union, for there is no increase and no extension. *5* Each partner tries to sacrifice the self he does not want for one he thinks he would prefer. *6* And he feels guilty for the

"sin" of taking and of giving nothing of value in return. *7* For how much value can he place upon a self that he would give away to get a better one?

9 The "better" self the ego seeks is always one that is more special.

2 And whoever seems to possess a special self is "loved" *for what can be taken from him*. *3* Where both partners see this special self in each other, the ego sees a "union made in Heaven." *4* For neither will recognize that he has asked for hell, and so he will not interfere with the ego's illusion of Heaven, which it offered him to *interfere* with Heaven. *5* Yet if all illusions are of fear, and they can be of nothing else, the illusion of Heaven can be nothing more than an *attractive* form of fear, in which the guilt is buried deep and rises in the form of "love."

10 The appeal of hell lies only in the terrible attraction of guilt, which the ego holds out to those who place their faith in littleness. *2* The conviction of littleness lies in every special relationship, for only the deprived could value specialness. *3* The demand for specialness, and the perception of the giving of specialness as an act of love, would make

love *hateful*. *4* And the real purpose of the special relationship, in strict accordance with the ego's goal, is to destroy reality and substitute illusion. *5* For the ego is *itself* an illusion, and only illusions can be the witnesses to its reality.

11 If you perceived the special relationship as a triumph over God, would you *want* it? *2* Let us not think of its fearful nature, nor of the guilt that it must entail, nor of the sadness and the loneliness. *3* For

these are only attributes of the whole religion of the separation and the total context in which it is thought to occur. *4* The central theme in its litany to sacrifice is that *God must die so you can live*. *5* And it is this theme that is acted out in the special relationship. *6* Through the death of your self, you think you can attack another self, and snatch it from the other to replace the self that you despise. 28 *7* And you despise it because you do not think it offers you the specialness that you demand. *8* And hating it, you have made it little and unworthy, because you are afraid of it.

12 How can you grant unlimited power to what you think you have attacked? *2* For so fearful has the truth become that unless it is weak and little and unworthy of value, you would not dare to look upon it. *3* You think it safer to endow the little self which you have made with power you wrested from truth, triumphing over it and leaving it helpless. *4* See how exactly is this ritual enacted in the special relationship. *5* An altar is erected in between two separate people, on which each seeks to kill his self, and on its body raise another self that takes its power from his death. *6* Over and over and over this ritual is enacted, and it is never completed, nor ever will be completed. *7* For the ritual of completion cannot complete, and life arises not from death, nor Heaven from hell.

13 Whenever any form of special relationship tempts you to seek for love in ritual, remember love is *content*, and not form of any kind. *2* The special relationship is a *ritual of form*, aimed at the raising of the form to take the place of God at the expense of content. *3* There is no meaning in the form, and there will never be. *4* The special relationship must be recognized for what it is: a senseless ritual in which strength is extracted from the death of God symbolically, and invested in His killer as the sign that form has triumphed over content and love has lost its meaning. 29

14 Would you *want* this to be possible, even apart from its evident impossibility? *2* For if it were possible, you would have made yourself helpless. *3* God is not angry; He merely could not let this happen. *4* You cannot change His Mind. *5* No rituals that you have set up in which the dance of death delights you can bring death to the Eternal. *6* Nor can your chosen substitute for the wholeness of God have any influence at all upon it. *7* See in the special relationship nothing more than a meaningless attempt to raise other gods before Him,30 and by worshipping them to obscure their tininess and His greatness.

15 In the name of your completion, you do not want this. *2* And every idol that you raise to place before Him stands before *you*, in place of what you are. *3* Salvation lies in the simple fact that illusions are not fearful, because they are not *true*. *4* And they but seem to be fearful to the extent to which you fail to recognize them for what they are. *5* And you will fail to do this to the extent to which you *want* them to be true.

6 And to this same extent, you are denying truth, and so are making yourself unable to make the simple choice between truth and illusion, fantasy and God.

16 Remember this, and you will have no difficulty in perceiving the decision as just what it is and nothing more. *2* The core of the separation delusion lies simply in the fantasy destruction of love's meaning,31 and unless its meaning is restored to you, you cannot know yourself who share its meaning. *3* The separation is only the decision not to know yourself. *4* Its whole thought system is a carefully contrived learning experience, designed to lead away from truth and into fantasy. *5* Yet for every learning that would hurt you, God offers you correction and complete escape from *all* its consequences.

17 The decision whether or not to listen to this course and follow it is but the choice between truth and illusion. *2* For here *is* truth, separated from illusion and not confused with it at all. *3* How simple does this choice become when it is perceived as only what it is. *4* For only fantasies make confusion in choosing possible, and they are totally unreal. *5* This year is thus the time to make the easiest decision that ever confronted you, and also the *only* one. *6* You will cross the bridge into reality, simply because you will recognize that God is on the other side and *nothing at all* is here. *7* It is impossible not to make the natural decision as this is realized.

VI. Across the Bridge

The search for the special relationship is the sign that you equate your self with the ego and not with God. *2* For the special relationship has value only to the ego. *3* To it, unless a relationship has special value, it has no meaning. *4* It perceives all love as special. *5* Yet this cannot be natural, for it is unlike the relationship of God and His Son, and all relationships that are unlike this one *must* be unnatural. *6* For God created

love as He would have it be, and gave it as it is. *7* Love has no meaning except as its Creator defined it by His will. *8* It is impossible to define it otherwise and understand it.

2 Love is freedom. *2* To look for it by placing yourself in *bondage* is to separate yourself from it. *3* For the love of God, no longer seek for union in separation, nor for freedom in bondage. *4* As you release, so will you be released.32 *5* Forget this not, or love will be unable to find you and comfort you.

3 There is a way in which the Holy Spirit asks your help, if you would have His. *2* The holy instant is His most helpful tool in protecting you from the attraction of guilt, the *real* lure in the special relationship.

3 You do not recognize that this is its real appeal, for the ego has taught you that *freedom* lies in it. *4* Yet the closer you look at the special relationship, the more apparent it becomes that it must foster guilt, and therefore must imprison.

4 The special relationship is totally without meaning without a body.

2 And if you value it, you must also value the body. *3* And what you value you will keep. *4* The special relationship is a device for limiting *your* self to a body, and for limiting your perception of others to *theirs*.

5 The great rays would establish the total lack of value of the special relationship if they were seen. *6* For in seeing them the body would disappear because its value would be lost. *7* And so your whole investment in seeing it would be withdrawn from it.

5 *You see the world you value*. *2* On this side of the bridge, you see the world of separate bodies, seeking to join each other in separate unions and to become one by losing. *3* When two individuals seek to become

one, they are trying to *decrease* their magnitude. *4* Each would deny his power, for the separate union excludes the universe. *5* Far more is left *outside* than would be taken in, for God is left without and *nothing* taken in. *6* If one such union were made in perfect faith, the universe would enter into it. *7* Yet the special relationship which the ego seeks does not include even one whole individual. *8* For the ego wants but part of him, and sees only this part and nothing else.

6 Across the bridge, it is so different! *2* For a time the body is still seen, but not exclusively, as it is seen here. *3* For the little spark that holds the great rays within it is also visible, and this spark cannot be limited long to littleness. *4* Once you have crossed the bridge, the value of the body is so diminished in your sight that you will see no

need at all to magnify it. *5* For you will realize that the only value that the body has is to enable you to bring your brothers to the bridge *with* you, to be released together there.

7 The bridge itself is nothing more than a transition in your *perspective* on reality. *2* On this side, everything you see is grossly distorted and completely out of perspective. *3* What is little and insignificant is magnified, and what is strong and powerful cut down to littleness. *4* In the transition, there is a period of confusion, in which a sense of actual disorientation seems to occur. *5* But fear it not, for it means nothing more than that you have been willing to let go your hold on the distorted frame of reference that seemed to hold your world together.

6 This frame of reference is built around the special relationship.

7 Without this illusion, there can be no meaning you would still seek here.

8 Fear not that you will be abruptly lifted up and hurled into reality.

2 Time is kind, and if you use it *for* reality, it will keep gentle pace with you in your transition. *3* The urgency is only in dislodging your mind from its fixed position here. *4* This will not leave you homeless and without a frame of reference. *5* The period of disorientation which precedes the actual transition is far shorter than the time it took to fix your mind so firmly on illusions. *6* Delay will hurt you now more than before, only because you realize it *is* delay, and that escape from pain is really possible.

9 Find hope and comfort, rather than despair, in this: You could no longer find even the *illusion* of love in any special relationship here.

2 For you are no longer wholly insane, and you would recognize the guilt of self-betrayal for what it is. *3* Nothing you seek to strengthen in the special relationship is really part of you. *4* And you cannot

keep part of the thought system that taught you it was real, and understand the thought that *really* knows what you are. *5* You have allowed the thought of your reality to enter your mind, and because you invited it, it will abide with you. *6* Your love for it will not allow you to betray yourself, and you could not enter into a relationship where it could not go with you, for you would not be apart from it.

10 Be glad you have escaped the mockery of salvation that the ego offered you, and look not back with longing on the travesty it made of your relationships.33 *2* Now no one need suffer, for you have come too far to yield to the illusion of the beauty and holiness of guilt. *3* Only the wholly insane could look on death and suffering, sickness and despair, and see it thus. *4* What guilt has wrought is ugly, fearful, and very dangerous. *5* See no illusion of truth and beauty there, and be you

thankful that there *is* a place where truth and beauty wait.

11 Go on to meet them gladly, and learn how much awaits you for the simple willingness to give up nothing *because* it is nothing. *2* The new perspective you will gain from crossing over will be the understanding of where Heaven is. *3* From here, it seems to be outside, and across the bridge. *4* But as you cross to join it, it will join with you and become *one* with you. *5* And you will think, in glad astonishment, that for all this *you gave up nothing*! *6* The joy of Heaven, which has no limit, is increased with each light that returns to take its rightful place within it.

7 Wait no longer, for the love of God and *you*. *8* And may the holy instant speed you on the way, as it will surely do if you but let it come to you.

12 The Holy Spirit asks only this little help of you: Whenever your thoughts wander to a special relationship which still attracts you, enter with Him into a holy instant, and there *let Him release you*. *2*

He needs only your willingness to share His perspective to give it to you completely. *3* And your willingness need not be complete, because *His* is perfect. *4* It is His task to atone for your unwillingness by His perfect faith, and it is His faith you share with Him there. *5* Out of your recognition of your unwillingness for your release, His perfect willingness is given you. *6* Call upon Him, for Heaven is at His call.

7 And let Him call on Heaven for you.

VII. The Escape from Vengeance

It is impossible to let the past go without relinquishing the special relationship. *2* For the special relationship is an attempt to *reenact* the

past and *change* it. *3* Imagined slights, remembered pain, past disappointments, perceived injustices and deprivations, all enter into the special relationship, which becomes a way in which you seek to restore your wounded self-esteem. *4* What basis would you have for choosing a special partner without the past? *5* Every such choice is made because of something "evil" in the past to which you cling and for which must someone *else* "atone."

2 The special relationship takes vengeance on the past. *2* By seeking to remove suffering in the past, it overlooks the present in its preoccupation with the past and its total commitment to it. *3No* special relationship is experienced in the present. *4* Shades of the past envelop it, and make it what it is. *5* It has no meaning in the present, and if it means nothing now, it cannot have any real meaning at all. *6* How can you change the past except in fantasy? *7* And who can give you what you think the past deprived you of?

3 The past is nothing. *2* Do not seek to lay the blame for deprivation on it, for the past *is* gone. *3* You cannot really not let go what has gone already. *4* It must be, therefore, that you are maintaining the

illusion that it has *not* gone because you think it serves some purpose that you want fulfilled. *5* And it must also be that this purpose could not be fulfilled in the present, but only in the past.

4 Do not underestimate the intensity of the ego's drive for vengeance on the past. *2* It is completely savage and completely insane. *3* For the ego remembers everything that you have done that offended it, and seeks retribution of *you*. *4* The fantasies it brings to the special relationships it chooses in which to act out its hate are fantasies of *your* destruction.

5 For the ego holds the past against you, and in your escape from it, it sees itself deprived of the vengeance it believes that you so justly merit.

5 Yet without your alliance in your own destruction, the ego could not hold you to the past. *2* In the special relationship *you are allowing your destruction to be*—not in the present, but in the *past*. *3* That this is insane is obvious. *4* But what is less obvious to you is that the present is useless to you while you pursue the ego's goal as its ally. *5* The past is gone. *6* Seek not to preserve it in the special relationship, which binds you to it and would teach you that *salvation* is past, and that you must return to the past to find salvation. *7* There is no fantasy that does not contain the dream of retribution for the past. *8* Would you act out this dream, or let it go?

6 In the special relationship, it does not seem to be an acting out of vengeance that you seek. *2* And even when the hatred and the savagery break briefly through into awareness, the illusion of love is not profoundly shaken. *3* But the one thing that the ego never allows to reach awareness is that the special relationship is the acting out of vengeance on *yourself*. *4* Yet what else could it be? *5* In seeking the special relationship, you look not for glory in yourself. *6* You have denied that it is there, and the relationship becomes your

substitute for it. *7* And vengeance becomes your substitute for Atonement, and escape from vengeance becomes your loss.

7 Against the ego's insane notion of salvation, the Holy Spirit gently lays the holy instant. *2* We said before that the Holy Spirit must teach through comparisons, and uses opposites to point to truth. 34 *3* The holy instant is the opposite of the ego's fixed belief in salvation through

vengeance for the past. *4* In the holy instant it is accepted that the past is gone, and with its passing the drive for vengeance has been uprooted and has disappeared. *5* The stillness and the peace of now enfold you in perfect gentleness. *6* Everything is gone except the truth.

8 For a time you may attempt to bring illusions into the holy instant, to hinder your full awareness of the complete difference, in all respects, between your experience of truth and illusion. *2* But you will not attempt this long. *3* In the holy instant, the power of the Holy Spirit will prevail, because you *joined* with Him. *4* The illusions you bring with you will weaken the experience of Him for a while, and will prevent you from keeping the experience in mind. *5* Yet the holy instant is eternal, and your illusions of time will not prevent the timeless from being what it is, nor you from *experiencing* it as it is.

9 What God has given you is truly given, *and will be truly received*. *2* For God's gifts have no reality apart from your receiving them. *3Your* receiving completes *His* giving. *4* You will receive, because it is His will to give. *5* He gave the holy instant to be given you, and it is impossible that you receive it not, because He gave it. *6* When He willed that His Son be free, His Son *was* free. *7* In the holy instant is His reminder that His Son will always be exactly as he was created. *8* And everything the Holy Spirit teaches you is to remind you that you have received what God has given you.

10 There is nothing you can hold against reality. *2* All that must be forgiven are the illusions you have held against your brothers. *3* Their reality has no past, and only illusions can be forgiven. *4* God holds nothing against anyone, for He is incapable of illusions of any kind.

5 Release your brothers from the slavery of their illusions by forgiving them for the illusions which *you* perceive in them. *6* Thus will you learn that you have been forgiven, for it is you who offered them illusions.

7 In the holy instant, this is done for you in time, to bring to you the true condition of Heaven. *8* Remember that you always choose between truth and illusion, between the real Atonement that would heal and the ego's

"atonement" which would destroy.35

11 The power of God and all His love, without limit, will support you as you seek only your place in the plan of Atonement arising from His love. *2* Be an ally of God and *not* the ego in seeking how Atonement can come to you. *3* His help suffices, 36 for His Messenger understands how to restore the Kingdom to you, and to place all your investment in salvation in your relationship with Him.

12 Seek and *find* His message in the holy instant, where all illusions are forgiven.37 *2* From here, the miracle extends to bless everyone and to resolve all problems, be they perceived as great or small, possible or impossible. 38 *3* There is nothing that will not give place to Him and to His majesty. *4* To join in close relationship with Him is to accept relationships as real, and through their reality, to give over all illusions for the reality of your relationship with God.

13 Praise be to your relationship with Him, and to no other.39 *2* The truth lies here *and nowhere else*. *3* You choose this or nothing.

4Forgive us our illusions, Father, 40 *and help us to accept our true relationship with You, in which there are no illusions, and where none can ever enter.*

5Our holiness is Yours.

6What can there be in us that needs forgiveness, when Yours is perfect?

7The sleep of forgetfulness is only the unwillingness to remember Your forgiveness and Your love.

8Let us not wander into temptation, for the temptation of the Son of God is not Your will. 41

9And let us receive only what You have given, and accept but this into the minds which You created, and which You love.

10Amen. 42

1 . Since empathy involves understanding and sharing the feelings of another, to "empathize with *strength*" means to share the feelings of the (possibly unconscious) part of that person's mind that is in touch with his strength, that feels his invulnerability.

2 . "My Guest" is the Holy Spirit, Who will empathize through you if you do not interfere.

3 . "It" ("it there") refers to love.

4 . T-12.IV.4:1: "*Recognize what does not matter*, and if they ask you for something 'outrageous,' do it *because* it does not matter." In the current context, the foolish request is probably a brother asking you to empathize with him in the conventional sense.

5 . Given that this is in a discussion on empathizing, "meeting the needs

of one" in a way that jeopardizes the needs of another probably means

"empathizing" with the first person's story that his suffering was *caused* by the other person. You try to keep this from hurting the other by keeping your empathizing secret from him.

6 . The difficulty in understanding holiness seems to be in understanding how a miracle given to one person (see paragraph 4: "You *have* done miracles…whenever you have reached another mind and joined with it") can simultaneously be given to *everyone*. This is what was termed

"the impersonal nature of miracles" in Chapter 1 (see T-1.35.8:4 and T-1.44.2:1).

7 . "Your relationship" refers to your relationship with the Holy Spirit.

8 . This is a reference to the Christmas story, in which the angel Gabriel appears to Zacharias to give him "glad tidings" (Luke 1:19) and the angels appear to the shepherds to give them "good tidings of great joy" (Luke 2:10). Only here, the "glad tidings" are not that Jesus has come to Mary and Joseph, but that the Holy Spirit has come to you.

And the witnesses that tell you this are not angels, but the concrete evidence of the Holy Spirit in your life: the miracles He has done through you (see paragraph 4) and the problems He has solved for you (see paragraph 10).

9 . "It" ("But it was") refers to "all that you think you know."

10. This section in the Urtext is dated the first day of the new year: January 1, 1967.

11. "It" refers to "what has been given you by God to use for Him."

12. Jesus is suggesting making a New Year's resolution.

13. John 15:13 (RSV): "Greater love has no man than this, that a man lay down his life for his friends." Here, the greatest love is not to die for others, but to accept that reality is purely good.

14. This section was originally addressed to Helen, who was often extremely helpful to others, and who, this section implies, had been giving inspired counsel to others since the Holy Spirit had come into her life. See T-5.V.1:1, which originally read, "You have learned to be a loving, wise, and very understanding therapist, except for yourself."

15. T-9.V.12:6. This is a reference to Matthew 7:16 (KJV): "Ye shall know them by their fruits."

16. Luke 1:33 (KJV): "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." In the Bible, it is Jesus whose kingdom will have "no end." In the Course, it is Christ, our own true Self.

17. This is the only reference in the Course to the "special hate relationship." It seems to refer to a relationship in which you single someone out for your hate and cast that person out, just as the special love relationship is one in which you single someone out for your

"love" and draw that person close.

18. "This" ("to offset this") refers to the special hate relationship.

19. "It" ("barricades against it") seems to refer to fear, especially the fear of death.

20. The "triumph of love" refers to love—especially a couple's romantic love—triumphing over all that would tear it down, including the hatred of others. The Course has a similar objection to

the saying from Virgil, "Love conquers all": "Love does not conquer all things, but it *does* set all things right" (T-4.VIII.16:4). To speak of love conquering or triumphing would make love attacking and therefore hateful.

21. T-15.XI.4:1 says that the condition of love is *peace*, which comes through the joining of minds. The special relationship violates this by trying to "*bring love into separation*."

22. "Him" refers to "His link with you" from the previous sentence. This link is identified later in the paragraph as the Holy Spirit, Who is "the bridge to Him [God]."

23. This is discussed at length in T-15.VII, "The Basis of the Special Relationship," which says, "And for this sacrifice, which he

demanded *of himself*, he demands the other accept the guilt and sacrifice himself as well" (7:5).

24. This refers to T-11.V, "The 'Dynamics' of the Ego," which itself refers to Freudian psychodynamics, in which the psyche is governed by flows, modifications, and conflicts of psychic energy.

25. This is probably a reference to fantasies that display "the confusion of sex with aggression" (T-4.VII.17:2). In other words, the ego thinks that the special relationship is so attractive that it feels safe in letting its predatory nature show in its fantasies about the relationship.

26. T-12.VI.1:3-4: "Yet the ego, though encouraging the search [for

love] very actively, makes one proviso: Do not find it. Its dictates, then, can be summed up simply as 'Seek and do *not* find.'"

27. To trade your self for the self of another means to give the other

"ownership" of your self, in exchange for "ownership" of that

person's self.

28. "The death of your self" probably refers to sacrificing your self by surrendering it to your partner. This attacks your partner with guilt, because he has benefited from your loss. He is therefore obligated to sacrifice his self for you in return. This is an application of the dynamic explained in T-15.VII (a section referenced at the beginning of this section): "And for this sacrifice, which he demanded *of himself*, he demands the other accept the guilt and sacrifice himself as well"

(7:5).

29. How is the special relationship "a senseless ritual in which strength is extracted from the death of God symbolically"? We think the

explanation is this: When you sacrifice your self for your partner, thus obligating him to give you his self in return, you unconsciously see your partner as symbolic of God. Thus, when you sacrifice the self you despise (because it is not special enough) and thereby attack your partner with guilt, you are sending a hidden message of guilt to God, blaming Him for not making you special enough. And when you wrest from your partner his self and its cache of specialness, it is as if you have wrested from God the specialness He denied you. Having (in your eyes) successfully blamed God and forced Him to give you the treasure He had refused to give, you believe you have defeated Him—

so completely that you have killed Him.

30. Exodus 20:3 (KJV): "Thou shalt have no other gods before me."

This is the first of the Ten Commandments. Here, the "other god" is your separate—and *special*—self.

31. A “fantasy destruction” is a destruction that takes place only in one’s mind. In this case it means we are not carrying out a real destruction of love’s meaning, only a *fantasy* destruction.

32. Like “As you teach, so shall you learn” (T-5.V.13:2, T-6.I.11:1, and T-6.IV.5:1), this sentence is a variation on “As you sow, so shall you reap,” which is itself a popularized version of Galatians 6:7 (KJV):

“Whatsoever a man soweth, that shall he also reap.”

33. Genesis 19:24, 26 (RSV): “Then the LORD rained on Sodom and Gomor’rah brimstone and fire from the LORD out of heaven....But Lot’s wife behind him looked back, and she became a pillar of salt.”

Luke 9:62 (RSV): “Jesus said to him, ‘No one who puts his hand to the plow and looks back is fit for the kingdom of God.’”

34. T-14.II.1:2-3: “You who are steadfastly devoted to misery must first recognize that you *are* miserable and not happy. The Holy Spirit cannot teach without this contrast, for you believe that misery *is* happiness.” T-14.I.1:5: “They [the Holy Spirit’s conclusions] take a direction exactly opposite, pointing as clearly to Heaven as the ego points to darkness and to death.” T-5.IV.14:6: “The Holy Spirit must work through opposites, because He must work with and for a mind that is in opposition.”

35. T-14.III.3:1, 3-4: “Each day, each hour and minute, even each second, you are deciding between the crucifixion and the resurrection,

between the ego and the Holy Spirit....The power of decision is all that is yours. What you can choose *between* is fixed, because there are no alternatives except truth and illusion.”

36. 2 Corinthians 12:9 (DBY): “And he said to me, My grace suffices thee; for [my] power is perfected in weakness.”

37. Matthew 7:7 (RSV): "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

38. The reference to problems that are perceived as "possible or impossible" means possible or impossible *to solve*.

39. In many translations of the Bible the phrase "Praise be to the LORD" is common. Here, what is praised is our *relationship* with Him.

40. Matthew 6:12 (KJV): "And forgive us our debts, as we forgive our debtors."

41. Matthew 6:13 (KJV): "And lead us not into temptation, but deliver us from evil." Here, rather than asking God to not lead us into temptation, we ask Him to let *us* not wander into temptation.

42. See Cameo 25: "The Course's Version of the Lord's Prayer."

CHAPTER 17

The Holy Relationship

I. Bringing Fantasy to Truth

The betrayal of the Son of God lies only in illusions, 1 and all his "sins"

are but his own imagining. *2* His reality is forever sinless. *3* He need not be forgiven but *awakened*. *4* In his dreams, he has betrayed himself, his brothers, and his God. *5* Yet what is done in dreams has not been really done. *6* It is impossible to convince the dreamer that this is so, for dreams are what they are *because* of their illusion of reality. *7* Only in waking is the full release from them, for only then does it become perfectly apparent that they had no effect upon reality at all, and did not change it.

2 *Fantasies change reality*. *2* That is their purpose. *3* They cannot do so in reality, but they *can* do so in the mind that would have reality different.

4 It is, then, only your *wish* to change reality that is fearful, because by your wish, you think you have accomplished what you wish. *5* This strange position, in a sense, acknowledges your power, yet by distorting it and devoting it to "evil," it also makes it unreal. *6* You cannot be faithful to two masters who ask of you conflicting things.2

7 What you use in fantasy you deny to truth. *8* But what you give to truth to use *for* you is safe from fantasy.

3 When you maintain that there must be order of difficulty in miracles, all you mean is that there are some things you would withhold from truth. *2* You believe that truth cannot deal with them only because *you* would keep them from truth. *3* Very simply, your lack of faith in the power that heals all pain arises from your wish to retain some aspects of reality for fantasy. *4* If you but realized what this must do to your appreciation of the whole! *5* What you reserve unto yourself you take *away* from Him Who would release you. *6* Unless you give it back, it is

inevitable that your perspective on reality is warped and uncorrected.

4 As long as you would have this be, so long will the illusion of order of difficulty in miracles remain with you. *2* For you have established this order in reality by giving some of it to one teacher and some to another.

3 And so you learn to deal with part of truth in one way, and in another way with the other part. *4* To fragment truth is to destroy it by rendering it meaningless. *5* Orders of reality is a perspective without understanding, a frame of reference for reality to which it cannot really be compared at all. *6* Think you that you can bring

truth to fantasy and learn what truth means from the perspective of illusions? 3

5 Truth *has* no meaning in illusion. *2* The frame of reference for its meaning must be *itself*. *3* When you try to bring truth to illusions, you are trying to make them real, and keep them by justifying your belief in them. *4* But to give illusions to truth is to enable truth to teach that the illusions are unreal, and thus enable you to escape from them. *5* Reserve not one idea aside from truth or you establish orders of reality, which must imprison you. *6* There is no order in reality, because *everything* there is true.

6 Be willing, then, to give all you have held outside the truth to Him Who knows the truth, and in Whom all is *brought* to truth. *2* Salvation from separation will be complete or will not be at all. *3* Be not concerned with anything except your willingness to have this be accomplished. *4* He will accomplish it, not you. *5* But forget not this: When you become disturbed and lose your peace of mind because another is attempting to solve his problems through fantasy,4 you are refusing to forgive *yourself* for just this same attempt. *6* And you are

holding *both* of you away from truth and from salvation. *7* As you forgive him, you restore to truth what was denied by both of you. *8* And you will see forgiveness where *you* have given it.

II. The Beauty of the Real World

Can you imagine how beautiful those you forgive will look to you? *2* In no fantasy have you ever seen anything so lovely. *3* Nothing you see here, sleeping or waking, comes near such loveliness, and nothing will you value like unto this, nor hold so dear. *4* Nothing that you remember that made your heart seem to sing with joy has ever brought you even a little part of the happiness this sight will bring you. *5For you will see the Son of God*. *6* You will behold the beauty

that the Holy Spirit loves to look upon, and that He thanks the Father for. *7* He was created to see this for you, until you learned to see it for yourself. *8* And all His teaching leads to seeing it and giving thanks with Him.

2 This loveliness is *not* a fantasy. *2* It is the real world, bright and clean and new, with everything sparkling under the open sun. *3* Nothing is hidden here, for everything has been forgiven, and there are no fantasies to hide the truth. *4* The bridge between that world and this is so little and so easy to cross that you could not believe it is the meeting place of worlds so different. *5* Yet this little bridge is the strongest thing that touches on this world at all. *6* This little step, so small it has escaped your notice, is a stride through time into eternity, and beyond all ugliness into beauty that will enchant you, and will never cease to cause you wonderment at its perfection.

3 This step, the smallest ever taken by anything, is still the greatest

accomplishment of all in God's plan of Atonement. *2* All else is learned, but this is *given*, complete and wholly perfect. 5 *3* No one but Him Who planned salvation could complete it thus. *4* The real world, in its loveliness, you learn to reach. *5* Fantasies are all undone, no one and nothing remains still bound by them, and by your own forgiveness you are free to see. *6* And what you see is only what you have made, with the blessing of your forgiveness on it. *7* And with this final blessing of God's Son upon himself, the real perception born of the new perspective he has learned has served its purpose.

4 The stars will disappear in light, and the sun which opened up the world to beauty will vanish. *2* Perception will be meaningless when it has been perfected, for everything that has been used for learning will have no function. *3* Nothing will ever change; no shifts nor shadings, no differences, no variations that made perception possible will occur.

4 The perception of the real world will be so short that you will barely have time to thank God for it. *5* For God will take the last step swiftly when you have reached the real world and have been made ready for Him.

5 The real world is attained simply by the complete forgiveness of the old, the world you see without forgiveness. *2* The Great Transformer of perception will undertake with you the careful searching of the mind that made this world, and uncover to you the seeming reasons for your making it. *3* In the light of the real reason that He brings as you follow Him, He will show you that there is *no* reason here at all. *4* Each spot His reason touches grows alive with beauty, and what seemed ugly in the darkness of your lack of reason is suddenly released to loveliness.

5 Not even what the Son of God made in insanity could be without a

hidden spark of beauty that gentleness could release.

6 All this beauty will rise to bless your sight as you look upon the world with forgiving eyes. *2* For forgiveness literally transforms vision, and lets you see the real world reaching quietly and gently across chaos and removing all illusions that had twisted your perception and fixed it on the past. *3* The smallest leaf becomes a thing of wonder, and a blade of grass a sign of God's perfection. 6

7 From the forgiven world, the Son of God is lifted easily to his home.

2 And there he knows that he has always rested there in peace. *3* Even salvation will become a dream and vanish from his mind. *4* For salvation is the end of dreams, and with the closing of the dream will have no meaning. *5* Who, awake in Heaven, could dream that there could ever be *need* of salvation?

8 How much do you want salvation? *2* It will give you the real world, trembling with readiness to be given you. *3* The eagerness of the Holy Spirit to give you this is so intense He would not wait, although He waits in patience. *4* Meet His patience with your *im* patience at delay in meeting Him. *5* Go out in gladness to meet with your Redeemer, and walk with Him in trust out of this world and into the real world of beauty and forgiveness.

III. Shadow Figures

To forgive is merely to remember only the loving thoughts you gave in the past, and those that were given you. *2* All the rest must be forgotten.

3 Forgiveness is a selective remembering based not on *your* selection.

4 For the shadow figures you would make immortal are "enemies" of

reality. 7 *5* Be willing to forgive the Son of God for what he did not do.

6 The shadow figures are the witnesses you bring with you to demonstrate he did what he did *not*. *7* Because you brought them, you will hear them. *8* And you who kept them by your own selection do not understand how they came into your mind and what their purpose is.

2 They represent the evil that you think was done to you. *2* You bring them with you only that you may return evil for evil,8 hoping that their witness will enable you to think guiltily of another and not harm yourself. *3* They speak so clearly for the separation that no one not obsessed with keeping separation could hear them. *4* They offer you the

“reasons” why you should enter into unholy alliances which support the ego’s goals, and make your relationships the witness to its power.

5 It is these shadow figures which would make the ego holy in your sight, and teach you what you do to keep it safe is really *love*.

3 The shadow figures always speak for vengeance, and all relationships into which they enter are totally insane. *2* Without exception, these relationships have as their purpose the exclusion of the truth about the other, and of yourself. *3* That is why you see in both what is not there, and make of both the slaves of vengeance. *4* And why whatever reminds you of your past grievances, no matter how distorted the associations by which you arrive at the remembrance may be, *attracts* you and seems to you to go by the name of love. 9 *5* And finally, why all such relationships become the attempt at union through the *body*, for only bodies can be seen as means for vengeance.

4 That bodies are central to all unholy relationships is evident. *2* Your own experience has taught you this. *3* But what you do not realize are all

the reasons that go to make the relationship unholy. *4* For unholiness seeks to reinforce itself by gathering to itself what it perceives as like itself, as holiness does. *5* In the unholy relationship, it is not the body of the other with which the union is attempted, but the bodies of those *who are not there at all*. *6* Even the body of the other, already a severely limited perception of him, is not the central focus as it is, or in entirety.

7 What can be used for fantasies of vengeance, and what can be most readily associated with those on whom the vengeance is *really* sought, are centered on and separated off as being the only parts of value. 10

5 Every step taken in the making, the maintaining, and finally the breaking off of the unholy relationship is a move toward further fragmentation and unreality. *2* The shadow figures enter more and more, and the one in whom they seem to be decreases in importance. *3* Time is indeed unkind to the unholy relationship. *4* For time *is* cruel in the ego's hands, as it is kind when used for gentleness. *5* The attraction of the unholy relationship begins to fade and to be questioned almost at once.

6 Once it is formed, doubt must enter in, because its purpose is impossible. *7* The only such relationships which *retain* the fantasies which center on them are the ones which have been dreamed of, but have not been made at all.11

6 Where no reality has entered, there is nothing to intrude upon the dream of happiness. *2* But consider what this means: The more of the reality that enters into the unholy relationship, the less satisfying it becomes; and the more the *fantasies* can encompass, the greater the satisfaction seems to be. *3* The "ideal" of the unholy relationship thus becomes one in which the reality of the other does not enter at all to

"spoil" the dream. *4* And the less the other really brings to it, the

"better" it becomes. *5* Thus, the attempt at union becomes a way of excluding even the one with whom the union was sought. *6* For it was formed to get him out of it, and join with fantasies in uninterrupted

"bliss."

7 How can the Holy Spirit bring His interpretation of the body as a means of communicating into relationships whose only purpose is separation from reality? *2* What forgiveness is enables Him to do so. *3* If all but loving thoughts have been forgotten, what remains is eternal, and the transformed past is made like the present. *4* No

longer does the past conflict with now. *5* This continuity extends the present by increasing its reality and its *value* in your perception of it. *6* In these loving thoughts is the spark of beauty, hidden in the ugliness of the unholy relationship in which the hatred is remembered, yet there to come alive as the relationship is given to Him Who gives it life and beauty.

8 That is why Atonement centers on the past, which is the source of separation, and where it must be undone. *2* For separation must be corrected where it was made. *3* The ego seeks to "resolve" its problems not at their source but where they were *not* made, and thus it seeks to guarantee there will be no solution. *4* The Holy Spirit wills only to make His resolutions complete and perfect, and so He seeks and finds the source of problems where it is, and there undoes it. *5* And with each step in His undoing is separation more undone and union brought closer.

6 He is not at all confused by any "reason" for separation. *7* All He perceives in it is that it *must be undone*.

9 Let Him uncover the hidden spark of beauty in your relationships and

show it to you. *2* Its loveliness will so attract you that you will be unwilling ever to lose the sight of it again. *3* And you will let it transform the relationship, so you can see it more and more. *4* For you will *want* it more and more, and become increasingly unwilling to let it be hidden from you. *5* And you will learn to seek for and establish conditions in which this beauty can be seen. *6* All this you will do gladly, if you but let Him hold the spark before you to light your way and make it clear to you.

10 God's Son is one, and whom God has joined as one the ego cannot break apart.12 *2* The spark of holiness must be safe, however hidden it may be, in every relationship. *3* For the Creator of the one

relationship has left no part of it without Himself. *4This* is the only part of the relationship the Holy Spirit sees, because He knows that only this is true. *5* You have made the relationship unreal, and therefore unholy, by seeing it where it is not and as it is not. *6* Give the past to Him Who can change your mind about it for you. *7* But first, be sure you fully realize what you have made the past to represent, and *why*.

11 In brief, the past is now your justification for entering into a continuing unholy alliance with the ego against the present. *2* For the present *is* forgiveness. *3* Therefore, the relationships which the unholy alliance dictates are not perceived nor felt as now. *4* Yet the frame of reference to which the present is referred for meaning is an *illusion* of the past, in which those elements which fit the purpose of the unholy alliance are retained and all the rest let go. 13 *5* And what is thus let go is all the truth the past could ever offer to the present as witnesses for its reality, while what is kept but witnesses to the reality of dreams.

12 It is still up to you to choose to be willing to join with truth or illusion. *2* But remember that to choose one is to let the other go.

3 Which one you choose you will endow with beauty and reality, because the choice depends on which you value more. *4* The spark of beauty or the veil of ugliness, the real world or the world of guilt and fear, truth or illusion, freedom or slavery—it is all the same. *5* For you can never choose except between God and the ego. *6* Thought systems are but true or false, and all their attributes come simply from what they are. *7* Only the thoughts of God are true, and all that follows from them comes from what they are, and is as true as is the holy Source from Which they come.

13 My holy brother, I would enter into all your relationships and step between you and your fantasies. 14 *2* Let *my* relationship to you be real to you, and let me bring reality to your perception of

your brothers. *3* They were not created to enable you to hurt yourself through them. *4* They were created to create with you. *5* This is the truth that I would interpose between you and your goal of madness. *6* Be not separate from me, and let not the holy purpose of Atonement be lost to you in dreams of vengeance. *7* Relationships in which such dreams are cherished have excluded me. *8* Let me enter in the Name of God and bring you peace, that *you* may offer peace to *me*.

IV. The Two Pictures

God established His relationship with you to make you *happy*, and nothing you do that does not share His purpose can be real. *2* The purpose God ascribed to anything is its only function. *3* Because of His reason for creating His relationship with you, the function of

relationships became forever "to make happy." *4And nothing else*. *5* To fulfill this function, you relate to your creations as God to His. *6* For nothing God created is apart from happiness, and nothing God created but would extend happiness, as its Creator did. *7* Whatever fulfills this function not *cannot be real*.

2 In this world, it is impossible to create, but it *is* possible to make happy. *2* We have said repeatedly that the Holy Spirit would not deprive you of your special relationships, but would transform them. 15 *3* And by that, all that is meant is that He will restore to them the function that was given them by God. *4* The function you have given them is clearly *not* to make happy. *5* But the holy relationship shares God's purpose, rather than aiming to make a substitute for it. *6* Every special relationship that you have made is a substitute for God's will, and glorifies yours instead of His because of the delusion that they are different.

3 You have very real relationships even in this world, which you do not recognize simply because you have raised their substitutes to

such predominance that when truth calls to you, as it does constantly, you answer with a substitute.16 *2* Every special relationship which you have ever undertaken has, as its fundamental purpose, the aim of occupying your mind so completely that you will not hear the call of truth. *3* In a sense, the special relationship was the ego's answer to the creation of the Holy Spirit, Who was God's Answer to the separation. *4* For although the ego did not understand what had been created, it *was* aware of threat.

4 The whole defense system that the ego evolved to protect the

separation from the Holy Spirit was in response to the gift with which God blessed it and by His blessing enabled it to be healed. *2* This blessing holds within itself the truth about everything. *3* And the truth is that the Holy Spirit is in close relationship with you, because in Him is your relationship with *God* restored to you. *4* The relationship with Him has never been broken,17 because the Holy Spirit has not been separate from anyone since the separation. *5* And through Him have all your holy relationships been carefully preserved, to serve God's purpose for you.

5 The ego is hyperalert to threat, and the part of your mind into which the ego was accepted is very anxious to preserve its reason as it sees it.

2 It does not realize that it is totally insane. *3* And you must realize just what this means if *you* would be restored to sanity. *4* The insane protect their thought systems, but they do it *insanely*, and all their defenses are as insane as what they are supposed to protect. *5* The separation has nothing in it—no part, no "reason," and no attribute—that is not insane.

6 And its "protection" is part of it, as insane as the whole.

6 The special relationship, which is its chief defense, must therefore be insane. *2* You have but little difficulty now in realizing that the

thought system it protects is but a system of delusions. *3* You recognize, at least in general terms, that the ego is insane. *4* But the special relationship still seems to you somehow to be *different*. *5* Yet we have looked at it far more closely than at many other aspects of the ego's thought system that you have been more willing to let go. *6* While this one remains, you will not let the others go, for this one is *not* different. *7* Retain this one, and you have retained the whole.

7 It is essential to realize that all defenses *do* what they would defend.18

2 The underlying basis for their effectiveness is that they offer what they defend. *3* What they defend is placed in them for safekeeping, and as they operate they bring it to you. *4* Every defense operates by giving gifts, and the gift is always a miniature of the thought system the defense protects, set in a golden frame. *5* The frame is very elaborate, all set with jewels, and deeply carved and polished. *6* Its purpose is to be of value *in itself*, and to divert your attention from what it encloses. *7* But the frame without the picture you cannot have. *8* Defenses operate to make you think you *can*.

8 The special relationship has the most imposing and deceptive frame of all the defenses that the ego uses. *2* Its thought system is offered here, surrounded in a frame so heavy and so elaborate that the picture is almost obliterated by its imposing structure. *3* Into the frame are woven all sorts of fanciful and fragmented illusions of love, set with dreams of sacrifice and self-aggrandizement, and interlaced with gilded threads of self-destruction. *4* The glitter of blood shines like rubies, and the tears are faceted like diamonds and gleam in the dim light in which the offering is made. 19

9 *Look at the picture*. *2* Do not let the frame distract you. *3* This gift is given you for your damnation, and if you take it, you will believe that you are damned. *4* You cannot have the frame without the picture.

5 What you value is the frame, for there you see no conflict. *6* But the frame is only the wrapping for the gift of conflict. *7* The frame is *not* the gift. *8* Be not deceived by the most superficial aspects of this thought system, for these aspects enclose the whole, complete with every aspect. *9* Death lies in this glittering gift. *10* Let not your gaze dwell on the hypnotic gleaming of the frame. *11* Look at the picture, and realize

that *death* is offered you.

10 That is why the holy instant is so important in the defense of truth.

2 The truth itself needs no defense, but you do need defense against your own acceptance of the gift of death. *3* When you who *are* truth accept an idea so dangerous to truth, you threaten truth with destruction. *4* And your defense must now be undertaken to keep truth whole. *5* The power of Heaven, the love of God, the tears of Christ, and the joy of His eternal Spirit are marshaled to defend you from your own attack. *6* For you attack Them, being part of Them, and They must save you, for They love Themselves.

11 The holy instant is a miniature of Heaven, sent to you *from* Heaven.

2 It is a picture too, set in a frame.20 *3* But if you accept this gift, you will not see the frame at all, because the gift can only be accepted through willingness to focus all your attention on the *gift*. *4* The holy instant is a miniature of eternity. *5* It is a picture of timelessness, set in a frame of time. *6* If you focus on the picture, you will realize that it was only the frame that made you think it was a picture. *7* Without the frame, the picture is seen as what it represents. *8* For as the whole thought system of the ego lies in *its* gifts, so the whole of Heaven lies in this instant, borrowed from eternity and set in time for you.

12 Two gifts are offered you. *2* Each is complete and cannot be partially accepted. *3* Each is a picture of all that you can have, seen very differently. *4* You cannot compare their value by comparing a picture to a frame. *5* It must be the *pictures only* that you compare, or the comparison is wholly without meaning. *6* Remember that it is the picture that is the gift. *7* And only on this basis are you really free to

choose. *8* Look at the *pictures*. *9Both* of them. *10* One is a tiny picture, hard to see at all beneath the heavy shadows of its enormous and disproportionate enclosure. *11* The other is lightly framed and hung in light, lovely to look upon for what it is.

13 You who have tried so hard, and are *still* trying, to fit the better picture into the wrong frame and so combine what cannot be combined, accept this and be glad: These pictures are each framed perfectly for what they represent. *2* One is framed to be out of focus and not seen.

3 The other is framed for perfect clarity. *4* The picture of darkness and of death grows less convincing as you search it out amid its wrappings.

5 As each senseless stone that seems to shine in darkness from the frame is exposed to light, it becomes dull and lifeless and ceases to distract you from the picture. *6* And finally you look upon the picture itself, seeing at last that, unprotected by its frame, it has no meaning.

14 The other picture is lightly framed, for time cannot contain eternity.

2 There is no distraction here. *3* The picture of Heaven and eternity grows *more* convincing as you look at it. *4* And now, by real comparison, a transformation of both pictures can at last occur. *5* And each is given its rightful place when both are seen in relation to

each other. *6* The dark picture, brought to light, is not perceived as fearful, but the fact that it is just a picture is brought home at last. *7* And what you see there you will recognize as what it is: a picture of what you thought was real, and nothing more. *8* For behind this picture, you will see nothing.

15 The picture of light, in clear-cut and unmistakable contrast, is transformed into what lies beyond the picture. *2* As you look on this,

you realize that it is *not* a picture, but a reality. *3* This is no figured representation of a thought system, but the thought itself. *4* What it represents is *there*. *5* The frame fades gently and God rises to your remembrance, offering you the whole of creation in exchange for your little picture, wholly without value and entirely deprived of meaning.

6 As God ascends unto His rightful place, and you to yours, you will experience again the meaning of relationship and know it to be true.

16 Let us ascend in peace together to the Father, by giving Him ascendance in our minds. 21 *2* We will gain everything by giving Him the power and the glory, and keeping no illusions of where they are.22

3 They are in us, through *His* ascendance. *4* What He has given is His. *5* It shines in every part of Him, as in the whole. *6* The whole reality of your relationship with Him lies in our relationship to one another. *7* The holy instant shines alike on all relationships, for in it they are one. *8* For here is only healing, already complete and perfect. *9* For here is God, and where He is, only the perfect and complete can be.

V. The Beginning of the Holy Relationship

The holy relationship is the expression of the holy instant in living in this world.23 *2* Like everything about salvation, the holy instant is a

practical device, witnessed to by its results. *3* The holy instant never fails.

4 The experience of it is always felt. *5* But without *expression*, it is not remembered. *6* The holy relationship is a constant reminder of the experience in which the relationship became what it is. *7* And as the *un* holy relationship is a continuing hymn of hate in praise of its maker, so is the holy relationship a happy song of praise to the Redeemer of relationships. *8* The holy relationship, a major step toward the perception

of the real world, is learned. *9* It is the old, unholy relationship, transformed and seen anew.

2 The holy relationship is a phenomenal teaching accomplishment. *2* In all its aspects, as it begins, develops, and becomes accomplished, it represents the reversal of the unholy relationship. *3* Be comforted in this: The only difficult phase is the beginning. *4* For here, the goal of the relationship is abruptly shifted to the exact *opposite* of what it was.

5 This is the first result of offering the relationship to the Holy Spirit to use for His purposes. *6* This invitation is accepted immediately, and the Holy Spirit wastes no time in introducing the practical results of asking Him to enter. *7* At once, His goal replaces yours.

3 This is accomplished very rapidly, but it makes the relationship seem disturbed, disjunctive, and even quite distressing. *2* The reason is quite clear. *3* For the relationship *as it is* is out of line with its own goal, and clearly unsuited to the purpose that has been accepted for it. *4* In its unholy condition, your goal was all that seemed to give it meaning.

5 Now it seems to make *no* sense. *6* Many relationships have been broken off at this point, and the pursuit of the old goal reestablished

in another relationship. *7* For once the unholy relationship has accepted the goal of holiness, it can never again be what it was.

4 The temptation of the ego becomes extremely intense with this shift in goals. *2* For the relationship has not as yet been changed sufficiently to make its former goal completely without attraction, and its structure is

"threatened" by the recognition of its inappropriateness for meeting its new purpose. 24 *3* The conflict between the goal and the structure of the relationship is so apparent they cannot coexist. *4* Yet now the goal will

not change. *5* Set firmly in the unholy relationship, there is no course except to *change the relationship* to fit the goal. *6* Until this happy solution is seen and accepted as the only way out of this conflict, the relationship seems to be severely strained.

5 It would not be kinder to shift the goal more slowly, for the contrast would be obscured, and the ego given time to reinterpret each slow step according to its liking. *2* Only a radical shift in purpose could induce a complete change of mind about what the whole relationship is for. *3* As this change develops and is finally accomplished, it grows increasingly beneficent and joyous.

6 But at the beginning, the situation is experienced as very precarious.

2 A relationship undertaken by two individuals for their unholy purposes suddenly has *holiness* for its goal. *3* As these two contemplate their relationship from the point of view of this new purpose, they are inevitably appalled. *4* Their perception of the relationship may even become quite disorganized. *5* And yet the former organization of their perception no longer serves the purpose they have agreed to set.

7 This is the time for *faith*. *2* You let this goal be set for you. *3* That was an act of faith. *4* Do not abandon faith now that the *rewards* of faith are being introduced. *5* If you believed the Holy Spirit was there to accept the relationship, why would you now not still believe that He is there to purify what He has taken under His guidance?

8 Have faith in each other, in what but seems to be a trying time.25 *2* The goal *is* set, and your relationship has sanity as its purpose. *3* Now you find yourselves in an insane relationship, recognized as such in the light of its goal. *4* Now the ego counsels thus: Substitute for this another

relationship, to which your former goal was quite appropriate. *5* You can escape from your distress only by *getting rid of each other*. *6* You need not part entirely if you choose not to do so. *7* But you must exclude major areas of fantasy from each other to save your sanity.26

9 Hear not this now! *2* Have faith in Him Who answered you. *3* He heard.

4 Has He not been very explicit in His answer? *5* You are not now wholly insane. *6* Can you deny that He has given a most explicit statement? 27 *7* Now He asks for faith a little longer, even in bewilderment. *8* For this will go, and you will see the justification for your faith emerge to bring you shining conviction. *9* Abandon Him not now, *nor each other*. *10* This relationship has been reborn as holy.

11 Accept with gladness what you do not understand, and let it be explained to you as you perceive its purpose work in it to *make* it holy.28

10 You will find many opportunities to blame each other for the

"failure" of your relationship, for it will seem at times to have no purpose. *2* A sense of aimlessness will come to haunt you, and to remind you of all the ways you once sought for satisfaction and *thought* you found it. *3* Forget not now the misery you really found, and do not now breathe life into your failing egos. *4* For your relationship has not been disrupted; it has been *saved*.

11 You are very new in the ways of salvation, and think you have lost your way. *2Your* way *is* lost, but think not this is loss. *3* In your newness, remember that you have started again, *together*. *4* And take each other's hand, to walk together along a road far more familiar than you now believe. *5* Is it not certain that you will remember a goal

unchanged throughout eternity? *6* For you have chosen but the goal of God, from which your true intent was never absent.

12 Throughout the Sonship is the song of freedom heard, in joyous echo of your choice. *2* You have joined with many in the holy instant, and they have joined with you. *3* Think not your choice will leave you comfortless,29 for God Himself has blessed your special relationship.

4 Join in His blessing, and withhold not yours upon it. *5* For all it needs now *is* your blessing, that you may see that in it rests salvation.

6 Condemn salvation not, for it has come to you. *7* And welcome it together, for it has come to *join* you together in a relationship in which all the Sonship is together blessed.

13 You undertook, together, to invite the Holy Spirit into your relationship. *2* He could not have entered otherwise. *3* And though you have made many mistakes since then, you have also made enormous efforts to help Him do His work. *4* And He has not been lacking in appreciation for all you have done for Him, nor does He

see the mistakes at all. *5* Have you been similarly grateful to each other? *6* Have you consistently appreciated the good efforts and overlooked mistakes?

7 Or has your appreciation flickered and grown dim in what seemed to be the light of the mistakes?

14 Perhaps you are now entering upon a campaign to blame each other for the discomfort of the situation in which you find yourselves. *2* And by this lack of thanks and gratitude, you make yourselves unable to express the holy instant, and thus you lose sight of it. *3* The experience of an instant, however compelling it may be, is easily forgotten if you allow time to close over it. *4* It must be kept shining and gracious in

your awareness of time, but not concealed within it. *5* The instant remains. *6* But where are *you*?

15 To give thanks to each other is to appreciate the holy instant, and thus enable its results to be accepted and shared. *2* To attack each other is not to lose the instant, but to make it powerless in its effects. *3* You *have* received the holy instant, but you have established a condition in which you cannot use it. *4* As a result, you do not realize that it is with you still, and by cutting yourselves off from its expression, you have denied yourselves its benefit. *5* You reinforce this every time you attack each other, for the attack must blind you to yourselves. *6* And it is impossible to deny yourselves and recognize what has been given *and received* by you.

16 You stand together in the holy presence of truth itself. *2* Here is the goal, together with you. *3* Think you not the goal itself will gladly arrange the *means* for its accomplishment? *4* It is just this same discrepancy between the purpose that has been accepted and the means as they stand now that seems to make you suffer, but which makes Heaven glad. *5* If Heaven were *outside* you, you could not

share in its gladness. *6* But because it is within, the gladness too is yours. *7* You *are* joined in purpose, but remain still separate and divided on the means.

17 Yet the goal is fixed, firm, and unalterable, and the means will surely fall in place *because* the goal is sure. *2* And you will share the gladness of the Sonship that this is so. *3* As you begin to recognize and accept the gifts you have so freely given to each other, you will also accept the effects of the holy instant, and use them to correct all your mistakes and free you from their results. *4* And learning this, you will have also

learned how to release *all* the Sonship, and offer it in gladness and thanksgiving to Him Who gave you your release, and Who would extend it *through* you.

VI. Setting the Goal

The practical application of the Holy Spirit's purpose is extremely simple, but it *is* unequivocal. *2* In fact, in order to be simple it *must* be unequivocal. *3* The simple is merely what is easily understood, and for this it is apparent that it must be clear. *4* The setting of the Holy Spirit's goal is general. *5* Now He will work with you to make it specific, for application *is* specific. *6* There are certain very specific guidelines He provides for any situation, but remember that you do not yet realize their universal application. *7* Therefore, it is essential at this point to use them in each situation separately, until you can more safely look beyond each situation in an understanding far broader than you now possess.

2 In any situation in which you are uncertain, the first thing to consider, very simply, is "What do I want to come of this? *2* What is it *for*?" *3* The clarification of the goal belongs at the beginning, for it is this that will determine the outcome. *4* In the ego's procedure, this is reversed. *5* The *situation* becomes the determiner of the outcome,

which can be anything. *6* The reason for this disorganized approach is evident: The ego does not know what it wants to come of it. *7* It is aware of what it does not want, but only that. *8* It has no positive goal at all.

3 Without a clear-cut, positive goal, set at the outset, the situation just seems to happen, and makes no sense until it has *already* happened.

2 Then you look back at it, and try to piece together what it must have

meant. *3* And you will be wrong. *4* Not only is your judgment in the past, but you have no idea what *should* have happened. *5* No goal was set with which to bring the means in line. *6* And now the only judgment left to make is whether or not the ego likes it; is it acceptable, or does it call for vengeance? *7* The absence of a clear criterion for outcome, set in advance, makes understanding doubtful and evaluation impossible.

4 The value of deciding in advance what you want to happen is simply that you will perceive the situation as a means to *make* it happen. *2* You will therefore make every effort to overlook what interferes with the accomplishment of your objective, and concentrate on everything that helps you meet it. *3* It is quite noticeable that this approach has brought you closer to the Holy Spirit's sorting out of truth and falsity. *4* The true becomes what can be used to meet the goal. *5* The false becomes the useless from this point of view. *6* The situation now has meaning, but only because the goal has *made* it meaningful.

5 The goal of truth has further practical advantages. *2* If the situation is used for truth and sanity, its outcome must be peace. *3* And this is quite apart from what the outcome *is*. *4* For if peace is the

condition of truth and sanity, and cannot be without them, where peace is they must be.

5 Truth comes of itself. *6* If you experience peace, it is because the truth has come to you. *7* And you will see the outcome truly, for deception cannot prevail against you, and you will recognize the outcome *because* you are at peace. *8* Here again you see the opposite of the ego's way of looking, for the ego believes the *situation* brings the experience.

9 The Holy Spirit knows the situation is as the goal determines it, and is experienced according to the goal.

VII. All-Inclusive Faith

The goal of truth requires faith. *2* Faith is implicit in the acceptance of the Holy Spirit's purpose, and this faith is *all-inclusive*. *3* Where the goal of truth is set, there faith must be. *4* The Holy Spirit sees the situation as a whole. *5* The goal establishes the fact that everyone involved in it *will* play his part in its accomplishment. *6* This is inevitable. *7* No one will fail in anything. *8* This seems to ask for faith beyond you, and beyond what you can give. *9* But this is so only from the viewpoint of the ego, for the ego believes in "solving" conflicts through fragmentation, and does not perceive the situation as a whole. *10* Therefore, it seeks to split off segments of the situation and deal with them separately, for it has faith in separation and not in wholeness.

2 Confronted with any aspect of a situation which seems to be difficult, the ego will attempt to take this aspect *elsewhere* and resolve it there.30

2 And it will seem to be successful, except that this attempt conflicts with unity and must obscure the goal of truth. *3* And peace will not be experienced, except in fantasy. *4* Truth has not come, because faith has been denied, being withheld from where it rightfully

belonged. *5* Thus do you lose the understanding of the situation the goal of truth would bring. *6* For fantasy solutions bring but the illusion of experience, and the illusion of peace is not the condition in which the truth can enter. 31

3 The substitutes for aspects of the situation are the witnesses to your lack of faith. *2* They demonstrate that you did not believe that the solution and the problem were in the same place. *3* The problem *was* this lack of faith, and it is this you demonstrate when you remove it from its source and place it elsewhere. *4* As a result, you do not see the

problem. *5* Had you not lacked the faith it could be solved, the problem would be gone. *6* And the situation would have been meaningful to you because the interference in the way of understanding would have been removed. *7* To remove the problem elsewhere is to keep it, for you remove yourself from it and make it unsolvable.

4 There is no problem in any situation that faith will not solve. *2* There is no shift in any aspect of the problem but will make solution impossible.

3 For if you shift part of a problem elsewhere, the meaning of the problem must be lost, and the solution to the problem is inherent in its meaning. *4* Is it not possible that all your problems *have* been solved, but you have removed yourself from the solution? *5* Yet faith must be where something has been done, and where you see it done.

5 A situation is a relationship, being the joining of thoughts. *2* If problems are perceived, it is because the thoughts are judged to be in conflict. *3* But if the goal is truth, this is impossible. *4* Some idea of bodies must have entered, for minds cannot attack. *5* The thought of bodies is a sign of faithlessness, for bodies cannot solve anything. *6* And it is their intrusion on the relationship, an error in your

thoughts about the situation, that then becomes the justification for your lack of faith.

6 You will make this error, but be not at all concerned with that. *2* The error does not matter. *3* But do not use the error to what seems to be your advantage, for that *does* matter.32 *4* Faithlessness brought to faith will never interfere with truth. *5* But faithlessness used against truth will always destroy faith. *6* If you lack faith, ask that it be restored where it was lost, and seek not to have it made up to you elsewhere, as if you had been unjustly deprived of it.

7 Only what *you* have not given can be lacking in any situation. *2* But remember this: The goal of holiness was set for your relationship, and not by you. *3* You did not set it, because holiness cannot be seen except through faith, and your relationship was not holy because your faith in one another was so limited and little. *4* Your faith must grow, to meet the goal that has been set. *5* The goal's reality will call this forth, for you will see that peace and faith will not come separately. *6* What situation can you be in without faith and remain faithful to each other? *7* Every situation in which you find yourselves is but a means to meet the purpose set for your relationship. *8* See it as something else, and you are faithless.

8 Use not your faithlessness. *2* Let it enter, and look upon it calmly, but *do not use it*. *3* Faithlessness is the servant of illusion, and wholly faithful to its master.33 *4* Use it, and it will carry you straight to illusions. *5* Be tempted not by what it offers you. *6* It interferes not with the goal, but with the value of the goal to you. *7* Accept not the illusion of peace it offers, but look upon its offering and recognize it *is* illusion.

8 The goal of illusion is as closely tied to faithlessness as faith to truth.

9 If you lack faith in anyone to fulfill, *and perfectly*, his part in any situation dedicated in advance to truth, your dedication is divided.

10 And so you have been faithless to each other, and have used your faithlessness against each other.

9 No relationship is holy unless its holiness goes with it everywhere. *2* As holiness and faith go hand in hand, so must its faith go everywhere with it. 34 *3* The goal's reality will call forth *and accomplish* every miracle needed for its fulfillment. *4* Nothing too small or too enormous, nothing too insignificant or too imposing, too weak or too compelling,

but will be gently turned to its use and purpose. *5* The universe will serve it gladly, as it serves the universe. *6But do not interfere*.

10 The power set in you in whom the Holy Spirit's goal has been established is so far beyond your little conception of the infinite that you have no idea how great the strength that goes with you. *2* And you can use *this* in perfect safety. *3* Yet for all its might, so great it reaches past the stars and to the universe that lies beyond them, your little faithlessness can make it useless, if you would use the faithlessness instead.

11 But think on this, and learn the cause of faithlessness: You think you hold against another what he has done to you, but what you really blame him for is what *you* did to *him*. *2* It is not his past but yours you hold against him. *3* And you lack faith in him because of what *you* were.

4 Yet you are as innocent of what you were as he is. *5* What never was is causeless, and is not there to interfere with truth.

12 There is no cause for faithlessness, but there *is* a Cause for faith.

2 That Cause has entered any situation that shares Its purpose. *3* The light of truth shines from the center of the situation and touches everyone to whom the situation's purpose calls. *4* It calls to *everyone*. *5* There is no situation that does not involve your whole relationship in every aspect, and complete in every part. *6* You can leave nothing of yourself outside it and keep the situation holy. *7* For it shares the purpose of your whole relationship and derives its meaning from it.

13 Enter each situation with the faith that you would give each other, or you are faithless to your own relationship. *2* Your faith will call the others to share your purpose, as this same purpose called forth the faith

in you. *3* And you will see the means you once employed to lead you to illusions transformed to means for truth. *4* Truth calls for faith, and faith makes room for truth. *5* When the Holy Spirit changed the purpose of your relationship by exchanging yours for His, the goal He placed there was extended to every situation in which you entered, or will *ever* enter. *6* And every situation was thus made free of the past, which would have made it purposeless.

14 You call for faith because of Him Who walks with you in every situation. *2* You are no longer wholly insane, and no longer alone. *3* For loneliness in God must be a dream. *4* You whose relationship shares the Holy Spirit's goal are set apart from loneliness, because the truth has come. *5* Its call for faith is strong. *6* Use not your faithlessness against it, for it calls you to salvation and to peace.

VIII. The Strain of Refusing Faith

The holy instant is nothing more than a special case, or an extreme example, of what *every* situation is meant to be. *2* The meaning that the Holy Spirit's purpose has given it is also given to every situation. *3* It calls forth just the same suspension of faithlessness, withheld

and left unused, that faith might answer to the call of truth. *4* The holy instant is the shining example, the clear and unequivocal demonstration of the meaning of every relationship and every situation seen as a whole.

5 Faith has accepted every aspect of the situation, and faithlessness has not forced any exclusion on it. *6* It is a situation of perfect peace, simply because you have let it be what it *is*.

2 This simple courtesy is all the Holy Spirit asks of you: Let truth be

what it is. *2* Do not intrude upon it, do not attack it, do not interrupt its coming. *3* Let it encompass every situation and bring you peace. *4* Not even faith is asked of you, for truth asks nothing. *5* Let it enter, and it will call forth and secure for you the faith you need for peace. *6* But rise you not against it, for against your opposition it cannot come.

3 Would you not want to make a holy instant of every situation? *2* For such is the gift of faith, freely given wherever faithlessness is laid aside, unused. *3* And then the power of the Holy Spirit's purpose is free for use instead. *4* This power instantly transforms all situations into one sure and continuous means for establishing His purpose and demonstrating its reality. *5* What has been demonstrated has called for faith, and has been given it. *6* Now it becomes a fact, from which faith can no longer be withheld. *7* The strain of refusing faith to truth is enormous, and far greater than you realize, but to answer truth with faith entails no strain at all.

4 To you who have acknowledged the call of your Redeemer, the strain of *not* responding to His call seems to be greater than before. *2* This is not so. *3* Before, the strain was there, but you attributed it to something else, believing that the "something else" produced it. *4* This was never true. *5* But what the "something else" produced was sorrow and depression, sickness and pain, darkness and dim

imaginings of terror, cold fantasies of fear and fiery dreams of hell. *6* And it was nothing but the intolerable strain of your refusal to give faith to truth and see its evident reality.

5 Such was the crucifixion of the Son of God. *2* His faithlessness did this to him. *3* Think carefully before you let yourself use faithlessness

against him. *4* For he *is* risen, 35 and you have accepted the cause of his awakening as yours. *5* You have assumed your part in his redemption, and you are now fully responsible to him. *6* Fail him not now, for it has been given you to realize what your lack of faith in him must mean to you. *7* His salvation is your *only* purpose. *8* See only this in every situation, and it will be a means for bringing only this.

6 When you accepted truth as the goal for your relationship, you became givers of peace as surely as your Father gave peace to you. *2* For the goal of peace cannot be accepted apart from its conditions. *3* And you had faith in it, for no one accepts what he does not believe is real.

4 Your purpose has not changed and will not change, for you accepted what can *never* change. *5* And nothing that it needs to be forever changeless can you now withhold from it. *6* Your release is certain.

7 Give as you have received, and demonstrate that you have risen far beyond any situation that could hold you back and keep you separate from Him Whose call you answered.

IX. The Branch in the Road36

When you come to the place where the branch in the road is quite apparent, you cannot go ahead. *2* You *must* go one way or the other. *3* For now, if you go straight ahead, the way you were going before

you came to the branch, you will go nowhere. *4* The whole purpose of coming this far is to decide which branch you will take from here on. *5* The way you came no longer matters. *6* It can no longer serve.

2 No one who reaches this far can make the wrong decision, but he *can* delay. *2* And there is no part of the journey that seems more hopeless

and futile than standing where the road branches and not deciding which way to go. *3* It is only the first few steps along the right way that seem hard, because you *have* chosen, but you still think you can go back and make the other choice. *4* This is not so. *5* A choice made with the power of Heaven to uphold it cannot be undone. *6* Your way *is* decided. *7* There will be nothing you will not be told, if you acknowledge this.

1 . Luke 22:48 (KJV): "But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?" The point in the above reference is that the betrayal of the Son of God in ourselves and others has happened only in a dream.

2 . Matthew 6:24 (RSV): "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon." In the above reference, the two masters are truth and fantasy.

3 . To "bring truth to fantasy" (or to illusions) means to see truth "from the perspective of illusions." In other words, truth is brought to stand before illusions like a defendant is brought to stand before a judge, so that illusions now have the power to render the authoritative judgment on the truth that stands before them.

4 . A fantasy solution is a solution to a problem that does not really solve that problem; we only fantasize that it does. Freud, for example, believed that religion is a fantasy solution to stress. He saw maturity as leaving behind the fantasy solutions of childhood.

Helen's belief that she was protecting people from her hate by getting their names

wrong—thus keeping her hate from finding its target—was a fantasy solution (See Cameo 9: "Mrs. Albert, Miracle Worker"). The point of the above sentence is that when you are disturbed by someone else's fantasy solutions, you are refusing to forgive yourself for yours.

5 . In the previous paragraph, the little step is the step from the world we see into the real world. Here in this paragraph, however, the little step has changed into God's final step—the step from the real world into Heaven.

6 . You are seeing this beauty and perfection even in small, ordinary things because you are seeing in them what the previous paragraph calls the "hidden spark of beauty" that went into our making of the world. According to the next section, the spark of beauty consists of loving thoughts.

7 . "Shadow figures," first referred to in T-13.IV.6:1, are our subjective images of key people from our past who, at least in our eyes, did not give us the love we wanted.

8 . 1 Peter 3:9 (RSV): "Do not return evil for evil or reviling for reviling; but on the contrary bless, for to this you have been called, that you may obtain a blessing." The purpose of the shadow figures is to give us permission to violate this injunction—to "return evil for evil"—without feeling guilty.

9 . Jesus is saying here that you are romantically attracted to another because that person reminds you of your shadow figures, the people on whom you want to get revenge.

10. What Jesus mainly has in mind in this discussion is sexuality. He says that we focus not just on our partner's body, but specifically on

those body parts that "can be most readily associated" with our shadow figures. This is because sex is an unconscious attempt to join not with our partner's body, but with the bodies of our shadow

figures, thereby extracting from them what they refused to give us in the past. Although the specific focus in this paragraph is sexuality, these dynamics apply in some form to all special relationships, whether romantic or not. As the first sentence of the paragraph points out, "bodies are central to all unholy relationships."

11. In other words, the only relationships in which we keep our fantasies are those that are never actually formed.

12. Matthew 19:6 (KJV): "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." This verse, of course, is part of the traditional Christian wedding ceremony. In the above allusion, God has joined together not just two, but everyone.

13. The elements from the past that do not fit the unholy alliance's purpose and are thus let go are the *loving thoughts* that you received and gave. (See the first sentence of this section.) The elements that are retained consist of "the evil that you think was done to you" (second paragraph).

14. The fantasies are fantasies of what we want our partner to do and be, *so that* we can get vengeance on our shadow figures. This is why, later in the paragraph, these fantasies are called "dreams of vengeance."

15. See, for instance, T-15.V.5:2-3: "He also perceives that you have made special relationships, which He would purify and not let you destroy. However unholy the reason why you made them may be, He can translate them into holiness by removing as much fear as you will let Him."

16. The “substitute” is a special relationship.

17. “Him” in this case refers to God. In other words, because the Holy Spirit has been joined with us since the separation, we did not truly separate from God.

18. This does not mean that defenses do what they would defend *against*. Defenses in this section are not about us protecting ourselves from others. Rather, they are about the ego protecting itself from being discarded *by us* because of its painful results. To accomplish this, it tries to win us back by offering us special gifts that we will find more attractive than its usual offerings. What we don’t realize is that it’s only the packaging (later called the “frame”) for the gift that we find attractive. The gift itself—buried deep within the packaging—is a miniature version of the ego’s whole thought system, which is a system of death. This gift, then, is not an exception to the ego’s painful thought system, but rather a delivery device for it. By inducing us to accept this “gift” the ego has defended itself from being gotten rid of—not by offering us something better than it usually does, but by offering us the same death it always does, just in an appealing package. So the ego’s defense—the gift designed to lure us back—has simply *done* to us more of what the ego *always* does to us. That is the meaning of “all defenses *do* what they would defend.”

19. The frame is basically our dreams of what our bodies will act out in our special relationship, along with all the love and pleasure we expect to derive from that.

20. The frame for the holy instant is called “a frame of time” later in the paragraph. It consists of the circumstances in time in which you experience the holy instant—the date, the hour of the day, the physical setting, etc.

21. John 20:17 (KJV): "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." In the above reference, it is not just Jesus ascending; we are ascending *together*.

22. Matthew 6:13 (KJV): "For thine is the kingdom, and the power, and the glory, for ever. Amen." In the above allusion, by giving God the power and the glory, we realize they are in us.

23. See Cameo 26: "Helen and Bill's Holy Relationship." The holy instant that inaugurated the particular holy relationship this material has in mind—Bill and Helen's—was the moment in June of 1965

when they joined together in finding and demonstrating "another way"

in the psychology department in which they worked.

24. "Structure" here means the relationship's current form, condition, or arrangement. The previous paragraph refers to this as "the relationship *as it is*" and as "its unholy condition." In other words, the relationship *as it currently is* is "'threatened' by the recognition of its inappropriateness for meeting its new purpose."

25. Beginning in this section and extending into Chapter 23, the teaching is often addressed jointly to two people who are united in a common goal (and who originally, of course, were Helen and Bill), urging them to rise together to the calling of the holy relationship. This is the reason for the plural references such as "each other" and "yourselves."

26. To "exclude major areas of fantasy from each other" seems to mean to remove the fantasies you have laid on this person in the hopes he would fulfill them. You then transfer those fantasies to

another person, transferring most of your energy to that new relationship in the process.

27. This "explicit statement" is the Course itself, which is a concrete answer to Helen and Bill's invitation (which they made by setting the goal of demonstrating a better way) and thus evidence that the Holy Spirit is there and can be relied on.

28. Pronoun clarification: "Accept with gladness what you do not understand, and let it [what you do not understand—the relationship's rebirth] be explained to you as you perceive its [the relationship's]

purpose work in it [the relationship] to *make* it [the relationship]

holy."

29. John 14:18 (KJV): "I will not leave you comfortless: I will come to you."

30. This idea, which plays a major role in this section, seems to be that if a certain problem apparently cannot be solved in this relationship, the ego will turn its attention to another relationship where that problem is not present or is easily resolved, thus meeting the need that was being

frustrated in the first relationship.

31. For an explanation of "fantasy solutions," see footnote 4. The fantasy solution referred to above is attempting to take a difficult aspect of a relationship "*elsewhere* and resolve it there" (see previous footnote for an explanation of this).

32. The error here is the error of seeing the situation as composed of bodies with conflicting interests, rather than minds that share the same interests. This results in losing faith in solving the situation's problems and achieving real harmony. Based on this, to "use the

error to what seems to be your advantage" seems to be another reference to taking the problems elsewhere and trying to solve them there (see footnote 30). In other words, you have (erroneously) given up on finding resolution within the situation, and then you use this error to your apparent advantage by going to another situation and trying to get your unmet needs met there.

33. Matthew 25:21 (RSV): "His master said to him, 'Well done, good and faithful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master.'"

34. "Its" and "it" ("so must its faith go everywhere with it") refer to the relationship. To be holy, the relationship's holiness must go

everywhere with it. Holiness and faith "go hand in hand." Therefore, the relationship's *faith* must also go everywhere with it.

35. Matthew 28:6 (KJV): "He is not here: for he is risen, as he said." In the above reference, the risen Son of God is all our brothers, most particularly our holy relationship partner.

36. This brief section was originally a personal message to Helen and/or Bill that seems to have come during the dictation of Chapter 28. It does not fit the content of that chapter, but it does share content with this chapter. Like the second half of this chapter, it speaks of something new that has happened on your journey, something that signifies progress, but that for now faces you with a stark and urgent choice between two opposite paths.

CHAPTER 18

The Blessing of the

Holy Relationship

I. The Original Error

To substitute is to *accept instead*. *2* If you would but consider exactly what this entails, you would perceive at once how much at variance this is with the goal the Holy Spirit has given you and would accomplish for you. *3* To substitute is to *choose between*, renouncing one in favor of the other. *4* For this special purpose, one is thus judged more valuable, and the other replaced by him. *5* The relationship in which the substitution occurred is thus fragmented, and its purpose split accordingly. *6* To fragment is to exclude, and substitution is the strongest defense the ego has for separation.

2 The Holy Spirit never substitutes. *2* Where the ego perceives one

person as a replacement for another, the Holy Spirit sees them joined and indivisible. *3* He does not judge between them, knowing they are one. *4* Being united, they are one because they are the same.

5 Substitution is clearly a process in which they are perceived as different. *6* One would unite; the other separate. *7* Nothing can come between what God has joined,[1] and what the Holy Spirit sees as one.

8 But everything seems to come between the fragmented relationships the ego sponsors to destroy.

3 The one emotion in which substitution is impossible is love. *2* But fear involves substitution by definition, for it is love's *replacement*. *3* Fear is both a fragmented and fragmenting emotion. *4* It seems to take many forms, and each seems to require a different form of acting out for satisfaction. *5* While this appears to introduce quite variable behavior, a far more serious effect lies in the fragmented *perception* from which the behavior stems. *6* No one is seen complete. *7* The body is emphasized, with special emphasis on certain parts, and used as the standard for comparison for either acceptance or rejection for suitability for acting out a special form of fear.

4 You who believe that God is fear made but *one* substitution. *2* It has taken many forms, because it was the substitution of fragmentation for wholeness. *3* It has become so splintered and subdivided and divided again, over and over, that it is now almost impossible to perceive it once was one, and still *is* what it was. *4* That one error, which brought truth to illusion, infinity to time, and life to death, was all you ever made. *5* Your whole world rests upon it. *6* Everything you see reflects it.

7 And every special relationship which you have ever made is part of it.

5 You have expressed surprise at hearing how *very* different is reality from what you see. *2* You do not realize the magnitude of that one error.

3 It was so vast and so completely incredible that from it a world of total unreality *had* to emerge. *4* What else could come of it? *5* Its fragmented aspects are fearful enough as you begin to look at them. *6* But nothing you have seen begins to show you the enormity of the original error, which seemed to cast you out of Heaven, to shatter knowledge into meaningless bits of disunited perceptions, and to force you to further substitutions.

6 That was the first projection of error outward. *2* The world arose to hide it, and became the screen on which it was projected and which was drawn between you and truth. *3* For truth extends *inward*, where the idea of loss is meaningless and only increase is conceivable. *4* Do you really think it strange that a world in which everything is backwards and upside down arose from this? *5* It was inevitable. *6* For truth brought to this could only remain within in quiet, and take no part in all the mad projection by which this world was made.

7 Call it not sin but madness, for such it was, and so it still remains.

2 Invest it not with guilt, for guilt implies it was accomplished in reality.

3 And above all, *be not afraid of it*. *4* When you seem to see some twisted form of the original error rise to frighten you, say only, *God is **not** fear, but love*, 2

and it will disappear. *5* The truth will save you. *6* It has not left you, to go out into the mad world and so depart from you. *7* Inward is sanity; insanity is outside you. *8* You but believe it is the other way: that truth is outside, and error and guilt within.

8 Your little, senseless substitutions, touched with insanity and swirling lightly away on a mad course like a feather dancing insanely in the wind, have no substance. *2* They fuse and merge and separate in shifting and totally meaningless patterns which need not be judged at all. *3* To judge them individually is pointless. *4* Their tiny differences in form are not real differences at all. *5* None of them matters. *6That* they have in common and nothing else. *7* But what else is necessary to make them all the same? *8* Let them go, dancing in the wind, dipping and turning till they disappear from sight far, far outside you. *9* And turn you to the stately calm within, where in holy stillness dwells the living God you never left, and Who never left you.

9 The Holy Spirit takes you gently by the hand and retraces with you your mad journey outside yourself, leading you gently back to the truth and safety within. *2* He brings all your insane projections and your wild substitutions, which you have placed outside you, to the truth. *3* Thus He reverses the course of insanity and restores you to reason. *4* In your relationship, where He has taken charge of everything at your request, He has set the course inward to the truth you share. *5* In the mad world outside you, nothing can be shared but only *substituted*, and sharing and substituting have nothing in common in reality.

10 Within yourselves, you love each other with a perfect love. *2* Here is holy ground, 3 in which no substitutes can enter, and where only the truth about each other can abide. *3* Here you are joined in God, as much together as you are with Him. *4* The original error has not entered here, nor ever will. *5* Here is the radiant truth, to which the Holy Spirit has committed your relationship. *6* Let Him bring it here, where *you* would have it be. *7* Give Him but a little faith in each other to help Him show

you that no substitute you made for Heaven can keep you from it.

11 In you there is no separation, and no substitute can keep you from each other. *2* Your reality was God's creation, and *has* no substitute.

3 You are so firmly joined in truth that only God is there. *4* And He could never accept something else instead of you. *5* He loves you both, equally and as one. *6* And as He loves you, so you *are*. *7* You are not joined together by illusions, but in the thought so holy and so perfect that illusions cannot remain to darken the holy place in which you stand together. *8* God is with you, my brothers. *9* Let us join in Him in peace and gratitude, and accept His gift of our most holy and perfect reality that we share in Him.

12 Heaven is restored to all the Sonship through your relationship. *2* For in it lies the Sonship, whole and beautiful, safe in your love. *3* Heaven has entered quietly, for all illusions have been gently brought unto the truth in you, and love has shined upon you, blessing your relationship with truth. *4* God and His whole creation have entered it together. *5* How lovely and how holy is your relationship, with the truth shining upon it!

6 Heaven beholds it and rejoices that you have let it come to you. *7* And God Himself is glad that your relationship is as it was created. *8*

The universe within you stands with you together. *9* And Heaven looks with love on what is joined in it, along with its Creator.

13 Whom God hath called should hear no substitutes. 4 *2* Their call is but an echo of the original error which shattered Heaven. *3* For what became of peace in those who heard? *4* Return with me to Heaven, walking together out of this world and through another to the loveliness and joy the other holds within it. *5* Would you still further weaken and

break apart what is already broken and hopeless? 5 *6* Is it here that you would look for happiness? *7* Or would you not prefer to *heal* what has been broken, and join in making whole what has been ravaged by separation and disease?

14 You have been called, together, to the most holy function that this world contains. *2* It is the only one that has no limits, and that reaches out to every broken fragment of the Sonship with healing and uniting comfort. *3* This is offered you in your holy relationship. *4* Accept it here, and you will give as you have accepted and received. *5* The peace of God is given you, with the glowing purpose in which you join. *6* The holy light that brought you together must extend as *you* accept it.

II. Dreams as Protest against Reality

Does not a world that seems quite real arise in dreams? *2* But think what this world is. *3* It is clearly not the world you saw before you slept.

4 Rather, it is a distortion of the world, planned solely around what you would have *preferred*. 6 *5* Here you are "free" to make over whatever seemed to attack you and change it into a tribute to your ego, which was outraged by the attack. *6* This would not be your wish unless you saw yourself as *one* with the ego, which always

looks upon itself, and therefore on you, as under attack and highly vulnerable to it.

2 Dreams are chaotic because they are governed by your conflicting wishes, and therefore they have no concern with what is true. *2* They are the best example you could have of how perception can be utilized to substitute illusions for truth. *3* You do not take them seriously on awaking because the fact that in them reality is so outrageously

violated becomes apparent. *4* Yet they are a way of looking at the world, and changing it to suit the ego better. *5* They provide striking examples both of the ego's inability to tolerate reality and your willingness to *change* reality on its behalf.

3 You do not find the differences between what you see in sleep and on awaking disturbing. *2* You recognize that what you see on waking is blotted out in dreams, yet on awakening you do not expect it to be gone. *3* In dreams, *you* arrange everything. *4* People become what you would have them be, and what they do you order. *5* No limits on substitution are laid upon you; for a time, it seems as if the world were given you, to make it what you will. *6* You do not realize that you are attacking it, trying to triumph over it and make it serve you.

4 Dreams are perceptual temper tantrums, in which you literally scream,

"*I want it thus!* " *2* And thus it seems to be. *3* And yet, the dream cannot escape its origin. *4* Anger and fear pervade it, and in an instant the illusion of satisfaction is invaded with the illusion of terror. *5* For the dream of your ability to control reality by substituting a world that you prefer *is* terrifying. *6* Your attempts to blot out reality are very fearful, but this you are not willing to accept. *7* And so you substitute the fantasy that *reality* is fearful, not what you would do to it. *8* And thus is guilt made real.

5 Dreams show you that you have the power to make a world as you would have it, and that because you want it, you see it. *2* And *while* you see it, you do not doubt that it is real. *3* Yet here is a world, clearly within your mind, that seems to be outside. *4* You do not respond to it as though you made it, nor do you realize that the emotions which the

dream produces must come from you. *5* It is the figures in the dream and what they do that seem to make the dream. *6* You do not realize that you are making them act out for you, for if you did the guilt would not be theirs, and the illusion of satisfaction would be gone.

6 In dreams, these features are not obscure. *2* You seem to waken, and the dream is gone. *3* But what you fail to recognize is that what caused the dream has not gone with it. *4* Your wish to make another world that is not real *remains* with you. *5* And what you seem to wake to is but another form of this same world you see in dreams. *6All* your time is spent in dreaming. *7* Your sleeping and your waking dreams have different forms, and that is all. *8* Their content is the same. *9* They are your protest against reality, and represent your fixed and insane wish to change it.

7 In your waking dreams, the special relationship has a special place: It is the means by which you try to make your sleeping dreams come true.

2 From this you do not waken, and it is this that *keeps* you asleep. *3* The special relationship is your determination to keep your hold on unreality and to prevent yourself from waking. *4* And while you see more value in sleeping than in waking, you will not let go of it.

8 The Holy Spirit, ever practical in His wisdom, accepts your dreams and uses them as means for waking. *2* You would but use them to remain asleep. *3* We once said that the first change before dreams

disappear is that your dreams of fear are changed to happy dreams. 7

4 That is what the Holy Spirit does with your special relationship. *5* He does not destroy it or snatch it away from you. *6* But He does use it differently, as a help to make His purpose real to you. *7* Your special

relationship will remain, not as a source of pain and guilt, but as a source of joy and freedom. *8* It will not be for you alone, for therein lay its misery. *9* As its unholiness kept it as a thing apart, its holiness will become an offering to everyone.

9 Your special relationship will be a means for undoing guilt in everyone blessed through your holy relationship. *2* It will be a happy dream, and one which you will share with all who come within your sight. *3* Through it, the blessing that the Holy Spirit has laid upon it will be extended. *4* Think not that He has forgotten anyone in the purpose He has given you. *5* And think not that He has forgotten you to whom He gave this gift. *6* He uses everyone who calls on Him as means for the salvation of everyone. *7* And He will waken everyone through you who offered your relationship to Him.

10 If you but recognized His gratitude to you! *2* Or mine through His!

3 For we are joined as one in purpose, being of one mind with Him. *4* Let not the dream take hold to close your eyes. *5* It is not strange that dreams can make a world that is unreal. *6* The *wish* to make it is what is incredible. *7* Your relationship has become one in which the wish has been removed, because its purpose has been changed from one of dreams to one of truth. *8* You are not sure of this, because you think it may be this that is the dream. *9* You are so used to choosing between dreams, you do not see that you have made at last the choice between the truth and all illusion.

11 Yet Heaven is sure. *2This is no dream*. *3* Its coming means that you have chosen truth, and it has come because you have been willing to let your special relationship meet its conditions. *4* In your relationship the

Holy Spirit has gently laid the real world, the world of happy dreams from which awaking is so easy and so natural. *5* For as your sleeping and waking dreams represent the same wishes in *your* mind, so do the real world and the truth of Heaven join in the will of God. *6* The dream of waking is easily transferred to its reality, for this dream comes from your will joined with the will of God. *7* And what this will would have accomplished has never *not* been done.

III. The Advance to Truth

You who have spent your lives in bringing truth to illusion, reality to fantasy, have walked the way of dreams. *2* For you have gone from waking to sleeping, and on and on to a yet deeper sleep. *3* Each dream has led to other dreams, and every fantasy that seemed to bring a light into the darkness but made the darkness deeper. *4* Your *goal* was darkness, in which no ray of light could enter. *5* And you sought a blackness so complete that you could hide from truth forever, in complete insanity. *6* What you forgot was simply that God cannot destroy Himself. *7* The light is in you. *8* Darkness can cover it, but *cannot* put it out. 8

2 As the light comes nearer you will rush to darkness, shrinking from the truth, sometimes retreating to the lesser forms of fear and sometimes to stark terror. *2* But you will advance, because your goal *is* the advance from fear to truth. *3* You *know* this. *4* The goal which you accepted is the goal of knowledge, for which you signified your willingness. *5* Fear seems to live in darkness. *6* When you are afraid, you have stepped back. *7* Let us then join quickly in an instant of light, and it will be enough to remind you that your goal is light. *8* Truth has rushed

to meet you since you called upon it.

3 If you knew Who walks beside you on this way which you have chosen, fear would be impossible. *2* You do *not* know, because the journey into darkness has been long and cruel, and you have gone deep into it. *3* The little flicker of your eyelids,[9] closed so long, has not yet been sufficient to give you confidence in your selves, so long despised.

4 You go toward love, still hating it and terribly afraid of its judgment upon you. *5* And you do not realize that you are not afraid of love, but only of what *you* made of it.

4 You are advancing to love's meaning and away from all illusions in which you have surrounded it. *2* When you retreat to the illusions your fear increases, for there is little doubt that what you think it means *is* fearful. *3* But what is that to us who travel surely and very swiftly away from fear? *4* You who hold each other's hand also hold mine, for when you joined each other you were not alone. *5* Do you believe that I would leave you in the darkness you agreed to leave with me? *6* In your relationship is this world's light, and fear must disappear before you now.

5 Be tempted not to snatch away the gift of faith you offered to each other. *2* You will succeed only in frightening yourselves. *3* The gift is given forever, for God Himself received it. *4* You cannot take it back.

5 You have accepted God. *6* The holiness of your relationship is established in Heaven. *7* You do not realize what you accepted, but remember that your understanding is not necessary. [10] *8* All that was necessary was merely the *wish* to understand. *9* That wish was the *desire to be holy*. *10* The will of God is granted you. *11* For you desire the only

thing you ever had or ever were.

6 Each instant that we spend together will teach you that this goal is possible, and will strengthen your desire to reach it. *2* And in your desire lies its accomplishment. *3* Your desire is now in complete accord with all the power of the Holy Spirit's will. *4* No little faltering footstep that you may take can separate your desire from His will and from His strength. *5* I hold your hand as surely as you agreed to take each other's.

6 You will not separate, for I stand with you, and walk with you in your advance to truth. *7* And where we go, we carry God with us.

7 In your relationship, you have joined with me in bringing Heaven to the Son of God, who hid in darkness. *2* You have been willing to bring the darkness to light, and this willingness has given strength to everyone who would remain in darkness. *3* Those who would see *will* see. *4* And they will join with me in carrying their light into the darkness, when the darkness in them is offered to the light and is removed forever. *5* My need for you, joined with me in the holy light of your relationship, is *your* need for salvation. *6* Would I not give you what you gave to me? *7* For when you joined each other, you answered me.

8 You who are now the bringers of salvation have the function of bringing light to darkness. *2* The darkness in you has been brought to light. *3* Carry it back to darkness, from the holy instant to which you brought it.11 *4* We are made whole in our desire to make whole. *5* Let not time worry you, for all the fear that you experience is really past. *6* Time has been readjusted to help us do together what your separate pasts would hinder. *7* You have gone past fear, for no two minds can join in

the desire for love without love's joining *them*.

9 Not one light in Heaven but goes with you. *2* Not one ray that shines forever in the Mind of God but shines on you. *3* Heaven is

joined with you in your advance to Heaven. *4* When such great light has joined with you to give the little spark of your desire the power of God Himself, can you remain in darkness? *5* You are coming home together, after a long and meaningless journey which you undertook apart and which led nowhere. *6* You have found each other and will light each other's way. *7* And from this light will the great rays extend back into darkness and forward unto God, to shine away the past and so make room for His eternal presence, in which everything is radiant in the light.

IV. The Little Willingness

The holy instant is the result of your determination to be holy. *2* It is the *answer*. *3* The desire to have it and the willingness to let it come precede its coming. *4* You prepare your mind for it only to the extent of recognizing that you want it above all else. *5* It is not necessary that you do more; indeed, it is necessary that you realize that you cannot do more. *6* Do not attempt to give the Holy Spirit what He does not ask, or you will add the ego unto Him and confuse the two. *7* He asks but little.

8 It is He Who adds the greatness and the might. *9* He joins with you to make the holy instant far greater than you can understand. *10* It is your realization that you need do so little that enables Him to give so much.

2 Trust not your good intentions. *2* They are not enough. *3* But trust implicitly your willingness, whatever else may enter. *4* Concentrate only on this, and be not disturbed that shadows surround it. *5* That is why you

came. *6* If you could come without them, you would not *need* the holy instant. *7* Come to it not in arrogance, assuming that you must achieve the state its coming brings with it. 12 *8* The miracle of the holy instant lies in your willingness to let it be what it is. *9* And in

your willingness for this lies also your acceptance of yourself as *you* were meant to be.

3 Humility will never ask that you remain content with littleness. *2* But it does require that you be *not* content with less than greatness that comes not of you. *3* Your difficulty with the holy instant arises from your fixed conviction that you are not worthy of it. *4* And what is this but the determination to be as you would make yourself? *5* God did not create His dwelling place unworthy of Him. *6* And if you believe He cannot enter where He wills to be, you must be interfering with His will.

4 You do not need the strength of willingness to come from you, but only from His will. *2* The holy instant does not come from your little willingness alone. *3* It is always the result of your small willingness combined with the unlimited power of His will. *4* You have been wrong in thinking that it is needful to prepare yourself for Him. *5* It is impossible to make arrogant preparations for holiness and not believe that it is up to you to establish the conditions for peace.

5 *God* has established them. *2* They do not wait upon your willingness for what they are. *3* Your willingness is needed only to make it possible to *teach* you what they are. *4* If you maintain you are unworthy of learning this, you are interfering with the lesson by believing that you must make the learner different. *5* You did not make the learner, nor can you make him different. *6* Would you first make a miracle of yourself,[13]

and then expect one to be made for you? *7* You merely ask the question.

8 The answer is given. *9* Seek not to answer it, but merely to *receive* the answer as it is given.

6 In preparing for the holy instant, do not attempt to make yourself holy to be ready to receive it. *2* That is but to confuse your role with His.

3 Atonement cannot come to those who think that they must first atone, but only to those who offer it nothing more than simple willingness to make way for it. *4* Purification is of God alone, and therefore for you.

5 Rather than seek to prepare yourself for Him, try to think thus: *6I who am host to God* ***am*** *worthy of Him.*

7He Who established His dwelling place in me created it as He would have it be.

8It is not needful that I make it ready for Him, but only that I do not interfere with His plan to restore to me my own awareness of my readiness, which is eternal.

9I need add nothing to His plan.

10But to receive it, I must be willing not to substitute my own in place of it.

7 And that is all. *2* Add more and you will merely take away the little that is asked. *3* Remember that *you* made guilt, and that your plan for the escape from guilt has been to bring Atonement to it and make salvation fearful. *4* And it is only fear that you will add if you prepare yourself for love. *5* The preparation for the holy instant belongs to Him Who gives it. *6* Release yourself to Him Whose function *is* release. *7* Do not assume His function for Him. *8* Give Him but what He asks, that you may learn

how little is your part and how great is His.

8 It is this that makes the holy instant so easy and so natural. *2You* make it difficult, because you insist there must be more that you must do.

3 You find it hard to accept the idea that you need give so little to receive so much. *4* It is very difficult for you to realize that it is not personally insulting that your contribution and the Holy Spirit's are so extremely

disproportionate.

5 You are still convinced your

understanding is a powerful contribution to the truth and makes it what it is. *6* Yet we have emphasized that you need understand nothing.14

7 Salvation is easy just because it asks nothing that you cannot give *right now*.

9 Forget not that it has been your decision to make everything that is natural and easy for you impossible. *2* What you believe to be impossible will *be* if God so wills it,15 but *you* will remain quite unaware of it. *3* If you believe the holy instant is difficult for you, it is because you have become the arbiter of what is possible, and remain unwilling to give place to One Who knows. *4* The whole belief in orders of difficulty in miracles is centered on this. *5* Everything God wills is not only possible, but has already happened. *6* And that is why the past has gone. *7* It never happened in reality. *8* Only in your own mind, which thought it did, is its undoing needful.

V. The Ladder to Heaven

Prepare you *not* for the undoing of what never was. *2* If you already understood the difference between truth and illusion, Atonement

would have no meaning. *3* The holy instant, your holy relationship, the Holy

Spirit's teaching, and all the means by which salvation is accomplished would have no purpose. *4* For they are all but aspects of the plan to change your dreams of fear to happy dreams, from which you waken easily to knowledge. *5* Put yourself not in charge of this, for you cannot distinguish between advance and retreat. *6* Some of your greatest advances you have judged as failures, and some of your deepest retreats you have evaluated as success.

2 Never approach the holy instant after you have tried to remove all fear and hatred from your mind. *2* That is *its* function. *3* Never attempt to overlook your guilt before you ask the Holy Spirit's help. *4* Forgiveness is *His* function. *5* Your part is only to offer Him a little willingness to let Him remove all fear and hatred and to be forgiven. *6* On your little faith, joined with His understanding, He will build your part in the Atonement and make sure that you fulfill it easily. *7* And with Him *you* will build a ladder, planted in the solid rock of faith and rising even to Heaven. 16 *8* Nor will you use it to ascend to Heaven alone.

3 Through your holy relationship, reborn and blessed in every holy instant which you did not arrange, thousands will rise to Heaven with you. *2* Could you plan for this? *3* Or could you prepare yourselves for such a function? *4* Yet it is possible, because God wills it. *5* Nor will He change His Mind about it. *6* The means and purpose both belong to Him. *7* You have accepted one; the other will be provided. *8* A purpose such as this without the means is inconceivable. *9* He will provide the means to anyone who shares His purpose.17

4 Happy dreams come true, not because they are dreams, but only because they are happy. *2* And so they must be loving. *3* Their message

is “Thy will be done, ”18 and not “I want it otherwise.” *4* The alignment of means and purpose is an undertaking impossible for you to understand. *5* You do not even realize you *have* accepted the Holy Spirit’s purpose as your own, and you would merely bring unholy means to its accomplishment. *6* The little faith needed to change the purpose is all that is required to receive the means and use them.

5 It is no dream to love your brother as yourself. 19 *2* Nor is your holy relationship a dream. *3* All that remains of dreams within it is that it is still a special relationship. *4* Yet it is very useful to the Holy Spirit, Who has a special *function* here. *5* It will become the happy dream through which He can spread joy to thousands on thousands who believe that love is fear, not happiness. *6* Let Him fulfill the function that He gave to your relationship by accepting it for you, and nothing will be wanting that would make of it what He would have it be.

6 When you feel the holiness of your relationship is threatened by anything, stop instantly and offer the Holy Spirit your willingness, in spite of fear, to let Him exchange this instant for the holy one which you would rather have. *2* He will never fail in this. *3* But forget not that your relationship is one, and so it must be that whatever threatens the peace of one is an equal threat to the other. *4* The power of joining *and its blessing* lie in the fact that it is now impossible for either of you to experience fear alone or to attempt to deal with it alone. *5* Never believe that this is necessary or even possible.

7 But just as this is impossible, so is it equally impossible that the holy instant come to either of you without the other. *2* And it will come to both at the request of either. *3* Whichever is saner at the time when

threat is perceived should remember how deep is his indebtedness to the other and how much gratitude is due him, and be glad that he can pay his debt by bringing happiness to both. *4* Let him remember this and say:

5I desire this holy instant for myself, that I may share it with my brother, whom I love.

6It is not possible that I can have it without him, nor he without me.

7Yet it is wholly possible for us to share it now.

8And so I choose ***this*** *instant as the one to offer to the Holy Spirit, that His blessing may descend on us, and keep us both in peace.*

VI. Beyond the Body

T *here is nothing outside you*. *2* That is what you must ultimately learn, for it is in that realization that the Kingdom of Heaven is restored to you.

3 For God created only this, and He did not depart from it nor leave it separate from Himself. *4* The Kingdom of Heaven is the dwelling place of the Son of God, who left not his Father and dwells not apart from Him. *5* Heaven is not a place or a condition. *6* It is merely an awareness of perfect oneness, and the knowledge that there is nothing else; nothing outside this oneness and nothing else within.

2 What could God give but knowledge of Himself? *2* What else *is* there to give? *3* The belief that you could give and get something else, something outside yourself, has cost you the awareness of Heaven and the knowledge of your identity. *4* And you have done a stranger thing

than you yet realize: You have displaced your guilt to your body from your mind. *5* Yet a body cannot be guilty, for it can do nothing of itself.

6 You who think you hate your body deceive yourself. *7* You hate your *mind*, for guilt has entered into it, and it would remain separate, which it cannot do.

3 Minds are joined; bodies are not. *2* Only by assigning to the mind the properties of the body does separation seem to be possible. *3* And it is mind that seems to be fragmented and private and alone. *4* Its guilt, which keeps it separate, is projected to the body, which suffers and dies because it is attacked to hold the separation in the mind and let it not know its unity. *5* Mind cannot attack, 20 but it *can* make fantasies and direct the body to act them out. *6* But it is never what the body does that seems to satisfy. *7* Unless the mind *believes* the body is actually acting out its fantasies, it will attack the body by increasing the projection of its guilt upon it.21

4 In this, the mind is clearly delusional. *2* It cannot attack but maintains it can, and uses what it does to hurt the body to prove it can. *3* The mind cannot attack, but it *can* deceive itself, and this is all it does when it believes it has attacked the body. *4* It can project its guilt, but it will not lose it through projection. *5* And though it clearly can misperceive the function of the body, it cannot change its function from what the Holy Spirit establishes it to be. *6* The body was not made by love. *7* But love does not condemn it and can use it lovingly, respecting what the Son of God has made and using it to save him from illusions.

5 Would you not have the instruments of separation reinterpreted as means for salvation and used for purposes of love? *2* Would you not

welcome and support the shift from fantasies of vengeance to the hope of release from them? *3* Your perception of the body can clearly be sick, but project this not upon the body. *4* For your wish to make destructive what cannot destroy can have no real effect at all.

5 And what God created is only what He would have it be, being His will.

6 You cannot make His will destructive. *2* You can make fantasies in which your will conflicts with His, but that is all. *3* It is insane to use the body as the scapegoat for guilt—directing its attack and blaming it for what you wished it to do. *4* It is impossible to act out fantasies. *5* For it is still the fantasies you want, and they have nothing to do with what the body does. *6It* does not dream of them, and they but make it a liability where it could be an asset. *7* For fantasies have made the body your

"enemy"—weak, vulnerable, and treacherous, "worthy" of the hate which you invest in it.

7 How has this served you? *2* You have identified with this thing you hate, the instrument of vengeance and the perceived source of your guilt. *3* You have done this to a thing that has no meaning, proclaiming it to be the dwelling place of the Son of God and turning it against him.

4 This is the host of God that *you* have made. *5* And neither God nor His most holy Son can enter an abode which harbors hate, and where you have sown the seeds of vengeance, violence, and death.

8 This thing you made to serve your guilt stands between you and other minds. *2* The minds *are* joined, but you do not identify with them. *3* You see yourself as locked in a separate prison, remote and unreachable, as incapable of reaching out as being reached. *4* You hate the prison that you made and would destroy it. *5* Yet you would not escape from it,

leaving it unharmed, without your guilt upon it. *6* But only thus *can* you escape. *7* The home of vengeance is not yours; the place you set aside to house your hatred is not a prison, but an illusion of yourself.

9 The body is a limit imposed on the universal communication which is an eternal property of mind. *2* But the communication is *internal*. *3* Mind reaches to itself. *4* It is not made up of different parts which reach each other. *5* It does not go out. *6* Within itself it has no limits, and there is nothing outside it. *7* It encompasses everything. *8* It encompasses you entirely; you within it and it within you. *9* There is nothing else, anywhere or ever. *10* The body is outside you and *seems* to surround you, shutting you off from others and keeping you apart from them, and them from you.

10 *It is not there*. *2* There is no barrier between God and His Son, nor can His Son be separated from himself except in illusion. *3* This is not his reality, though he believes it is. *4* Yet this could only be if God were wrong. *5* God would have had to create differently, and to have separated Himself from His Son, to make this possible. *6* He would have had to create different things, and to establish different orders of reality, only some of which were love. *7* Yet love must be forever like itself, changeless forever, and forever without alternative. *8* And so it is.

11 You cannot put a barrier around yourself, because God placed none between Himself and you. *2* Your hand can stretch out and reach to Heaven. *3* You whose hands are joined have begun to reach beyond the body, but not outside yourselves, to reach your shared identity *together*.

4 Could this be outside you? *5* Where God is not? *6* Is *He* a body, and did He create you as He is not, and where He cannot be? *7* You are

surrounded only by Him. *8* What limits can there be on you whom He encompasses?

12 Everyone has experienced what he would call a sense of being transported beyond himself. *2* This feeling of liberation far exceeds the dream of freedom sometimes experienced in the special

relationship. *3* It is a sense of actual escape from limitations. *4* If you will consider what this "transportation" really entails, you will realize that it is a sudden unawareness of the body, and a joining of yourself and something else, in which your mind enlarges to encompass it. *5* It becomes part of you as you unite with it. *6* And both become whole, as neither is perceived as separate.

13 What really happens is that you have given up the illusion of a limited awareness and lost your fear of union. *2* The love that instantly replaces it extends to what has freed you, and unites you with it. *3* And while this lasts, you are not uncertain of your identity, and would not limit it. *4* You have escaped from fear to peace, asking no questions of reality, but merely accepting it. *5* You have accepted this instead of the body, and have let yourself be one with something beyond it, simply by *not* letting your mind be limited by it.

14 This can occur regardless of the physical distance that seems to be between you and what you join, regardless of your respective positions in space and of your differences in size and seeming quality. *2* Time is irrelevant; it can occur with something past, present, or anticipated.

3 The "something" can be anything and anywhere: a sound, a sight, a thought, a memory, even a more general idea without specific reference. 22 *4* But in every case, you join it without reservation, because

you love it and would be with it. *5* And so you rush to meet it, letting your limits melt away, suspending all the "laws" your body obeys and gently setting them aside.

15 There is no violence at all in this escape. *2* The body is not attacked, but merely properly perceived. *3* It does not limit you, merely because you would not have it so. *4* You are not really "lifted out" of it; it cannot contain you. *5* You go where you would be;

gaining, not losing, a sense of self. *6* In these instants of release from physical restrictions, you experience much of what happens in the holy instant: the lifting of the barriers of time and space, the sudden experience of peace and joy, and above all the lack of awareness of the body, and of the questioning whether or not all this is possible. *7* It *is* possible, because you want it.

16 The sudden expansion of the self that takes place with your desire for it is the irresistible appeal the holy instant holds. *2* It calls to you to be yourself, within its safe embrace. *3* There are the laws of limit lifted for you, to welcome you to openness of mind and freedom. *4* Come to this place of refuge where you can be yourself in peace—not through destruction, not through a "breaking out," but merely by a quiet

"melting in." *5* For peace will join you there, simply because you have been willing to let go the limits you have placed on love, and joined it where it is and where it led you, in answer to its gentle call to be at peace.

VII. The Little Garden

It is only the awareness of the body that makes love seem limited, for the body *is* a limit on love. *2* The belief in limited love was its origin, and

it was made to limit the unlimited. *3* Think not that this is merely allegorical, for it was made to limit *you*. *4* Can you who see yourself within a body know yourself as an *idea*? *5* Everything you recognize you identify by externals, something outside itself. *6* You cannot even think of *God* without a body, or some form you think you recognize. *7* The body cannot know. *8* And while you limit your awareness to its tiny senses, you will not see the grandeur that surrounds you.

2 God cannot come into a body, nor can you join Him there. *2* Limits on love will always seem to shut Him out and to keep you apart from Him.

3 The body is a tiny fence around a little part of a glorious and completely limitless idea. *4* It draws a circle, infinitely small, around a very little segment of Heaven splintered from the whole, proclaiming that within it is your kingdom, where God can enter not. *5* Within this kingdom the ego rules, and cruelly. *6* And to defend this little speck of dust, it bids you fight against the universe.

3 This fragment of your mind is such a tiny part of it that, could you but appreciate the whole, you would see instantly that it is like the smallest sunbeam is to the sun, or like the faintest ripple on the surface of the ocean. *2* In its amazing arrogance, this tiny sunbeam has decided it *is* the sun; this almost imperceptible ripple hails itself as the ocean. *3* Think how alone and frightened is this little thought, this infinitesimal illusion, holding itself apart against the universe. *4* The sun becomes the sunbeam's "enemy" which would devour it, and the ocean terrifies the little ripple and "wants" to swallow it.

4 Yet neither sun nor ocean is even aware of all this strange and meaningless activity. *2* They merely continue, unaware that they are

feared and hated by a tiny segment of themselves. *3* Even that segment is not lost to them, for it could not survive apart from them. *4* And what it thinks it is in no way changes its total dependence on them for its being. *5* Its whole existence still remains *in them*. *6* Without the sun, the sunbeam would be gone; the ripple without the ocean is inconceivable.

5 Such is the strange position in which those in a world inhabited by bodies seem to be. *2* Each body seems to house a separate mind, a disconnected thought, living alone and in no way joined to the thought by which it was created. *3* Each of the tiny fragments seems

to be self-contained, needing each other for some things, but by no means totally dependent on their one Creator for everything and needing the whole to give them any meaning. *4* For by themselves, they *do* mean nothing.

5 Nor *have* they any life apart and by themselves.

6 Yet like the sun and ocean your Self continues, unmindful that this tiny part regards itself as you. *2* It is not missing; it could not exist if it were separate, nor would the whole *be* whole without it. *3* It is not a separate kingdom, ruled by an idea of separation from the rest. *4* Nor does a fence surround it, preventing it from joining with the rest and keeping it apart from its Creator. *5* This little aspect is no different from the whole, being continuous with it and at one with it. *6* It leads no separate life, because its life lies in the oneness in which its being was created.

7 Do not accept this little, fenced-off aspect as your self. *2* The sun and ocean are as nothing beside what *you* are. *3* The sunbeam sparkles only in the sunlight, and the ripple dances as it rests upon the ocean. *4* Yet in neither sun nor ocean is the power that rests in you. *5* Would you remain

within your tiny kingdom—a sorry king, a bitter ruler of all he surveys, who looks on nothing but who would still die to defend it? *6* This little self is not your kingdom. *7* Arched high above it and surrounding it with love is the glorious whole, which offers all its happiness and deep content to every part.

8 The little aspect that you think you set apart is no exception. *2* Love knows no bodies, and reaches to everything created like itself. *3* Its total lack of limit is its meaning. *4* It is completely impartial in its giving, encompassing only to preserve and keep complete what it would give.

5 In your tiny kingdom you have so little! *6* Should it not, then, be there that you would call on love to enter? *7* Look at the desert, dry and unproductive, scorched and joyless, that makes up your little kingdom.

8 And realize the life and joy that love would bring to it from where it comes, and where it would return with you.

9 The thought of God surrounds your little kingdom, waiting at the barrier you built to come in and shine upon the barren ground. *2* See how life springs up everywhere! *3* The desert becomes a garden, green and deep and quiet, offering rest to those who lost their way and wander in the dust. *4* Give them a place of refuge, prepared by love for them where once a desert was. *5* And everyone you welcome will bring love with him from Heaven for you. *6* They enter one by one into this holy place, but they will not depart as they had come, alone. 23 *7* The love they brought with them will stay with them, as it will stay with you. *8* And under its beneficence your little garden will expand, and reach out to everyone who thirsts for living water24 but has grown too weary to go on alone.

10 Go out and find them, for they bring your Self with them. *2* And lead them gently to your quiet garden and receive their blessing there. *3* So will it grow and stretch across the desert, leaving no lonely little kingdoms locked away from love and leaving you outside. *4* And you will recognize yourself, and see your little garden gently transformed into the Kingdom of Heaven, with all the love of its Creator shining upon it.

11 The holy instant is your invitation to love to enter into your bleak and joyless kingdom and transform it into a garden of peace and welcome.

2 Love's answer is inevitable. *3* It will come, because you came without the body and interposed no barriers which would interfere

with its glad coming. *4* In the holy instant, you ask of love only what it offers everyone, neither less nor more. *5* Asking for everything, you will receive it. *6* And your shining Self will lift the tiny aspect that you tried to hide from Heaven straight into Heaven. *7* No part of love calls on the whole in vain. *8* No Son of God remains outside His fatherhood.

12 Be sure of this: Love has entered your special relationship, and entered fully at your weak request. *2* You do not recognize that love has come, because you have not yet let go of all the barriers you hold against each other, and you will not be able to give love welcome separately. *3* You could no more know God alone than He knows you without your brother. *4* But *together* you could no more be unaware of love than love could know you not or fail to recognize itself in you.

13 You have reached the end of an ancient journey, not realizing yet that it is over. *2* You are still worn and tired, and the desert's dust still seems to cloud your eyes and keep you sightless. *3* Yet He Whom you

welcomed has come to you, and would welcome *you*. *4* He has waited long to give you this. *5* Receive it now of Him, for He would have you know Him. *6* Only a little wall of dust still stands between you. *7* Blow on it lightly and with happy laughter, and it will fall away. *8* And walk into the garden love has prepared for both of you. 25

VIII. The Clouds of Guilt

You have been told to bring the darkness to the light, and guilt to holiness. 26 *2* And you have also been told that error must be corrected at its source. 27 *3* Therefore it is the tiny part of yourself, the little thought that seems split off and separate, that the Holy Spirit needs. *4* The rest is fully in God's keeping and needs no guide. *5* But this wild and delusional thought needs help, because in its

delusions it thinks it is the Son of God, whole and omnipotent, sole ruler of the kingdom it set apart to tyrannize by madness into obedience and slavery.

2 This is the little part of you that you think you stole from Heaven.

2 Give it back to Heaven. *3* Heaven has not lost it, but *you* have lost sight of Heaven. *4* Let the Holy Spirit remove it from the withered kingdom in which you set it up, surrounded by darkness, guarded by attack, and reinforced by hate. *5* Within its barricades is still a tiny segment of the Son of God, complete and holy, serene and unaware of what you think surrounds it. *6* Be you not separate, for the One Who *does* surround it has brought union to you, returning your little offering of darkness to the eternal light.

3 How is this done? *2* It is extremely simple, being based on what this little kingdom really is. *3* The barren sands, the darkness, and the

lifelessness are seen only through the body's eyes. *4* Its vision is distorted, and the messages it transmits to you who made it to limit your awareness *are* little and limited, and so fragmented that they are meaningless. *5* From the world of bodies, made by insanity, insane messages seem to be returned to the mind which made it. *6* And these messages bear witness to this world, pronouncing it as true. *7* For you sent forth these messengers to bring this back to you.

4 Everything these messages relay to you is quite external. *2* There are no messages that speak of what lies underneath, for it is not the body that could speak of this. *3* Its eyes perceive it not; its senses remain quite unaware of it; its tongue cannot relay its messages. *4* Yet God can bring you there, if you are willing to follow the Holy Spirit through seeming terror, trusting Him not to abandon you and leave you there. *5* For it is not His purpose to frighten you, but only

yours. *6* You are severely tempted to abandon *Him* at the outside ring of fear, but He would lead you safely through and far beyond.

5 The circle of fear lies just below the level the body sees, and seems to be the whole foundation on which the world is based. *2* Here are all the illusions, all the twisted thoughts, all the insane attacks, the fury, vengeance, and betrayal that were made to keep the guilt in place, so that the world could rise from it and keep it hidden. *3* Its shadow rises to the surface, enough to hold its most external manifestation in darkness, and to bring despair and loneliness to it and keep it joyless. *4* But its intensity is veiled by its heavy coverings, and kept apart from what was made to keep it hidden.28

6 The body cannot see this, for the body arose from this for its

protection, which must always depend on keeping it not seen. *2* The body's eyes will never look on it. *3* Yet they will *see* what it dictates.

4 The body will remain guilt's messenger and will act as it directs, as long as you believe that guilt is real. *5* For the reality of guilt is the illusion which seems to make it heavy and opaque, impenetrable, and a real foundation for the ego's thought system. *6* Its thinness and transparency are not apparent until you see the light *behind* it. *7* And then you see it as a fragile veil before the light.29

7 This heavy-seeming barrier, this artificial floor that looks like rock, is like a bank of low, dark clouds that seems to be a solid wall before the sun. *2* Its impenetrable appearance is *wholly* an illusion. *3* It gives way softly to the mountain tops that rise above it, and has no power at all to hold back anyone willing to climb above it to see the sun. *4* It is not strong enough to stop a button's fall, nor hold a feather. *5* Nothing can rest upon it, for it is but an illusion of a foundation. *6* Try but to touch it and it disappears; attempt to grasp it and your hands hold nothing.

8 Yet in this cloud bank it is easy to see a whole world rising. *2* A solid mountain range, a lake, a city, all arise in your imagination, and from the clouds the messengers of your perception return to you, assuring you that it is all *there*. *3* Figures stand out and move about, actions seem real, and forms appear and shift from loveliness to the grotesque. *4* And back and forth they go, as long as you would play the game of children's make-believe.30 *5* Yet however long you play it, and regardless of how much imagination you bring to it, you do not confuse it with the world below, nor seek to make it real.

9 So should it be with the dark clouds of guilt, no more impenetrable

and no more substantial. *2* You will not bruise yourself against them in traveling through. *3* Let your Guide teach you of their unsubstantial nature as He leads you past them, for beneath them is a world of light, whereon they cast no shadows. *4* Their shadows lie upon the world beyond them, still further from the light. *5* But from them *to* the light their shadows cannot fall. *6* This world of light, this circle of brightness, is the real world, where guilt meets with forgiveness. *7* Here the world outside is seen anew, without the shadow of guilt upon it.

10 Here are you forgiven, for here you have forgiven everyone. *2* Here is the new perception, where everything is bright and shining with innocence, washed in the waters of forgiveness, and cleansed of every evil thought you laid upon it. *3* Here there is no attack upon the Son of God, and *you* are welcome. *4* Here is your innocence, waiting to clothe you and protect you and make you ready for the final step in the journey inward. *5* Here are the dark and heavy garments of guilt laid by and gently replaced by purity and joy.

11 Yet even forgiveness is not the end. *2* Forgiveness does make lovely, but it does not create. *3* It is the source of healing, but it is the *messenger* of love and not its Source. *4* Here you are led, that God Himself can take the final step unhindered. *5* For here does nothing

interfere with love, letting it be itself. *6* A step beyond this holy place of forgiveness, a step still further inward but one you cannot take, transports you to something completely different. *7* Here is the Source of light; nothing perceived, forgiven, or transformed, but merely *known*.

12 This course will lead to knowledge, but knowledge itself is still

beyond the scope of our curriculum. *2* Nor is there any need for us to try to speak of what must forever lie beyond words. *3* We need remember only that whoever attains the real world, beyond which learning cannot go, *will* go beyond it, but in a different way. *4* Where learning ends there God begins, for learning ends before Him Who is complete where He begins, and where there *is* no end.

13 It is not for us to dwell on what cannot be attained. *2* There is too much to learn. *3* The readiness for knowledge still must be attained.

4 Love is not learned. *5* Its meaning lies in itself. *6* And learning ends when you have recognized all it is *not*. *7* That is the interference; that is what needs to be undone. *8* Love is not learned because there never was a time in which you knew it not. *9* Learning is useless in the presence of your Creator, Whose acknowledgment of you— *and yours of Him*—so far transcends all learning that everything you learned is meaningless, replaced forever by the knowledge of love and its one meaning.

14 Your relationship has been uprooted from the world of shadows, and its unholy purpose has been safely brought through the barriers of guilt, washed with forgiveness, and set shining and firmly rooted in the world of light. *2* From there it calls to you to follow the course it took, lifted high above the darkness and gently placed before the gates of Heaven.

3 The holy instant in which you were united is but a messenger of love, sent from beyond forgiveness to remind you of all that lies beyond it.

4 Yet it is through forgiveness that it will be remembered. 31

15 And when the memory of God has come to you in the holy place of forgiveness, you will remember nothing else. *2* And memory will be as useless as learning, for your only purpose will be creating. *3* Yet this

you cannot know until every perception has been cleansed and purified and finally removed forever. *4* Forgiveness removes only the untrue, lifting the shadows from the world and carrying it, safe and sure within its gentleness, to the bright world of new and clean perception. *5* There is your purpose now. *6* And it is there that peace awaits you.

1 . Matthew 19:6 (KJV): "What therefore God hath joined together, let not man put asunder." The point the Course is making here is that what God has joined together *cannot* be put asunder. In this sentence,

"what God has joined" and "what the Holy Spirit sees as one" are the members of the Sonship.

2 . 1 John 4:8 (KJV): "He that loveth not knoweth not God; for God is love."

3 . Exodus 3:5 (RSV): "Then he said, 'Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground.'"

4 . 1 Corinthians 7:15 (KJV): "God hath called us to peace."

5 . "What is already broken and hopeless" is the Sonship, which we

“still further weaken and break apart” by substituting one brother for another.

6 . This view of dreams as wish fulfillment is also the Freudian view.

Paragraph 4 will explain dreams that are terrifying and so do not appear to reflect our wishes.

7 . T-13.VII.8:1-2: “You will first dream of peace, and then awaken to

it. Your first exchange of what you made for what you want is the exchange of nightmares for the happy dreams of love.”

8 . John 1:5 (RSV): “The light shines in the darkness, and the darkness has not overcome it.” The Good News Translation (first published in 1966—the year before this dictation—as *Good News for Modern Man*) has “and the darkness has never put it out.”

9 . “The little flicker of your eyelids” refers to the holy instant in which two holy relationship partners first join in a common goal.

Specifically, it refers to Helen and Bill’s instant of joining in pursuit of “another way” in June of 1965.

10. T-16.II.2:6: “Therefore, *your* understanding cannot be necessary.”

11. To clarify the pronouns: “Carry it [the light] back to darkness, from the holy instant to which you brought it [the darkness in you].”

12. The point of these lines is that you should not trust your good intentions (which are not as good as you think) to bring you the holy instant. Instead, rely on your willingness to receive the holy instant, and do not be disturbed that unholy intentions surround it. The holy instant’s purpose is to *make* your intentions holy.

13. “Make a miracle of yourself” means “make a miracle by yourself.”

"Of yourself" is used here in the same way as in the line "Of yourself you can do nothing" (T-8.III.11:3).

14. T-18.III.5:7: "You do not realize what you accepted, but remember that your understanding is not necessary." T-16.II.2:6: "Therefore, *your* understanding cannot be necessary."

15. Matthew 19:26 (RSV): "With men this is impossible, but with God all things are possible."

16. Genesis 28:12 (RSV): "And he [Jacob] dreamed that there was a ladder set up on the earth, and the top of it reached to heaven; and behold, the angels of God were ascending and descending on it!"

17. "The means" in this case are joint holy instants, which renew the holy relationship and bring it toward its goal.

18. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." Luke 22:42 (RSV): "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done."

19. Mark 12:31 (RSV): "You shall love your neighbor as yourself."

20. The reason that "mind cannot attack" is because minds are continuous with each other and are invulnerable. Attack assumes separate forms that can collide with and damage other separate forms, a situation that does not pertain to minds. So, although minds can have the intent to attack, they cannot truly attack each other.

21. To clarify the pronouns: "Unless the mind *believes* the body is actually acting out its [the mind's] fantasies, it [the mind] will attack the body by increasing the projection of its [the mind's] guilt upon it [the body]."

22. This seems to refer to the "peak experiences" that are often sparked by things like listening to music or seeing a beautiful scene in nature.

23. Genesis 7:9 (NKJV): "Two by two they went into the ark to Noah, male and female, as God had commanded Noah." In what appears to be an allusion to this famous biblical image, individuals enter into the place of sanctuary "one by one," but they leave *together*.

24. John 4:10-11 (RSV): "Jesus answered her, 'If you knew the gift of God, and who it is that is saying to you, "Give me a drink," you would have asked him, and he would have given you living water.' The

woman said to him, 'Sir, you have nothing to draw with, and the well is deep; where do you get that living water?'"

25. This may be a reference to Matthew 25:34 (RSV): "Then the King will say to those at his right hand [those who helped their brothers],

'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.'"

26. T-13.II.9:2: "Your 'guilty secret' is nothing, and if you will but bring it to light, the light will dispel it." T-14.VIII.4:2: "The light of guiltlessness shines guilt away because when they are brought

together, the truth of one must make the falsity of its opposite perfectly clear." T-14.XII.5:1: "You who have not yet brought all of the darkness you have taught yourself unto the light in you can hardly judge the truth and value of this course." T-18.III.7:2: "You have been willing to bring the darkness to light, and this willingness has given strength to everyone who would remain in darkness."

27. T-17.III.8:1-2: "That is why Atonement centers on the past, which is the source of separation, and where it must be undone. For separation must be corrected where it was made."

28. Pronoun clarification: “Here are all the illusions, all the twisted thoughts, all the insane attacks, the fury, vengeance, and betrayal that were made to keep the guilt in place, so that the world could rise from it [guilt] and keep it [guilt] hidden. Its [Guilt’s] shadow rises to the surface, enough to hold its [guilt’s] most external manifestation in darkness, and to bring despair and loneliness to it [the external manifestation] and keep it [that manifestation] joyless. But its [guilt’s]

intensity is veiled by its [guilt’s] heavy coverings, and kept apart from what was made [i.e., the heavy coverings] to keep it [guilt] hidden.”

29. Pronoun clarification: “The body cannot see this [guilt], for the body arose from this [guilt] for its [guilt’s] protection, which must always depend on keeping it [guilt] not seen. The body’s eyes will never look on it [guilt]. Yet they will *see* what it [guilt] dictates. The body will remain guilt’s messenger and will act as it [guilt] directs, as long as you believe that guilt is real. For the reality of guilt is the illusion which seems to make it [the body] heavy and opaque, impenetrable, and a real foundation for the ego’s thought system. Its [the body’s]

thinness and transparency are not apparent until you see the light *behind* it [the body]. And then you see it [the body] as a fragile veil before the light.”

30. The image here is of the game in which children look up at the sky and imagine they see familiar shapes in the clouds. The point is that this is what we are doing now as we look at the world.

31. “It” (“it will be remembered”) refers to “all that lies beyond”

forgiveness—i.e., Heaven.

CHAPTER 19

From Sin to Peace

I. Healing through Faith

We said before that when a situation has been dedicated wholly to truth, peace is inevitable. 1 *2* Its attainment is the criterion by which the wholeness of the dedication can be safely assumed. *3* But we also said that peace without faith will never be attained, 2 for what is wholly dedicated to truth as its only goal is brought to truth by faith. *4* This faith encompasses everyone involved, for only thus the situation is perceived as meaningful and as a whole. *5* And everyone must be involved in it, or else your faith is limited and your dedication incomplete.

2 Every situation, properly perceived, becomes an opportunity to heal the Son of God. *2* And he is healed because you offered faith to him, giving him to the Holy Spirit and releasing him from every demand your ego would make of him. *3* Thus do you see him free, and in this vision does the Holy Spirit share. *4* And since He shares it, He has given it, and so He healed through you. *5* It is your joining Him in a united purpose that makes this purpose real, because you make it whole. *6* And this *is* healing. *7* The body is healed because you came without it and joined the Mind in which all healing rests.

3 The body cannot heal, because it cannot make itself sick. *2* It *needs* no healing. *3* Its health or sickness depends entirely on how the mind perceives it, and the purpose that the mind would use it for. *4* And it is

obvious a segment of the mind can see itself as separated from the universal purpose. *5* When this occurs, the body becomes its weapon, used against this purpose to demonstrate the "fact" that separation *has* occurred. *6* The body thus becomes the instrument of illusion, acting accordingly: seeing what is not there, hearing what

truth has never said, and behaving insanely, being imprisoned *by* insanity.

4 Do not overlook our earlier statement that faithlessness leads straight to illusions. 3 *2* For faithlessness is the perception of a brother as a body, and the body cannot be used for purposes of union. *3* If, then, you see him as a body, you have established a condition in which uniting with him becomes impossible. *4* Your faithlessness to him has separated you from him, and kept you both apart from being healed. *5* Your faithlessness has thus opposed the Holy Spirit's purpose and brought illusions, centered on the body, to stand between you. *6* And the body *will* seem to be sick, for you have made of it an "enemy" of healing and the opposite of truth.

5 It cannot be difficult to realize that faith must be the opposite of faithlessness. *2* But the difference in how they operate is less apparent, though it follows directly from the fundamental difference in what they are. *3* Faithlessness would always limit and attack; faith would remove all limitations and make whole. *4* Faithlessness would destroy and separate; faith would unite and heal. *5* Faithlessness would interpose illusions between the Son of God and his Creator; faith would remove all obstacles that seem to rise between them. *6* Faithlessness is wholly dedicated to illusions; faith wholly to truth.

6 A *partial* dedication is impossible. *2* Truth is the absence of illusion;

illusion the absence of truth. *3* Both cannot be together, or perceived in the same place. *4* To dedicate yourself to both is to set up a goal forever impossible to attain. *5* For part of it is sought through the body, thought of as a means for seeking out reality through *attack*, while the other part would heal, and therefore calls upon the mind and not the body.

6 The inevitable compromise is the belief that the body must be healed and not the mind. *7* For this divided goal has given both an equal reality, and can seem to be possible only if the mind is limited to the body, and divided into little parts with seeming wholeness but without connection. 4

7 This will not harm the body, but it *will* keep a delusional thought system in the mind. *2* Here, then, is healing needed. *3* And it is here that healing *is*. *4* For God gave healing not apart from sickness, nor established remedy where sickness cannot be. *5* They are together, and when they are seen together, all attempts to keep both truth and illusion in the mind, where both must be, are recognized as dedication to *illusion*, and given up when brought to truth and seen as totally unreconcilable with truth in any aspect or in any way.

8 Truth and illusion have no connection. *2* This will remain forever true, however much you seek to connect them. *3* But illusions are always connected, as is truth. *4* Each is united, a complete thought system, but totally disconnected to each other. *5* Where there is no overlap, there separation must be complete. *6* And to perceive this is to recognize where separation is, and where it must be healed. *7* The result of an idea is never separate from its source. *8* The idea of separation produced the body and remains connected to it, making it sick because of its identification with it.

9 You think you are protecting the body by hiding this connection. *2* For this concealment seems to keep your identification safe from the

"attack" of truth. *3* If you but understood how much this strange concealment has hurt your mind, and how confused your own identification has become to you because of it! *4* You do not see how great the devastation wrought by your faithlessness. *5* For faithlessness is an attack, which seems to be justified by its results. *6* For by withholding faith you see only what is unworthy of it, and cannot look beyond the barrier to what is joined with you.

10 To have faith is to heal. *2* It is the sign that you *have* accepted the Atonement for yourself, and would therefore share it. *3* By faith you offer the gift of freedom from the past, which you have received. *4* You do not use anything your brother has done before to condemn him now.

5 You freely choose to overlook his errors, looking past all barriers between your self and his, and seeing them as one. *6* And in that one, you see your faith is fully justified. *7* There is no justification for faithlessness, but faith is always justified.

11 Faith is the opposite of fear, as much a part of love as fear is of attack. *2* Faith is the acknowledgment of union. *3* It is the gracious acknowledgment of everyone as a Son of your most loving Father, loved by Him like you, and therefore loved by you as yourself.5 *4* It is His love that joins you, and *for* His love you would keep no one separate from *yours*. *5* Each one appears just as he is perceived in the holy instant, united in your purpose to be released from guilt. *6* And in your faith, he *is* released. *7* You saw the Christ in him and he was healed, because you looked on what makes faith forever justified in everyone.

12 Faith is the gift of God, through Him Whom God has given you. 6

2 Faithlessness looks upon the Son of God and judges him unworthy of forgiveness. *3* But through the eyes of faith, the Son of God is seen already forgiven, free of all the guilt he laid upon himself. *4* Faith sees him only now, because it looks not to the past to judge him, but would see in him only what it would see in *you*. *5* It sees not through the body's eyes, nor looks to bodies for its justification. *6* It is the messenger of the new perception, sent forth to gather witnesses unto its coming and to return their messages to you.

13 Faith is as easily exchanged for knowledge as is the real world. *2* For faith arises from the Holy Spirit's perception and is the sign you

share it with Him. *3* Faith is a gift you offer to the Son of God through Him, and wholly acceptable to his Father as to him. 7 *4* And therefore offered *you*. *5* Your holy relationship, with its new purpose, offers you faith to give unto each other. *6* Your faithlessness had driven you apart, and so you did not recognize salvation in each other. *7* But faith unites you in the holiness you see, not through the body's eyes, but in the sight of Him Who joined you and in Whom you are united.

14 Grace is not given to a body but to a mind. *2* And the mind that receives it looks instantly beyond the body, and sees the holy place where it was healed. *3* There is the altar where the grace was given, in which it stands.8 *4* Do you, then, offer grace and blessing to each other, for you stand at the same altar where grace was laid for both of you.

5 And be you healed by grace together, that you may heal through faith.

15 In the holy instant, you stand before the altar God has raised unto Himself and *both* of you. *2* Lay faithlessness aside and come to it

together. *3* There will you see the miracle of your relationship as it was made again through faith. *4* And there it is that you will realize that there is *nothing* faith cannot forgive. *5* No error interferes with its calm sight, which brings the miracle of healing with equal ease to all of them. *6* For what the messengers of love are sent to do *they do*, returning the glad tidings that it was done to you who stand together before the altar from which they were sent forth. 9

16 As faithlessness will keep your little kingdoms barren and separate, so will faith help the Holy Spirit prepare the ground for the most holy garden that He would make of it.10 *2* For faith brings peace, and so it calls on truth to enter and make lovely what has

already been prepared for loveliness. *3* Truth follows faith and peace, completing the process of making lovely that they begin. *4* For faith is still a learning goal, no longer needed when the lesson has been learned.

17 But truth will stay forever. *2* Let, then, your dedication be to the eternal. *3* And learn how not to interfere with it and make it slave to time. *4* For what you think you do to the eternal you do to *you*. *5* Whom God created as His Son is slave to no one, being lord of all, 11 along with his Creator. *6* You can enslave a body, but an *idea* is free, incapable of being kept in prison or limited in any way except by the mind that thought it. *7* For it remains joined to its source, which is its jailor or its liberator, according to which it chooses as its purpose for itself.

II. Sin versus Error

It is essential that error be not confused with sin, and it is this distinction

which makes salvation possible. *2* For error can be corrected and the wrong made right, but sin, were it possible, would be irreversible. *3* The belief in sin is necessarily based on the firm conviction that minds, not bodies, can attack.12 *4* And thus the mind *is* guilty, and will forever so remain unless a mind not part of it can give it absolution. *5* Sin calls for punishment, as error for correction. *6* And the belief that punishment *is* correction is clearly insane.

2 Sin is not error, for sin entails an arrogance which the idea of error lacks. *2* To sin would be to violate reality *and to succeed*. *3* Sin is the proclamation that attack is real and guilt is justified. *4* It assumes the Son of God is guilty, and has thus succeeded in losing his innocence and making of himself what God created not. *5* Thus is creation seen as not eternal; the will of God open to opposition and defeat. *6* Sin is the

"grand illusion" underlying all the ego's grandiosity,13 for by it God Himself is changed and rendered incomplete.

3 The Son of God can be mistaken; he can deceive himself; he can even turn the power of his mind against himself. *2* But he can *not* sin. *3* There is nothing he can do that would really change his reality in any way, or make him really guilty. *4* That is what sin would do, for such is its purpose. *5* Yet for all the wild insanity inherent in the whole idea of sin, *it is impossible*. *6* For the wages of sin *is* death, 14 and how can the immortal die?

4 A major tenet in the ego's insane religion is that sin is not error but truth, and it is innocence that would deceive.15 *2* Purity is seen as arrogance, and the acceptance of the self as sinful is perceived as holiness. *3* And it is this doctrine that replaces the reality of the Son of

God as his Father created him and willed that he be forever. *4* Is this *humility*? *5* Or is it rather an attempt to wrest creation away from truth and keep it separate?

5 Any attempt to reinterpret sin as error is wholly indefensible to the ego. *2* The idea of sin is wholly sacrosanct in its thought system, and quite unapproachable except through reverence. *3* It is the most "holy"

concept in the ego's system; lovely and powerful, wholly true, and necessarily protected with every defense at its disposal. *4* For here lies its "best" defense, which all the others serve. *5* Here is its armor, its protection, and the fundamental purpose of the special relationship in its interpretation.

6 It can indeed be said the ego made its world on sin. *2* Only in such a world could everything be upside down. *3* This *is* the strange illusion which makes the clouds of guilt seem heavy and impenetrable. 16 *4* The solidness this world's foundation seems to

have is found in this. *5* For sin has changed creation from an idea of God to an ideal the ego wants: a world it rules, made up of bodies, mindless, and capable of complete corruption and decay.

7 If this is a mistake, it can be undone easily by truth. *2Any* mistake can be corrected, if truth be left to judge it. *3* But if the mistake is given the status of the truth, to what can it be brought? *4* The "holiness" of sin is kept in place by just this strange device. *5* As truth, it is inviolate, and everything is brought to *it* for judgment. *6* As a mistake, *it* must be brought to truth. *7* It is impossible to have faith in sin, for sin is faithlessness. *8* But it is possible to have faith that a mistake can be corrected.

8 There is no stone in all the ego's citadel more heavily defended than the idea that sin is real, the natural expression of what the Son of God has made himself to be and what he *is*. *2* To the ego, this is no mistake.

3 For this is its reality; this is the "truth" from which escape will always be impossible. *4* This is his past, his present, and his future. *5* For he has somehow managed to corrupt his Father and change His Mind completely.

9 Mourn then the death of God, Whom sin has killed! *2* And this would be the ego's wish, which in its madness it thinks it has accomplished.

3 Would you not rather that all this be nothing more than a mistake, entirely correctable and so easily escaped from that its whole correction is like walking through a mist into the sunlight? *4* For that is all it is.

5 Perhaps you would be tempted to agree with the ego that it is far better to be sinful than mistaken. *6* But think you carefully before you allow yourself to make this choice. *7* Approach it not lightly, for it is the choice of hell or Heaven.

III. The Unreality of Sin

The attraction of guilt lies in sin, not error. *2* Sin will be repeated because of this attraction. *3* Fear can become so acute that the sin is denied the acting out, but while the guilt remains attractive, the mind will suffer and not let go the *idea* of the sin. *4* For guilt still calls to it, and the mind hears it and yearns for it, making itself a willing captive to its sick appeal. *5* Sin is an idea of evil that cannot be corrected and will be forever desirable. *6* As an essential part of what the ego thinks you are, you will *always* want it. *7* And only an avenger, with a mind unlike your own, could stamp it out through fear.

2 The ego does not think it possible that love, not fear, is really called upon by sin, *and always answers*. *2* For the ego brings sin to fear, demanding punishment. *3* But punishment is but another form of guilt's *protection*, for what is deserving punishment must have been really done. *4* Punishment is always the great preserver of sin, treating it with respect and honoring its enormity. *5* What must be punished must be *true*. *6* And what is true must be eternal and will be repeated endlessly.

7 For what you think is real you want, and will not let it go.

3 An error, on the other hand, is *not* attractive. *2* What you see clearly as a mistake you want corrected. *3* Sometimes a sin can be repeated over and over with obviously distressing results, but without the loss of its appeal. *4* And suddenly you change its status from a sin to a mistake.

5 Now you will *not* repeat it; you will merely stop and let it go. *6Unless the guilt remains*. *7* For then you will but change the form of sin, granting that it was an error, but keeping it uncorrectable. *8* This is not really a change in your perception, for it is *sin* that calls for punishment, not error.

4 The Holy Spirit cannot punish sin. *2* Mistakes He recognizes, and would correct them all, as God entrusted Him to do. *3* But sin He knows not, nor can He recognize mistakes that cannot be corrected, for a mistake that cannot be corrected is meaningless to Him. *4* Mistakes are *for* correction; they call for nothing else. *5* What calls for punishment must call for nothing. *6* Yet every mistake must be a call for love.

7 What, then, is sin? *8* What could it be but a mistake you would keep hidden; a call for help that you would keep unheard and thus unanswered?

5 In time, the Holy Spirit clearly sees the Son of God can make mistakes. *2* On this you share His vision. *3* But you do not share His recognition of the difference between time and eternity. *4* The Holy Spirit knows that time is for correction. *5* And when correction is completed, time *is* eternity.

6 Time is like a downward spiral that seems to travel down from a long, unbroken line, along another plane, but which in no way breaks the line or interferes with its smooth continuousness. *2* Along the spiral, it seems as if the line must have been broken, but at the line, its wholeness is apparent. *3* Everything seen from the spiral is misperceived, but as you approach the line, you realize that it was not affected by the drop into another plane at all. *4* But from this plane, the line seems discontinuous.17

7 And this is but an error in perception, which can be easily corrected in the mind, although the body's eyes will see no change. *2* The eyes see many things the mind corrects, and you respond, not to the eyes'

illusions, but to the *mind's corrections*. *3* You *see* the line as broken, and as you shift to different aspects of the spiral, the line looks

different. *4* Yet in your mind is One Who knows it is unbroken and forever changeless.

8 This One can teach you how to look on time differently and to see beyond it, but *not* while you believe in sin. *2* In error, yes, for this can be corrected by the mind. *3* But sin is the belief that your perception is unchangeable, and that the mind must accept as true what it is told through it.18 *4* If it does not obey, the mind is judged insane. *5* The only power that could change perception is thus kept impotent, held to the

body by the fear of changed perception which its Teacher, Who is one with it, would bring.

9 When you are tempted to believe that sin is real, remember this: If sin is real, both God *and you* are not. *2* There is no choice but this. *3* If creation is extension, the Creator must have extended Himself, and it is impossible that what is part of Him is totally unlike the rest. *4* If sin is real, God must be at war *within Himself*. *5* He must be split, and torn between good and evil; partly sane and partially insane. *6* For He must have created what wills to destroy Him and has the *power* to do so. 19

7 Is it not easier to believe that you have been mistaken than to believe in this?

10 While you believe that your reality or your brother's is bounded by a body, you will believe in sin. *2* While you believe that bodies can unite, you will find guilt attractive and believe that sin is precious. *3* For the belief that bodies limit the mind leads to a perception of the world in which the proof of separation seems to be everywhere. *4* And God and His creation seem to be split apart and overthrown. *5* For sin would prove what God created holy could not prevail against it, nor remain itself before its power. 20

11 Sin is perceived as mightier than God, before which God Himself must bow and offer His creation to its conqueror. *2* Is this humility or madness? *3* If sin were real, it would forever be beyond the hope of healing. *4* For there would be a power *beyond* God's, capable of making another will, which could attack His will and overcome it—and give His Son a will apart from His, and *stronger*. *5* And each part of His fragmented creation would have a different will, opposed to His and in

eternal opposition to Him and to each other.

12 Your holy relationship has as its purpose now the goal of proving this is impossible. *2* Heaven has smiled upon it, and the belief in sin has been uprooted in its smile of love. *3* You see it still, because you do not realize that its foundation has gone.21 *4* Its source has been removed, and so it can be cherished but a little while before it vanishes. *5* Only the habit of looking for it still remains. *6* And yet you look with Heaven's smile upon your lips and Heaven's blessing on your sight.

13 You will not see sin long. *2* For in the new perception, the mind corrects it when it seems to be seen, and it becomes invisible. *3* But *errors* are quickly recognized and quickly given to correction, to be healed, not hidden. *4* You will be healed of sin and all its ravages the instant that you give it no power over *each other*. *5* And you will help each other overcome mistakes by joyously releasing one another from the belief in sin.

14 In the holy instant, you will see the smile of Heaven shining on both of you. *2* And you will shine upon each other in glad acknowledgment of the grace that has been given you. *3* For sin will not prevail against a union Heaven has smiled upon. *4* Your perception was healed in that holy instant Heaven gave you. *5* Forget what you have seen and raise your eyes in faith to what you now *can* see. *6* The barriers to Heaven will disappear before your

holy sight. *7* For you who were sightless have been given vision, and you can see. *8* Look not for what has been removed, but for the glory that has been restored for you to see.

15 Look upon your Redeemer, and behold what He would show you in each other! *2* And let not sin arise again to blind your eyes. *3* For sin

would keep you separate, but your Redeemer would have you look upon each other as yourself. 22

IV. The Obstacles to Peace

Your relationship is now a temple of healing, a place where all the weary ones can come and find rest. *2* Here is the rest that waits for all, after the journey. *3* And it is brought nearer to all by your relationship.

4 As this peace expands from deep inside yourselves to embrace all the Sonship and give it rest, it will encounter many obstacles. *5* Some of them *you* will try to interpose. *6* Others will seem to arise from elsewhere

—from your brothers and from various aspects of the world *outside*.

7 But peace will gently cover them, extending past completely unhindered.

2 The extension of the Holy Spirit's purpose from your relationship to others, to bring them gently in, has already begun. *2* This is the way in which He will bring means and goal in line. *3* The peace He laid deep within both of you will quietly extend to every aspect of your lives, surrounding both of you with glowing happiness and the calm awareness of complete protection. *4* And you will carry its message of love and safety and freedom to everyone who draws nigh unto your temple, where healing waits for him.

3 You will not wait to give him this, for you will call to him and he will answer, recognizing in your call the call of God. *2* And you will draw him in and give him rest, as it was given you. *3* All this will you do.

4 But the peace that already lies deeply within must first expand and flow across the obstacles *you* place before it. *5This it will do*, for

nothing that is undertaken with the Holy Spirit remains unfinished.

6 You can indeed be sure of nothing that you see outside you, but of this you can be sure.

4 The Holy Spirit asks that you offer Him a resting place, where *you* will rest in Him. *2* He answered you and entered your relationship. *3* Would you not now return His graciousness and enter into a relationship with Him? *4* For it is He Who offered your relationship the gift of holiness, without which it would have been forever impossible to appreciate each other. *5* The gratitude you owe to Him He asks but that you receive *for* Him. *6* And when you look with gentle graciousness upon each other, you *are* beholding Him. *7* For you are looking where He is, and not apart from you.

5 You cannot see the Holy Spirit, but you can see your brothers truly.

2 And the light in them will show all that you need to see. *3* When the peace in you has been extended to encompass everyone, the Holy Spirit's function here will be accomplished. *4* What need is there for seeing then? *5* When God has taken the last step Himself, the Holy Spirit will gather all your thanks and gratitude that you have offered Him and lay them gently before His Creator, in the name of His most holy Son. *6* And the Father will accept them in *His* Name. *7* What need is there of seeing in the presence of His gratitude?

A. The First Obstacle: The Desire to Get Rid of It

1 The first obstacle that peace must flow across is your desire to get *rid* of it. *2* For it cannot extend unless you keep it. *3* You are the center from which it radiates outward to call the others in. *4* You are its home; its tranquil dwelling place, from which it gently reaches out, but never

leaving you. *5* If you would make it homeless, how can it abide within the Son of God? *6* If it would spread across the whole creation, it *must* begin with you. *7* And from you reach to everyone who calls, and bring him rest by joining you.

2 Why would you want peace homeless? *2* What do you think that it must dispossess to dwell in you? *3* What seems to be the cost you are so unwilling to pay? *4* The little barriers of sand still stand between you. 23

5 Would you reinforce them now? *6* You are not asked to let them go for yourselves alone. *7* Christ asks it of you for Himself. *8* He would bring peace to everyone, and how can He do this except through you?

9 Would you let a little bank of sand, a wall of dust, a tiny seeming barrier stand between your brothers and salvation?

3 And yet it is this little remnant of attack you cherish still against each other that is the first obstacle the peace in you encounters in its going forth. *2* This little wall of hatred would still oppose the will of God and keep it limited. *3* The Holy Spirit's purpose rests in peace within you.

4 Yet you are still unwilling to let it join you wholly. *5* You still oppose the will of God, just by a little, but that little is a limit you would place upon the whole. *6* God's will is one, not many. *7* It has no opposition, for there is none beside it.24

4 What you would still contain behind your little barrier and keep separate from each other seems mightier than the universe, for it would hold *back* the universe *and* its Creator. 25 *2* The little wall would hide the purpose of Heaven and keep it *from* Heaven. *3* Would you thrust salvation away from the giver of salvation? *4* For such have you become. *5* Peace could no more depart from you than from God. *6* Fear

not this little obstacle. *7* It cannot contain the will of God. *8* Peace *will* flow across it and join you without hindrance.

5 Salvation cannot be withheld from you. *2* It is your purpose. *3* You cannot will apart from this. *4* You have no purpose apart from each other, or apart from the one you asked the Holy Spirit to share with you. *5* The little wall will fall away so quietly beneath the wings of peace! *6* For it will send its messengers from you to all the world, and barriers will fall away before their coming, as easily as those which *you* would interpose will be surmounted. *7* To overcome the world is no more difficult than to surmount your little wall. *8* For in the miracle of your relationship, without this barrier, is every miracle contained.

6 There is no order of difficulty in miracles, for they are all the same.

2 Each is a gentle winning over from the appeal of guilt to the appeal of love. *3* How can this fail to be accomplished wherever it is undertaken?

4 Guilt can raise no real barriers against it. *5* And all that seems to stand between you must fall away, because of the appeal you answered. *6* And from you who answered, He Who answered you would call. *7* His home is in your holy relationship. *8* Do not attempt to stand between Him and His holy purpose, for it is yours. *9* But let Him quietly extend the miracle of your relationship to everyone contained in it as it was given.

7 There is a hush in Heaven, a happy expectancy, a little pause of gladness in acknowledgment of the journey's end. *2* For Heaven knows you well, as you know Heaven. *3* No illusions stand between you. *4* Look not upon the little wall of shadows. *5* The sun has risen over it. *6* How can a shadow keep you from the sun? *7* No more can you be kept by shadows from the light in which illusions end. *8* Every miracle is but the

end of an illusion. *9* Such was the journey; such its ending. *10* And in the goal of truth, which you accepted, must all illusions end.

8 The little insane wish to get rid of Him Whom you invited in, and push Him out, must produce conflict. *2* As you look upon the world, this little wish, uprooted and floating aimlessly, can land and settle briefly upon anything. *3* For it has no purpose now. *4* Before the Holy Spirit entered to abide with you, it seemed to have a mighty purpose: the fixed and unchangeable dedication to sin and its results. *5* Now it is aimless, wandering pointlessly, causing no more than tiny interruptions in love's appeal.

9 This feather of a wish, this tiny illusion, this microscopic remnant of the belief in sin, is all that remains of what once seemed to be the world. *2* It is no longer an unrelenting barrier to peace. *3* Its pointless wandering makes its results appear to be more erratic and unpredictable than before. *4* But what could be more unstable than a tightly organized delusional system? *5* Its seeming stability is its pervasive weakness, which extends to everything. *6* The variability which the little remnant induces merely indicates its limited results.

10 How mighty can a little feather be before the great wings of truth?

2 Can it oppose an eagle's flight or hinder the advance of summer? *3* Can it interfere with the effects of summer's sun upon a garden covered by the snow? *4* See but how easily this little wisp is lifted up

and carried away, never to return. *5* And part with it in gladness, not regret. *6* For it is nothing in itself, and stood for nothing when you had greater faith in its protection. *7* Would you not rather greet the summer sun than fix your gaze upon a disappearing snowflake, and shiver in remembrance

of the winter's cold?

The Messengers of Love

11 The attraction of guilt produces fear of love, for love would never look on guilt at all. *2* It is the nature of love to look upon only the truth, for there it sees itself, with which it would unite in holy union and completion. *3* As love must look past fear, so must fear see love not, for love contains the end of guilt as surely as fear depends on it. *4* Love is attracted only to love. *5* Overlooking guilt completely, it *sees* no fear.

6 Being wholly without attack, it could not be afraid.

12 Fear is attracted to what love sees not, and each believes that what the other looks upon does not exist. *2* Fear looks on guilt with just the same devotion that love looks on itself. *3* And each has messengers which it sends forth, and which return to it with messages written in the language in which their going forth was asked. *4* Love's messengers are gently sent, and return with messages of love and gentleness. *5* The messengers of fear are harshly ordered to seek out guilt, and cherish every scrap of evil and sin that they can find, losing none of them on pain of death, and laying them respectfully before their lord and master.

13 Perception cannot obey two masters, each asking for messages of different things in different languages. 26 *2* What fear would feed upon, love overlooks. *3* What fear demands, love cannot even *see*. *4* The fierce attraction that guilt holds for fear is wholly absent from love's gentle perception. *5* What love would look upon is

meaningless to fear, and quite invisible. *6* Relationships in this world are the result of how the world is seen. *7* And this depends on which emotion was called on to send its messengers to look upon it and to return with word of what

they saw.

14 Fear's messengers are trained through terror, and they tremble when their master calls upon them to serve him. *2* For fear is merciless even to its friends. *3* Its messengers steal guiltily away in hungry search of guilt, for they are kept cold and starving and made very vicious by their master, who allows them to feast only upon what they return to him. 27

4 No little shred of guilt escapes their hungry eyes. *5* And in their savage search for sin, they pounce on any living thing they see and carry it screaming to their master to be devoured.

15 Send not these savage messengers into the world to feast upon it and to prey upon reality. *2* For they will bring you word of bones and skin and flesh. *3* They have been taught to seek for the corruptible and to return with gorges filled with things decayed and rotting. *4* To them such things are beautiful, because they seem to allay their savage pangs of hunger. *5* For they are frantic with the pain of fear, and would avert the punishment of him who sends them forth by offering him what *they* hold dear.

16 The Holy Spirit has given you love's messengers to send instead of those you trained through fear. *2* They are as eager to return to you what they hold dear as are the others. *3* If you send *them* forth, they will see only the blameless and the beautiful, the gentle and the kind. *4* They will be as careful to let no little act of charity, no tiny expression of forgiveness, no little breath of love escape their notice. *5* And they will return with all the happy things they found, to share them lovingly with you. *6* Be not afraid of them. *7* They offer you

salvation. *8* Theirs are the messages of safety, for *they* see the world as kind.

17 If you send forth *only* the messengers the Holy Spirit gave you, wanting no messages but theirs, you will see fear no more. *2* The world will be transformed before your sight, cleansed of all guilt and softly brushed with beauty. *3* The world contains no fear that *you* laid not upon it, and none you cannot ask love's messengers to remove from it and see it still.28 *4* The Holy Spirit has given you His messengers to send each other and return to each with what love sees. *5* They have been given to replace the hungry dogs of fear you sent instead. *6* And they go forth to signify the end of fear.

18 Love, too, would set a feast before you, on a table covered with a spotless cloth, set in a quiet garden where no sound but singing and a softly joyous whispering is ever heard. *2* This is the feast which honors your holy relationship, and at which everyone is welcomed as an honored guest. *3* And in a holy instant grace is said by everyone together, as they join in gentleness before the table of communion.

4 And I will join you there, as long ago I promised and promise still.

5 For in your new relationship am I made welcome, and where I am made welcome, there I *am*.29

B. The Second Obstacle: The Belief the Body Is Valuable for What It Offers

1 I am made welcome in the state of grace, which means you have at last forgiven me. *2* For I became the symbol of your sin, and so I had to die instead of you. *3* To the ego sin means death, and so Atonement is achieved through *murder*. *4* Salvation is looked upon as a way by which the Son of God was killed instead of you. *5* Yet would I offer you my body, 30 you whom I love, knowing its littleness? *6* Or would I teach that

bodies cannot keep us apart? *7* Mine was of no greater value than yours; no better means for the communication of salvation, but *not* its source. 31 *8* No one can die for anyone, and death does not atone for sin.

9 But you can live to show it is not real.

2 The body does appear to be the symbol of sin while you believe that it can get you what you want. *2* While you believe that it can give you pleasure, you will also believe that it can bring you pain. *3* To think you could be satisfied and happy with so little is to hurt yourself. *4* And to limit the happiness that you would have calls upon pain to fill your meager store and make your life complete. *5* This *is* completion as the ego sees it. *6* For guilt creeps in where happiness has been removed and substitutes for it.

3 Communion is another kind of completion, which goes beyond guilt because it goes beyond the body. *2* Communion comes with peace, and peace *must* transcend the body. *3* We said that peace must first surmount the obstacle of your desire to get rid of it. 32 *4* Where the attraction of guilt holds sway, peace is not *wanted*. *5* The second obstacle that peace must flow across, and closely related to the first, is the belief that the body is valuable *for what it offers*. *6* For here is the attraction of guilt made manifest in the body and seen in it. 33

4 This is the value that you think peace would rob you of. *2* This is what you believe that it would dispossess, leaving *you* homeless. *3* And it is this for which you would deny a home to peace. *4* This "sacrifice" you feel to be too great to make, too much to ask of you. *5* Is it a sacrifice, or a *release*? *6* What has the body really given you that justifies your strange belief that in it lies salvation? *7* Do you not see that this is the

belief in *death*? 34 *8* Here is the focus of the perception of Atonement as murder. *9* Here is the source of the idea that love is fear.

5 The Holy Spirit's messengers are sent far beyond the body, calling the mind to join in holy communion and be at peace. 35 *2* Such is the message that I gave them for you. *3* It is only the messengers of fear that see the body, for they look for what can suffer. *4* Is it a sacrifice to be removed from what can suffer? *5* The Holy Spirit does not demand you

"sacrifice" the hope of the body's pleasures. *6* It *has* no hope of pleasure. *7* But neither can it bring you fear of pain. *8* Pain is the only

"sacrifice" the Holy Spirit asks. *9* And this He *would* remove.

6 Peace is extended from you only to the eternal, and it reaches out from the eternal in you. *2* It flows across all else. *3* The second obstacle is no more solid than the first, for you will neither to get rid of peace nor to limit it. *4* What are these obstacles that you would interpose between peace and its going forth but barriers you place between your will and its accomplishment? *5* You *want* communion, not the feast of fear. *6* You *want* salvation, not the pain of guilt. *7* And you want your *Father*, not a little mound of clay, to be your home.

7 In your holy relationship is your Father's Son. *2* He has not lost communion with Him, nor with *himself*. *3* When you agreed to join each other, you acknowledged this is so. *4* This has no cost, but it has release from cost. *5* You have paid very dearly for your illusions, and nothing you have paid for brought you peace. *6* Are you not glad that Heaven cannot be sacrificed, and sacrifice cannot be asked of you? *7* There is no obstacle that you can place before our union, for in your holy relationship I am there already. *8* We will surmount all obstacles

together, for we stand within the gates and not outside.

8 How easily the gates are opened from within, to let peace through to bless the tired world! *2* Can it be difficult for us to walk past barriers together when you have joined the limitless? *3* The end of guilt is in your hands to give. *4* Would you stop now to look for guilt in each other? *5* Let me be to you the symbol of the end of guilt, and look upon each other as you would look on me. *6* Forgive me for all the sins you think the Son of God committed. *7* And in the light of your forgiveness, he will remember who he is and forget what never was.

9 I ask for your forgiveness, for if you are guilty, so must I be. *2* And if I surmounted guilt and overcame the world, you were with me. 36 *3* Would you see in me the symbol of guilt or of the *end* of guilt, remembering that what I signify to you you see within yourself? *4* From your holy relationship, truth proclaims the truth and love looks on itself.

5 Salvation flows from deep within the home you offered to my Father and to me. *6* And we are there together, in the quiet communion in which the Father and the Son are joined.

10 O come ye faithful to the holy union of the Father and Son in *you*. 37

2 And keep you not apart from what is offered you in gratitude for giving peace its home in Heaven. *3* Send forth to all the world the joyous message of the end of guilt, and all the world will answer.

4 Think of your happiness, as everyone offers you witness of the end of sin and shows you that its power is gone forever. *5* Where can guilt be, when the belief in sin is gone? *6* And where is death, 38 when its great advocate is heard no more?

11 Forgive me your illusions and release me from punishment for what I

have not done. *2* So will you learn the freedom that I taught, by teaching freedom to each other and so releasing me. *3* I am within your holy relationship, yet you would imprison me behind the obstacles you raise to freedom, and bar my way to you. *4* Yet it is not possible to keep away One Who is there *already*. *5* And in Him, it is possible that our communion, where we are already joined, will be the focus of the new perception that will bring light to all the world, contained in you.

The Attraction of Pain

12 Your little part is but to give the Holy Spirit the whole idea of sacrifice. *2* And to accept the peace He gave instead, *without* the limits that would hold its extension back, and so would limit your awareness of it. *3* For what He gives must be extended if you would have its limitless power and use it for the Son of God's release. *4* It is not this you would be rid of, and having it, you cannot limit it. *5* If peace is homeless, so are you and so am I. *6* And He Who is our home is homeless *with* us.

13 Is this your will? *2* Would you forever be a wanderer in search of peace? *3* Would you invest your hope of peace and happiness in what must fail? *4* Faith in the eternal is always justified, for the eternal is forever kind, infinite in its patience, and wholly loving. *5* It will accept you wholly and give you peace. *6* But it can unite only with what *already* is at peace in you, immortal as itself. *7* The body can bring you neither peace nor turmoil; neither pain nor joy. *8* It is a means and not an end. *9* It has no purpose of itself, but only what is given it to do.

10 The body will seem to be whatever is the means for reaching the goal that you *assign* to it.

14 Only the mind can set a purpose, and only mind can see the means for its accomplishment and justify its use. *2* Peace and guilt are both conditions of the mind, to be *attained*. *3* And these conditions are the home of the emotion that called them forth, and therefore is compatible with them.39 *4* But think you which it is that is compatible with *you*.

5 Here is your choice, and it *is* free. *6* But all that lies in it will come with it, and what you think you are can never be apart from it.

15 The body is the great seeming betrayer of faith. *2* In it lie disillusionment and the seeds of faithlessness, but only if you asked of it what it cannot give. *3* Can your mistake be reasonable grounds for your depression and disillusionment, and for retaliative attack on what you think has failed you? 40 *4* Use not your error as the justification for your faithlessness. *5* You have not sinned, but you *have* been mistaken in what is faithful. *6* And the correction of your mistake will give you grounds for faith.

16 It is impossible to seek for pleasure through the body and not find pain. *2* It is essential that this relationship be understood, for it is one the ego sees as proof of sin. 41 *3* It is not really punitive at all. *4* It is but the inevitable result of equating yourself with the body, which is the invitation to pain. *5* For it invites fear to enter and become your purpose.

6 The attraction of guilt must enter with it, and whatever fear directs the body to do is therefore painful. *7* It will share the pain of all illusions, and the illusion of pleasure will be the same as pain.

17 Is not this inevitable? *2* Under fear's orders the body will pursue guilt, serving its master, whose attraction to guilt maintains the whole illusion of his existence. *3* This, then, is the attraction to *pain*. 42 *4* Ruled

by this perception, the body becomes the servant of pain, seeking it dutifully and obeying the idea that pain is pleasure. *5* It is this idea that underlies all of the ego's heavy investment in the body. *6* And it is this insane relationship which it keeps hidden and yet feeds upon. *7* To you, it teaches that the body's pleasure is happiness. *8* But to *itself*, it whispers, "It is death."

18 Why should the body be anything to you? *2* Certainly what it is made of is not precious. *3* And just as certainly, *it* has no feeling. *4* It transmits to you the feelings that you want. *5* Like any communication medium, the body receives and sends the messages that it is given. *6* It has no feeling for them. *7* All of the feeling with which they are invested is given by the sender and the receiver. *8* The ego and the Holy Spirit both recognize this. *9* And both also recognize that here the sender and receiver are the *same*. *10* The Holy Spirit tells you this with joy. *11* The ego hides it, for it would keep you unaware of it.

19 Who would send messages of hatred and attack if he but understood he sends them to *himself*? *2* Who would accuse, make guilty, and condemn himself? *3* The ego's messages are always sent away from you, in the belief that for your message of attack and guilt will someone *other* than yourself suffer. *4* And even if you suffer, yet someone else will suffer more. *5* The great deceiver recognizes that this is not so, but as the "enemy" of peace, it urges you to send out all your messages of hate and free yourself. *6* And to convince you this is possible, it bids the body search for pain in attack upon another, calling it pleasure and offering it to you as freedom *from* attack.

20 Hear not its madness, and believe not the impossible is true. *2* Forget

not that the ego has dedicated the body to the goal of sin, and places in it all its faith that this can be accomplished. *3* Its sad disciples chant the body's praise continually, in solemn celebration of the

ego's rule. *4* Not one but must believe that yielding to the attraction of guilt is the escape from pain. *5* Not one but must regard the body as himself, without which he would die, and yet within which is his death equally inevitable.

21 It is not given to the ego's disciples to realize that they have dedicated themselves to death. *2* This has been *offered* them, but they have not accepted it.43 *3* And what is offered must also be received, to be truly given. *4* For the Holy Spirit, too, is a communication medium, receiving from the Father and offering His messages unto the Son.

5 Like to the ego, the Holy Spirit is both the sender and receiver, for what is sent through Him returns to Him, seeking itself along the way and finding what it seeks. *6* So does the ego find the death it seeks, returning it to *you*.

C. The Third Obstacle: The Attraction of Death

1 To you into whose special relationship the Holy Spirit entered, it is given to release and be released from the dedication to death. *2* For it was offered you, and you *accepted*.44 *3* But you must learn still more about this strange devotion, for it contains the third of the obstacles that peace must flow across. *4* No one can die unless he chooses death.

5 What seems to be the fear of death is really its *attraction*. *6* Guilt, too, is feared and fearful, yet it could have no hold at all except on those who are attracted to it and seek it out. *7* So it is with death. *8* Made by the ego, its dark shadow falls across all living things, because the ego is the

"enemy" of life.

2 And yet a shadow cannot kill. *2* What is a shadow to the living? *3* They but walk past and it is gone. *4* But what of those whose

dedication it is not to live: the black-draped "sinners," the ego's mournful chorus, plodding so heavily away from life, dragging their chains and marching in the slow procession that honors their grim master, lord of death?

5 Touch any one of them with the gentle hand of forgiveness, and watch the chains fall away, along with *yours*. *6* See him throw aside the black robe he was wearing to his funeral, and hear him laugh at death. *7* The sentence sin would lay upon him he can escape with your forgiveness.

3 This is not arrogance. *2* It is the will of God. *3* What is impossible to you who chose His will as yours? *4* What is death to you? *5* Your dedication is not to death, nor to its master. *6* When you accepted the Holy Spirit's purpose in place of the ego's you renounced death, exchanging it for life. *7* We know that the result of an idea leaves not its source, 45 and death is the result of the thought we call the ego, as surely as life is the result of the thought of God. *8* From the ego came sin and guilt and death, in opposition to life and innocence, and to the will of God Himself. *9* Where can such opposition lie but in the sick minds of the insane, dedicated to madness and set against the peace of Heaven?

4 One thing is sure: God, Who created neither sin nor death, wills not that you be bound by them. *2* He knows of neither sin nor its result.

3 The shrouded figures in the funeral procession march not in honor of their Creator, Whose will it is they live. *4* They are not following it; they are *opposing* it. *5* And what is the black-draped body they would bury?

6 A body they dedicated to death, a symbol of corruption, a sacrifice to

sin, offered to sin to feed upon and keep itself alive. *7* A thing condemned, damned by its maker, and lamented by every mourner who looks upon it as himself.

5 You who believe you have condemned the Son of God to this *are* arrogant. *2* But you who would release him are but honoring the will of his Creator. *3* The arrogance of sin, the pride of guilt, the sepulcher of separation, all are a part of your unrecognized dedication to death. *4* The glitter of guilt you laid upon the body would kill it. *5* For what the ego loves it kills for its obedience. *6* But what obeys it not it cannot kill.

7 You have another dedication, which would keep the body incorruptible and perfect as long as it is useful for your holy purpose.46

6 The body no more dies than it can feel. *2It does nothing*. *3* Of itself, it is neither corruptible nor incorruptible. *4* It *is* nothing. *5* It is the result of a tiny, mad idea of corruption which can be *corrected*. *6* For God has answered this insane idea with His Own, an Answer which left Him not, and therefore brings the Creator to the awareness of every mind which heard His Answer and accepted It. *7* You who are dedicated to the incorruptible have been given, through your acceptance, the power to release from corruption. *8* What better way to teach the first and fundamental principle in a course on miracles than by showing you the one that seems to be the hardest can be accomplished *first*?47

7 The body can but serve your purpose. *2* As you look upon it, so will it seem to be. *3* Death, were it true, would be the final and complete disruption of communication, which is the ego's goal. *4* Those who fear death see not how often and how loudly they call to it and bid it come to save them from communication. *5* For death is seen as safety, the

great dark savior from the light of truth, the answer to the Answer, the silencer of the Voice that speaks for God. *6* Yet the retreat to death is not the end of conflict. *7* Only God's Answer is its end.

8 The obstacle of your seeming love for death which peace must flow across seems to be very great. *2* For in it lie hidden all the ego's secrets, all its strange devices for deception, all its sick ideas and weird imaginings. *3* Here is the final end of union, the triumph of the ego's making over creation, the victory of lifelessness over life itself. *4* Under the dusty edge of its distorted world, the ego would lay the Son of God, slain by its orders, proof in his decay that God Himself is powerless before the ego's might, unable to protect the life that He created against the ego's savage wish to kill.

9 My brothers, children of our Father, this is a *dream* of death. *2* There is no funeral, no dark altars, no grim commandments, nor twisted rituals of condemnation to which the body leads you. *3* Ask not release of it.

4 But free it from the merciless and unrelenting orders you laid upon it, and forgive it what you ordered it to do. *5* In its exaltation you commanded it to die, for only death could conquer life. *6* And what but insanity could look upon the defeat of God and think it *real*?

The Infancy of Salvation

10 The fear of death will go as its appeal is yielded to love's real attraction. *2* The end of sin, which nestles quietly in the safety of your relationship, protected by your union, ready to grow into a mighty force for God, is very near. *3* The infancy of salvation is carefully guarded by love, preserved from every thought that would attack it, and quietly made ready to fulfill the mighty task for which it was given you. *4* Your

newborn purpose is nursed by angels, cherished by the Holy Spirit, and protected by God Himself. *5* It needs not your protection; it is *yours*.

6 For it is deathless, and within it lies the end of death.

11 What danger can assail the wholly innocent? *2* What can attack the guiltless? *3* What fear can enter and disturb the peace of sinlessness?

4 What has been given you, even in its infancy, is in full communication with God and you. *5* In its tiny hands it holds, in perfect safety, every miracle you will perform, held out to you. *6* The miracle of life is ageless, born in time but nourished in eternity. *7* Behold this infant to whom you gave a resting place by your forgiveness of each other, and see in it the will of God. *8* Here is the babe of Bethlehem reborn. 48 *9* And everyone who gives him shelter will follow him, not to the cross, 49 but to the resurrection and the life. 50

12 When anything seems to you to be a source of fear, when any situation strikes you with terror and makes your body tremble, and the cold sweat of fear comes over it, remember it is always for one reason: The ego has perceived it as a symbol of fear, a sign of sin and death.

2 Remember, then, that neither sign nor symbol should be confused with source, for they must stand for something *other* than themselves. *3* Their meaning cannot lie in them, but must be sought in what they represent.

4 And they may thus mean everything or nothing, according to the truth or falsity of the idea which they reflect.

13 Confronted with such seeming uncertainty of meaning, judge it not.

2 Remember the holy presence of the One given you to be the source of judgment. *3* Give it to Him to judge for you, and say:

4Take this from me and look upon it, judging it for me.

5Let me not see it as a sign of sin and death, nor use it for destruction.

6Teach me how ***not*** *to make of it an obstacle to peace, but let You use it for me, to facilitate its coming.*

D. The Fourth Obstacle: The Fear of God

1 What would you see without the fear of death? *2* What would you feel and think if death held no attraction for you? *3* Very simply, you would remember *your Father*. *4* The Creator of life, the Source of everything that lives, the Father of the universe and of the universe of universes and of everything that lies even beyond them, would you remember.

5 And as this memory rises in your mind, peace must still surmount a final obstacle, after which is salvation completed and the Son of God entirely restored to sanity. *6* For here your world *does* end.

2 The fourth obstacle to be surmounted hangs like a heavy veil before the face of Christ. *2* Yet as His face rises beyond it, shining with joy because He is in His Father's love, peace will lightly brush the veil aside and run to meet Him and to join with Him at last. *3* For this dark veil, which seems to make the face of Christ Himself like to a leper's, and the bright rays of His Father's love which light His face with glory appear as streams of blood, fades in the blazing light beyond it when the fear of death is gone.

3 This is the darkest veil, upheld by the belief in death and protected by its attraction. *2* The dedication to death and to its sovereignty is but the solemn vow, the promise made in secret to the ego, never to lift this veil, not to approach it, nor even to suspect that it is there. *3*

This is the secret bargain made with the ego to keep what lies beyond the veil

forever blotted out and unremembered. *4* Here is your promise never to allow union to call you out of separation, the great amnesia in which the memory of God seems quite forgotten, the cleavage of your Self from you: *the fear of God*, the final step in your dissociation.

4 See how the belief in death would seem to "save" you. *2* For if this is gone, what can you fear but life?51 *3* It is the attraction of death that makes life seem to be ugly, cruel, and tyrannical. *4* You are no more afraid of death than of the ego. *5* These are your chosen *friends*. *6* For in your secret alliance with them, you have agreed never to let the fear of God be lifted so you could look upon the face of Christ and join Him in His Father.

5 Every obstacle that peace must flow across is surmounted in just the same way: The fear that raised it yields to the love beneath, and so the fear is gone. *2* And so it is with this. *3* The desire to get rid of peace and drive the Holy Spirit from you fades in the presence of the quiet recognition that you love Him. *4* The exaltation of the body is given up in favor of the spirit, which you love as you could never love the body.

5 And the appeal of death is lost forever as love's attraction stirs and calls to you. *6* From beyond each of these obstacles to love, love itself has called, and each has been surmounted by the power of the attraction of what lies beyond. *7* Your wanting fear seemed to be holding them in place. *8* Yet when you heard the voice of love beyond them, you answered and they disappeared. 52

6 And now you stand in terror before what you swore never to look upon. *2* Your eyes look down, remembering your promise to your

"friends." *3* The "loveliness" of sin, the delicate "appeal" of guilt, the

“holy” waxen image of death, and the fear of vengeance of the ego you swore in blood not to desert, all rise and bid you not to raise your eyes.

4 For you realize that if you look on this and let the veil be lifted, *they* will be gone forever. *5* All of your “friends,” your “protectors,” and your “home” will vanish. *6* Nothing that you remember now will you remember.

7 It seems to you the world will utterly abandon you if you but raise your eyes. *2* Yet all that will occur is you will leave the world forever.

3 This is the reestablishment of *your* will. *4* Look upon it open-eyed, and you will nevermore believe that you are at the mercy of things beyond you, forces you cannot control, and thoughts that come to you against your will. *5* It *is* your will to look on this. *6* No mad desire, no trivial impulse to forget again, no stab of fear, nor the cold sweat of seeming death can stand against your will. *7* And what attracts you from beyond the veil is also deep within you, unseparated from it and completely one.

8 Forget not that you came this far together. *2* And it was surely not the ego that led you here. *3* No obstacle to peace can be surmounted through its help. *4* It does not open up its secrets and bid you look at them and go beyond them. *5* It would not have you see its weakness and learn it has no power to keep you from the truth. *6* The Guide Who brought you here remains with you, and when you raise your eyes, you will be ready to look on terror with no fear at all. *7* But first, lift up your eyes and look upon each other in innocence born of complete forgiveness of each other’s illusions, and through the eyes of faith which see them not.

9 No one can look upon the fear of God unterrified, unless he has

accepted the Atonement and learned illusions are not real. *2* No one can stand before this obstacle alone, for he could not have *reached* it

unless his brother walked beside him. *3* And no one would dare to look on it without complete forgiveness of his brother in his heart. *4* Stand you here a while and tremble not. *5* You will be ready. *6* Let us join together in a holy instant, here in this place where the purpose, given in a holy instant, has led you. *7* And let us join in faith that He Who brought us here together will offer you the innocence you need, and that you will accept it for my love and His.

The Journey's End

10 Nor is it possible to look on this too soon. *2* This is the place to which everyone must come when he is ready. *3* Once he has found his brother, he *is* ready. *4* But merely to reach a place is not enough. *5* A journey without a purpose is still meaningless, and even when it is over, it seems to make no sense. *6* How can you *know* that it is over, unless you realize its purpose is accomplished? *7* Here, with the journey's end before you, you see its purpose. *8* And it is here you choose whether to look upon it or wander on, only to return and make the choice again.

11 To look upon the fear of God does need some preparation. *2* Only the sane can look on stark insanity and raving madness with pity and compassion, but *not* with fear. *3* For only if you share in it does it seem fearful. *4* And you *do* share in it until you look upon each other with perfect faith and love and tenderness. *5* Before complete forgiveness, you still stand unforgiving. *6* You are afraid of God *because* you fear each other. *7* Those you do not forgive you fear, and no one reaches love with fear beside him.

12 This brother who stands beside you still seems to be a stranger. *2* You do not know him, and your interpretation of him is very fearful. *3* And you attack him still, to keep what seems to be yourself unharmed. *4* Yet in his hands is your salvation. *5* You see his madness, which you hate because you *share* in it, and all the pity and forgiveness that would heal it gives way to fear. *6* Brothers, you

need forgiveness of each other, for you will share in madness or in Heaven *together*. *7* And you will raise your eyes in faith together, or not at all.

13 Beside each of you is one who offers you the chalice of Atonement, for the Holy Spirit is in him. *2* Would you hold his sins against him or accept his gift to you? *3* Is this giver of salvation your friend or enemy?

4 Choose which he is, remembering that you will receive of him according to your choice. *5* He has in him the power to forgive your sins, as you for him. *6* Neither can give it to himself alone, and yet your savior stands beside each one. *7* Let him be what he is, and seek not to make of love an enemy.

14 Behold your friend, the Christ Who stands beside you. *2* How holy and how beautiful He is! *3* You thought He sinned, because you cast the veil of sin upon Him to hide His loveliness. *4* Yet still He holds forgiveness out to you, to share His holiness. *5* This "enemy," this

"stranger," still offers you salvation as His friend. *6* The "enemies" of Christ, the worshippers of sin, know not Whom they attack. *7* This is your brother, crucified by sin and waiting for release from pain.

8 Would you not offer him forgiveness, when only he can offer it to you?

15 For his redemption he will give you yours, as surely as God created

every living thing and loves it. *2* And he will give it truly, for it will be both offered and received. *3* There is no grace of Heaven that you cannot offer to each other and receive from your most holy friend. *4* Let him withhold it not, for by receiving it you offer it to him. *5* And he will receive of you what *you* received of him. *6* Redemption has

been given you to give each other, and thus receive it. *7* Whom you forgive is free, and what you give you share. *8* Forgive the sins your brother thinks he has committed, and all the guilt *you* see in him.

16 Here is the holy place of resurrection, to which we come again; to which we will return until redemption is accomplished and received.

2 Think who your brother *is*, before you would condemn him. *3* And offer thanks to God that he is holy, and has been given the gift of holiness for you. *4* Join him in gladness, and remove all trace of guilt from his disturbed and tortured mind. *5* Help him to lift the heavy burden of sin you laid upon him and he accepted as his own, and toss it lightly and with happy laughter away from him. *6* Press it not like thorns against his brow, nor nail him to it, unredeemed and hopeless.

17 Give each other faith, for faith and hope and mercy are yours to give. 53 *2* Into the hands that give, the gift is given. *3* Look on your brother, and see in him the gift of God you would receive. *4* It is almost Easter, the time of resurrection. *5* Let us give redemption to each other and share in it, that we may rise as one in resurrection, and not separate in death. *6* Behold the gift of freedom that I gave the Holy Spirit for *both* of you. *7* And be you free together, as you offer to the Holy Spirit this same gift, and giving it, receive it of Him in return for what you gave.

18 He leadeth you and me together, 54 that we might meet here in this holy place and make the same decision. *2* Free your brother here, as I freed you. *3* Give him the selfsame gift, and do not look upon him with condemnation of any kind. *4* See him as guiltless as I look on you, and overlook the sins he thinks he sees within himself. *5* Offer each other freedom and complete release from sin, here in the garden of seeming agony and death.55 *6* So will we prepare together the way56 unto the resurrection of God's Son, and let him

rise again to glad remembrance of his Father, 57 Who knows no sin, no death, but only life eternal.

19 Together we will disappear into the Presence beyond the veil, not to be lost, but found; 58 not to be seen, but to be known. 59 *2* And knowing, nothing in the plan God has established for salvation will be left undone.60 *3* This is the journey's purpose, without which is the journey meaningless. *4* Here is the peace of God, given to you eternally by Him.

5 Here is the rest and quiet that you seek, the reason for the journey from its beginning. *6* Heaven is the gift you owe each other, the debt of gratitude you offer to the Son of God in thanks for what he is and what his Father created him to be.

20 Think carefully how you would look upon the giver of this gift, for as you look on him, so will the gift itself appear to be. *2* As *he* is seen as either the giver of guilt or of salvation, so will his *offering* be seen, and so received. *3* The crucified give pain because they are in pain. *4* But the redeemed give joy because they have been *healed* of pain. *5* Everyone gives as he receives, but he must choose what it will *be* that he receives. *6* And he will recognize his choice by what he gives, and what is given him. *7* Nor is it given anything in hell or Heaven to interfere with his decision.

21 You came this far because the journey was your choice. *2* And no one undertakes to do what he believes is meaningless. *3* What you had faith in still is faithful, and watches over you in faith so gentle yet so strong that it would lift you far beyond the veil, and place the Son of God safely within the sure protection of his Father. *4* Here is the only purpose that gives this world, and the long journey through this world, whatever meaning lies in them. *5* Beyond this, they are meaningless.

6 You stand together, still without conviction they have a purpose. *7* Yet it is given you to *see* this purpose in your holy friend, and recognize it as your own.

1 . T-17.VI.5:2: "If the situation is used for truth and sanity, its outcome must be peace."

2 . T-17.VII.2:3-4: "And peace will not be experienced, except in fantasy. Truth has not come, because faith has been denied, being withheld from where it rightfully belonged." Faith, in this context, means having faith in our brothers to play their part in attaining the goal of the holy relationship.

3 . T-17.VII.8:3-4: "Faithlessness is the servant of illusion, and wholly faithful to its master. Use it, and it will carry you straight to illusions."

4 . The "little parts" that mind has been divided into are individual minds, each apparently contained in a body.

5. Mark 12:31 (RSV): "You shall love your neighbor as yourself." In the above reference, the basis for loving your brother in the same way as yourself is that he, too, is a Son of God whom God loves in the same

way that He loves you.

6 . Ephesians 2:8 (KJV): "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

7 . This seems to reference the biblical idea of sacrifices and other gifts that are acceptable to God. For instance, "Present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (Romans 12:1 RSV). In the above allusion, the gift that is acceptable to God is faith in your brother.

8 . "It" appears to refer to the mind.

9 . Luke 1:19 (KJV): “And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.” The allusion to this verse means that love’s messengers are being likened to God’s messengers

—angels.

10. In the Old Testament, “most holy” typically refers to the place of worship and the holy objects within it. For instance, in Exodus 30:25-29, the LORD instructs Moses to make a holy ointment and with it anoint the tabernacle, the ark of the covenant, the table, the

candlestick, the altar of incense, the altar of burnt offerings, the laver, and the feet of Aaron and his sons, and says, “And thou shalt sanctify them, that they may be most holy: whatsoever toucheth them shall be holy” (KJV). In the above reference, “most holy” refers to the garden that the Holy Spirit wants to make of your mind.

11. Jesus is referred to as “Lord of all” in Acts 10:36. A beloved

Christian hymn, “All Hail the Power of Jesus’ Name,” includes these well-known lines: “Bring forth the royal diadem, and crown Him Lord of all.” In the Course, the Son of God who is “lord of all” is all of us.

12. Sin assumes that one mind can intentionally collide with and injure another mind, yet that implies that minds are both separate and changeable, which they are not. Only bodies have those

characteristics, which is why only bodies can truly attack.

13. *Grand Illusion* (French: *La Grande Illusion*) is a 1937 French prisoner-of-war film, widely regarded as one of the greatest films ever made. It celebrates the ability of human warmth and respect to rise above the national boundaries and political divisions that lead to the grand illusion: the usefulness of war.

14. Romans 6:23 (RSV): "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

15. "The ego's insane religion" is a reference to traditional religion, or at least to certain themes within traditional religion, in which sin is the truth of what we are and in which (as the next sentence says)

accepting one's sinfulness is paradoxically an expression of purity and holiness.

16. T-18.VIII.6:5: "For the reality of guilt is the illusion which seems to make it heavy and opaque, impenetrable, and a real foundation for the ego's thought system." T-18.VIII.7:1: "This heavy-seeming barrier, this artificial floor that looks like rock, is like a bank of low, dark clouds that seems to be a solid wall before the sun."

17. To understand this image, imagine a long, straight, horizontal line.

Then imagine a helix—like a spiral staircase—traveling downward from a certain point on that horizontal line. (The Course will later use the similar image of "the twisted stairway that leads *from* Heaven"—

T-23.III.23:4.) It is important to note that the spiral (the helix) doesn't actually break the line; it just touches it. The horizontal line is the endless line of eternity. The spiral is the stairway of time. And the point at which the spiral touches the line (without breaking it) is the separation.

18. Pronoun clarification: "and that the mind must accept as true what it

[the mind] is told through it [your perception]."

19. The reasoning here is that if God creates merely by extending His nature, and if He created a sinful creation that wills to destroy Him,

then there must be something within His Own nature that is sinful and wants to destroy Him.

20. Pronoun clarification: "For sin would prove what God created holy could not prevail against it [sin], nor remain itself [what God created holy] before its [sin's] power."

21. Pronoun clarification: "Heaven has smiled upon it [your holy relationship], and the belief in sin has been uprooted in its [Heaven's]

smile of love. You see it [sin] still, because you do not realize that its

[sin's] foundation has gone."

22. Mark 12:31 (RSV): "You shall love your neighbor as yourself."

23. T-18.VII.13:6: "Only a little wall of dust still stands between you."

The little barriers of sand are bodies, just as the little wall of dust is the body.

24. Isaiah 45:6, 21 (KJV): "That they may know from the rising of the sun, and from the west, that there is none beside me. I am the LORD, and there is none else....and there is no God else beside me; a just God and a Saviour; there is none beside me."

25. While the sentences around this are about the little barrier itself opposing God, this sentence is about what is *within* the little barrier holding back the universe and God. "What you would still contain behind your little barrier" seems to refer to what "The Little Garden"

calls the tiny "fragment of your mind" (T-18.VII.3:1) that appears to be contained in the body. Its choice to stay separate, hiding behind the barrier of the body, holds back God and the Sonship from uniting with it.

26. Matthew 6:24 (RSV): "No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon." In this reference, the two masters are love and fear.

27. The image here is of particularly vicious hunting dogs who have been trained by a sadistic master. Their hunting for sin and guilt symbolizes our habits of selective perception, in which we

perceptually hunt for evidence of sin and guilt in the world.

28. Pronoun clarification: "And none [no fear] you cannot ask love's messengers to remove from it [the world] and see it [the fear] still."

29. Matthew 18:20 (KJV): "For where two or three are gathered together in my name, there am I in the midst of them."

30. Matthew 26:26: "Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.'"

31. "Its" refers to salvation. In other words, the body is not the *source* of salvation, as it is in the traditional notion of Jesus' body dying for our sins. It is merely a "means for the communication of salvation."

32. T-19.IV.A.1:1: "The first obstacle that peace must flow across is your desire to get *rid* of it."

33. This means that we are attracted to what the body offers *because of* our underlying attraction to guilt. On an unconscious level, the real reason we want the body's offerings is that they will bring us what we secretly desire: more guilt.

34. Seeing salvation as lying in the body is "the belief in *death*" because what we are really seeking through the body is guilt, and guilt demands death.

35. “Holy Communion” is traditionally another name for the sacrament of the Eucharist. Here, it refers to a joining of minds without the interference of the body, symbolized by the earlier image of love’s feast “in a quiet garden” (T-19.IV.A.18).

36. John 16:33 (RSV): “I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world.”

37. In the popular Christmas hymn “O Come All Ye Faithful,” we come and behold the baby Jesus. In the Course’s allusion, we come and behold “the holy union of the Father and Son in *you*.”

38. 1 Corinthians 15:55 (RSV): “O death, where is thy victory? O death, where is thy sting?”

39. The emotion that calls forth guilt is fear, and the emotion that calls forth peace is love.

40. “What you think has failed you” is the body. “Retaliative attack”

refers to your mental attack on the body for failing to make you secure and happy, an attack that results in illness.

41. The ego believes that the pain we experience is our punishment for the “sinful” pleasures we have indulged in.

42. The cause-and-effect relationship here seems to be that we use the body to pursue guilt—both by seeking physical pleasure and by

looking for guilt in others—and then, because of our attraction to this guilt, we are actually attracted to its natural consequence: pain. This pain is not punishment from God; it is self-punishment that we impose on the body as payment for our “sins.”

43. What they have been offered but have not accepted is the realization

“that they have dedicated themselves to death.”

44. What was offered you and you accepted was the power to “release and be released from the dedication to death.”

45. T-5.V.14:1: “Ideas do not leave the mind which thought them in

order to have separate being.”

46. This appears to be a reference to the so-called incorruptible saints of Catholicism and Eastern Orthodoxy, whose bodies after death are said to be miraculously preserved, in defiance of the normal process of decomposition. In the above passage, however, the body is kept

“incorruptible and perfect” *before* death, in defiance of the normal ravages of aging, so that it can perfectly serve “your holy purpose.”

47. T-1.1:1-3: “The first principle of miracles is that there is no order of difficulty among them. One is not ‘harder’ or ‘bigger’ than another.

They are all the same.” The miracle “that seems to be the hardest”

appears to be releasing the bodies of others from corruption (“the power to release from corruption”)—in other words, raising the dead.

It probably also includes releasing your own body from corruption—

keeping it “incorruptible and perfect as long as it is useful for your holy purpose” (previous paragraph).

48. “The Babe of Bethlehem” is an American Christmas hymn written by William Walker in 1835.

49. Matthew 16:24 (KJV): “If any man will come after me, let him deny himself, and take up his cross, and follow me.” In the above

reference, though, we follow the babe of Bethlehem "not to the cross."

50. John 11:25 (RSV): "I am the resurrection and the life; he who believes in me, though he die, yet he shall live."

51. Based on this sentence, what we really fear is the unlimited life that is found in God and *is* God, because this life means giving up our

"chosen *friends*" (referred to later in the paragraph), particularly the ego. Yet fearing unlimited life is irrational, and so to preserve this fear (and our "chosen *friends*") we must keep it from being seen for what it is. This is where the belief in death seems to "save" us, for death appears to come from God. The presence of death, then, gives us a *reason* to fear God. It makes Him appear "ugly, cruel, and tyrannical" (see next sentence), and so makes fearing Him seem to be a rational response.

52. The obstacles seem to be not so much a series of separate obstacles but a single system of nested obstacles. You desire to get rid of the peace that entered your relationship (first obstacle) because you fear it would ask you to give up the body and its offerings, which you value (second obstacle). You value the body and its offerings because doing so generates guilt, which makes you attracted to punishing your body

—even to the point of death, thus serving your attraction to death (third obstacle). And you desire death because God will then seem to be the Author of death, and this will support your fear of Him (fourth obstacle). Each obstacle, then, seems to be a protection for the one following it, which means that all of them exist to protect the final obstacle, the fear of God.

53. 1 Corinthians 13:13 (KJV): "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

54. Psalm 23:2-3: “He leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name’s sake.”

55. Luke 22:44 (KJV): “And being in an agony [in the garden of

Gethsemane] he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.” The above reference likens standing before the veil to Jesus’ so-called agony in the garden of Gethsemane.

56. Matthew 3:3 (RSV): “For this is he who was spoken of by the prophet Isaiah when he said, ‘The voice of one crying in the

wilderness: Prepare the way of the Lord, make his paths straight.’”

57. Luke 24:7 (KJV): “The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.”

58. Luke 15:23-24 (RSV): “Let us eat and make merry; for this my son was dead, and is alive again; he was lost, and is found.”

59. 1 Corinthians 13:12 (KJV): “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”

60. This means, “Now that we finally *know*, everything in God’s plan for salvation is done (having brought us at last to the state of knowledge).”

CHAPTER 20

The Vision of Your Brother

I. Holy Week

This is Palm Sunday, the celebration of victory and the acceptance of the truth. 1 *2* Let us not spend this holy week brooding on the

crucifixion of God's Son, but happily in the celebration of his release. *3* For Easter is the sign of peace, not pain. *4* A slain Christ has no meaning. *5* But a risen Christ becomes the symbol of the Son of God's forgiveness upon himself; the sign he looks upon himself as healed and whole.

2 This week begins with palms and ends with lilies, the white and holy sign the Son of God is innocent. *2* Let no dark signs of crucifixion intervene between the journey and its purpose; between the acceptance of the truth and its expression. *3* This week we celebrate eternal life, not death. *4* And we honor the perfect *purity* of the Son of God, and not his sins.

3 Offer each other the gift of lilies, not the crown of thorns; the gift of love, and not the "gift" of fear. *2* You stand beside each other, thorns in one hand and lilies in the other, uncertain which to give. *3* Join now with me and throw away the thorns, offering the lilies to replace them.

4 This Easter I would have the gift of your forgiveness, offered by you to me and returned by me to you. *5* We cannot be united in crucifixion and in death. *6* Nor can the resurrection be complete till your forgiveness rests on Christ, along with mine.

4 A week is short, and yet this holy week is the symbol of the whole journey that the Son of God has undertaken. 2 *2* He started with the sign of victory, the promise of the resurrection, already given him. *3* Let him not wander into the temptation of crucifixion and delay him there. 3

4 Help him go in peace beyond it, with the light of his own innocence lighting his way to his redemption and release. *5* Hold him not back

with thorns and nails when his redemption is so near. *6* But let the whiteness of your shining gift of lilies speed him on his way to resurrection.

5 Easter is not the celebration of the *cost* of sin, but of its *end*. *2* If you see glimpses of the face of Christ behind the veil, looking between the snow-white petals of the lilies you have received and given as your gift, you will behold each other's face and recognize it. *3* I was a stranger and you took me in, not knowing who I was. 4 *4* But for your gift of lilies, you will know. *5* In your forgiveness of this stranger, alien to you and yet your ancient friend, lie his release and your redemption with him. *6* The time of Easter is a time of joy, and not of mourning. *7* Look on your risen friend and celebrate his holiness along with me. *8* For Easter is the time of your salvation, along with mine.

II. The Gift of Lilies

Look upon all the trinkets made to hang upon the body or cover it, or for its use. *2* See all the useless things made for its eyes to see. *3* Think on the many offerings made for its pleasure, and remember all these were made to make seem lovely what you hate. *4* Would you employ this hated thing to draw your brother to you, and to attract his body's eyes? *5* Learn you but offer him a crown of thorns, not recognizing it for what it is, and trying to justify your own interpretation of its value by *his* acceptance.

6 Yet still the gift proclaims his worthlessness to you, as his acceptance and delight acknowledges the lack of value *he* places on himself.

2 Gifts are not made through bodies, if they be truly given and received.

2 For bodies can neither offer nor accept; hold out nor take. *3* Only the

mind can value, and only the mind decides on what it would receive and give. *4* And every gift it offers depends on what it wants. *5* It will adorn its chosen home most carefully, making it ready to receive the

gifts it wants by offering them to those who come unto its home, or those it would attract to it. *6* And there they will exchange their gifts, offering and receiving what their minds judge to be worthy of them.

3 Each gift is an evaluation of the receiver *and* the giver. *2* No one but sees his chosen home as an altar to himself. *3* No one but seeks to draw to it the worshippers of what he placed upon it, making it worthy of their devotion. *4* And each has set a light upon his altar, that they may see what he has placed upon it and take it for their own. *5* Here is the value that you lay upon your brother, and on *yourself*. *6* Here is your gift to both; your judgment upon the Son of God for what he is. *7* Forget not that it is your savior to whom the gift is offered. *8* Offer him thorns and *you* are crucified. *9* Offer him lilies and it is *yourself* you free.

4 I have great need for lilies, for the Son of God has not forgiven me.

2 And can I offer him forgiveness when he offers thorns to me? *3* For he who offers thorns to anyone is against me still,5 and who is whole without him? *4* Be you his friend for me, that I may be forgiven and you may look upon the Son of God as whole. *5* But look you first upon the altar in your chosen home, and see what you have laid upon it to offer me. *6* If it be thorns, whose points gleam sharply in a blood-red light, the body is your chosen home, and it is separation that you offer me.

5 And yet the thorns are gone. *2* Look you still closer at them now, and you will see your altar is no longer what it was. *3* You look still with the body's eyes, and they can see but thorns. *4* But you have asked for and

received another sight. *5* Those who accept the Holy Spirit's purpose as their own share also in His vision. *6* And what enables Him to see His purpose shine forth from every altar now is yours as well as His. *7* He sees no strangers; only dearly loved and loving friends. *8* He

sees no thorns but only lilies, gleaming in the gentle glow of peace that shines on everything He looks upon and loves.

6 This Easter, look with different eyes upon each other. *2* You *have* forgiven me. *3* And yet I cannot use your gift of lilies while you see them not. *4* Nor can you use what I have given unless you share it. *5* The Holy Spirit's vision is no idle gift, no plaything to be tossed about a while and laid aside. *6* Listen and hear this carefully, nor think it but a dream, a careless thought to play with, or a toy you would pick up from time to time and then put by. *7* For if you do, so will it be to you.

7 You have the vision to look past all illusions. *2* It has been given you to see no thorns, no strangers, and *no* obstacles to peace. *3* The fear of God is nothing to you now. *4* Who is afraid to look upon illusions, knowing his savior stands beside him? *5* With him, your vision has become the greatest power for the undoing of illusion that God Himself could give.

6 For what God gave the Holy Spirit you have received. *7* The Son of God looks unto *you* for his release. *8* For you have asked for and been given the strength to look upon this final obstacle, and see no thorns or nails to crucify the Son of God and crown him king of death. *9* Your chosen home is on the other side, beyond the veil. *10* It has been carefully prepared for you, and it is ready to receive you now.

8 You will not see it with the body's eyes. *2* But all you need, you have.

3 Your home has called to you since time began, nor have you ever

failed entirely to hear. *4* You heard, but knew not how to look, nor where. *5* And now you know. *6* In you the knowledge lies, ready to be unveiled and freed from all the terror that kept it hidden. *7* There *is* no fear in love. 6 *8* The song of Easter is the glad refrain the Son of

God was never crucified. *9* Let us lift up our eyes together, not in fear but faith.7

10 And there *will* be no fear in us, for in our vision will be no illusions, only a pathway to the open door of Heaven, the home we share in quietness and where we live in gentleness and peace as one together.

9 Would you not have your holy brother lead you there? *2* His innocence will light your way, offering you its guiding light and sure protection, and shining from the holy altar within him where you laid the lilies of forgiveness. *3* Let him be to you the savior from illusions, and look on him with the new vision that looks upon the lilies and brings you joy.

4 We go beyond the veil of fear, lighting each other's way. *5* The holiness that leads us is within us, as is our home. *6* So will we find what we were meant to find by Him Who leads us.

10 This is the way to Heaven and to the peace of Easter, in which we join in glad awareness that the Son of God is risen from the past and has awakened to the present. *2* Now is he free, unlimited in his communion with all that is within him. *3* Now are the lilies of his innocence untouched by guilt and perfectly protected from the cold chill of fear and withering blight of sin alike. *4* Your gift has saved him from the thorns and nails, and his strong arm is free to guide you safely through them and beyond. *5* Walk with him now rejoicing, for the savior from illusion has come to greet you and lead you home with him.

11 Here is your savior and your friend, released from crucifixion

through your vision and free to lead you now where he would be. *2* He will not leave you, nor forsake the savior from his pain.8 *3* And gladly will you walk the way of innocence together, singing as you behold the open door of Heaven and recognize the home that called

to you. *4* Give joyously to one another the freedom and the strength to lead you there.

5 And come before each other's holy altar, where the strength and freedom wait, to offer and receive the bright awareness that leads you home. *6* The lamp is lit in both of you for one another. *7* And by the hands that gave it to each other shall both of you be led past fear to love.

III. The Insanity of Adjustment

The belief in sin is an adjustment, and an adjustment is a change—a shift in perception or a belief that what was so before has been made different. 9 *2* Every adjustment is therefore a distortion and calls upon defenses to uphold it against reality. *3* Knowledge requires no adjustment and, in fact, is lost if any shift or change is undertaken. *4* For this reduces it at once to mere perception; a way of *looking*, in which certainty is lost and doubt has entered. *5* To this impaired condition are adjustments necessary, because they are not *true*. *6* Who need adjust to truth, which calls upon only what he is to understand?

2 Adjustments of any kind are of the ego. *2* For it is the ego's fixed belief that all relationships depend upon adjustments to make of them what it would have them be. *3Direct* relationships, in which there are no interferences, are always seen as dangerous. *4* The ego is the self-appointed mediator of all relationships, making whatever adjustments it deems necessary and interposing them between those who would meet,

to keep them separate and prevent their union. *5* It is this studied interference which makes it difficult to recognize your holy relationship for what it is.

3 The holy do not interfere with truth. *2* They are not afraid of it, for it is within it that they recognized their holiness and rejoiced at

what they saw. *3* They looked on it directly, without attempting to adjust themselves to it or it to them. *4* And so they saw that it was in them, not deciding first where they would have it be. *5* Their looking merely asked a question, and it was what they *saw* that answered. *6You* make the world and then adjust to it, and it to you. *7* Nor is there any difference between yourself and it in your perception, which made them *both*.

4 A simple question yet remains and needs an answer: Do you *like* what you have made—a world of murder and attack, through which you thread your timid way through constant dangers, alone and frightened, hoping at most that death will wait a little longer before it overtakes you and you disappear? *2You made this up*. *3* It is a picture of what you think you are, of how you see yourself. *4* A murderer *is* frightened, and those who kill fear death. *5* All these are but the fearful thoughts of those who would adjust themselves to a world made fearful by their adjustments. *6* And they look out in sorrow from what is sad within and see the sadness *there*.

5 Have you wondered what the world is really like? *2* How it would look through happy eyes? *3* The world you see is but a judgment on yourself.

4 It is not there at all. *5* But judgment lays a sentence on it, justifies it, and makes it real. *6* Such is the world you see: a judgment on yourself, and made by you. *7* This sickly picture of yourself is carefully preserved

by the ego, whose image it is and which it loves, and placed outside you in the world. *8* And *to* this world must you adjust, as long as you believe this picture is outside and has you at its mercy.

6 This world *is* merciless, and were it outside you, you should indeed be fearful. *2* But it is *you* who made it merciless. *3* And now, if mercilessness seems to look back at you, it can be corrected. *4* Who

in a holy relationship can long remain unholy? *5* The world the holy see is one with them, just as the world the ego looks upon is like itself. *6* The world the holy see is beautiful, because they see their innocence in it.

7 They did not tell it what it was. *8* They did not make adjustments to fit their orders. *9* They gently questioned it and whispered, "What are you?" *10* And He Who watches over all perception answered.

7 Take not the judgment of the world as answer to the question "What am I?" *2* The world believes in sin, but the belief that made it as you see it is not outside you. *3* Seek not to make the Son of God adjust to his insanity. *4* There is a stranger in him, who wandered carelessly into the home of truth and who will wander off. *5* He came without a purpose, but he will not remain before the shining light the Holy Spirit offered and you accepted. *6* For there the stranger is made homeless, and *you* are welcome. *7* Ask not this transient stranger, "Who am I?" *8* He is the only thing in all the universe that does not know.

8 Yet it is he you asked, and it is to his answer you would adjust. *2* This one wild thought, fierce in its arrogance and yet so tiny and so meaningless it slips unnoticed through the universe of truth, becomes your guide. *3* To it you turn to ask the meaning of the universe. *4* And of the one blind thing in all the seeing universe you ask, "How shall I look

upon the Son of God?" *5* Does one ask judgment of what is totally bereft of judgment? *6* And if you have, would you *believe* the answer, and adjust to it as if it were the truth? *7* The world you look on *is* the answer that it gave you. *8* And you have given it power to adjust the world to make its answer true.

9 You asked this puff of madness for the meaning of your unholy relationship, and adjusted it according to its insane answer. *2* How

happy did it make you? *3* Did you meet with joy to bless the Son of God, and give him thanks for all the happiness he held out to you? *4* Did you recognize each other as the eternal gift of God to you? *5* Did you see the holiness that shone in both of you to bless the other? *6* That is the purpose of your *holy* relationship. *7* Ask not the means of its attainment of the one thing that still would have it be unholy. *8* Give it no power to adjust the means and end.

10 Prisoners bound with heavy chains for years, starved and emaciated, weak and exhausted, and with eyes so long cast down in darkness they remember not the light, do not leap up in joy the instant they are made free. *2* It takes a while for them to understand what freedom is. *3* You groped but feebly in the dust and found each other's hand, uncertain whether to let it go or to take hold on life so long forgotten. *4* Strengthen your hold and raise your eyes unto your strong companion, in whom the meaning of your freedom lies. *5* He seemed to be crucified beside you. *6* And yet his holiness remained untouched and perfect, and with him beside you shall you this day enter with him into Paradise, and know the peace of God. 10

11 Such is my will for both of you, and for each of you for one another

and for himself. *2* Here there is only holiness, and joining without limit.

3 For what is Heaven but union, direct and perfect, and without the veil of fear upon it? *4* Here are we one, looking with perfect gentleness upon each other and on ourselves. *5* Here all thought of any separation between us becomes impossible. *6* You who were prisoners in separation are now made free in Paradise. *7* And here would I unite with you—my friends, my brothers, and my Self. *8* Your gift unto each other has given me the certainty our union will be soon. *9* Share then this faith with me, who know that it is justified.

12 There is no fear in perfect love *because* it knows no sin,[11] and it must look on others as on itself. *2* Looking with charity within, what can it fear without? *3* The innocent see safety, and the pure see God within His Son[12] and look unto the Son to lead them to the Father. *4* And where else would they go but where they will to be? *5* Each of you now will lead the other to the Father, as surely as God created His Son holy and kept him so. *6* In your brother is the light of God's eternal promise of *your* immortality. *7* See him as sinless, and there can be no fear in you.

IV. Entering the Ark

Nothing can hurt you unless you give it the power to do so. *2* For *you* give power as the laws of this world interpret giving: as you give you lose. *3* It is not up to you to give power at all. *4* Power is of God, given by Him and reawakened by the Holy Spirit, Who knows that as you give you *gain*. *5* He gives no power to sin, and therefore it has none. *6* Nor to its results, as this world sees them: sickness and death and misery and pain. *7* These things have not occurred, because the Holy Spirit sees them not and gives no power to their seeming source. *8* Thus would He keep

you free of them.

2 Being without illusion of what you are, the Holy Spirit merely gives everything to God, Who has already given and received all that is true.

2 The untrue He has neither received nor given. *3* Sin has no place in Heaven, where its results are alien and can no more enter than can their source. *4* And therein lies your need to see your brother sinless. *5* In him is Heaven. *6* See sin in him instead and Heaven is lost to you. *7* But see him as he is and what is yours shines from him to you.

3 Your savior gives you only love, but what you would receive of him is up to you. *2* It lies in him to overlook all your mistakes, and therein lies his own salvation. *3* And so it is with yours. *4* Salvation is a lesson in giving as the Holy Spirit interprets it. *5* It is the reawakening of the laws of God in minds that have established other laws and given them power to enforce what God created not. *6* Your insane laws were made to guarantee that you would make mistakes and give them power over you by accepting their results as your just due.

4 What could this be but madness? *2* And is it this that you would see within your savior *from* insanity? *3* He is as free from this as you are, and in the freedom that you see in him you see your own, for this you share. *4* What God has given follows His laws and His alone. *5* Nor is it possible for those who follow them to suffer the results of any other source. *6* Those who choose freedom will experience only *its* results.

7 Their power is of God, and they will give it only to what God has given, to share with them.

5 Nothing but this can touch them, for they see only this, sharing their power according to the will of God. *2* And thus their freedom is

established and maintained. *3* It is upheld through all temptations to imprison and to be imprisoned. *4* It is them who learned of freedom that you should ask what freedom is. *5* Ask not the sparrow how the eagle soars, for those with little wings have not accepted for themselves the power to share with you. *6* The sinless give as they received. *7* See, then, the power of sinlessness within your brother, and share with him the power of the release from sin you offered him.

6 To each who walks this earth in seeming solitude is a savior given, whose special function here is to release him and so to free himself.

2 In the world of separation, each is appointed separately, though they are all the same. *3* But those who *know* that they are all the same need not salvation. *4* And each one finds his savior when he is ready to look upon the face of Christ and see Him sinless. *5* The plan is not of you, nor need you be concerned with anything except the part that has been given *you* to learn. *6* For He Who knows the rest will see to it without your help.

7 But think not that He does not need your part to help Him with the rest. *2* For in your part lies all of it, without which is no part complete, nor is the whole completed without your part. *3* The ark of peace is entered two by two, yet the beginning of another world goes with them. 13 *4* Each holy relationship must enter here, to learn its special function in the Holy Spirit's plan, now that it shares His purpose. *5* And as this purpose is fulfilled, a new world rises in which sin can enter not, and where the Son of God can enter without fear. *6* And where he rests a while, to forget imprisonment and to remember freedom.

8 How can he enter, to rest and to remember, without *you*? *2* Except you be there, he is not complete, and it is his *completion* that he remembers

there. *3* This is the purpose given you. *4* Think not that your forgiveness of each other serves but you two alone. *5* For the whole new world rests in the hands of every two who enter here to rest. *6* And as they rest, the face of Christ shines on them and they remember the laws of God, forgetting all the rest and yearning only to have His laws perfectly fulfilled in them and all their brothers. *7* Think you when this has been achieved that you will rest without them? *8* You could no more leave one of them outside than I could leave you and forget part of myself.

9 You may wonder how you can be at peace when, while you are in time, there is so much that must be done *before* the way to peace is

open. 14 *2* Perhaps this seems impossible to you. *3* But ask yourself if it is possible that God would have a plan for your salvation that does not work. *4* Once you accept His plan as the one function that you would fulfill, there will be nothing else the Holy Spirit will not arrange for you without your effort.

10 He will go before you, making straight your path, and leaving in your way no stones to trip on and no obstacles to bar your way.15 *2* Nothing you need will be denied you. *3* Not one seeming difficulty but will melt away before you reach it. *4* You need take thought for nothing, 16

careless of everything except the only purpose that you would fulfill.

5 As *that* was given you, so will its fulfillment be. *6* God's guarantee will hold against all obstacles, for it rests on certainty and not contingency.

7 It rests on *you*. *8* And what can be more certain than the Son of God?

V. Heralds of Eternity

In this world, God's Son comes closest to himself in a holy relationship.

2 There he begins to find the certainty his Father has in him. *3* And there he finds his function of restoring his Father's laws to what was held outside them, and finding what was lost. *4* Only in time can anything be lost, but never lost forever. *5* So do the parts of God's Son gradually join in time, and with each joining is the end of time brought nearer. *6* Each miracle of joining is a mighty herald of eternity. *7* No one who has a single purpose, unified and sure, can be afraid. *8* No one who *shares* his purpose with him can not be one with him.

2 Each herald of eternity sings of the end of sin and fear. *2* Each speaks in time of what is far beyond it. *3* Two voices raised together call to the hearts of everyone and let them beat as one. *4* And in that single heartbeat is the unity of love proclaimed and given welcome. *5* Peace to your holy relationship, which has the power to hold the unity of the Son of God together. *6* You give to one another for everyone, and in your gift is everyone made glad. *7* Forget not Who has given you the gifts you give. *8* And through your not forgetting this will you remember Who gave the gifts to Him to give to you.

3 It is impossible to overestimate your brother's value. *2* Only the ego does this, but all it means is that it wants the other for itself, and therefore values him too little. *3* What is inestimable clearly cannot *be* evaluated. *4* Do you recognize the fear that rises from the meaningless attempt to judge what lies so far beyond your judgment you cannot even see it? *5* Judge not what is invisible to you, or you will never see it. 17 *6* But wait in patience for its coming. *7* It will be given you to see your brother's worth when all you want for him is peace. *8* And what you want for him you will receive.

4 How can you estimate the worth of him who offers peace to you?

2 What would you want except his offering? *3* His worth has been established by his Father, and you will recognize it as you receive his Father's gift through him. *4* What is in him will shine so brightly in your grateful vision that you will merely love him and be glad. *5* You will not think to judge him. *6* Who would see the face of Christ and yet insist that judgment still has meaning? *7* For this insistence is of those who do *not* see. *8* Vision *or* judgment is your choice, but never both of these.

5 Your brother's body is of as little use to you as it is to him. *2* When it is used only as the Holy Spirit teaches, it has no function, for minds need not the body to communicate. 18 *3* The sight that sees the body has no use which serves the purpose of a holy relationship. *4*

And while you look upon each other thus, the means and end have not been brought in line. *5* Why should it take so many holy instants to let this be accomplished when one would do? *6* There *is* but one. *7* The little breath of eternity that runs through time like golden light is all the same; nothing before it, nothing afterwards.

6 You look upon each holy instant as a different point in time. *2It never changes*. *3* All that it ever held or will ever hold is here right now. *4* The past takes nothing from it, and the future will add no more. *5* Here, then, is *everything*. *6* Here is the loveliness of your relationship, with means and ends in perfect harmony *already*. *7* Here is the perfect faith that you will one day offer to each other *already* offered you. *8* And here the limitless forgiveness you will give each other is *already* given; the face of Christ you yet will look upon *already* seen.

7 Can you evaluate the giver of a gift like this? *2* Would you exchange

this gift for any other? *3* This gift returns the laws of God to your remembrance. *4* And merely by remembering them, the laws that held you prisoner to pain and death must be forgotten. *5* This is no gift your brother's body offers you. *6* The veil that hides the gift hides him as well. *7* He *is* the gift, and yet he knows it not. *8* No more do you. *9* And yet have faith that He Who sees the gift in both of you will offer and receive it for you both. *10* And through His vision will *you* see it, and through His understanding recognize it and love it as your own.

8 Be comforted, and feel the Holy Spirit watching over you in love and perfect confidence in what He sees. *2* He knows the Son of God, and shares his Father's certainty the universe rests in his gentle hands in safety and in peace. *3* Let us consider now what he must learn, to share his Father's confidence in him. *4* What is he that the Creator of the universe should offer it to him and know it rests in

safety? *5* He looks upon himself not as his Father knows him. *6* And yet it is impossible the confidence of God should be misplaced.

VI. The Temple of the Holy Spirit

The meaning of the Son of God lies solely in his relationship with his Creator. *2* If it were elsewhere it *would* rest upon contingency,[19] but there *is* nothing else. *3* And this is wholly loving and forever. *4* Yet has the Son of God invented an unholy relationship between him and his Father.

5 His real relationship is one of perfect union and unbroken continuity.

6 The one he made is partial, self-centered, broken into fragments, and full of fear. *7* The one created by his Father is wholly self-encompassing and self-extending. *8* The one he made is wholly self-*destructive* and self- *limiting*.

2 Nothing can show the contrast better than the experience of both a holy and an unholy relationship. *2* The first is based on love and rests on it, serene and undisturbed. *3* The body does not intrude upon it. *4* Any relationship in which the body enters is based not on love, but on idolatry. *5* Love wishes to be known, completely understood, and shared. *6* It *has* no secrets; nothing that it would keep apart and hide. *7* It walks in sunlight, open-eyed and calm, in smiling welcome and in sincerity so simple and so obvious it cannot be misunderstood.

3 But idols do not share. *2* Idols accept, but never make return.[20] *3* They can be loved, but cannot love. *4* They do not understand what they are offered, and any relationship in which they enter has lost its meaning.

5 The love of them has made love meaningless. *6* They live in secrecy, hating the sunlight and happy in the body's darkness, where

they can hide and keep their secrets hidden, along with them. *7* And they have no relationships, for no one else is welcome there. *8* They smile on no one, and those who smile on them they do not see.

4 Love has no darkened temples where mysteries are kept obscure and hidden from the sun. *2* It does not seek for power, but for relationships.

3 The body is the ego's chosen weapon for seeking power *through* relationships. *4* And its relationships must be unholy, for what they are it does not even see. *5* It wants them solely for the offerings on which its idols thrive. *6* The rest it merely throws away, for all that it could offer is seen as valueless.21 *7* Homeless, the ego seeks as many bodies as it can collect to place its idols in, and so establish them as temples to itself.

5 The Holy Spirit's temple is not a body, but a *relationship*. *2* The body

is an isolated speck of darkness, a hidden secret room, a tiny spot of senseless mystery, a meaningless enclosure carefully protected, yet hiding nothing. *3* Here the unholy relationship escapes reality and seeks for crumbs to keep itself alive. *4* Here it would drag its brothers, holding them here in its idolatry. *5* Here it is "safe," for here love cannot enter.

6 The Holy Spirit does not build His temples where love can never be.

7 Would He Who sees the face of Christ choose as His home the only place in all the universe where it cannot be seen?

6 You *cannot* make the body the Holy Spirit's temple, and it will *never* be the seat of love. *2* It is the home of the idolater, and of love's condemnation. *3* For here is love made fearful and hope abandoned.

4 Even the idols that are worshipped here are shrouded deep in mystery and kept apart from those who worship them. *5* This is the temple dedicated to no relationships and no return. *6* Here is the "mystery" of separation perceived in awe and held in reverence. *7* What God would have not be is here kept "safe" from Him. *8* But what you do not realize is what you fear within your brother, and would not see in him, is what makes God seem fearful and kept unknown.

7 Idolaters will always be afraid of love, for nothing so severely threatens them as love's approach. *2* Let love draw near them and overlook the body, as it will surely do, and they retreat in fear, feeling the seeming firm foundation of their temple begin to shake and loosen.

3 Brothers, you tremble with them. *4* But what you fear is but the herald of escape. *5* This place of darkness is not your home. *6* Your temple is not threatened. *7* You are idolaters no longer. *8* The Holy Spirit's purpose lies safe in your relationship, and not your bodies. *9* You have escaped the body. *10* Where you are now the body cannot enter, for the

Holy Spirit has set His temple there.

8 There is no order in relationships. *2* They either are or not. *3* An unholy relationship is no relationship. *4* It is a state of isolation which seems to be what it is not. *5* No more than that. *6* The instant that the mad idea of making your relationship with God unholy seemed possible, *all* relationships were made meaningless. *7* In that unholy instant time was born, and bodies made to house the mad idea and give it the illusion of reality. *8* And so it seemed to have a home that held together for a little while in time and vanished. *9* For what could house this mad idea against reality but for an instant?

9 Idols must disappear and leave no trace behind their going. *2* The unholy instant of their seeming power is frail as is a snowflake, but without its loveliness. *3* Is this the substitute you want for the eternal blessing of the holy instant and its unlimited beneficence? *4* Is the malevolence of the unholy relationship, so seeming powerful and so bitterly misunderstood and so invested in false attraction, your preference to the holy instant, which offers peace and understanding?

5 Then lay aside the body and quietly transcend it, rising to welcome what you *really* want. *6* And from His holy temple look you not back on what you have awakened from.22 *7* For no illusions can attract the minds that have transcended them and left them far behind.

10 The holy relationship reflects the true relationship the Son of God has with his Father in reality. *2* The Holy Spirit rests within it, in the certainty it will endure forever. *3* Its firm foundation is eternally upheld by truth, and love shines on it with the gentle smile and tender blessing it offers to its own. *4* Here the unholy instant is exchanged in gladness

for the holy one of safe return. *5* Here is the way to true relationships held gently open, through which you walk together, leaving the body thankfully behind and resting in the everlasting arms.23 *6* Love's arms are open to receive you and give you peace forever.

11 The body is the ego's idol; the belief in sin made flesh and then projected outward.24 *2* This produces what seems to be a wall of flesh around the mind, keeping it prisoner in a tiny spot of space and time, beholden unto death, and given but an instant in which to sigh and grieve and die in honor of its master. *3* And this unholy instant seems to be life. *4* An instant of despair, a tiny island of dry sand, bereft of water, and set uncertainly upon oblivion. *5* Here does the

Son of God stop briefly by, to offer his devotion to death's idols and then pass on.

12 And here he is more dead than living. *2* But it is also here he makes his choice again between idolatry and love. *3* Here it is given him to choose to spend this instant paying tribute to the body or let himself be given freedom from it. *4* Here he can accept the holy instant, offered him to replace the unholy one he chose before. *5* And here can he learn relationships are his salvation, not his doom.

13 You who are learning this may still be fearful, but you are not immobilized. *2* The holy instant is of greater value now to you than its unholy seeming counterpart, and you have learned you really want but one. *3* This is no time for sadness—perhaps confusion, but hardly discouragement. *4* You *have* a real relationship, and it *has* meaning. *5* It is as like your real relationship with God as equal things are like themselves. *6* Idolatry is past and meaningless. *7* Perhaps you fear each other a little yet; perhaps a shadow of the fear of God remains with

you. *8* But what is that to those who have been given one true relationship beyond the body? *9* Can they be long held back from looking on the face of Christ? *10* And can they long withhold the memory of their relationship with their Father from themselves, and keep remembrance of His love apart from their awareness?

VII. Aligning Means and End

We have said much about discrepancies of means and end, and how these must be brought in line before your holy relationship can bring you only joy. 25 *2* But we have also said the means to meet the Holy Spirit's goal will come from the same Source as does His purpose.26

3 Being so simple and direct, this course has nothing in it that is not consistent. *4* The seeming inconsistencies, or parts you find more

difficult than others, are merely indications of areas where means and end are still discrepant. *5* And this produces great discomfort. *6* This need not be. *7* This course requires almost nothing of you. *8* It is impossible to imagine one that asks so little, or could offer more.

2 The period of discomfort that follows the sudden change in a relationship from sin to holiness should now be almost over.27 *2* To the extent you still experience it, you are refusing to leave the means to Him Who changed the purpose. *3* You recognize you want the goal.

4 Are you not also willing to accept the means? *5* If you are not, let us admit that *you* are inconsistent. *6* A purpose is attained by means, and if you want a goal, you must be willing to want the means as well. *7* How can one be sincere and say, "I want this above all else, and yet I do not want to learn the means to get it"?

3 To obtain the goal the Holy Spirit indeed asked little.28 *2* He asks no more to give the means as well. *3* The means are second to the goal, and when you hesitate, it is because the *purpose* frightens you, and not the means. *4* Remember this, for otherwise you will make the error of believing the means are difficult. *5* Yet how can they be difficult if they are merely given you? *6* They guarantee the goal, and they are perfectly in line with it. *7* Before we look at them a little closer, remember that if you think they are impossible, your wanting of the purpose has been shaken. *8* For if a goal is possible to reach, the means to do so must be possible as well.

4 It is impossible to see your brother sinless and yet to look upon him as a body. *2* Is this not perfectly consistent with the goal of holiness? *3* For holiness is merely the result of letting the effects of sin be lifted, so what was always true is recognized. *4* To see a sinless body is impossible, 29 for holiness is positive and the body is merely neutral. *5* It is *not* sinful, but neither is it sinless. *6* As

nothing, which it is, the body cannot meaningfully be invested with attributes of Christ *or* of the ego.

7 Either must be an error, for both would place the attributes where they cannot be. *8* And both must be undone for purposes of truth.

5 The body is the means by which the ego tries to make the unholy relationship seem real. *2* The unholy instant is the time of bodies. *3* But the *purpose* here is sin. *4* It cannot be attained but in illusion, and so the illusion of a brother as a body is quite in keeping with the purpose of unholiness. *5* Because of this consistency, the means remain unquestioned while the end is cherished. *6* Vision adapts to wish, for sight is always secondary to desire. *7* And if you see the body, you have chosen judgment and not vision. *8* For vision, like relationships, has no

order. *9* You either see or not.

6 Who sees a brother's body has laid a judgment on him, and sees him not. *2* He does not really see him as sinful; he does not see him at all. *3* In the darkness of sin, he is invisible. *4* He can but be imagined in the darkness, and it is here that the illusions you hold about him are not held up to his reality. *5* Here are illusions and reality kept separated.

6 Here are illusions never brought to truth and always hidden from it.

7 And here, in darkness, is your brother's reality imagined as a body in unholy relationships with other bodies, serving the cause of sin an instant before he dies.

7 There is indeed a difference between this vain imagining and vision.

2 The difference lies not in them, 30 but in their purpose. *3* Both are but means, each one appropriate to the end for which it is employed.

4 Neither can serve the purpose of the other, for each one is a *choice* of purpose, employed on its behalf. *5* Either is meaningless without the end for which it was intended, nor is it valued as a separate thing, apart from the intention. *6* The means seem real because the goal is valued.

7 And judgment has no value unless the *goal* is sin. *8* The body cannot be looked upon except through judgment. *9* To see the body is the sign that you lack vision, and have denied the means the Holy Spirit offers you to serve His purpose.

8 How can a holy relationship achieve its purpose through the means of sin? *2* Judgment you taught yourself; vision is learned from Him Who would undo your teaching. *3* His vision cannot see the body, *because it cannot look on sin*. *4* And thus it leads you to reality. *5* Your holy brother, sight of whom is your release, is no illusion. *6* Attempt to see

him not in darkness, for your imaginings about him will seem real there. *7* You closed your eyes to shut him out. *8* Such was your purpose, and while this purpose seems to have any meaning, the means for its attainment will be evaluated as worth the seeing, and so you will not see.

9 Your question should not be "How can I see my brother without the body?" *2* Ask only, "Do I *really* wish to see him sinless?" *3* And as you ask, forget not that *his* sinlessness is *your* escape from fear. *4* Salvation is the Holy Spirit's goal. *5* The means is vision, for what the seeing look upon *is* sinless. *6* No one who loves can judge, and what he sees is free of condemnation. *7* And what he sees he did not make, for it was given him to see, as was the vision which made his seeing possible. *8* Vision will come to you at first in glimpses, but they will

be enough to show you what is given you who see your brother sinless.

10 Truth is restored to you through your desire, as it was lost to you through your desire for something else. *2* Open the holy place which you closed off by valuing the something else, and what was never lost will quietly return. *3* It has been saved for you. *4* Vision would not be necessary had judgment not been made. *5* Desire now its whole undoing, and it is done for you. *6* Do you not *want* to know your own identity? *7* Would you not happily exchange your doubts for certainty?

8 Would you not willingly be free of misery and learn again of joy?

9 Your holy relationship offers all this to you. *10* As it was given you, so will be its effects.

11 And as its holy purpose was not made by you, the means by which its happy end is yours is also not of you. *2* Rejoice in what is yours but for

the asking, and think not that you need make either means or end. *3* All this is *given* you who would but see your brother sinless. *4* All this is given, waiting on your desire but to receive it. *5* Vision is freely given to those who ask to see. *6* Your brother's sinlessness is given you in shining light, to look on with the Holy Spirit's vision and to rejoice in along with Him. *7* For peace will come to all who ask for it with real desire and sincerity of purpose, shared with the Holy Spirit and at one with Him on what salvation is.

VIII. The Vision of Sinlessness

Be willing, then, to see your brother sinless, that Christ may rise before your vision and give you joy. *2* And place no value on your brother's body, which held him to illusions of what he is. *3* It is his desire to see his sinlessness, as it is yours. *4* And bless the Son of

God in your relationship, and do not see in him what you have made of him. *5* The Holy Spirit guarantees what God has willed and given shall be yours.

6 This is your purpose now, and the vision that makes it yours is ready to be given. *7* You have the vision that enables you to see the body not.

8 And as you look upon each other, you will see an altar to your Father, holy as Heaven, glowing with radiant purity and sparkling with the shining lilies you laid upon it.

2 What can you value more than this? *2* Why do you think the body is a better home, a safer shelter for God's Son? *3* Why would you rather look on it than on the truth? *4* How can the engine of destruction be preferred, and chosen to replace the holy home the Holy Spirit offers, where He will dwell with you? *5* The body is the sign of weakness, vulnerability, and loss of power. *6* Can such a savior help you? *7* Would

you turn in your distress and need for help unto the *helpless*? *8* Is the pitifully little the perfect choice to call upon for strength? *9* Judgment will seem to make your savior weak, but it is *you* who need his strength.

3 There is no problem, no event or situation, no perplexity that vision will not solve. *2* All is redeemed when looked upon with vision. *3* For this is not *your* sight, and brings with it the laws beloved of Him Whose sight it is. *4* Everything looked upon with vision falls gently into place, according to the laws brought to it by His calm and certain sight.

5 The end for everything He looks upon is always sure, for it will meet His purpose, seen in unadjusted form and suited perfectly to meet it.

6 Destructiveness becomes benign, and sin is turned to blessing under His gentle gaze.

4 What can the body's eyes perceive with power to correct? *2* Its eyes adjust to sin, unable to overlook it in *any* form, and seeing it *everywhere* in *everything*. *3* Look through its eyes, and everything will stand condemned before you. *4* All that could save you, you will never see. *5* Your holy relationship, the source of your salvation, will be deprived of meaning, and its most holy purpose bereft of means for its accomplishment. *6* Judgment is but a toy, a whim, the senseless means to play the idle game of death in your imagination. *7* But vision sets all things right, bringing them gently within the kindly sway of Heaven's laws.

5 What if you recognized this world is a hallucination? *2* What if you *really* understood you made it up? *3* What if you realized that those who seem to walk about in it, to sin and die, attack and murder and destroy

themselves, are wholly unreal?31 *4* Could you have faith in what you see if you accepted this? *5* And would you *see* it? *6* Hallucinations disappear when they are recognized for what they are. *7* This is the healing and the remedy. *8* Believe them not and they are gone. *9* And all you need to do is recognize *you did this*. *10* Once you accept this simple fact and take unto yourself the power you gave them, you are released from them.

6 One thing is sure: Hallucinations serve a purpose, and when that purpose is no longer held, they disappear. *2* Therefore, the question never is whether you want them, but always, do you want the purpose that they serve? *3* This world seems to hold out many purposes, each different and with different values. *4* Yet they are all the same. *5* Again, there is no order, but a *seeming* hierarchy of values. *6* Only two purposes are possible, and one is sin, the other holiness. *7* Nothing is in between, and which you choose determines

what you see. *8* For what you see is merely how you elect to meet your goal.

7 Hallucinations serve to meet the goal of madness. *2* They are the means by which the outside world, projected from within, adjusts to sin and seems to witness to its reality. *3* It still is true that nothing *is* without. 32

4 Yet upon nothing are all projections made, for it is the projection which gives the nothing all the meaning that it holds. *5* What has no meaning cannot be perceived. *6* And meaning always looks within to find itself, and *then* looks out. *7* All meaning that you give the world outside must thus reflect the sight you saw within—or better, if you saw at all or merely judged against.

8 Vision is the means by which the Holy Spirit translates your nightmares into happy dreams; your wild hallucinations that show you

all the fearful outcomes of imagined sin into the calm and reassuring sights with which He would replace them. *2* These gentle sights and sounds are looked on happily and heard with joy. *3* They are His substitutes for all the terrifying sights and screaming sounds the ego's purpose brought to your horrified awareness. *4* They step away from sin, reminding you that it is not reality that frightens you, and that the errors which you made can be corrected.

9 When you have looked on what seemed terrifying, and *seen* it change to sights of loveliness and peace; when you have looked on scenes of violence and death, and *watched* them change to quiet views of gardens under open skies, with clear, life-giving water running happily beside them in dancing brooks that never waste away; who need persuade you to accept the gift of vision? *2* And after vision, who is there who could refuse what *must* come after? *3* Think but an instant just on this: You can behold the holiness God

gave His Son. *4* And never need you think that there is something else for you to see.

1 . This material was taken down on March 19, 1967, which was Palm Sunday, the commemoration of Jesus' triumphal entry into Jerusalem that began what Christians now call Holy Week (which culminated in Jesus' crucifixion and resurrection). This section likens Jesus' entry into Jerusalem on Palm Sunday with Helen and Bill's decision in June 1965 to demonstrate a better way, which was the beginning of their spiritual journey.

2 . In this context, the starting point of "the whole journey" was not the original separation, but rather the point at which the Son turned his

direction toward home. For Helen and Bill, this was their decision to join in a better way.

3 . Matthew 6:13 (KJV): "And lead us not into temptation, but deliver us from evil." In the above allusion, it is our job not to give our brother a crown of thorns—our condemnation—for that would encourage him

to wander into the temptation of crucifixion.

4 . Matthew 25:34-35 (NKJV): "Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in.'" The above passage is a reference to Helen and Bill's experience in June 1965 of joining in a better way.

By doing so, they each took in two strangers—the other person ("your ancient friend") and Jesus.

5 . Matthew 12:30 (RSV): “He who is not with me is against me, and he who does not gather with me scatters.” In this Course reference, he who is against Jesus is the one who offers thorns (condemnation) to anyone.

6 . 1 John 4:18 (RSV): “There is no fear in love, but perfect love casts out fear.”

7 . The admonition to “lift up your eyes” occurs many times in the Bible. See, for instance, Isaiah 51:6 (“Lift up your eyes to the heavens” [RSV]) and John 4:35 (“Lift up your eyes, and see how the fields are already white for harvest” [RSV]).

8 . “His pain” means your brother’s pain, so that “the savior from his pain” refers to you—the one who saved your brother from his pain.

9 . In psychology, “adjustment” is the process whereby humans reach a harmonious relationship between their needs and their environment, by modifying themselves, the environment, or both so that they now correspond to each other. To be “well adjusted” in this sense is to be considered mentally healthy. This section, however, is highly critical of the concept, saying, “Adjustments of any kind are of the ego” (2:1).

It teaches that there was a perfect harmony between ourselves and our native environment of truth. We then, however, distorted ourselves, forming a concept of ourselves as a murderer. And then we projected this concept onto our real environment, thus conjuring up a false world that constantly pursues us for our supposed crimes. We now take this false self and false world—which are set against each other

—and try to adjust them to each other, to bring them into harmony.

An example of this is romantic partners adjusting to each other, to achieve harmony in a relationship. Yet it is the ego that is guiding

these adjustments, not to bring about harmony, but to further obscure the natural union that is already there, waiting to be uncovered.

10. Luke 23:39-43 (RSV): "One of the criminals who were hanged railed at him, saying, 'Are you not the Christ? Save yourself and us!'

But the other rebuked him, saying, 'Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong.' And he said, 'Jesus, remember me when you

come into your kingdom.' And he said to him, 'Truly, I say to you, today you will be with me in Paradise.'" The above passage asks us to

be the second criminal, and to see our brother as Jesus.

11. 1 John 4:18 (RSV): "There is no fear in love, but perfect love casts out fear."

12. Matthew 5:8 (RSV): "Blessed are the pure in heart, for they shall see God." In the above reference, the pure see God within their *brothers*.

13. Genesis 7:9 (NKJV): "Two by two they went into the ark to Noah, male and female, as God had commanded Noah." Genesis 8:15-17

(NKJV): "Then God spoke to Noah, saying, 'Go out of the ark, you and your wife, and your sons and your sons' wives with you. Bring out with you every living thing of all flesh that is with you: birds and cattle and every creeping thing that creeps on the earth, so that they may abound on the earth, and be fruitful and multiply on the earth.'"

In the Bible, each pair of animals needs to enter the ark, which will keep them safe until the waters subside, after which they will help

form the basis of a new world. In the Course, each pair of holy relationship partners needs to enter "the ark of peace"—which seems to be the holy instant—a place of safety in which that pair will learn its function in establishing the new world.

14. What "must be done *before* the way to peace is open" is your special function, your part in God's plan to save the world. This begins with forgiving your brother and then entering the "ark of peace" with him, where the two of you discover your joint special function in

establishing the "new world." As this paragraph and the following one explain, you can be at peace while you carry out this work because the Holy Spirit will arrange everything for you, which includes clearing your path of all obstacles.

15. Isaiah 45:2 (RSV): "I will go before you and level the mountains."

Proverbs 3:6 (RSV): "In all your ways acknowledge him, and he will make straight your paths." Isaiah 62:10 (RSV): "Prepare the way for the people; build up, build up the highway, clear it of stones, lift up an ensign over the peoples."

16. Matthew 6:31-33 (KJV): "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

17. Matthew 7:1 (KJV): "Judge not, that ye be not judged."

18. The Course does teach that the body is a means of communication.

The point made in this sentence, however, is that when the body is used *only* for communication, the mind awakens to its true state, and realizes that it can communicate directly with other minds without the intermediary of the body.

19. T-20.IV.10:6: "God's guarantee will hold against all obstacles, for it rests on certainty and not contingency."

20. The idols that figure so centrally in this section are probably the ideas and images that the ego needs to prop itself up. These would include images of yourself the ego is invested in (see T-3.VIII.11:6), ideas the ego relies on, like sickness (see T-10.III.5-6), forms of specialness you cherish (see T-24.III.2:1), and special attributes you crave, like beauty and intelligence (see T-29.IX.8:5). The meaning of

"idol" here is different than that in Chapters 29 and 30, where an idol is some external thing in which you see salvation.

21. Pronoun clarification: "The rest it [the ego] merely throws away, for all that it [the rest] could offer is seen as valueless.

22. Genesis 19:24, 26 (RSV): "Then the LORD rained on Sodom and Gomor'rah brimstone and fire from the LORD out of heaven....But Lot's wife behind him looked back, and she became a pillar of salt."

Luke 9:62 (RSV): "Jesus said to him, 'No one who puts his hand to the plow and looks back is fit for the kingdom of God.'"

23. Deuteronomy 33:27 (KJV): "The eternal God is thy refuge, and underneath are the everlasting arms."

24. John 1:14 (KJV): "And the Word was made flesh, and dwelt among us." In the above passage, as in the original, there is a thought that is

"made flesh" and that then takes external form in the world. However, here the thought is "sin" rather than the Word of God. The

body, then, is depicted as a manifestation of the unholy, an opposite to Jesus, who is depicted as a manifestation of the holy.

25. T-17.V.3:3: "For the relationship *as it is* is out of line with its own goal." T-17.V.16:4: "It is just this same discrepancy between the purpose that has been accepted and the means as they stand now that seems to make you suffer, but which makes Heaven glad." T-17.VII.7:7: "Every situation in which you find yourselves is but a means to meet the purpose [goal] set for your relationship." T-19.IV.2:1-2: "The extension of the Holy Spirit's purpose from your relationship to others, to bring them gently in, has already begun. This

is the way in which He will bring means and goal in line." T-20.V.5:4:

"And while you look upon each other thus, the means and end have not been brought in line."

26. T-17.V.16:3: "Think you not the goal itself will gladly arrange the *means* for its accomplishment?" T-17.VII.7:5: "The goal's reality will call this forth." T-18.V.3:9: "He will provide the means to anyone who shares His purpose."

27. See T-17.V, "The Beginning of the Holy Relationship," especially paragraphs 3-6, for a discussion of the period of discomfort.

28. The little that the Holy Spirit asked was that the two people offer their relationship to Him "to use for His purposes" (T-17.V.2:5). For Bill and Helen, this occurred when they joined together in a better way.

29. This line means that it is impossible to see an *inherently* sinless body, because (as the sentence goes on to say) the body is neutral while sinlessness (holiness) is a positive attribute. The Course says elsewhere, however, that the body can be seen as having a holy

meaning when it is used for a holy purpose, even though it is still inherently neutral. See, for instance, W-WI.5.4:3-4: "The Son of God extends his hand to reach his brother, and to help him walk along the road with him. Now is the body holy."

30. "Them" refers to seeing with judgment (referred to as "vain imagining") and seeing with vision.

31. "Those who seem to walk about" in the world, yet are "wholly

unreal," are the bodies looked upon through judgment. The actual Sons of God associated with those bodies are looked upon through vision.

32. T-18.VI.1:1: "*There is nothing outside you*."

CHAPTER 21

Desiring a Sinless World

I. The Forgotten Song

Projection makes perception; the world you see is what you gave it, nothing more than that. *2* But though it is no more than that, it is not less.

3 Therefore, to you it is important. *4* It is the witness to your state of mind, the outside picture of an inward condition. *5* As a man thinketh, so does he perceive. 1 *6* Therefore, seek not to change the world, but will to change your mind about the world.2 *7* Perception is a result and not a cause. *8* And that is why order of miracles is meaningless. *9Everything* looked upon with vision is healed and holy. *10* Nothing perceived without it means anything. *11* And where there is no meaning, there is chaos.

2 Damnation is your judgment on yourself, and this you will project upon the world. *2* See *it* as damned, and all you see is what *you* did

to hurt the Son of God. *3* If you behold disaster and catastrophe, you tried to crucify him. *4* If you see holiness and hope, you joined the will of God to set him free. *5* There is no choice that lies between these two

decisions. *6* And you will see the witness to the choice you made, and learn from this to *recognize* the one you made. *7* The world you see but shows you how much joy you have allowed yourself to see in you and to accept as yours. *8* And if this is its meaning, then the power to give it joy must lie within you.

3 Never forget the world the sightless "see" must be imagined, and what it really looks like is unknown to them. *2* They must infer what *could* be seen from evidence forever indirect, and reconstruct their inferences as they stumble and fall because of what they did not recognize or walk unharmed through open doorways that they thought were closed. *3* And so it is with you. *4* You do *not* see. *5* Your cues for inference are wrong, and so you stumble and fall down upon the stones you did not recognize, and fail to be aware you can go through the doors you thought were closed, but which stand open before unseeing eyes, waiting to welcome you.

4 How foolish it is to attempt to judge what could be seen instead. *2* It is not necessary to *imagine* what the world must look like. *3* It must be *seen* before you recognize it for what it is. *4* You can be shown which doors are open, and you can see where safety lies; and which way leads to darkness, which to light. *5* Judgment will always give you false directions, but vision shows you where to go. *6* Why should you guess?

5 There is no need to learn through pain. *2* And gentle lessons are acquired joyously and are remembered gladly. *3* What gives you happiness you want to learn and not forget. *4* It is not this you would deny. *5* Your question is whether the means by which this course is learned *will* bring the joy it promises. *6* If you believed it would, the

learning of it would be no problem. *7* You are not happy learners yet because you still remain uncertain that vision gives you more than judgment does, and you have learned that both you cannot have.

6 The blind become accustomed to their world by their adjustments to it.

2 They think they know their way about in it. *3* They learned it not through joyous lessons, but through the stern necessity of limits they believed they could not overcome. *4* And still believing this, they hold those lessons dear and cling to them, because they cannot see.

7 They do not understand the lessons *keep* them blind. *2* This they do not believe. *3* And so they keep the world they learned to "see" in their imagination, believing that their choice is that or nothing. *4* They hate the world they learned through pain, and everything they think is in it serves to remind them that they are incomplete and bitterly deprived.

5 Thus they define their life and where they live it, adjusting to it as they think they must, afraid to lose the little that they have. *6* And so it is with all who see the body as all they have, and all their brothers have.

7 They try to reach each other and they fail and fail again. *8* And they adjust to loneliness, believing that to keep the body is to save the little that they have.

8 Listen, and try to think if you remember what we will speak of now.

2 Listen—perhaps you catch a hint of an ancient state not quite forgotten; dim, perhaps, and yet not altogether unfamiliar. *3* Like a song whose name is long forgotten, and the circumstances in which you heard it completely unremembered. *4* Not the whole song has

stayed with you, but just a little wisp of melody, attached not to a person or a place or anything particular. *5* But you remember, from just this little

part, how lovely was the song, how wonderful the setting where you heard it, and how you loved those who were there and listened with you.

9 The notes are nothing; yet you have kept them with you, not for themselves, but as a soft reminder of what would make you weep if you remembered how dear it was to you. *2* You could remember, yet you are afraid, believing you would lose the world you learned since then. *3* And yet you know that nothing in the world you learned is half so dear as this. *4* Listen, and see if you remember an ancient song you knew so long ago, and held more dear than any melody you taught yourself to cherish since.3

10 Beyond the body, beyond the sun and stars, past everything you see and yet somehow familiar, is an arc of golden light that stretches as you look into a great and shining circle. *2* And all the circle fills with light before your eyes. *3* The edges of the circle disappear, and what is in it no longer is contained at all. *4* The light expands and covers everything, extending to infinity, forever shining and with no break or limit anywhere. *5* Within it everything is joined in perfect continuity. *6* Nor is it possible to imagine that anything *could* be outside, for there is nowhere that this light is not.

11 This is the vision of the Son of God, whom you know well. *2* Here is the sight of him who knows his Father. *3* Here is the memory of what you are: a part of this, with all of it within you, and joined to all of it as surely as all is joined to you. *4* Accept the vision that can show you this and not the body. *5* You know the ancient song and know it well.

6 Nothing will ever be as dear to you as is this ancient hymn of love the

Son of God sings to his Father still.

12 And now the blind can see,4 for that same song they sing in honor of their Creator gives praise to them as well. *2* The blindness that they made will not withstand the memory of this song. *3* And they will look upon the vision of the Son of God, remembering who he is they sing of.

4 What is a miracle but this remembering? *5* And who is there in whom this memory lies not? *6* The light in one awakens it in all. *7* And when you see it in each other, you *are* remembering for everyone.

II. The Power of Decision

We have repeated how little is asked of you to learn this course. 5 *2* It is the same small willingness you need to have your whole relationship transformed to joy, the little gift you offer to the Holy Spirit for which He gives you everything, the very little on which salvation rests, the tiny change of mind by which the crucifixion is changed to resurrection.

3 And being true, it is so simple that it cannot fail to be completely understood. *4* Rejected, yes, but *not* ambiguous. *5* And if you choose against it now, it will not be because it is obscure, but rather that this little cost seems, in your judgment, to be too much to pay for peace.

2 This is the only thing that you need do for vision, happiness, release from pain, and the complete escape from sin *all* to be given you. *2* Say only this, but mean it with no reservations, for here the power of salvation lies:

3I am responsible for what I see.

4I chose the feelings I experience,

And I decided on the goal I would achieve.

5And everything that seems to happen to me I asked for and received as I had asked.

6 Deceive yourself no longer that you are helpless in the face of what is done to you. *7* Acknowledge but that you have been mistaken, and all effects of your mistakes will disappear.

3 It is impossible the Son of God be merely driven by events outside him. *2* It is impossible that the happenings that come to him were not his choice. *3* His power of decision is the determiner of every situation in which he seems to find himself by chance or accident. *4* No accident or chance is possible within the universe as God created it, outside of which is nothing. *5* Suffer, and you decided sin was your goal. *6* Be happy, and you gave the power of decision to Him Who must decide for God for you. *7* This is the little gift you offer to the Holy Spirit, and even this He gave to you to give yourself. *8* For by this gift is given you the power to release your savior, that he may give salvation unto you.

4 Begrudge not, then, this little offering. *2* Withhold it, and you keep the world as now you see it. *3* Give it *away*, and everything you see goes with it. *4* Never was so much given for so little. *5* In the holy instant is this exchange effected and maintained. *6* Here is the world you do not want brought to the one you *do*. *7* And here the one you do is given you, because you want it. *8* But for this, the power of your wanting must first be recognized. *9* You must accept its strength and not its weakness.

10 You must perceive that what is strong enough to *make* a world can let it go, and can accept correction, if it is willing to see that it was wrong.

5 The world you see is but the idle witness that you were right. *2* This witness is insane. *3* You trained it in its testimony, and as it gave it back to you, you listened and convinced yourself that what it saw was true.

4You did this to yourself. *5* See only this, and you will also see how circular the reasoning on which your "seeing" rests. *6* This was not given you. *7* This was your gift to you and to your brother. *8* Be willing, then, to have it taken from him and be replaced with truth. *9* And as you look upon the change in him, it will be given you to see it in yourself.

6 Perhaps you do not see the need for you to give this little offering.

2 Look closer, then, at what it is and, very simply, see in it the whole exchange of separation for salvation. *3* All that the ego is is an idea that it is possible that things should happen to the Son of God *without* his will, and thus without the will of his Creator, Whose will cannot be separated from his own. *4* This is the Son of God's replacement for his will, a mad revolt against what must forever be. *5* This is the statement that he has the power to make God power *less*, and so to take it6 from *himself* and leave himself without what God has willed for him.

7 This is the mad idea you have enshrined upon your altar and which you *worship*. *2* And anything that threatens this seems to attack your faith, for here it is invested. *3* Think not that you are faithless, for your belief and trust in *this* is strong indeed. *4* The Holy Spirit can give you faith in holiness and vision to see it easily enough. *5* But you have not left open and unoccupied the altar where the gift belongs. *6* Where they should be, you have set up

your idols to something else. *7* This other will, which seems to tell you what must happen, you gave reality. *8* And what would show you otherwise must therefore seem unreal.

8 All that is asked of you is to make room for truth. *2* You are not asked to make or do what lies beyond your understanding. *3* All you are asked to do is *let it in*; only to stop your interference with what will happen of itself; simply to recognize again the presence of what you thought you gave away. *4* Be willing, for an instant, to leave your altar free of what you placed upon it, and what is really there you cannot fail to see. *5* The holy instant is not an instant of creation but of recognition. *6* For recognition comes of vision and suspended judgment. *7* Then only it is possible to look within and see what must be there, plainly in sight and wholly independent of inference and judgment.

9 Undoing is not your task, but it *is* up to you to welcome it or not.

2 Faith and desire go hand in hand, for everyone believes in what he wants. *3* We have already said that wishful thinking is how the ego deals with what it wants, to make it so.7 *4* There is no better demonstration of the power of wanting, and therefore of faith, to make its goals seem real and possible. *5* Faith in the unreal leads to adjustments of reality to make it fit the goal of madness. *6* The goal of sin induces the perception of a fearful world to justify its purpose. *7* What you desire you will see.

8 And if its reality is false, you will uphold it by not realizing all the adjustments you have introduced to make it so.

10 When vision is denied, confusion of cause and effect becomes inevitable. *2* The purpose now becomes to keep obscure the cause of the effect, and make effect appear to be a cause. *3* This seeming independence of effect enables it to be regarded as standing by itself, and capable of serving as a cause of the events and feelings its

maker thinks it causes. *4* Long ago, we spoke of your desire to create your own Creator, and be father and not Son to Him.8 *5* This is the same desire.

6 The Son is the effect, whose Cause he would deny. *7* And so he seems to *be* the cause, producing real effects.

11 Nothing can have effects without a cause, and to confuse the two is merely to fail to understand them both. *2* It is as needful that you recognize you made the world you see as that you recognize that you did not create yourself. *3They are the same mistake*.9 *4* Nothing created not by your Creator has any influence over you. *5* And if you think what you have made can tell you what you see and feel, and place your faith in its ability to do so, you *are* denying your Creator and believing that you made yourself. *6* For if you think the world you made has power to make you what *it* wills, you are confusing Son and Father; effect and Source.

12 The Son's creations are like his Father's, but in creating them, the Son does not delude himself that he is independent of his Source. *2* His union with It is the source of his creating. *3* Apart from this, he has no power to create, and what he makes is meaningless. *4* It changes nothing in creation, depends entirely upon the madness of its maker, and cannot serve to justify the madness. *5* Your brother thinks he made the world with you. *6* Thus he denies creation. *7* With you, he thinks the world he made made *him*. *8* Thus he denies he made it.

13 Yet the truth is you were both created by a loving Father, Who created you together and as one. *2* See what "proves" otherwise and you deny your whole reality. *3* But grant that everything that seems to stand between you, keeping you from each other and separate from your Father, you made in secret, and the instant of release has come to you.

4 All its effects are gone, because its source has been uncovered. *5* It was

its seeming independence of its source that kept you prisoner. *6* This is the same delusion that *you* are independent of the Source by which you were created and which you have never left.

III. Faith, Belief, and Vision

All special relationships have sin as their goal. *2* For they are bargains with reality, toward which the seeming union is adjusted. *3* Forget not this: To bargain is to set a limit, and any brother with whom you have a limited relationship *you hate*. *4* You may attempt to keep the bargain in the name of fairness, sometimes demanding payment of yourself, perhaps more often of the other. *5* And in this "fairness" you attempt to ease the guilt that comes from the accepted purpose of the relationship.

6 And that is why the Holy Spirit must change its purpose, to make it useful unto Him and harmless unto *you*.

2 If you accept this change, you have accepted the idea of making room for truth. *2* The source of sin is gone. *3* You may imagine that you still experience its effects, but it is not your purpose, and you no longer want it. *4* No one allows a purpose to be replaced while he desires it, for nothing is so cherished and protected as is a goal the mind accepts.

5 This it will follow, grimly or happily, but always with faith and with the persistence that faith inevitably brings. *6* The power of faith is never recognized if it is placed in sin. *7* But it is always recognized if it is placed in love.

3 Why is it strange to you that faith can move mountains? 10 *2* This is indeed a little feat for such a power. *3* For faith can keep the Son of God in chains, as long as he believes he *is* in chains. *4* And when he is

released from them, it will be simply because he no longer believes in them, withdrawing faith that they can hold him and placing it in his freedom instead. *5* It is impossible to place equal faith in opposite directions. *6* What faith you give to sin you take away from holiness.

7 And what you offer holiness has been removed from sin.

4 Faith and belief and vision are the means by which the goal of holiness is reached. *2* Through them the Holy Spirit leads you to the real world and away from all illusions where your faith was laid. *3* This is His direction, the only one He ever sees. *4* And when you wander, He reminds you there is but one. *5* His faith and His belief and vision are all for you. *6* And when you have accepted them completely instead of yours, you will have need of them no longer. *7* For faith and vision and belief are meaningful only *before* the state of certainty is reached. *8* In Heaven they are unknown. *9* Yet Heaven is reached through them.

5 It is impossible that the Son of God lack faith, but he can choose where he would have it be. *2* Faithlessness is not a lack of faith, but faith in *nothing*. *3* Faith given to illusions does not lack power, for by it does the Son of God believe that he is powerless. *4* Thus is he faithless to himself, but strong in faith in his illusions *about* himself. *5* For faith, perception, and belief you made, as means for losing certainty and finding sin. *6* This mad direction was your choice, and by your faith in what you chose, you made what you desired.

6 The Holy Spirit has a use for all the means for sin by which you sought to find it. *2* But as He uses them, they lead *away* from sin, because His purpose lies in the opposite direction. *3* He sees the means you use, but not the purpose for which you made them. *4* He would not

take them from you, for He sees their value as a means for what *He* wills for you. *5* You made perception that you might choose among your brothers and seek for sin with them. *6* The Holy Spirit sees perception as a means to teach you that the vision of a holy relationship is all you want to see.

7 Then will you give your faith to holiness—desiring it, and believing in it *because* of your desire. *2* Faith and belief become attached to vision, as all the means that once served sin are redirected now toward holiness. *3* For what you think is sin is limitation, and whom you try to limit to the body you hate because you *fear*. *4* In your refusal to forgive him you would condemn him to the body, because the means for sin is dear to you, and so the body has your faith and your belief. *5* But holiness would set your brother free, removing hatred by removing fear, not as a symptom, but at its source.

8 Those who would free their brothers from the body can have no fear.

2 They have renounced the means for sin by choosing to let all limitations be removed. *3* Desiring to look upon their brothers in holiness, the power of belief and faith goes far beyond the body, supporting vision, not obstructing it. *4* But first they chose to recognize how much their faith had limited their understanding of the world, desiring to place its power elsewhere should another point of view be given them. *5* The miracles that follow this decision are also born of faith. *6* For all who choose to look away from sin are given vision, and are led to holiness.

9 Those who believe in sin must think the Holy Spirit asks for sacrifice, for this is how they think *their* purpose is accomplished. *2* Brothers, the

Holy Spirit knows that sacrifice brings nothing. *3* He makes no bargains.

4 And if you seek to limit Him, you will hate Him because you are afraid. *5* The gift that He has given you is more than anything that stands this side of Heaven. *6* The instant for its recognition is at hand. 11

7 Join your awareness to what has been already joined. *8* The faith you give each other can accomplish this. *9* For He Who loves the world is seeing it for you,12 without one spot of sin upon it, and in the innocence which makes the sight of it as beautiful as Heaven.

10 Your faith in sacrifice has given it great power in your sight. *2* Except you do not realize you cannot see because of it. *3* For sacrifice must be exacted of a body, and by *another* body. *4* The mind could neither ask it nor receive it of itself. *5* And no more could the body.13 *6* The intention is in the mind, which tries to use the body to carry out the means for sin, in which the mind believes. *7* Thus is the *joining* of mind and body an inescapable belief of those who value sin. *8* And so is sacrifice invariably a means for limitation, and thus for hate.

11 Think you the Holy Spirit is concerned with this? *2* He gives not what it is His purpose to lead you *from*. *3* You think He would deprive you for your good, but "good" and "deprivation" are opposites, and cannot meaningfully join in any way. *4* It is like saying that the moon and sun are one because they come with night and day, and so they must be joined. *5* Yet sight of one is but the sign the other has disappeared from sight. 14 *6* Nor is it possible that what gives light be one with what depends on darkness to be seen. *7* Neither demands the *sacrifice* of the other. *8* Yet on the *absence* of the other does each depend.

12 The body was made to be a sacrifice to sin, and in the darkness so it

still is seen. *2* Yet in the light of vision it is looked upon quite differently. *3* You can have faith in it to serve the Holy Spirit's goal, and give it power to serve as means to help the blind to see. 15 *4* But in their seeing, they look *past* it, as do you. *5* The faith and the belief you gave it belong beyond. *6* You gave perception and belief and faith from mind to body. *7* Let them now be given back to what produced them, and can use them still to save itself from what it made.

IV. The Fear to Look Within

The Holy Spirit will *never* teach you that you are sinful. *2* Errors He will correct, but this makes no one fearful. *3* You are indeed afraid to look within and see the sin you think is there. *4* This you would not be fearful to admit. *5* Fear in association with sin the ego deems quite appropriate, and smiles approvingly. *6* It has no fear to let you feel ashamed. *7* It doubts not your belief and faith in sin. *8* Its temples do not shake because of this. *9* Your faith that sin is there but witnesses to your desire that it *be* there to see. *10* This merely seems to be the source of fear. *11* Remember that the ego is not alone. *12* Its rule is tempered. *13* And its unknown

"Enemy," Whom it cannot even see, it *fears*.

2 Loudly the ego tells you not to look inward, for if you do, your eyes will light on sin and God will strike you blind.16 *2* This you believe, and so you do not look. *3* Yet this is not the ego's hidden fear, nor yours who serve it. *4* Loudly indeed the ego claims it is—too loudly and too often. *5* For underneath this constant shout and frantic proclamation, the ego is not certain it is so. *6* Beneath your fear to look within because of sin is yet another fear, and one which makes

the ego tremble: What if you looked within and saw *no* sin? *7* This "fearful" question is one the

ego never asks. *8* And you who ask it now are threatening the ego's whole defensive system too seriously for it to bother to pretend it is your friend.

3 Those who have joined their brothers have detached themselves from the belief that their identity lies in the ego. *2* A holy relationship is one in which you join with what is part of you in truth. *3* Your belief in sin has been already shaken, nor are you now entirely unwilling to look within and see it not. *4* Your liberation still is only partial; still limited and incomplete, yet born within you. *5* Not wholly mad, you have been willing to look on much of your insanity and recognize its madness.

6 Your faith is moving inward, past insanity and on to reason. *7* And what your reason tells you now the ego would not hear.

4 The Holy Spirit's purpose was accepted by the part of your mind the ego knows not of. *2* No more did you. *3* And yet this part, with which you now identify, is *not* afraid to look upon itself. *4* It knows that it is sinless. *5* How otherwise could it have been willing to see the Holy Spirit's purpose as its own? *6* This part has seen your brother and recognized him perfectly since time began. *7* And it desired nothing but to join with him and to be free again, as once it was. *8* It has been waiting for the birth of freedom; the acceptance of release to come to you. *9* And now you recognize that it was not the ego that joined the Holy Spirit's purpose, and so there must be something else. 17

5 Think not that this is madness. *2* For this your *reason* tells you, and it follows perfectly from what you have already learned. *3* There is no inconsistency in what the Holy Spirit teaches. *4* This is the

reasoning of the sane. *5* You have perceived the ego's madness and not been made

afraid, because you did not choose to share in it. *6* At times it still deceives you. *7* Yet in your saner moments, its rantings strike no terror in your heart. *8* For you have realized that all the gifts it would withdraw from you in rage at your "presumptuous" wish to look within, you do not want. *9* A few remaining trinkets still seem to shine and catch your eye, yet you would not "sell" Heaven to have them.

6 And now the ego *is* afraid. *2* But what it hears in terror, the other part hears as the sweetest music; the song it longed to hear since first the ego came into your mind. *3* The ego's weakness is its strength. *4* The song of freedom, which sings the praises of another world, brings to it hope of peace. *5* For it remembers Heaven, and now it sees that Heaven has come to earth at last, from which the ego's rule has kept it out so long. *6* Heaven has come because it found a home in your relationship on earth. *7* And earth can hold no longer what has been given Heaven as its own.

7 Look gently on each other, and remember the ego's weakness is revealed in both your sight. *2* What it would keep apart has met and joined, and looks upon the ego unafraid. *3* Little children, innocent of sin, follow in gladness the way to certainty. *4* Be not held back by fear's insane insistence that sureness lies in doubt. 18 *5* This has no meaning.

6 What matters it to you how loudly it is proclaimed? *7* The senseless is not made meaningful by repetition and by clamor. 19 *8* The quiet way is open. *9* Follow it happily, and question not what must be so.

V. Reason as the Undoing of Insanity

Perception selects, and makes the world you see. *2* It literally picks it out

as mind directs it. *3* The laws of size and shape and brightness would hold, perhaps, if other things were equal. *4* They are *not* equal. *5* For what you look for you are far more likely to discover, regardless of its color, shape, or size, than what you would prefer to overlook. *6* The still, small Voice for God20 is not drowned out by all the ego's raucous screams and senseless ravings, to those who *want* to hear.

2 Perception is a choice and not a fact. *2* But on this choice depends far more than you may realize as yet. *3* For on the voice you choose to hear and on the sights you choose to see depends entirely your whole belief of what you *are*. *4* Perception is a witness but to this, and never to reality. *5* Yet it can show you the conditions in which *awareness* of reality is possible, or those where it could never be. *6* Reality needs no cooperation from you to be itself. *7* But your awareness of it needs your help, because it is your choice.

3 Listen to what the ego says and see what it directs you see, and it is sure that you will see yourself as tiny, vulnerable, and afraid. *2* You will experience depression, a sense of worthlessness, and feelings of impermanence and unreality. *3* You will believe that you are helpless prey to forces far beyond your own control and far more powerful than you. *4* And you will think the world you made directs your destiny. *5* For this will be your faith. *6* But never believe, because it is your faith, it makes *reality*. *7* There is another vision and another Voice in which your freedom lies, awaiting but your choice. *8* And if you place your faith in them, you will perceive another self in you.21

4 This other self sees miracles as natural. *2* They are as simple and as natural to it as breathing to the body. *3* They are the obvious response to

calls for help, the only one it makes. *4* Miracles seem unnatural to the ego, because it does not understand how separate minds can influence each other. *5* Nor could they do so. *6* But mind cannot *be* separate. *7* This other self is perfectly aware of this, and thus it recognizes that miracles do not affect another's mind, only its own. *8* They always change *your* mind. *9* There *is* no other.22

5 You do not realize the whole extent to which the idea of separation has interfered with reason. *2* Reason23 lies in the other self you have cut off from your awareness, and nothing you have allowed to stay in it is capable of reason. *3* How can the segment of the mind devoid of reason understand what reason is, or grasp the information it would give? *4* All sorts of questions may arise in it, but if the basic question stems from reason, it will not ask it. *5* Like all that stems from reason, the basic question is obvious, simple, and remains unasked. *6* But think not reason could not answer it.24

6 God's plan for your salvation could not have been established without your will and your consent. *2* It must have been accepted by the Son of God, for what God wills for him he must receive. *3* For God wills not apart from him, nor does the will of God wait upon time to be accomplished. *4* Therefore, what joined the will of God must be in you, and must be in you *now*, being eternal. *5* You must have set aside a place in which the Holy Spirit can abide and where He is. *6* He must have been there since the need for Him arose and was fulfilled in that same instant.

7 Such would your reason tell you, if you listened. *2* Yet such is clearly not the ego's "reasoning." *3* Its alien nature to the ego is proof you will

not find the answer there.25 *4* Yet if it must be so, it must exist. *5* And if it exists for you, and has your freedom as the purpose given it, you must be free to find it. *6* God's plan is simple, never circular and never self-defeating. *7* He has no thoughts except the self-extending,

and in this your will must be included. *8* Thus, there must be a part of you that knows His will and *shares* it.

8 It is not meaningful to ask if what must be is so. *2* But it *is* meaningful to ask why you are unaware of what is so. *3* For this must have an answer if the plan of God for your salvation is complete, and it must be complete because its Source knows not of incompletion. *4* Where would the answer be but in the Source? *5* And where are *you* but there, where this same answer is? *6* Your identity, as much a true effect of this same Source as is this answer, must therefore be together and the same.26

9 Oh yes, you know this, and more than this alone. *2* But any part of knowledge threatens dissociation as much as all of it, and all of it will come with any part. *3* Here is the part you can accept. *4* What reason points to you can see, because the witnesses on its behalf are clear.

5 Only the totally insane can disregard them, and you have gone past this.

10 Reason is a means which serves the Holy Spirit's purpose in its own right. *2* It is not reinterpreted and redirected from the goal of sin, as are the others. *3* For reason is beyond the ego's range of means. *4* Faith and perception and belief can be misplaced, and can serve the great deceiver's needs as well as truth.27 *5* But reason has no place at all in madness, nor can it be adjusted to fit its ends. *6* Faith and belief are strong in madness, guiding perception toward what the mind has

valued. *7* But reason enters not at all in this, for the perception would fall away at once if reason were applied. *8* There *is* no reason in insanity, for it depends entirely on reason's absence. *9* The ego never uses it, because it does not realize that it exists.

11 The partially insane have access to it, and only they have need of it.

2 Knowledge does not depend on it and madness keeps it out. *3* The part of mind where reason lies was dedicated by your will in union with your Father's to the undoing of insanity. *4* Here was the Holy Spirit's purpose accepted and accomplished, both at once. *5* Reason is alien to insanity, and those who use it have gained a means which cannot be applied to sin. *6* Knowledge is far beyond attainment of any kind, but reason can serve to open doors you closed against it.

12 You have come very close to this. *2* Faith and belief have shifted, and you have asked the question that the ego will never ask.28 *3* Does not your reason tell you now the question must have come from something that you do not know, but must belong to you? *4* Faith and belief upheld by reason cannot fail to lead to changed perception. *5* And in this change is room made way for vision. *6* Vision extends beyond itself, as does the purpose which it serves and all the means for its accomplishment.

VI. What Reason Tells You

Reason cannot see sin but *can* see errors, and leads to their correction.

2 It does not want to keep them. *3* It does not value them, but their *correction*. *4* But reason will also tell you when you think you sin you call for help. *5* Yet if you will not accept the help you call for, you will

not believe that it is yours to give. *6* And so you will not give it, thus maintaining the belief. *7* For uncorrected error of any kind deceives you about the power that is in you to make correction. *8* If it can correct and you allow it not to do so, you deny it to yourself *and* to your brother.

9 And if he shares this same belief, you both will think that you are damned.

2 This you could spare him *and yourself*, for reason would not make way for correction in you alone. *2* Correction cannot be accepted or refused by you without your brother. *3* Sin would maintain it can. *4* But reason tells you that you cannot see your brother or yourself as sinful and still perceive the other innocent. *5* Who looks upon himself as guilty and sees a sinless world? *6* And who can see a sinful world and look upon himself apart from it? *7* Sin would maintain you must be separate.

8 But reason tells you that this must be wrong.

3 If you are joined, how could it be that you have private thoughts?

2 And how could thoughts that enter into what but seems like your mind alone have no effect at all on what *is* yours? *3* If minds are joined, this is impossible. *4* No one can think but for himself, as God thinks not without His Son. *5* Only were both in bodies could this be. *6* Nor could one mind think only for itself unless the body *were* the mind, for only bodies can be separate, and therefore unreal. *7* The home of madness cannot be the home of reason. *8* Yet it is easy to leave the home of madness if you see reason.

4 You do not leave insanity by going somewhere else. *2* You leave it simply by accepting reason where madness was. *3* Madness and reason see the same things, but it is certain that they look upon them

differently. *4* Madness is an attack on reason that drives it out of mind and takes its place. *5* Reason does *not* attack, but takes the place of madness quietly, replacing madness if it be the will of the insane to listen to it. *6* But the insane know not their will, for they believe they see the body and let their madness tell them it is real. *7* Reason would be incapable of this. *8* And if you would defend the

body against your reason, you will not understand the body *or* yourself.

5 The body does not separate you from your brother, and if you think it does, you *are* insane. *2* But madness has a purpose, and believes it also has the means to make its purpose real. *3* To see the body as a barrier between what reason tells you must be joined must be insane. *4* Nor could you see it if you heard the voice of reason. *5* What can there be that stands between what is continuous? *6* And if there *is* nothing in between, how can what enters part be kept away from other parts?29

7 Reason would tell you this, but think what you must recognize if it be so.

6 If you choose sin instead of healing, you would condemn the Son of God to what can never be corrected. *2* You tell him by your choice that he is damned; separate from you and from his Father forever, and without a hope of safe return. *3* You teach him this, and you will *learn* of him exactly what you taught. *4* For you can teach him only that he is as you would have him, and what you chose he be is but your choice for *you*.

7 Yet think not this is fearful. *2* That you are joined to him is but a fact, not an interpretation. *3* How can a fact be fearful, unless it disagrees with what you hold more dear than truth? *4* Reason will tell you that this

fact is your *release*. *5* Neither your brother nor yourself can be attacked alone. *6* But neither can accept a miracle instead without the other being blessed by it and healed of pain.

8 Reason, like love, would reassure you and not seek to frighten you.

2 The power to heal the Son of God is given you because he must be one with you. *3* You *are* responsible for how he sees himself. *4* But

reason tells you it is given you to change his whole mind, which is one with you, in just an instant. *5* And *any* instant serves to bring complete correction of his errors and make him whole. *6* The instant that you choose to let yourself be healed, in that same instant is his whole salvation seen as complete with yours. *7* Reason is given you to understand that this is so. *8* For reason, as kind as is the purpose for which it is the means, leads steadily away from madness toward the goal of truth.

9 And here you will lay down the burden of denying truth. *2 This* is the burden that is terrible, and not the truth. *3* That you are joined is your salvation; the gift of Heaven, not the gift of fear. *4* Does Heaven seem to be a burden to you? *5* In madness yes, and yet what madness sees must be dispelled by reason. *6* Reason assures you Heaven is what you want, and *all* you want. *7* Listen to Him Who speaks with reason and brings your reasoning in line with His. *8* Be willing to let reason be the means by which He would direct you how to leave insanity behind. *9* Hide not behind insanity in order to escape from reason.

10 What madness would conceal, the Holy Spirit still holds out for everyone to look upon with gladness. *2* You *are* your brother's savior. 30

3 He is *yours*. *4* Reason speaks happily indeed of this. *5* This gracious

plan was given love by Love. *6* And what Love plans is like Itself in this: Being united, it would have you learn what *you* must be; and being one with Love, it must be given you to give what *It* has given, and gives still.31 *7* Spend but an instant in the glad acceptance of what is given you to give your brother, and learn with him what has been given both of you.

11 To give is no more blessed than to receive. 32 *2* But neither is it *less*.

3 The Son of God is always blessed as one. *4* And as his gratitude goes out to you who blessed him, reason will tell you that it cannot be you stand apart from blessing. *5* The gratitude he offers you reminds you of the thanks your Father gives you for completing Him. *6* And here alone does reason tell you that you can understand what you must be. *7* Your Father is as close to you as is your brother. *8* Yet what is there that could be nearer you than is your Self?

12 The power that you have over the Son of God is not a threat to his reality. *2* It but attests to it. *3* Where could his freedom lie but in himself, if he is free already? *4* And who could bind him but himself, if he deny his freedom? *5* God is not mocked; no more His Son can be imprisoned, save by his own desire. 33 *6* And it is by his own desire that he is freed.

7 Such is his strength and not his weakness. *8* He is at his own mercy.

9 And where he chooses to be merciful, there is he free. *10* But where he chooses to condemn instead, there is he held a prisoner, awaiting in chains his pardon on himself to set him free.

VII. The Last Unanswered Question

Do you not see that all your misery comes from the strange belief that

you are powerless? *2* Being helpless is the cost of sin. *3* Helplessness is sin's condition, the one requirement that it demands to be believed.

4 Only the helpless *could* believe in it. *5* Enormity has no appeal save to the little, and only those who first believe that they are little could see attraction there. *6* Treachery to the Son of God is the defense of those who do not identify with him. *7* And you are for him or against him:34

either you love him or attack him, protect his unity or see him shattered and slain by your attack.

2 No one believes the Son of God is powerless. *2* And those who see themselves as helpless must believe that they are *not* the Son of God.

3 What can they be except his enemy? *4* And what can they do but envy him his power, and by their envy make themselves afraid of it? *5* These are the dark ones, silent and afraid, alone and not communicating, fearful the power of the Son of God will strike them dead, and raising up their helplessness against him. *6* They join the army of the powerless, to wage their war of vengeance, bitterness, and spite on him, to make him one with them.

3 Because they do not know that they are one with *him*, they know not whom they hate.35 *2* They are indeed a sorry army, each one as likely to attack his brother or turn upon himself as to remember they thought they had a common cause. *3* Frantic and loud and strong the dark ones seem to be. *4* Yet they know not their enemy, except they hate him. *5* In hatred they have come together, but have not joined each other. *6* For had they done so, hatred would be impossible. *7* The army of the powerless must be disbanded in the presence of strength.

4 Those who are strong are never treacherous, because they have no

need to dream of power and to act out their dream. *2* How would an army act in dreams? *3* Any way at all. *4* They could be seen attacking anyone with anything. *5* Dreams have no reason in them. *6* A flower turns into a poisoned spear, a child becomes a giant, and a mouse roars like a lion.36 *7* And love is turned to hate as easily. *8* This is no army, but a madhouse. *9* What seems to be a planned attack is bedlam.

5 The army of the powerless is weak indeed. *2* It has no weapons, and it has no enemy. *3* Yes, it can overrun the world and seek an

enemy, but it can never find what is not there. *4* Yes, it can dream it found an enemy, but this will shift even as it attacks, so that it runs at once to find another, and never comes to rest in victory. *5* And as it runs, it turns against itself, thinking it caught a glimpse of the great enemy that always eludes its murderous attack by turning into someone else. *6* How treacherous does this enemy appear, who changes so much it is impossible even to recognize him. *7* Yet hate must have a target. *8* There can *be* no faith in sin without an enemy.

6 Who that believes in sin would dare believe he has no enemy? *2* Could he admit that no one made him powerless? *3* Reason would surely bid him seek no longer what is not there to find. *4* Yet first he must be willing to perceive a world where it is not. 37 *5* It is not necessary that he understand how he can see it, nor should he try. *6* For if he focuses on what he cannot understand, he will but emphasize his helplessness, and let sin tell him his enemy must be himself. *7* But let him only ask himself these questions, which he must decide, to have it done *for* him: *8Do I desire a world I rule instead of one where I am ruled?*

9Do I desire a world where I am powerful instead of helpless?

10Do I desire a world in which I have no enemies and cannot sin?

11And do I want to see what I denied ***because*** *it is the truth? 38*

7 You have already answered the first three questions, but not yet the last. *2* For this one still seems fearful, and unlike the others. *3* Yet reason would assure you they are all the same. *4* We said this year would emphasize the sameness of things that are the same. 39 *5* This final question, which is indeed the last you need decide, still seems to hold a threat the rest have lost for you. *6* And this imagined difference attests to your belief that *truth* may be the enemy you yet may find. *7* Here, then, would seem to be the last remaining hope of finding sin and not accepting power.

8 Forget not that the choice of truth or sin, power or helplessness, is the choice of whether to attack or heal. *2* For healing comes of power, and attack of helplessness. *3* Whom you attack you cannot want to heal, and whom you would have healed must be the one you chose to be protected from attack. *4* And what is this decision but the choice whether to see him through the body's eyes or let him be revealed to you through vision? *5* How this decision leads to its effects is not your problem, but what you *want* to see must be your choice. *6* This is a course in cause and not effect. 40

9 Consider carefully your answer to the last question you have left unanswered still. *2* And let your reason tell you that it must be answered, and *is* answered in the other three. *3* And then it will be clear to you that as you look on the effects of sin in any form, all you need do is simply ask yourself:

4Is this what I would see? 5Do I ***want*** *this?*

6 This is your one decision; this the condition for what occurs. *7* It is irrelevant to how it happens, but not to *why*. *8* You have control of this.

9 And if you choose to see a world without an enemy, in which you are not helpless, the *means* to see it will be given you.

10 Why is the final question so important? *2* Reason will tell you why. *3* It is the same as are the other three, *except in time*. *4* The others are decisions which can be made and then unmade, and made again. *5* But truth is constant, and implies a state where vacillations are impossible.

6 You can desire a world you rule, which rules you not, and change your mind. *7* You can desire to exchange your helplessness for power, and lose this same desire as a little glint of sin attracts you. *8* And you can want to see a sinless world, and let an "enemy" tempt you to use the body's eyes and change what you desire.

11 In *content* all the questions are the same, for each one asks if you are willing to exchange the world of sin for what the Holy Spirit sees. *2* For it is this the world of sin denies, and therefore those who look on sin are seeing the denial of the real world. *3* Yet the last question adds the wish for *constancy* in your desire to see the real world, so the desire becomes the only one you have. *4* By answering the final question yes, you add sincerity to the decisions that you have already made regarding all the rest. *5* For only then have you renounced the option to change your mind again. *6* When it is this you do not want, the rest are *really* answered.

12 Why do you think you are unsure the others have been answered?

2 Could it be necessary that they be asked so often if they had? *3* Until

the last decision has been made, the answer is both yes and no. *4* For you have answered yes without perceiving that yes must mean *not no*.

5 No one decides against his happiness, but he may do so if he does not know he does it. *6* And if he sees his happiness as ever-changing—now this, now that, and now an elusive shadow attached to nothing—he *does* decide against it.

13 Elusive happiness, or happiness in changing forms that shift with time and place, is an illusion that has no meaning. *2* Happiness must be constant, because it is attained by giving up the wish for the *in* constant.

3 Joy cannot be perceived except through constant vision, and constant vision can be given only those who *wish* for constancy. *4* The power of the Son of God's desire remains the proof that he is wrong who sees himself as helpless. *5* Desire what you will and you shall look on it and think it real. *6* No thought but has the power to

release or kill. *7* And none can leave the thinker's mind or leave him unaffected.

14 Are thoughts, then, dangerous? *2* To bodies, yes. *3* The thoughts that seem to kill are those which teach the thinker that he *can* be killed.

4 And so he dies, because of what he learned. *5* He goes from life to death, the final proof he valued the inconstant more than constancy.

6 Surely he thought he wanted happiness. *7* Yet he did not desire it *because* it is the truth, and therefore must be constant. *8* The constancy of joy is a condition quite alien to your understanding. *9* Yet if you could even imagine what it must be, you would desire it although you understand it not.

15 The constancy of happiness has no exceptions, no change of any kind. *2* It is unshakable as is the love of God for His creation. *3* Sure in

its vision as its Creator is in what He knows, it looks on everything and sees it is the same. *4* It sees not the ephemeral, for it desires that everything be like itself, and sees it so. *5* Nothing has power to confound its constancy, because its own desire cannot be shaken. *6* It comes as surely unto those who see the final question is necessary to the rest as peace must come to those who choose to heal and not to judge.

16 Reason will tell you that you cannot ask for happiness inconstantly.

2 For if what you desire you receive, and happiness *is* constant, then you need ask for it but once to have it always. *3* And if you do not have it always, being what it is, you did not ask for it. *4* For no one fails to ask for his desire of something he believes holds out some promise of the power of giving it. *5* He may be wrong in *what* he

asks, *where*, and *of what*. *6* Yet he will ask, because desire *is* a request, an asking for, and made by one whom God Himself will never fail to answer.

17 God has already given him all that he really wants. *2* But what he is uncertain of, God cannot give. *3* For he does not desire it while he remains uncertain, and God's giving must be incomplete unless it is received. *4* You who complete His will and are His happiness, whose will is powerful as His—a power that is not lost in your illusions—

think carefully why it should be you have not yet decided how you would answer the final question. *5* Your answer to the others has made it possible to help you be but partially insane. *6* And yet it is the final one that really asks if you are willing to be *wholly* sane.

18 What is the holy instant but God's appeal to you to recognize what He has given you? *2* Here is the great appeal to reason, the awareness of

what is always there to see, the happiness that could be always yours.

3 Here is the constant peace you could experience forever. *4* Here is what denial has denied revealed to you.41 *5* For here the final question is already answered, and what you asked for given. *6* Here is the future *now*, for time is powerless because of your desire for what will never change. *7* For you have asked that nothing stand between the holiness of your relationship and your *awareness* of its holiness.

1 . *As a Man Thinketh* by James Allen is a classic New Thought writing on the power of thought, published in 1902. Its opening statement includes this: "[Man] thinks in secret, and it comes to pass:

Environment is but his looking-glass." Its title is inspired by Proverbs 23:7 (KJV): "For as he thinketh in his heart, so is he."

2 . In context, this means that if you want to go from seeing the world

"as damned" to seeing a world of "holiness and hope" (see next

paragraph), you don't need to change the world itself; you just need to change your mind about it. This, however, does not mean that you should not try to *save* the world (by extending miracles to others), since the Course consistently urges you to do so. The phrase "save the world," in fact, is without exception framed positively in the Course (see, for instance, W-153.8:1: "Our true purpose is to save the world.").

3 . As we see two paragraphs later, this "ancient song" is the "ancient hymn of love" that we sing to God in Heaven. This is later called "a song of gratitude and love and praise by everything created to the Source of its creation" (T-26.IV.3:3).

4 . Luke 7:22 (NKJV): "Jesus answered and said to them, 'Go and tell John the things you have seen and heard: that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, the poor have the gospel preached to them.'"

5 . T-20.VII.1:7-8: "This course requires almost nothing of you. It is impossible to imagine one that asks so little, or could offer more." T-8.VIII.3:9: "You need do so little, because it is so powerful that your little part will bring the whole to you." T-14.IX.7:4: "You are merely asked to do the little He *suggests* you do, trusting Him only to the small extent of believing that if He asks it, you can do it." T-15.II.3:2:

"He needs but very little to restore God's whole power to you." T-18.IV.1:7-8: "[The Holy Spirit] asks but little. It is He Who adds the greatness and the might."

6 . “It” refers to power.

7 . T-11.V.5:1: “We once said that to will contrary to God is wishful thinking and not real willing.” This is in turn a reference to T-7.IX.6:7-8: “The ego’s wishes do not mean anything, because the ego wishes for the impossible. You can wish for the impossible, but you can only *will* with God.” See also T-17.I.2:4: “It is, then, only your *wish* to change reality that is fearful, because by your wish, you think you have accomplished what you wish.”

8 . T-11.I.2:3: “The authority problem remains the only source of perceived conflict, because the ego was made out of the wish of God’s Son to father *Him*.”

9 . “*They are the same mistake*” because both of them are the belief that

an effect can leave its cause, become self-caused, and then turn around and exert causation on its cause, becoming *its* cause. We believe we have done this with God—that we have separated from Him, created ourselves, and then turned around and created Him. And we believe the world has done this with us—that it has become independent of our making and self-existent, and then has turned around and become the cause of our feelings, our behavior, our identity, and even our very existence.

10. Matthew 17:20 (RSV): “For truly, I say to you, if you have faith as a grain of mustard seed, you will say to this mountain, ‘Move from here to there,’ and it will move; and nothing will be impossible to you.”

11. Mark 1:15 (RSV): “The time is fulfilled, and the kingdom of God is at hand.”

12. John 3:16 (KJV): "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

13. The mind of itself could not ask another for sacrifice because the mind is complete and changeless, and so would not understand the concept of gaining from another's loss. In contrast, the body *can* undergo gain and loss, yet it could not *ask* for sacrifice, because it is an insentient thing and cannot ask for anything. Only when the mind confuses itself with the body, then, can it ask another to sacrifice for it.

14. Of course, the moon *can* be seen in the daytime. The point of the metaphor is that the moon—which is not a genuine source of light and

so depends on darkness to stand out—fades when the real light appears. In a similar way, the concept of sacrifice—also not a genuine source of light—can only be seen in darkness; in the blazing light of the good it becomes invisible. The Holy Spirit, then, would never ask you to *sacrifice* for your *good*; the two concepts cannot be seen together.

15. Matthew 15:31 (KJV): "Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel."

16. 2 Kings 6:18 (RSV): "And when the Syrians came down against him, Eli'sha prayed to the LORD, and said, 'Strike this people, I pray thee, with blindness.' So he [the LORD] struck them with blindness in accordance with the prayer of Eli'sha." Deuteronomy 28:28-29 (RSV)

“The LORD will smite you with madness and blindness and confusion of mind; and you shall grope at noonday, as the blind grope in

darkness, and you shall not prosper in your ways; and you shall be only oppressed and robbed continually, and there shall be no one to help you.”

17. This other “part of your mind” seems to be the same thing that is referred to as the “Soul” in the early parts of the original dictation, a deeper part of your mind that remains pure yet that feels imprisoned by the ego’s thought system. See, for instance, this comment to Bill:

“*His* slip was an expression of a Soul gaining enough strength to request freedom from prison. It will ultimately *demand* it.” This is reminiscent of the comment above that “it desired nothing but...to be free again, as once it was.”

18. The ego, in other words, insists that true certainty lies in doubting your innocence.

19. This appears to be an expansion of Souder’s Law: Repetition does not establish validity. Onto “repetition” the Course adds “clamor.”

20. 1 Kings 19:11-12 (KJV): “And, behold, the LORD passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the LORD; but the LORD was not in the wind: and after the wind an earthquake; but the LORD was not in the earthquake: And after the earthquake a fire; but the LORD was not in the fire: and after the fire a still small voice.”

21. This “other self,” which is the source of miracles and the home of reason (see the next two paragraphs), seems to be the same thing as

the previous section's "other part" of your mind. This means that it too would be what the early dictation calls the "Soul."

22. This means that when your mind influences another mind by giving a miracle, that other mind is not really *other*. Like you, it is part of the one Mind.

23. *Reason* is the mind's capacity to think logically based on the facts and thus arrive at sound conclusions, bringing beliefs into conformity with reality. This goes much further than logic, which merely means thinking in a manner that is consistent with one's premises. If premises are false, then applying them consistently will yield false conclusions. Along these same lines, the Course says that the ego is

"perfectly logical, though clearly insane" (T-7.V.3:4), because the ego applies logical thinking to insane premises. Its conclusions, therefore,

are totally discordant with reality. Reason, in contrast, applies logic to *true* premises and thus arrives at true conclusions. You can see what this looks like in paragraph 6 in this section, where sane conclusions (like the idea that God's plan "must have been accepted by the Son of God") are obtained by reasoning from sane premises (like "what God wills for him he must receive").

24. "The basic question" is quite likely the question that the previous section says the ego will never ask: "What if you looked within and saw *no* sin?" (T-21.IV.2:6). However, it may refer to any truly basic question, such as the one mentioned a few paragraphs later in the current section: "But it *is* meaningful to ask why you are unaware of what is so" (8:2).

25. Pronoun clarification: "Its [reason's] alien nature to the ego is proof you will not find the answer there [in the ego's 'reasoning']."

26. This perhaps means that your identity must be together with and the same as *the answer* (to the question of "why you are unaware of what is so").

27. By calling the ego "the great deceiver," Jesus seems to be likening it to Satan, who in Revelation 12:9 (RSV) is called "the great dragon"

and "the deceiver of the whole world," and in John 8:44 (RSV) is called "the father of lies."

28. T-21.IV.2:6: "What if you looked within and saw *no* sin?"

29. This means that if there is no body that separates different minds, then how can thoughts that enter one mind be kept apart from other

minds?

30. Genesis 4:9 (RSV): "Then the LORD said to Cain, 'Where is Abel your brother?' He said, 'I do not know; am I my brother's keeper?'"

31. We believe that the meaning of these two sentences is as follows:

"This plan was given you by God (Love). And God's plan is like God Himself in this way: Given that this plan is united within itself, it (like God) would have you be united within *yourself*—i.e., it would have you learn what you are. And given that you are one with God, you must be able to give what God has given, and gives still."

32. Acts 20:35 (RSV): "In all things I have shown you that by so toiling one must help the weak, remembering the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive.'" The reason the Course corrects this biblical teaching is almost certainly because it can encourage people to give as a source of one-upmanship. This is probably the reason why when dictating the original version of

miracle principle 16, which approvingly quoted this same Bible verse ("Miracles are teaching devices for demonstrating that it is more blessed to give than to receive"), Jesus then said, "*Be very careful* in interpreting this."

33. Galatians 6:7 (KJV): "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." In the Course's reference to this, just as God's power is such that He cannot be mocked, so the Son's power is such that he cannot be imprisoned except by his own choice.

34. Matthew 12:30 (RSV): "He who is not with me is against me, and he

who does not gather with me scatters."

35. Luke 23:34 (RSV): "And Jesus said, 'Father, forgive them; for they know not what they do.'" The army of the powerless, who know not that they are trying to kill God's Son, is being likened to those who crucified Jesus, who knew not that they were crucifying God's Son.

36. *The Mouse That Roared* was a 1955 satirical book by Leonard Wibberley that was made into a 1959 movie. In it, the tiny country of the Duchy of Grand Fenwick decides to declare war on the United States with the intention of losing. Its "army," equipped with bows and arrows, arrives in New York, where the streets have been emptied by a nuclear drill, and wanders about trying to find someone to surrender to—all of which is clearly reminiscent of "the army of the powerless."

37. "It" ("where it is not") refers to "what is not there to find" from the previous sentence. In other words, "he must be willing to perceive a world" that does not contain what is not there to find—an enemy.

38. “What I denied” is the real world, in which I rule, am powerful, have no enemies, and cannot sin. The question thus means “Do I want to see the real world for the simple reason that it’s the truth?”

39. T-15.XI.8:4: “Make this year different by making it all the *same*.”

40. *Cause* here is your decision that you want to see your brother through vision. *Effect* is actually receiving the vision that reveals to you who your brother is. The point is that you need only concern yourself with the first.

41. “What denial has denied” is the real world, the world referred to in the four questions in paragraph 6.

CHAPTER 22

The Function of the Holy Relationship

I. The Undoing of Differences

Take pity on yourselves, so long enslaved. *2* Rejoice whom God hath joined have come together and need no longer look on sin apart. 1 *3* No two can look on sin together, for they could never see it in the same place and time. *4* Sin is a strictly individual perception, seen in the other yet believed by each to be within himself. *5* And each one seems to make a different error, and one the other cannot understand. *6* Brothers, it is the same, made by the same, and forgiven for its maker in the same way.

7 The holiness of your relationship forgives you both, undoing the effects of what you both believed *and* saw. *8* And with their going is the need for sin gone with them.

2 Who has a need for sin? *2* Only the lonely and alone, who see their brothers different from themselves. *3* It is this difference, seen but not real, that makes the need for sin, not real but seen, seem justified. *4* And all this *would* be real if sin were so. *5* For an unholy

relationship is based on differences, where each one thinks the other has what he has not. *6* They come together, each to complete himself and rob the other.

7 They stay until they think there's nothing left to steal, and then move on. *8* And so they wander through a world of strangers unlike themselves, living with their bodies perhaps beneath a common roof that shelters neither, in the same room and yet a world apart.

3 A holy relationship starts from a different premise. *2* Each one has looked within and seen no lack. *3* Accepting his completion, he would extend it by joining with another, whole as himself. *4* He sees no differences between these selves, for differences are only of the body.

5 Therefore, he looks on nothing he would take. *6* He denies not his own reality *because* it is the truth. *7* And he unites, because unless he does, the truth would *not* be true. *8* Just under Heaven does he stand, but close enough not to return to earth. *9* For this relationship has Heaven's holiness. *10* How far from home can a relationship so like to Heaven be?

4 Think what a holy relationship can teach! *2* Here is *belief* in differences undone. *3* Here is the *faith* in differences shifted to sameness. *4* And here is *sight* of differences transformed to vision. *5* And reason now can lead you to the logical conclusion of your union: *It* must extend, as you extended when you joined. *6* It must reach out beyond itself, as you reached out beyond the body to let yourselves be joined. *7* And now the sameness which you saw extends, and finally removes all sense of differences, so that the sameness that lies beneath them all becomes apparent. *8* Here is the golden circle where you recognize the Son of God. 2 *9* For what is born into a holy relationship can never end.

II. Christ Reborn into His Ancient Home

Let reason take another step. *2* If you attack whom God would heal and

hate the one He loves, then you and your Creator have different wills.

3 Yet if you *are* His will, what you must then believe is that you are not yourself. *4* You can indeed believe this, and you do. *5* And you have faith in this, and see much evidence on its behalf. *6* And from where, you wonder, does your strange uneasiness, your sense of being disconnected, and your haunting fear of lack of meaning in yourself arise? *7* It is as though you wandered in without a plan of any kind except to wander off, for only that seems certain.

2 Yet we have heard a very similar description earlier,3 but it was not of you. *2* And yet this strange idea, which it does accurately describe, you think *is* you. *3* Reason would tell you that the world you see through eyes that are not yours must make no sense to you. *4* To whom would vision such as this send back its messages? *5* Surely not you, whose sight is wholly independent of the eyes which look upon the world. *6* If this is not your vision, what can it show to you? *7* The brain cannot interpret what your vision sees. *8* This *you* would understand. *9* The brain interprets to the body, of which it is a part. *10* But what it says, you cannot understand.

3 Yet you have listened to it, and long and hard you tried to understand its messages. *2* You did not realize it is impossible to understand what fails entirely to reach you. *3* You have received no messages at all you understood, for you have listened to what can never communicate at all. *4* Think, then, what happened. *5* Denying what you are, and firm in faith that you are something else, this something else, which you had made to be yourself, became your sight. *6* Yet it must be the "something else" which sees and, as *not you*, explains its sight *to* you.

4 *Your* vision would, of course, render this quite unnecessary. *2* But if your eyes are closed and you have called upon this thing to lead you, asking it to explain to you the world it sees, you have no reason not to listen, nor to suspect that what it tells you is not true. *3* Reason would tell you that it can't be true *because* you do not understand it. *4God has no secrets*. *5* He does not lead you through a world of misery, waiting to tell you at the journey's end why He did this to you.

5 What could be secret from His will? *2* Yet you believe that you have secrets. *3* What could your secrets be except another will that is your own apart from His? *4* Reason would tell you that this is no secret that need be hidden as a sin. *5* But a *mistake* indeed! *6* Let not your fear of sin protect it from correction, for the attraction of guilt is only fear. 4 *7* Here is the one emotion that you made, whatever it may seem to be. *8* And it *is* the emotion of secrecy, of private thoughts, and of the body. *9* This is the one emotion that opposes love and always leads to sight of differences and loss of sense of sameness. *10* Here is the one emotion that keeps you blind, dependent on the self you think you made to lead you through the world it made for you.

6 Your sight was given you, along with everything that you can understand. *2* You will perceive no difficulty in understanding what this vision shows you. *3* For everyone sees only what he thinks he is, and what your sight will show, you will understand *because* it is the truth.

4 Only *your* vision can convey to you what *you* can see. *5* It reaches you directly, without a need to be interpreted to you. *6* What needs interpretation must be alien. *7* Nor will it ever be made understandable by an interpreter you cannot understand.

7 Of all the messages you have received and failed to understand, this course alone is open to your understanding and can be understood.

2 This *is* your language. *3* You do not understand it yet only because your whole communication skill is like a baby's. *4* The sounds a baby makes and what he hears are highly unreliable, meaning different things to him at different times. *5* Neither the sounds he hears nor sights he sees are stable yet. *6* Yet what he hears and does not understand will be his native tongue, through which he will communicate with those around him, and they with him. *7* And the strange, shifting ones he sees about him will become to him his comforters, and he will recognize his home and see them there with him.

8 So in each holy relationship is the ability to communicate instead of separate reborn. *2* Yet a holy relationship, so recently reborn itself from an unholy relationship and yet more ancient than the old illusion that it has replaced, is like a baby now in its rebirth. *3* Yet in this infant is your vision returned to you, and he will speak the language both of you can understand. *4* He is not nurtured by the "something else" you thought was you. *5* He was not given there, nor was received by anything except yourself. *6* For no two people can unite except through Christ, Whose vision sees them one.

9 Think what is given you, my holy brothers. *2* This child will teach you what you do not understand and make it plain, for his will be no alien tongue. *3* He will need no interpreter to you, for it was you who taught him what he knows, *because* you knew it. *4* He could not come to anything *but* you, never to something else. *5* Where Christ has entered no one is alone, for never could He find a home in separate ones. *6* Yet must He be reborn into His ancient home, so seeming new and yet as

old as He—a tiny newcomer, dependent on the holiness of your relationship to let Him live.

10 Be certain that God does not entrust His Son to the unworthy.

2 Nothing but what is part of Him is worthy of being joined. *3* Nor is it possible that anything not part of Him *can* join. *4* Communication must have been restored to those that join, for this they could not do through bodies. *5* What, then, *has* joined them? *6* Reason will tell you that they must have seen each other through a vision not of the body, and communicated in a language the body does not speak. *7* Nor could it be a fearful sight or sound that drew them gently into one. *8* Rather, in each the other saw a perfect shelter, where his Self could be reborn in safety and in peace. *9* Such did his reason tell him; such he believed *because* it is the truth.

11 Here is the first direct perception that you have made. *2* You made it through awareness older than perception and yet reborn in just an instant. *3* For what is time to what was always so? *4* Think what that instant brought: the recognition that the "something else" you thought was you is an *illusion*. *5* And truth came instantly to show you where your Self must be. *6* It is denial of illusions that calls on truth, for to deny illusions is to recognize that fear is meaningless. *7* Into the holy home where fear is powerless, love enters thankfully, grateful that it is one with you who joined to let it enter.

12 Christ comes to what is like Himself; the same, not different. *2* For He is always drawn unto Himself. *3* What is as like Him as a holy relationship? *4* And what draws you together draws *Him* to you. *5* Here is His sweetness and His gentle innocence protected from attack. *6* And

here can He return in confidence, for faith in one another is always faith in Him. *7* You were indeed correct in looking on each other as

His chosen home, for here you willed with Him and with His Father. *8* This is your Father's will for you, and yours *with* Him. *9* And who is drawn to Christ is drawn to God, as surely as Both are drawn to every holy relationship, the home prepared for Them as earth is turned to Heaven.

III. The Escape from Misery

The opposite of illusions is not disillusionment, but truth. 5 *2* Only to the ego, to which truth is meaningless, do they appear to be the only alternatives, and different from each other. *3* In truth, they are the same.

4 Both bring the same amount of misery, though each one seems to be the way to lose the misery the other brings. *5* Every illusion carries pain and suffering in the dark folds of the heavy garments with which it hides its nothingness. *6* Yet in these dark and heavy garments are those who *seek* illusions covered, and hidden from the joy of truth.

2 Truth is the opposite of illusions because it offers joy. *2* What else *but* joy could be the opposite of misery? *3* To leave one kind of misery and seek another is hardly an escape. *4* To change illusions is to make no change. *5* The search for joy in misery is senseless, for how *could* joy be found in misery? *6* All that is possible in the dark world of misery is to select some aspects out of it, see them as different, and define the difference as joy. *7* Yet to perceive a difference where none exists will surely fail to *make* a difference. *8* Illusions carry only guilt and suffering, sickness and death, to their believers. *9* The form in which they are accepted is irrelevant. *10* No form of misery, in reason's eyes, can be confused with joy.

3 Joy is eternal. *2* You can be sure indeed that any seeming happiness that does not last is really fear. *3* Joy does not turn to sorrow, for the eternal cannot change. *4* But sorrow can be turned to

joy, for time gives way to the eternal. *5* Only the timeless must remain unchanged, but everything in time can change with time. *6* Yet if the change be real and not imagined, illusions must give way to truth, and not to other dreams which are but equally unreal. *7* This is no difference.

4 Reason will tell you that the only way to escape from misery is to recognize it and *go the other way*. *2* Truth is the same and misery the same, but they are different from each other—in *every* way, in every *instance*, and *without exception*. *3* To believe that one exception can exist is to confuse what is the same with what is different. *4* One illusion cherished and defended against the truth makes all truth meaningless and all illusions real. *5* Such is the power of belief. *6* It cannot compromise. *7* And faith in innocence is faith in sin if the belief excludes one living thing and holds it out apart from its forgiveness.

5 Both reason and the ego will tell you this, but what they make of it is not the same. *2* The ego will assure you now it is impossible for you to see *no* guilt in anyone. *3* And if this vision is the only means by which escape from guilt can be attained, then the belief in sin must be eternal.

4 Yet reason looks on this another way, for reason sees the *source* of an idea as what will make it true or false. *5* This must be so, if the idea is *like* its source. *6* Therefore, says reason, if escape from guilt was given to the Holy Spirit as His purpose, and by One to Whom nothing He wills can be impossible, the means for its attainment are more than possible. *7* They must be there, and you must *have* them.

6 This is a crucial period in this course, for here the separation of you and the ego must be made complete.6 *2* For if you have the means to let the Holy Spirit's purpose be accomplished, they can be used. *3* And through their use will you gain faith in them. *4* Yet to the ego they must be impossible, and no one undertakes to do what

holds no hope of ever being done. *5* You know what your Creator wills is possible, but what you made believes it is not so. *6* Now must you choose between yourself and an illusion of yourself—not both, but *one*.

7 There is no point in trying to avoid this one decision. *2* It must be made. *3* Faith and belief can fall to either side, but reason tells you that misery lies only on one side and joy upon the other. *4* Forsake not now each other, for you who are the same will not decide alone, *or differently*. *5* Either you give each other life or death; either you are each other's savior or his judge, offering him sanctuary or condemnation.

6 This course will be believed *entirely* or not at all, for it is wholly true or wholly false, and cannot be but partially believed. *7* And you will either escape from misery entirely or not at all.

8 Reason will tell you that there is no middle ground where you can pause uncertainly, waiting to choose between the joy of Heaven and the misery of hell. *2* Until you choose Heaven, you *are* in hell and misery.

3 There is no part of Heaven you can take and weave into illusions. *4* Nor is there one illusion you can enter Heaven with. *5* A savior cannot be a judge, nor mercy condemnation. *6* And vision cannot damn, but only bless. *7* Whose function is to save *will* save. *8How* He will do it is beyond your understanding, but *when* must be your choice. *9* For time you made, and time you can command. *10* You are no more a slave to time than to the world you made.

9 Let us look closer at the whole illusion that what you made has power to enslave its maker. *2* This is the same belief that caused the separation.

3 It is the meaningless idea that thoughts can leave the thinker's mind, be different from it, and in opposition to it. *4* If this were true,

thoughts would not be the mind's extensions, but its enemies. *5* And here we see again another form of the same fundamental illusion we have seen many times before.7 *6* Only if it were possible the Son of God could *leave* his Father's Mind, make himself *different*, and *oppose* His will would it be possible that the self he made, and all it made, should be his master.

10 Behold the great projection, but look on it with the decision that it must be healed and not with fear. *2* Nothing you made has any power over you, unless you still would be apart from your Creator, with a will opposed to His. *3* For only if you would believe His Son could be His enemy does it seem possible that what you made is *yours*. *4* You would condemn His joy to misery and make Him different. *5* And all the misery you made has been your own. *6* Are you not glad to learn it is not true? *7* Is it not welcome news to hear not one of the illusions that you made replaced the truth?

11 Only *your* thoughts have been impossible. *2* Salvation cannot be. *3* It is impossible to look upon your savior as your enemy and recognize him.

4 Yet it *is* possible to recognize him for what he is, if God would have it so. *5* What God has given to your holy relationship is there. *6* For what He gave the Holy Spirit to give to you, He *gave*. *7* Would you not look upon the savior that has been given you? *8* And would you not exchange in gladness the function of an executioner you gave him for the one he has in truth? *9* Receive of him what God has given him for you, not

what *you* tried to give.

12 Beyond the bodies that you interposed between you, and shining in the golden light that reaches it from the bright, endless circle that extends forever, is your holy relationship, beloved of God and holy as Himself. *2* How still it rests, in time and yet beyond, immortal yet

on earth. *3* How great the power that lies in it. *4* Time waits upon its will, and earth will be as it would have it be. *5* Here is no separate will, nor the desire that anything be separate. *6* Its will has no exceptions, and what it wills is true. *7* Every illusion brought to its forgiveness is gently overlooked, and disappears. *8* For at its center Christ has been reborn, to light His home with vision that overlooks the world.

13 Would you not have this holy home be yours as well? *2* No misery is here, but only joy. *3* All you need do to dwell in quiet here with Christ is share His vision. *4* Quickly and gladly is His vision given to anyone who is but willing to see his brother sinless. *5* And no one can remain beyond this willingness if you would be released entirely from all effects of sin. *6* Would you have *partial* forgiveness for yourself? *7* Can you reach Heaven while a single sin still tempts you to remain in misery? *8* Heaven is the home of perfect purity, and God created it for *you*. *9* Look at your holy brother, sinless as yourself, and let him lead you there.

IV. Seeing Past the Form of Error

The introduction of reason into the ego's thought system is the beginning of its undoing. *2* For reason and the ego are contradictory, nor is it possible for them to coexist in your awareness. *3* And reason's goal

is to make plain and therefore obvious. *4* You can *see* reason. *5* This is not a play on words,[8] for here is the beginning of a vision that has meaning.

6 Vision is sense, quite literally. *7* If it is not the body's sight it must be understood. *8* For it is plain, and what is obvious is not ambiguous. *9* It *can* be understood. *10* And here do reason and the ego separate, to go their different ways.

2 The ego's whole continuance depends on its belief you cannot learn this course. *2* Share this belief, and reason will be unable to see your errors and make way for their correction. *3* For reason sees *through* errors, telling you what you thought was real is not. *4* Reason can see the difference between sin and mistakes, because it wants correction.

5 Therefore, it tells you what you thought was uncorrectable can be corrected, and therefore must have been an error. *6* The ego's opposition to correction leads to its fixed belief in sin and disregard of errors. *7* It looks on *nothing* that can be corrected.

3 Thus does the ego damn and reason save. *2* Reason is not salvation in itself, but it makes way for peace and brings you to a state of mind in which salvation can be given you. *3* Sin is a block, set like a heavy gate, locked and without a key, across the road to peace. *4* No one who looks on it without the help of reason would try to pass it. *5* The body's eyes behold it as solid granite, so thick it would be madness to *attempt* to pass it. *6* Yet reason sees through it easily, because it is an error. *7* The form it takes cannot conceal its emptiness from reason's eyes.

4 Only the form of error attracts the ego. *2* Meaning it does not recognize, and it does not know if it is there or not. *3* Everything that the body's eyes can see is a mistake, an error in perception, a distorted

fragment of the whole without the meaning that the whole would give.

4 And yet mistakes, regardless of their form, can be corrected. *5* Sin is but error in a special form the ego venerates. *6* It would preserve all errors and make them sins. *7* For here is its *own* stability, its heavy anchor in the shifting world it made, the rock on which its

church is built,9 and where its worshippers are bound to bodies and believe the body's freedom is their own.

5 Reason will tell you that the form of error is not what makes it a mistake. *2* If what the form conceals is a mistake, the form cannot prevent correction. *3* The body's eyes see *only* form. *4* They cannot see beyond what they were made to see. *5* And they were made to look on error and *not* see past it. *6* Theirs is indeed a strange perception, for they can see only illusions, unable to look beyond the granite block of sin, and stopping at the outside form of nothing. *7* To this distorted form of vision, the outside of everything, the wall that stands between you and the truth, is wholly true.

6 Yet how can sight which stops at nothingness as if it were a solid wall see truly? *2* It is held back by form, having been made to guarantee that nothing else *but* form will be perceived. *3* These eyes, made not to see, will *never* see. *4* For the idea they represent left not its maker, and it is their maker that sees through them. *5* What was its maker's goal but not to see? *6* For *this* the body's eyes are perfect means, but not for seeing.

7 See how the body's eyes rest on externals and cannot go beyond.

8 Watch how they stop at nothingness, unable to go beyond the form to meaning.

7 Nothing is so blinding as perception of form. *2* For sight of form means

understanding has been obscured. *3* Only mistakes have different forms, and so they can deceive. *4* You can change form *because* it is not true.

5 It could not be reality *because* it can be changed. *6* Reason will tell you that if form is not reality, it must be an illusion and is not *there* to see.

7 And if you see it, you must be mistaken, for you are seeing what cannot be real as if it were. *8* What cannot see beyond what is not there must be distorted perception, and must perceive illusions as the truth.

9 Could it, then, *recognize* the truth?

8 Let not the form of his mistakes keep you from him whose holiness is yours. *2* Let not the vision of his holiness, the sight of which would show you *your* forgiveness, be kept from you by what the body's eyes can see. *3* Let your awareness of your brother not be blocked by your perception of his sins and of his body. *4* What is there in him that you would attack except what you associate with his body, which you believe can sin? *5* Beyond his errors is his holiness and *your* salvation.

6 You gave him not his holiness, but tried to see your sins in him to save yourself. *7* And yet his holiness is your forgiveness. *8* Can you be saved by making sinful the one whose holiness is your salvation?

9 A holy relationship, however newly born, must value holiness above all else. *2* Unholy values will produce confusion, and in awareness.10 *3* In an unholy relationship, each one is valued because he seems to justify the other's sin. *4* He sees within the other what impels him to sin against his will. *5* And thus he lays his sins upon the other, and is attracted to him to perpetuate his sins. *6* And so it must become impossible for each to see himself as causing sin by his desire to have sin real. *7* Yet reason sees a holy relationship as what it is: a common state of mind, where both give errors gladly to correction, that both may happily be healed

as one.

V. Beyond the Veil

And so you stand, here in this holy place, before the veil of sin that hangs between you and the face of Christ. 11 *2* Let it be lifted! *3* Raise it together, for it is but a veil that stands between you. *4* Either alone will see it as a solid block, nor realize how thin the drapery that separates you now. *5* Yes, it *is* almost over in your awareness, and peace has reached you even here, before the veil. *6* Think what will happen after!

7 The love of Christ will light your faces, and shine from them into a darkened world that needs the light. *8* And from this holy place, He will return with you, not leaving it nor you.

2 You will become His messengers, returning Him unto Himself. *2* Think of the loveliness that you will see, who walk with Him! *3* And think how beautiful will each of you look to the other! *4* How happy you will be to be together, after such a long and lonely journey where you walked alone! *5* The gates of Heaven, open now for you, will you now open to the sorrowful. *6* And none who looks upon the Christ in you but will rejoice. *7* How beautiful the sight you saw beyond the veil, which you will bring to light the tired eyes of those as weary now as once you were. *8* How thankful they will be to see you come among them, offering Christ's forgiveness to dispel their faith in sin.

3 Every mistake you make, the other will gently have corrected *for* you.

2 For in his sight, your loveliness is *his* salvation, which he would protect from harm. *3* And each will be the other's strong protector from everything that seems to rise between you. *4* So shall you walk the

world with me, whose message has not yet been given everyone. *5* For you are here to let it be received. *6* God's offer still is open, yet it waits acceptance. *7* From you who have accepted it is it received. *8*

Into your joined hands is it safely given, for you who share it have become its willing guardians and protectors.

4 To all who share the love of God, the grace is given to be the givers of what they have received. *2* And so they learn that it is theirs forever.

3 All barriers disappear before their coming, as every obstacle was finally surmounted that seemed to rise and block their way before.

4 This veil you lift together opens the way to truth to more than you.

5 Those who would let illusions be lifted from their minds are this world's saviors, walking the world with their Redeemer and carrying His message of hope and freedom and release from suffering to everyone who needs a miracle to save him.

5 How easy is it to offer this miracle to everyone! *2* No one who has received it for himself could find it difficult. *3* For by receiving it, he learned it was not given him alone. *4* Such is the function of a holy relationship: to receive together, and give as you received. *5* Standing before the veil, it still seems difficult. *6* But hold out your joined hands and touch this heavy-seeming block, and you will learn how easily your fingers slip through its nothingness. *7* It is no solid wall. *8* And only an illusion stands between you and the holy Self you share.

VI. The Need to Defend

How does one overcome illusions? *2* Surely not by force or anger, nor by opposing them in any way, but merely by letting reason tell you that

they contradict reality. *3* They go against what must be true. *4* The opposition comes from them, and not reality. *5* Reality opposes nothing.

6 What merely is needs no defense, and offers none. *7* Only illusions need defense, because of *weakness*. *8* And how can it be difficult to walk the way of truth when only weakness interferes? *9* You are the strong ones in this seeming conflict, and you need no defense. *10* Everything that needs defense you do not want, for anything that needs defense will *weaken* you.

2 Consider what the ego wants defenses for: always to justify what goes against the truth, flies in the face of reason, and makes no sense. *2* Can this be justified? *3* What can this be except an invitation to insanity to save you from the truth? *4* And what would you be saved from but what you fear? *5* Belief in sin needs great defense, and at enormous cost. *6* All that the Holy Spirit offers must be defended against and sacrificed. *7* For sin is carved into a block out of your peace, and laid between you and its return. *8* Yet how can peace be so fragmented? *9* It is still whole, and nothing has been taken from it.

3 See how the means and the material of evil dreams are nothing! *2* In truth you stand together, with nothing in between. *3* God holds your hands, and what can separate whom He has joined as one with Him? 12

4 It is your Father Whom you would defend against. *5* Yet it remains impossible to keep Love out. *6* God rests with you in quiet, undefended and wholly undefending, for this quiet state alone is strength and power. *7* Here can no weakness enter, for here is no attack, and therefore no illusions. *8* Love rests in certainty. *9* Only uncertainty can be defensive. *10* And all uncertainty is doubt about *yourself*.

4 How weak is fear; how little and how meaningless! *2* How insignificant before the quiet strength of those whom love has joined! *3* This is your

"enemy": a frightened mouse which would attack the universe. 13 *4* How likely is it that it will succeed? *5* Can it be difficult to disregard its feeble squeaks that tell of its omnipotence, and would drown out the hymn of praise to its14 Creator that every heart throughout the universe forever sings as one? *6* Which is the stronger? *7* Is it this tiny mouse or everything that God created? *8* You are not joined together by this mouse, but by the will of God. *9* And can a mouse betray whom God has joined?

5 If you but recognized how little stands between you and your awareness of your union! *2* Be not deceived by the illusions it presents of size and thickness, weight, solidity, and firmness of foundation.

3 Yes, to the body's eyes it looks like an enormous, solid body, immovable as is a mountain. *4* Yet within you there is a force which no illusions can resist. *5* This body only *seems* to be immovable; this force is irresistible in truth. *6* What, then, must happen when they come together?15 *7* Can the illusion of immovability be long defended for what is quietly passed through and gone beyond?

6 Forget not, when you feel the need arise to be defensive about anything, you have identified your self with an illusion, and therefore feel that you are weak because you are alone. *2* This is the cost of all illusions. *3* Not one but rests on the belief that you are separate. *4* There is not one that does not seem to stand, heavy and solid and unmovable, between you and your brother, and not one that truth cannot pass over lightly, and so easily that you must be convinced, in spite of what you thought it was, that it was nothing. *5* If you forgive each other, this must

happen. *6* For it is your unwillingness to overlook what seems to stand between you that makes it look impenetrable and defends the illusion of its immovability.

VII. I Need Do Nothing[16]

You still have too much faith in the body as a source of strength. *2* What plans do you make that do not involve its comfort or protection or enjoyment in some way? *3* This makes it an end and not a means in your interpretation, and this always means *you still find sin attractive*. *4* No one accepts Atonement for himself who still accepts sin as his goal.

5 You have thus not met your one responsibility.[17] *6* Atonement is not welcomed by those who prefer pain and destruction.

2 You have made much progress and are really trying to make still more, but there is one thing you have never done: Not for one instant have you utterly forgotten the body. *2* It has faded at times from your sight, but it has not yet completely disappeared. *3* You are not asked to let this happen for more than an instant, but it is in this instant that the miracle of Atonement happens. *4* Afterwards you will see the body again, but never quite the same. *5* And every instant that you spend without awareness of it gives you a different view of it when you return.

3 At no single instant does the body exist at all.[18] *2* It is always remembered or anticipated, but never experienced just now. *3* Only its past and future make it seem real. *4* Time controls it entirely, for sin is never present. [19] *5* In any single instant the attraction of guilt would be experienced as pain and nothing else, and would be avoided. *6* It has no

attraction *now*. *7* Its whole attraction is imaginary, and therefore must be thought of from the past or in the future.

4 It is impossible to accept a holy instant without reservation unless, for just an instant, you are willing to see no past or future. *2* You cannot prepare for it without placing it in the future. *3* Release is given you the *instant* you desire it. *4* Many have spent a lifetime in

preparation, and have indeed achieved their instants of success. *5* This course does not attempt to teach more than they learned in time. *6* But it does aim at *saving* time.

5 You are attempting to follow a very long road to the goal you have accepted. *2* It is extremely difficult to reach Atonement by fighting against sin. *3* Enormous effort is expended in the attempt to make holy what is hated and despised.20 *4* Nor is a lifetime of contemplation and long periods of meditation aimed at detachment from the body necessary. *5* All such attempts will ultimately succeed, because of their purpose. *6* But the means are tedious and very time-consuming, for all of them look to the future for release from a state of present unworthiness and inadequacy.

6 Your way will be different, not in purpose, but in means. *2* A holy relationship is *a means of saving time*. *3* One instant spent together restores the universe to both of you. *4* You *are* prepared. *5* Now you need but remember *you need do nothing*. *6* It would be far more profitable now merely to concentrate on this than to consider what you should do.

7 When peace comes at last to those who wrestle with temptation and fight against giving in to sin; when the light comes at last into the mind given to contemplation; or when the goal is finally achieved by anyone,

it always comes with just one happy realization: "I need do nothing."

2 Here is the ultimate release that everyone will one day find in his own way, at his own time. *3* We do not need this time. *4* Time has been saved for you, because you are together. *5* This is the special means this course is using to save you time.

8 You are not making use of the course if you insist on using means that have served others well, neglecting what was made for *you*. *2* Save time for me by only this one preparation, and practice doing

nothing else. *3*"I need do nothing" is a statement of allegiance, a truly undivided loyalty.

4 Believe it for just one instant, and you will accomplish more than is given to a century of contemplation or of struggle against temptation.

9 To do anything involves the body. *2* And if you recognize you need do nothing, you have withdrawn the body's value from your mind. *3* Here is the quick and open door through which you slip past centuries of effort, and escape from time. *4* This is the way in which sin loses all attraction *right now*, for here is time denied, and past and future gone.

5 Who need do nothing has no need for time.

10 To do nothing is to rest, and make a place within you where the activity of the body ceases to demand attention. *2* Into this place the Holy Spirit comes and there abides. *3* He will remain when you forget, and the body's activities return to occupy your conscious mind. *4* But there will always be this place of rest to which you can return. *5* And you will be more aware of the quiet center of the storm than all its raging activity. *6* This quiet center, *in which you do nothing*, will remain with you, giving you rest in the midst of every busy doing on which you are sent. *7* For from this center will you be directed how to use the

body sinlessly. *8* It is this center, from which the body is absent, that will keep it so in your awareness of it. 21

VIII. Becoming the Means to His End

Do you want freedom of the body or of the mind? *2* For both you cannot have. *3* Which do you value? *4* Which is your goal? *5* For one you see as means; the other, end. *6* And one must serve the other

and lead to its predominance, increasing its importance by diminishing its own. 22

7 Means serve the end, and as the end is reached the value of the means decreases, and is eclipsed entirely when they are recognized as functionless. *8* No one but yearns for freedom and tries to find it. *9* But he will seek for it where he believes it is, and can be found. *10* He will believe it possible of mind or body, and he will make the other serve his choice as means to find it.

2 Where freedom of the body has been chosen, the mind is used as means whose value lies in its ability to contrive ways to achieve the body's freedom. *2* Yet freedom of the body has no meaning, and so the mind is dedicated to serve illusions. *3* This is a situation so contradictory and so impossible that anyone who chooses this has no idea of what is valuable. *4* Yet even in this confusion, so profound it cannot be described, the Holy Spirit waits in gentle patience, as certain of the outcome as He is sure of His Creator's love. *5* He knows this mad decision was made by one as dear to His Creator as love is to itself.

3 Be not disturbed at all to think how He can change the role of means and end so easily in what God loves and would have free forever. *2* But be you, rather, grateful that *you* can be the means to serve His end.

3 This is the only service which leads to freedom. *4* To serve this end, the body must be perceived as sinless, because the goal is sinlessness. *5* The lack of contradiction makes the soft transition from means to end as easy as is the shift from hate to gratitude before forgiving eyes. *6* You will be sanctified by one another, using your bodies only to serve the sinless. *7* And it will be impossible for you to hate what serves what you would heal.

4 This holy relationship, lovely in its innocence, mighty in strength, and blazing with a light far brighter than the sun which lights the sky you see, is chosen of your Father as a means for His Own plan. *2* Be thankful that it serves yours not at all. *3* Nothing entrusted to it can be misused, and nothing given it but *will* be used. *4* This holy relationship has power to heal all pain, regardless of its form. *5* Neither of you alone can serve at all. *6* Only in your joint will does healing lie. *7* For here your healing is, and here will you accept Atonement. *8* And in your healing is the Sonship healed, because your wills are joined.

5 Before a holy relationship, there *is* no sin. *2* The form of error is no longer seen. *3* And reason, joined with love, looks quietly on all confusion, observing merely, "This was a mistake." *4* And then the same Atonement you accepted in your relationship corrects the error and lays a part of Heaven in its place. *5* How blessed are you who let this gift be given!23 *6* Each part of Heaven that you bring is given you, and every empty place in Heaven that is filled again with the eternal light you bring shines now on you. *7* The means of sinlessness can know no fear, because they carry only love with them.

6 Children of peace, the light *has* come to you.24 *2* The light you bring

you do not recognize, and yet you will remember it. *3* Who can deny himself the vision that he brings to others? *4* And who would fail to recognize a gift he let be laid in Heaven through himself? *5* The gentle service that you give the Holy Spirit is service to yourself. *6* You who are now His means must love all that He loves. *7* And what you bring is your remembrance of everything that is eternal. 25 *8* No trace of anything in time can long remain in minds that serve the timeless. *9* And no illusion can disturb the peace of a relationship which has become the means of peace.

7 When you have looked upon each other with complete forgiveness, from which no error is excluded and nothing kept hidden, what mistakes can there be anywhere you cannot overlook? *2* What form of suffering could block your sight, preventing you from seeing past it?

3 And what illusion could there be you will not recognize as a mistake; a shadow through which you walk completely undismayed? *4* God would let nothing interfere with those whose wills are His. *5* And they will recognize their wills are His because they serve His will, *and serve it willingly*. *6* How can it not be theirs? *7* And could remembrance of what they are be long delayed?

8 You will see your value through each other's eyes, and each one is released as he beholds his savior in place of the attacker who he thought was there. *2* Through this releasing is the world released. *3* This is your part in bringing peace. *4* For you have asked what is your function here, and have been answered. *5* Seek not to change it, nor to substitute another goal. *6* This one was given you, and only this.

7 Accept this one and serve it willingly, for what the Holy Spirit does with the gifts you give each other, to whom He offers them, and where

and when, is up to Him.

9 He will bestow them where they are received and welcomed. *2* He will use every one of them for peace. *3* Nor will one little smile or willingness to overlook the tiniest mistake be lost to anyone. *4* What can it be but universal blessing to look on what your Father loves with charity? *5* Extension of forgiveness is the Holy Spirit's function. *6* Leave this to Him. *7* Let your concern be only that you give to Him that which can *be* extended. *8* Save no dark secrets that He cannot use, but offer Him the tiny gifts He can extend forever.

10 He will take every one and make of it a potent force for peace. *2* He will withhold no blessing from it, nor limit it in any way. *3* He will join to it all the power that God has given Him, to make each little gift of love a source of healing for everyone. *4* Each little gift you offer to each other lights up the world. *5* Be not concerned with darkness; look away from it and toward each other. *6* And let the darkness be dispelled by Him Who knows the light, and lays it gently in each gentle smile of faith and confidence with which you bless each other.

IX. Only the Different Can Attack

On your learning depends the welfare of the world. *2* And it is only arrogance that would deny the power of your will. *3* Think you the will of God is powerless? *4* Is this *humility*? *5* You do not see what this belief has done. *6* You see yourself as vulnerable, frail and easily destroyed, and at the mercy of countless attackers more powerful than you. *7* Let us look straight at how this error came about, for here lies buried the heavy anchor that seems to keep the fear of God in place, unmovable and solid

as a rock. *8* While this remains, so will it seem to be.

2 Who can attack the Son of God and not attack his Father? *2* How can God's Son be weak and frail and easily destroyed unless his *Father* is?

3 You do not see that every sin and every condemnation which you perceive and justify is an attack upon your Father. *4* And that is why it has not happened, nor could be real. *5* You do not see that this is your attempt, because you think the Father and the Son are separate. *6* And you *must* think that they are separate, because of fear. *7* For it seems safer to attack another or yourself than to attack the great Creator of the universe, Whose power you know.

3 If you are one with Him and recognized this oneness, you would know His power is yours. *2* But you will not remember this while you believe attack of any kind means anything. *3* It is unjustified in *any* form because it has no meaning. *4* The only way it could be justified is if each of you were separate from the other, and all were separate from your Creator. *5* For only then would it be possible to attack a part of the creation without the whole, the Son without the Father, and to attack another without yourself, or hurt yourself without the other feeling pain.

4 And this belief you *want*. *2* Yet wherein lies its value except in the desire to attack in safety? *3* Attack is neither safe nor dangerous. *4It is impossible*. *5* And this is so because the universe is one. *6* You would not choose attack on its reality if it were not essential to attack to see it separate from its Creator. *7* And thus it seems as if Love could attack and become fearful.26 *8* Only the different can attack, so you conclude: *Because* you can attack, you must be different. *9* Yet does the Holy

Spirit explain this differently: Because you are *not* different, you *can't* attack.

5 Either position is a logical conclusion if only the different can attack.

2 Either could be maintained, but never both. *3* The only question to be answered to decide which must be true is *whether you are different*.

4 From the position of what you understand, you seem to be, and therefore can attack. *5* Of the alternatives, this seems more natural and more in line with your experience. *6* And therefore it is necessary that you have other experiences more in line with truth, to teach you what *is* natural and true.

6 This is the function of your holy relationship. *2* For what one thinks, the other will experience with him. 27 *3* What can this mean except your minds are one? *4* Look not with fear upon this happy fact, and think not that it lays a heavy burden on you. *5* For when you have accepted it with gladness, you will realize that your relationship is a reflection of the union of the Creator and His Son. *6* From loving minds there *is* no separation. *7* And every thought in one brings gladness to the other because they are the same. *8* Joy is unlimited, because each shining thought of love extends its being and creates more of itself. *9* There is no difference anywhere within it, for every thought is like itself.

7 The light that joins you shines throughout the universe. *2* And because it joins you, so it makes you one with your Creator. *3* And in Him is all creation joined. *4* Would you regret you cannot fear alone, when your relationship can also teach the power of love is there, which makes *all* fear impossible? *5* Do not attempt to keep a little of the ego with this gift. *6* For it was given to be used, and not obscured. *7* What teaches you

that you cannot separate denies the ego. *8* Let truth decide if you be different or the same, and teach you which is true.

1 . Matthew 19:6 (KJV): "Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." The above reference turns this verse about marriage into a statement about the nature of any true joining, and adds that such a union allows the two to see past the apparent reality of sin, since (as the paragraph later explains) "Sin is a strictly individual perception."

2 . T-21.I.10:1, 11:1: "Beyond the body, beyond the sun and stars, past everything you see and yet somehow familiar, is an arc of golden light that stretches as you look into a great and shining circle....This is the vision of the Son of God, whom you know well."

3 . T-20.III.7:4: “There is a stranger in him, who wandered carelessly into the home of truth and who will wander off.” This is a description of the ego, the strange idea that is not you, but that you think is you.

4 . The point of this sentence seems to be that our fear of sin shouldn’t impel us to hide it, for this protects it from correction. Something in us *wants* to protect sin, because we are attracted to the guilt it induces, but the “reward” we are counting on guilt to bring us “is only fear.”

So the very fear that leads us to hide sin is actually the only payoff that sin delivers. Why, then, protect it from correction?

5 . “Disillusionment” is the disappointment we feel when we discover that something in the world is not the wonderful thing we thought it was. According to this paragraph, we think the only options are to be

in a state of *illusion* (to believe that certain things in the world promise happiness) or to be *disillusioned* (to feel disappointed by realizing that their promises are empty). The point in this paragraph is that these two options are not really different, because both are states of illusion and “both bring the same amount of misery.” The truth stands apart from either one and the truth brings joy.

6 . How, in this context, do we completely separate ourselves from the ego? We reject its claim that the means to accomplish the Holy

Spirit’s purpose—seeing no guilt in anyone—is impossible and thus should not even be attempted. Instead, we side with what *we* know: that since the Holy Spirit’s purpose was given Him by God, the means for achieving that purpose must be possible, must exist, and must be in us. We decide, in other words, that we *are* able to “see *no* guilt in anyone.”

7 . T-21.II.11:2-5: “It is as needful that you recognize you made the world you see as that you recognize that you did not create yourself.

They are the same mistake. Nothing created not by your Creator has any influence over you. And if you think what you have made can tell you what you see and feel, and place your faith in its ability to do so, you *are* denying your Creator and believing that you made yourself.”

8 . When we have a mental insight and say “I see,” we tend to think of this as a play on words. Yet we are told here that kind of sight is more worthy of being *called* sight. Whereas physical sight only shows us meaningless forms, to “*see* reason” is “the beginning of a vision that has meaning.”

9 . Matthew 16:18 (KJV): “And I say also unto thee, That thou art Peter,

and upon this rock I will build my church; and the gates of hell shall not prevail against it.”

10. This means that unholy values will not just produce unconscious confusion, but will produce confusion that we are *aware* of.

11. T-19.IV.D.2:1: “The fourth obstacle to be surmounted hangs like a heavy veil before the face of Christ.”

12. Matthew 19:6 (KJV): “Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.”

13. This mouse whose squeaks would drown out the universal hymn of praise to God appears to be another reference to *The Mouse That Roared*. See T-21.VII.4:6.

14. “Its” refers to “every heart.”

15. This is a reference to the classic paradox "What happens when an irresistible force meets an immovable object?" The answer in this case is that the force within you is truly irresistible, while that which stands between you and your brother (the body, sin) only *seems* immovable.

16. See Cameo 27: "I Need Do Nothing."

17. "Your one responsibility" is accepting the Atonement for yourself.

See T-2.VIII.5:1: "The sole responsibility of the miracle worker is to accept Atonement himself."

18. The logic behind this puzzling statement, based on the rest of the

paragraph, seems to be that, since the body is never *experienced* in the present, and since the body is only a mental projection, it does not even *exist* in the present. Therefore, when we enter fully into the present, as in a deep holy instant, the body is not there.

19. Based on what follows, this means that sin is never attractive in the present. "It has no attraction *now*. Its whole attraction is imaginary, and therefore must be thought of from the past or in the future."

20. "What is hated and despised" is probably the body, which is hated for being the (supposed) source of sin. But it may be the self, which is also hated for its supposed sinfulness. Elsewhere, the Course talks about both the body and the self as being hated and despised.

21. Pronoun clarification: "It is this center, from which the body is absent, that will keep it [the body] so [sinless] in your awareness of it

[the body]."

22. Pronoun clarification: "And one must serve the other and lead to its

[the other's] predominance, increasing its [the other's] importance by diminishing its [the one's] own."

23. This is reminiscent of the Beatitudes. See Matthew 5:3-11 and Luke 6:20-22.

24. Isaiah 60:1 (RSV): "Arise, shine; for your light has come, and the glory of the LORD has risen upon you."

25. The "remembrance of everything that is eternal" seems to be a reversal of Shakespeare's "remembrance of things past" from Sonnet 30: "When to the sessions of sweet silent thought / I summon up

remembrance of things past, / I sigh the lack of many a thing I sought." For an earlier reference to this, see T-5.IV.15:6.

26. "Love," which Helen changed to a capital "L" in the Notes, seems to refer to God, the Creator of the universe from the previous sentence.

Remember that this section is meant to lay bare the error "that seems to keep the fear of God in place," and this sentence is about the appearance that "Love could attack and become fearful." So its

meaning seems to be that when you see the universe as separate from its Creator so that you can attack it, this by extension makes the Creator (Who is really Love) seem separate and therefore capable of attack.

27. The idea here is that once two people join in a holy relationship, their underlying unity—which has always been there—suddenly

becomes far more apparent and manifest. As a result, mental states in one will instantly affect the other. This same idea is discussed in

Chapter 18: “But forget not that your relationship is one, and so it must be that whatever threatens the peace of one is an equal threat to the other. The power of joining *and its blessing* lie in the fact that it is now impossible for either of you to experience fear alone or to attempt to deal with it alone” (T-18.V.6:3-4).

CHAPTER 23

The Escape from Conflict

I. Walk You in Glory

Do you not see the opposite of frailty and weakness is sinlessness?

2 Innocence is *strength*, and nothing else is strong. *3* The sinless cannot fear, and fear of any kind is weakness. *4* The show of strength attack would use to cover frailty conceals it not, for how can the unreal be hidden? *5* No one is strong who has an enemy, and no one can attack unless he thinks he has. *6* Belief in enemies is therefore the belief in *weakness*, and what is weak is not the will of God. *7* Being opposed to it, it is its “enemy.” 1 *8* And God is feared as an opposing will.

2 How strange indeed becomes this war against yourself! *2* You will believe that everything you use for sin can hurt you and become your enemy. *3* And you will fight against it and try to weaken it because of this. *4* And you will think that you succeeded and attack again. *5* It is as certain you will fear what you attack as it is sure that you will love what you perceive as sinless. *6* He walks in peace who travels sinlessly along the way love shows him. *7* For love walks with him there, protecting him from fear. *8* And he will see only the sinless, who cannot attack.

3 Walk you in glory with your head held high, and fear no evil. 2 *2* The innocent are safe, because they *share* their innocence. *3* Nothing they see is harmful, for their awareness of the truth releases

everything from the illusion of harmfulness. *4* And what seemed harmful now stands shining in their innocence, released from sin and fear, and happily returned to love. *5* They share the strength of love because they looked on innocence. *6* And every error disappeared because they saw it not.

7 Who looks for glory finds it where it is. *8* Where *could* it be but in the

innocent?

4 Let not the little nuisances and interferers pull you toward littleness.

2 There can be no attraction of guilt in innocence. *3* Think what a happy world you walk, with truth beside you! *4* Do not give up this world of freedom for a little sigh of seeming sin, nor for a tiny stirring of guilt's attraction. *5* Would you, for all these little and meaningless distractions, lay Heaven aside? *6* Your destiny and purpose are far beyond them, in the clean peace where littleness does not exist. *7* Your purpose is at variance with littleness of any kind. *8* And so it is at variance with sin.

5 Let us not let littleness lead God's Son into temptation. 3 *2* His glory is beyond it, measureless and timeless as is eternity. *3* Do not let time intrude upon your sight of him. *4* Leave him not frightened and alone in his temptation, but help him rise above it and perceive the light of which he is a part. *5* Your innocence will light the way to his, and so is yours protected and kept in your awareness. *6* For who can know his glory and perceive the little and the weak about him? *7* Who can walk trembling in a fearful world and realize that Heaven's glory shines in him?

6 Nothing around you but is part of you. *2* Look on it lovingly, and see the light of Heaven in it. *3* So will you come to understand all that is given you. *4* In kind forgiveness will the world sparkle and

shine, and everything you once thought sinful now be reinterpreted as part of Heaven. *5* How beautiful it is to walk, clean and redeemed and happy, through a world in bitter need of the redemption that your innocence bestows upon it! *6* What can you value more than this? *7* For here is *your* salvation and *your* freedom. *8* And it must be complete if you would

recognize it.

II. The War against Yourself

The memory of God comes to the quiet mind. *2* It cannot come where there is conflict, for a mind at war against itself remembers not eternal gentleness. *3* The means of war are not the means of peace, and what the warlike would remember is not love. *4* War is impossible unless belief in victory is cherished. *5* Conflict within you must imply that you believe the ego has the power to *be* victorious. *6* Why else would you identify with it? *7* Surely you realize the ego is at war with God. *8* Certain it is it has no enemy. *9* But just as certain is its fixed belief it has an enemy that it must overcome, and will succeed.

2 Do you not realize a war against yourself would *be* a war on God? *2* Is victory conceivable? *3* And if it were, is this a victory that you would want? *4* The death of God, if it were possible, would be *your* death. *5* Is this a victory? *6* The ego always marches to defeat, because it thinks that triumph over you is possible, and God thinks otherwise. *7* This is no war—only the mad belief the will of God can be attacked and overthrown. *8* You may identify with this belief, but never will it be more than madness. *9* And fear will reign in madness, and will seem to have replaced love there. *10* This is the conflict's purpose. *11* And to those who think that it is possible, the means seem real.

3 Be certain that it is impossible God and the ego, or yourself and it, will ever meet. *2* You *seem* to meet and make your strange alliances on grounds that have no meaning, for your beliefs converge upon the body, the ego's chosen home, which you believe is yours. *3* You meet at

a mistake, an error in your self-appraisal. *4* The ego joins with an *illusion* of yourself you share with it. *5* And yet illusions cannot join.

6 They are the same, and they are nothing. *7* Their joining lies in nothingness; two are as meaningless as one or as a thousand. *8* The ego joins with nothing, *being* nothing. *9* The victory it seeks is meaningless as is itself.

4 Brother, the war against yourself is almost over. *2* The journey's end is at the place of peace. *3* Would you not now accept the peace offered you here? *4* This enemy you fought as an *intruder* on your peace is here transformed before your sight into the *giver* of your peace. *5* Your

"enemy" was God Himself, to Whom all conflict, triumph, and attack of any kind are all unknown. *6* He loves you, perfectly, completely, and eternally. *7* The Son of God at war with his Creator is a condition as ridiculous as nature roaring at the wind in anger and proclaiming that it is part of itself no longer.

5 Could nature possibly establish this, and make it true? *2* Nor is it up to you to say what shall be part of you and what is kept apart. *3* The war against yourself was undertaken to teach the Son of God that he is not himself, and not his Father's Son. *4* For this, the memory of his Father must be forgotten. *5* It *is* forgotten in the body's life, and if you think you are a body, you will believe you *have* forgotten it. *6* But truth can never be forgotten by itself, and you have not forgotten what you are.

7 Only a strange illusion of yourself, a wish to triumph over what you are, remembers not.

6 The war against yourself is but the battle of two illusions, struggling to make them different from each other in the belief the one which

conquers will be true. 4 *2* There is no conflict between them and the truth. *3* Nor are they different from each other. *4* Both are not true, and so it matters not what form they take. *5* What made them is insane, and they remain part of what made them. *6* Madness holds out no menace to reality, and has no influence upon it. *7* Illusions cannot triumph over truth, nor can they threaten it in any way. *8* And the reality which they deny is not a part of them.

7 What *you* remember *is* a part of you. *2* For you must be as God created you. *3* Truth does not fight against illusion, nor do illusions fight against the truth. *4* Illusions battle only with themselves. *5* Being fragmented, they fragment. *6* But truth is indivisible, and far beyond their little reach.

7 You will remember what you know when you have learned you cannot be in conflict. *8* One illusion about yourself can battle with another, yet the war of two illusions is a state where nothing happens.

9 There is no victor and there is no victory. *10* And truth stands radiant, apart from conflict, untouched and quiet in the peace of God.

8 Conflict must be between two forces. *2* It cannot exist between one power and nothingness. *3* There is nothing you could attack that is not part of you. *4* And by attacking it, you make two illusions of yourself in conflict with each other. *5* And this occurs whenever you look on anything that God created with anything but love. *6* Conflict is fearful, for it is the birth of fear. *7* Yet what is born of nothing

cannot win reality through battle. *8* Why would you fill your world with conflicts with yourself? *9* Let all this madness be undone for you, and turn in peace to the remembrance of God, still shining in your quiet mind.

9 See how the conflict of illusions disappears when it is brought to truth!

2 For it seems real only as long as it is seen as war between conflicting truths—the conqueror to be the truer, the more real, the vanquisher of the illusion that was less real, made an illusion by defeat. *3* For conflict is the choice between illusions, one to be crowned as real, the other vanquished and despised. *4* Here will the Father never be remembered.

5 Yet no illusion can invade His home and drive Him out of what He loves forever. *6* And what He loves must be forever quiet and at peace, because it is His home. *7* And you who are beloved of Him are no illusion, being as true and holy as Himself.

10 The stillness of your certainty of Him and of yourself is home to Both of You, Who dwell as one and not apart. *2* Open the doors of His most holy home,5 and let forgiveness sweep away all trace of the belief in sin that keeps God homeless and His Son with Him. *3* You are not a stranger in the house of God. *4* Welcome your brother to the home where God has set him in serenity and peace, and dwells with him.

5 Illusions have no place where love abides, protecting you from everything that is not true. *6* You dwell in peace as limitless as its Creator, and everything is given those who would remember Him.

11 Over His home the Holy Spirit watches, sure that its peace can never be disturbed. *2* How can the resting place of God turn on itself and seek to overcome the One Who dwells there? *3* And think what happens when the house of God perceives itself divided. 6 *4* The

altar disappears, the light grows dim, the temple of the Holy One becomes a house of sin,7 and nothing is remembered except illusions. *5* Illusions *can* conflict, because their forms are different. *6* And they do battle only to establish which form is true.

12 Illusion meets illusion; truth, itself. *2* The meeting of illusions leads to war. *3* Peace, looking on itself, *extends* itself. *4* War is the condition in which fear is born and grows and seeks to dominate. *5* Peace is the state where love abides and seeks to share itself. *6* Conflict and peace are opposites: where one abides the other cannot be; where either goes the other disappears. *7* So is the memory of God obscured in minds that have become illusions' battleground. *8* Yet far beyond this senseless war it shines, ready to be remembered when you side with peace.

III. The Laws of Chaos

The "laws of chaos" can be brought to light, though never understood.

2 Chaotic laws are hardly meaningful, and therefore out of reason's sphere. *3* Yet they appear to constitute an obstacle to reason and to truth.

4 Let us, then, look upon them calmly, that we may look beyond them, understanding what they *are*, not what they would maintain. *5* It is essential it be understood what they are for, because it is their purpose to make meaningless and to attack the truth. *6* Here are the laws that rule the world you made. *7* And yet they govern nothing and need not be broken; merely looked upon and gone beyond.

2 The first chaotic law is that the truth is different for everyone. *2* Like all these principles, this one maintains that each is separate, and has a different set of thoughts which sets him off from others. *3* This principle evolves from the belief there is a hierarchy of illusions: some are more valuable and therefore true. *4* And each

establishes this for himself, and makes it true by his attack on what another values. *5* This is justified because the values differ, and those who hold them seem to be unlike, and therefore enemies.

3 Think how this seems to interfere with the first principle of miracles.8

2 For this establishes degrees of *truth* among illusions, making it appear that some are harder to overcome than others. *3* If it were realized that they are all the same and equally untrue, it would be easy then to understand that miracles apply to all of them. *4* Errors of any kind can be corrected *because* they are untrue. *5* When brought to truth instead of to each other, they merely disappear. *6* No part of nothing can be more resistant to the truth than can another.

4 The second law of chaos, dear indeed to every worshipper of sin, is that each one *must* sin, and therefore deserves attack and death. *2* This principle, closely related to the first, is the demand that errors call for punishment and not correction, for the destruction of the one who makes the error places him *beyond* correction and beyond forgiveness. 9

3 What he has done is thus interpreted as an irrevocable sentence on himself, which God Himself is powerless to overlook. *4* Sin cannot be remitted, being the belief the Son of God can make mistakes for which his own destruction becomes inevitable.

5 Think what this seems to do to the relationship between the Father and the Son. *2* Now it appears that They can never be one again, for one must always be condemned, and by the other. *3* Now are They different, and enemies. *4* And Their relationship is one of opposition, just as the separate aspects of the Son meet only to conflict, but not to join. *5* One becomes weak, the other strong by his defeat. *6* And fear of God and of each other now appears as sensible,

made real by what the Son of God has done both to himself and his Creator.

6 The arrogance on which the laws of chaos stand could not be more

apparent than emerges here. *2* Here is a principle which would define what the Creator of reality must be; what He must think and what He must believe, and how He must respond, believing it. *3* It is not seen as even necessary that He be *asked* about the truth of what has been established for His belief. *4* His Son can *tell* Him this, and He has but the choice whether to take his word for it or be mistaken.

7 This leads directly to the third preposterous belief that seems to make chaos eternal. *2* For if God cannot be mistaken, then He must accept His Son's belief in what he is, and *hate* him for it. *3* See how the fear of God is reinforced by this third principle. *4* Now it becomes impossible to turn to Him for help in misery, for now He has become the "enemy" Who

"caused" it, and to Whom appeal is useless. *5* Nor can salvation lie within the Son, whose every aspect seems to be at war with Him, and justified in its attack.

8 And now is conflict made inevitable, and beyond the help of God.

2 And now salvation must remain impossible, because the Savior has become the enemy. *3* There can be no release and no escape.

4 Atonement thus becomes a myth, and vengeance, not forgiveness, is the will of God. *5* From where all this begins, there is no sight of help that can succeed. *6* Only destruction can be the outcome, and God Himself seems to be siding with it to overcome His Son. *7* Think not the ego will enable you to find escape from what it wants. *8That* is the function of this course, which does not value what the ego cherishes.

9 The ego values only what it *takes*. *2* This leads to the fourth law of chaos which, if the others are accepted, must be true. *3* This seeming law is the belief you have what you have taken. *4* By this, another's loss

becomes your gain, and thus it fails entirely to recognize that you can never take away save from yourself. *5* Yet all the other laws must lead to this. *6* For enemies do not give willingly to one another, nor would they seek to share the things they value. *7* And what your enemies would keep from you must be worth having, just because they keep it hidden from your sight.

10 All of the mechanisms of madness are seen emerging here: the

"enemy" made strong by keeping hidden the valuable inheritance which should be yours, your justified possession and attack for what has been withheld, and the inevitable loss the enemy must suffer to save yourself. *2* Thus do the guilty ones protest their innocence. *3* Were they not forced into this foul attack by the unscrupulous behavior of the enemy, they would respond with only kindness. *4* But in a savage world the kind cannot survive, so they must take or else be taken *from*.

11 And now there is a vague, unanswered question, not yet "explained."

2 What *is* this precious thing, this priceless pearl, 10 this hidden secret treasure to be wrested in righteous wrath from this most treacherous and cunning enemy? *3* It must be what you want and never found. *4* And now you "understand" the reason *why* you found it not. *5* For it was taken from you by the enemy and hidden where you would not think to look. *6* He hid it in his body, making it the cover for his guilt; the hiding place for what belongs to *you*. *7* Now must his body be destroyed and sacrificed, that you may find that

which belongs to you. *8* His treachery demands his death, that you may live. *9* And you attack only in self-defense.

12 But what is it you want that needs his death? *2* Can you be sure your

murderous attack is justified unless you know what it is for? *3* And here a final principle of chaos comes to the "rescue": It holds there is a *substitute* for love. 11 *4* This is the "magic" that will cure all of your pain, the missing factor in your madness that makes it sane. *5* This is the reason why you must attack. *6* Here is what makes your vengeance justified.

13 Behold, unveiled, the ego's secret gift, torn from your brother's body, hidden there in malice and in hatred for the one to whom the gift belonged. *2* He would deprive you of the secret ingredient which would give meaning to your life. *3* The substitute for love, born of your enmity to one another, must be salvation. *4It* has no substitute, and there is only one. *5* And all relationships have but the purpose of seizing it and making it your own. *6* Never is your possession made complete. *7* And never will your brother cease his own attack on you for what you stole.

8 Nor will God end His vengeance upon both, for in His madness *He* must have this substitute for love, and kill you both.

14 You who believe you walk in sanity, with feet on solid ground and through a world where meaning can be found, consider this: These *are* the laws on which your "sanity" appears to rest. *2* These *are* the principles which make the ground beneath your feet seem solid. *3* And it *is* here you look for meaning. *4* These are the laws you made for your salvation. *5* They hold in place the substitute for Heaven that you prefer.

6 This is their purpose; they were made for this. *7* There is no point in asking what they mean. *8* This is apparent. *9* The means of

madness must be insane. *10* Are you as certain that you realize the *goal* is madness?

15 No one wants madness, nor does anyone cling to his madness if he

sees that this is what it is. *2* What protects madness is the belief that it is *true*. *3* It is the function of insanity to take the place of truth. *4* It must be seen as truth to be believed. *5* And if it *is* the truth, then must its opposite, which was the truth before, be madness now. *6* Such a reversal, completely turned around, with madness sanity, illusions true, attack a kindness, hatred love, and murder benediction, is the goal the laws of chaos serve. *7* These are the means by which the laws of God appear to be reversed. *8* Here do the laws of sin appear to hold love captive and let sin go free.

16 These do not *seem* to be the laws of chaos, for by the great reversal they appear to be the laws of order. *2* How could it not be so? *3* Chaos is lawlessness, and has no laws. *4* To be believed, its seeming laws must be perceived as real. *5* Their goal of madness must be seen as sanity.

6 And fear, with ashen lips and sightless eyes, blinded and terrible to look upon,12 is lifted to the throne of love, its dying conqueror, its substitute, the savior from salvation. *7* How lovely do the laws of fear make death appear! *8* Give thanks unto the hero on love's throne, who saved the Son of God for fear and death.

17 And yet, how can it be that laws like these can be believed? *2* There is a strange device that makes this possible. *3* Nor is it unfamiliar; we have seen how it appears to function many times before.13 *4* In truth it does *not* function, yet in dreams, where only shadows play the major roles, it seems most powerful. *5* No law of chaos could compel belief but for the emphasis on form and disregard of content. *6* No one who thinks that one of them is true

sees what it *says*. *7* Some forms it takes seem to have meaning, and that is all.

18 How can some forms of murder not mean death? *2* Can an attack in *any* form be love? *3* What form of condemnation is a blessing? *4* Who makes his savior powerless and finds salvation? *5* Let not the *form* of the attack on him deceive you. *6* You cannot seek to harm him and be saved. *7* Who can find safety from attack by turning on himself? *8* How can it matter what the form this madness takes? *9* It is a judgment that defeats itself, condemning what it says it wants to save. *10* Be not deceived when madness takes a form you think is lovely. *11* What is intent on your destruction is not your friend.

19 You would maintain, and think it true, that you do not believe such senseless laws, nor act upon them. *2* And when you look at what they say, they *cannot* be believed. *3* Brother, you *do* believe them. *4* For how else could you perceive the form they take, with content such as this?

5 Can any form of this be tenable? *6* Yet you believe them *for* the forms they take, and do not recognize the content. *7* It never changes. *8* Can you paint rosy lips upon a skeleton, dress it in loveliness, pet it and pamper it, and make it live? *9* And can you be content with an illusion that *you* are living?

20 There is no life outside of Heaven. *2* Where God created life, there life must be. *3* In any state apart from Heaven, life is illusion. *4* At best, it seems like life; at worst, like death. *5* Yet both are judgments on what is *not* life, equal in their inaccuracy and lack of meaning. *6* Life not in Heaven is impossible, and what is not in Heaven is not anywhere.

7 Outside of Heaven, only the conflict of illusions stands; senseless, impossible, and beyond all reason, and yet perceived as an eternal

barrier to Heaven. *8* Illusions are but forms. *9* Their content is never true.

21 The laws of chaos govern all illusions. *2* Their forms conflict, making it seem quite possible to value some above the others. *3* Yet each one rests as surely on the belief the laws of chaos are the laws of order as do the others. *4* Each one upholds these laws completely, offering a certain witness that these laws are true. *5* The seeming gentler form of the attack is no less certain in its witnessing, or its results. *6* Certain it is illusions will bring fear because of the beliefs that they imply, not for their form. *7* And lack of faith in love, in any form, attests to chaos as reality.

22 From the belief in sin, the faith in chaos must follow. *2* It is *because* it follows that it seems to be a logical conclusion, a valid step in ordered thought. *3* The steps to chaos do follow neatly from their starting point.

4 Each is a different form in the progression of truth's reversal, leading still deeper into terror and away from truth. *5* Think not one step is smaller than another, nor that return from one is easier. *6* The whole descent from Heaven lies in each one. *7* And where your thinking starts, there must it end.

23 Brother, take not one step in the descent to hell. *2* For having taken one, you will not recognize the others for what they are. *3* And they *will* follow. *4* Attack in any form has placed your foot upon the twisted stairway that leads *from* Heaven. *5* Yet any instant is it possible to have this all undone. *6* How can you know whether you chose the stairs to Heaven or the way to hell? *7* Quite easily: What do you feel? *8* Is peace in your awareness? *9* Are you certain which way you go? *10* And are you sure the goal of Heaven can be reached? *11* If not, you walk alone.

12 Ask, then, your friend to join with you and give you certainty of where you go. 14

IV. Above the Battleground

Is it not true you do not recognize some of the forms attack can take? *2* If it is true attack in any form will hurt you, and will do so just as much as in another form which you *do* recognize, then it must follow that you do not always recognize the source of pain. *3* Attack in *any* form is *equally* destructive. *4* Its purpose does not change. *5* Its sole intent is murder, and what *form* of murder serves to cover the massive guilt and frantic fear of punishment the murderer must feel?

2 He may deny he *is* a murderer, and justify his savagery with smiles as he attacks.15 *2* Yet he will suffer, and will look on his intent in nightmares, where the smiles are gone and where the purpose rises to meet his horrified awareness and to pursue him still. *3* For no one thinks of murder and escapes the guilt the thought entails. *4* If the intent is death, what matter the form it takes? *5* Is death in *any* form, however lovely and charitable it may seem to be, a blessing and a sign the Voice for God speaks through you to your brother? *6* The wrapping does not make the gift you give. *7* An empty box, however beautiful and gently given, still contains nothing, and neither the receiver nor the giver is long deceived. *8* Withhold forgiveness from your brother, and you attack him. *9* You give him nothing, and receive of him but what you gave.

3 Salvation is no compromise of any kind. 16 *2* To compromise is to accept but part of what you want; to take a little and give up the rest.

3 Salvation gives up nothing. *4* It is complete for everyone. *5* Let the idea of compromise but enter, and the awareness of salvation's purpose is lost because it is not recognized. *6* It is denied where compromise has

been accepted, for compromise is the belief salvation is impossible. *7* It would maintain you can attack a little, love a little, and know the difference. *8* Thus it would teach a little of the same can still be different, and yet the same remain intact, as one. *9* Does this make sense? *10* Can it *be* understood?

4 This course is easy just because it makes no compromise. *2* Yet it seems difficult to those who still believe that compromise is possible.

3 They do not see that if it is, salvation is *attack*. 17 *4* Yet it is certain the belief that salvation is impossible cannot uphold a quiet, calm assurance it has come. *5* Forgiveness cannot be withheld a little. *6* Nor is it possible to attack for this and love for that and *understand* forgiveness. *7* Would you not want to recognize assault upon your peace in any form, 18 if only thus does it become impossible that you lose sight of it? *8* It can be kept shining before your vision, forever clear and never out of sight, if you defend it not.

5 Those who believe that peace can be defended, and that attack is justified on its behalf, cannot perceive it lies within them. *2* How could they know? *3* Could they accept forgiveness side by side with the belief that murder takes some forms by which their peace is saved? *4* Would they be willing to accept the fact their savage purpose is directed against themselves? *5* No one unites with enemies, or is at one with them in purpose. *6* And no one compromises with an enemy but hates him still for what he kept from him. *7* Mistake not truce for peace, nor compromise for the escape from conflict.

6 To be released from conflict means that it is *over*. *2* The door is open; you have left the battleground. *3* You have not lingered there in

cowering hope that the battle will not return because the guns are stilled an instant and the fear that haunts the place of death is not apparent. *4* There *is* no place of safety in a battleground. *5* You can look down on it in safety from above and not be touched, but from within it you can find no safety. *6* Not one tree left standing still will shelter you. 19 *7* Not one illusion of protection stands against the faith in murder.

8 Here stands the body, torn between the natural desire to communicate and the unnatural intent to murder and to die.

7 Think you the form that murder takes can offer safety? 20 *2* Can guilt be absent from a battlefield? *3* Do not remain in conflict, for there is no war without attack. *4* The fear of God is fear of life, and not of death. *5* Yet He remains the only place of safety. *6* In Him is no attack, and no illusion in any form stalks Heaven. *7* Heaven is *wholly* true. *8* No difference enters, and what is all the same cannot conflict.

8 You are not asked to fight against your wish to murder. *2* But you *are* asked to realize the form it takes conceals the same intent. 21 *3* And it is this you fear, and not the form. *4* What is not love *is* murder. *5* What is not loving *must* be an attack. *6* Every illusion is an assault on truth, and every one does violence to the idea of love, because it seems to be of equal truth. *7* What can be equal to the truth yet different? *8* Murder and love are incompatible. *9* Yet if they both are true, then must they be the same, and indistinguishable from one another. *10* So *will* they be to those who see God's Son a body. *11* For it is not the body that is like the Son's Creator, and what is lifeless cannot be the Son of Life.

9 How can a body be extended to hold the universe? *2* Can it create, and *be* what it creates? *3* And can it offer its creation all that it is, and never

suffer loss? *4* God does not share His function with a body. *5* He gave the function to create unto His Son because it is His Own. *6* It is not sinful to believe the function of the Son is murder, but it *is* insanity. *7* What is the same can have no different function. *8* Creation is the means for God's extension, and what is His must be His Son's as well. *9* Either the Father *and* the Son are murderers or neither is. *10* Life makes not death, creating like itself.

10 The lovely light of your relationship is like the love of God. *2* It cannot yet assume the holy function God gave His Son, for your forgiveness of one another is not complete as yet, and so it cannot be extended to all creation. *3* Each form of murder and attack that still attracts you, and that you do not recognize for what it is, limits the healing and the miracles you have the power to extend to all. *4* Yet does the Holy Spirit understand how to increase your little gifts and make them mighty. *5* Also, He understands how your relationship is raised above the battleground, in it no more.

11 This is your part: to realize that murder in *any* form is not your will.

2 The overlooking of the battleground is now your purpose. *3* Be lifted up, and from a higher place look down upon it. *4* From there will your perspective be quite different. *5* Here in the midst of it, it *does* seem real. *6* Here you have chosen to be part of it. *7* Here murder *is* the choice.

8 Yet from above, the choice is miracles instead of murder. *9* And the perspective coming from this choice shows you the battle is not real, and easily escaped. *10* Bodies may battle, but the clash of forms is meaningless. *11* And it is over when you realize it never was begun.

12 How can a battle be perceived as nothingness when you engage in it?

2 How can the truth of miracles be recognized if murder is your choice?

3 When the temptation to attack rises to make your mind darkened and murderous, remember you *can* see the battle from above. *4* Even in forms you do not recognize, the signs you know. *5* There is a stab of pain, a twinge of guilt, and above all, a *loss of peace*. *6* This you know well. *7* When it occurs, leave not your place on high, but quickly choose a miracle instead of murder. *8* And God Himself and all the lights in Heaven will gently lean to you and hold you up. *9* For you have chosen to remain where He would have you, and no illusion can attack the peace of God together with His Son.

13 See no one from the battleground, for there you look on him from nowhere. *2* You have no reference point from which to look where meaning can be given what you see. *3* For only bodies could attack and murder, and if this is your purpose, then you must be one with them.

4 Only a purpose unifies, and those who share a purpose have a mind as one. *5* The body has no purpose of itself and must be solitary. *6* From below, it cannot be surmounted. *7* From above, the limits it exerts on those in battle still are gone and not perceived. *8* The body stands between the Father and the Heaven He created for His Son, *because* it has no purpose.

14 Think what is given those who share their Father's purpose, and who *know* that it is theirs! *2* They want for nothing. *3* Sorrow of any kind is inconceivable. *4* Only the light they love is in awareness, and only love shines upon them forever. *5* It is their past, their present, and their future

—always the same, eternally complete, and wholly shared. *6* They know it is impossible that their happiness could ever suffer change

of any kind. *7* Perhaps you think the battleground can offer something that you

can win. *8* Can it be anything that offers you a perfect calmness and a sense of love so deep and quiet that no touch of doubt can ever mar your certainty? *9* And that will last forever?

15 Those with the strength of God in their awareness could never *think* of battle. *2* What could they gain but loss of their perfection? *3* For everything fought for on the battleground is of the body; something it seems to offer or to own. *4* No one who knows that he has everything could seek for limitation, nor could he value the body's offerings. *5* The senselessness of conquest is quite apparent from the quiet sphere above the battleground. *6* What can conflict with everything? *7* And what is there that offers less and could be wanted more? *8* Who with the love of God upholding him could find the choice of miracles or murder hard to make?

1 . Pronoun clarification: "Being opposed to it [God's will], it [what is weak] is its [God's will's] 'enemy.'"

2 . Psalm 23:4 (KJV): "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." In the above allusion, fearing no evil is made possible by sharing our innocence with all we see, so that what looked harmful now shines with innocence. Then, no matter where we walk, we will walk in glory—surrounded by divine radiance rather than "the shadow of death"—with love walking beside us, protecting us.

3 . Matthew 6:13 (KJV): "And lead us not into temptation, but deliver us from evil." In the above passage, it is not God but our own littleness

that leads our brother into temptation, because it sees him as time-bound, little, and alone. Later in the paragraph we are asked to "Leave him not frightened and alone in his temptation."

4 . The "two illusions," which are not identified here, are hinted at in paragraph 4 ("This enemy you fought as an *intruder* on your peace is here transformed before your sight into the *giver* of your peace") and are overtly identified in paragraph 8: "There is nothing you could attack that is not part of you. And by attacking it, you make two illusions of yourself in conflict with each other. And this occurs whenever you look on anything that God created with anything but love." These lines imply that the "two illusions" are your illusion of *yourself* and your illusion of *another*. They are both "illusions of yourself" because this other person is "part of you." By battling against a part of you, you are waging a war against yourself and also against your Creator.

5 . In the Old Testament, the "most holy place" is the inner sanctuary of the "house of God" (first the Tabernacle in the wilderness and later the Temple in Jerusalem), a sanctuary which could be entered only once a year by the High Priest, and where it was believed the presence of God literally dwelled. This paragraph and the next, with their references to "the house of God," to opening the doors of God's "most holy home," and to "the temple of the Holy One" (all referring to Heaven), are clearly drawing upon that imagery.

6 . Matthew 12:24-25 (RSV): "But when the Pharisees heard it they said, 'It is only by Be-el'zebul, the prince of demons, that this man casts out demons.' Knowing their thoughts, he said to them, 'Every

kingdom divided against itself is laid waste, and no city or house divided against itself will stand.'" This may also be a reference to a famous 1858 speech by (eventual) US President Abraham Lincoln in which he said, "A house divided against itself cannot stand. I believe

this government cannot endure, permanently, half slave and half free."

7 . A "house of sin" is of course a brothel, although that meaning should not be literally applied here. See also Luke 19:46 (KJV): "Saying unto them, It is written, My house is the house of prayer: but ye have made it a den of thieves."

8 . T-1.1:1. "The first principle of miracles is that there is no order of difficulty among them. One is not 'harder' or 'bigger' than another.

They are all the same."

9. The latter part of the sentence seems to mean that errors do not call for correction because they instead call for the punishment/destruction of the one who makes the error, and once he is destroyed, correction of his error becomes impossible.

10. Matthew 13:45-46 (KJV): "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it."

11. The precise identity of the "substitute for love" is beside the point. It probably includes all those forms of ego-gratification that we value more than love. The point is that we falsely believe that *something* other than love really can fill the emptiness we feel inside. The spirit of this final law of chaos, then, is captured by this prayer from the Workbook: "*What can I seek for, Father, but Your love? Perhaps I*

think I seek for something else [a substitute], a something I have called by many names. Yet is Your love the only thing I seek, or ever sought. For there is nothing else that I could ever really want to find"

(W-231.1:1-4).

12. Fear is being depicted here as a corpse.

13. T-14.XI.8:1-3: "This is the characteristic of the ego's judgments.

Separately, they seem to hold, but put them together and the system of thought which arises from joining them is incoherent and utterly chaotic. For form is not enough for meaning, and the underlying lack of content makes a cohesive system impossible." T-16.V.13:1-3:

"Whenever any form of special relationship tempts you to seek for love in ritual, remember love is *content*, and not form of any kind. The special relationship is a *ritual of form*, aimed at the raising of the form to take the place of God at the expense of content. There is no meaning in the form, and there will never be."

14. Given this section's focus on wrongfully seeing our brother as our enemy, "friend" here refers to our brother. Readers familiar with versions of the Course that capitalize "Friend" may assume that it refers to the Holy Spirit, but there are no references to the Holy Spirit in this section prior to this point.

15. As the next sentence implies, he is putting on a smiling face while he attacks not just to hide his murderous intent from the other person, but mainly to hide it from *himself*. The point of that sentence is that this doesn't work—at some point his real intent rises to awareness.

16. "Compromise" in this context means to compromise between love

and murder, especially by expressing *murderous* content in a *"loving"*

form. That this is the meaning of compromise here is made clear later in the paragraph where it says that "you can attack a little, love a little." Given that love holds everything you want and attack

merely brings suffering, to mix love and attack is to compromise in the usual sense: "to take a little and give up the rest" (see next sentence).

17. This seems to mean that if we find salvation by attacking a little and loving a little, then salvation *is* attack—and not just attack on others, for attack on them is an assault on our own peace of mind. So if salvation involves a compromise between attack and love, then

salvation is synonymous with attack on ourselves.

18. "Assault upon your peace in any form" refers to your own attacks that you dress up in a loving form, making it difficult to recognize them as what they are.

19. See Cameo 28: "The Blue-Gray Bird."

20. We think that if we express our murderous intent in a "loving" form, then we have kept ourselves safe from guilt. The point here is that this is not true. As the next sentence says, "Can guilt be absent from a battlefield?"

21. In other words, rather than fighting against your wish to murder, you need to simply look honestly at the wish, realizing that it is the same whether it is hidden in a "loving" form or expressed more openly.

CHAPTER 24

The Dream of Specialness

I. The Hidden Belief in Specialness

Forget not that the motivation for this course is the attainment and the keeping of the state of peace.1 *2* Given this state the mind is quiet, and the condition in which God is remembered is attained. *3* It is not necessary to tell Him what to do. *4* He will not fail. *5* Where He

can enter, there He is already. *6* And can it be He can *not* enter where He wills to be? *7* Peace will be yours because it is His will. *8* Can you believe a shadow can hold back the will that holds the universe secure? *9* God does not wait upon illusions to let Him be Himself; no more His Son. *10* They *are*. *11* And what illusion that idly seems to drift between Them has power to defeat what is Their will?

2 To learn this course requires willingness to question every value that you hold. *2* Not one can be kept hidden and obscure but will jeopardize your learning. *3* No belief is neutral; every one has power to dictate each decision you make. *4* For a decision is a conclusion based on everything that you believe. *5* It is the outcome of belief, and follows it as surely as does suffering follow guilt and freedom sinlessness. *6* There is no substitute for peace. *7* What God creates has no alternative. *8* The truth arises from what He knows. *9* And your decisions come from your beliefs as certainly as all creation rose in His Mind *because* of what He knows.

3 Love is extension. *2* To withhold the smallest gift is not to know love's purpose. *3* Love offers everything forever. *4* Hold back but *one* belief, *one* offering, and love is gone, because you asked a substitute to take its place. *5* And now must war, the substitute for peace, come with the one alternative that you can choose for love. *6* Your choosing it has given it all the reality it seems to have.

4 Beliefs will never openly attack each other, because conflicting outcomes are impossible. *2* But an *unrecognized* belief is a decision to war in secret, where the results of conflict are kept unknown and never brought to reason to be considered sensible or not.2 *3* And many senseless outcomes *have* been reached, and meaningless decisions have been made and then kept hidden, to become beliefs now given power to direct all subsequent decisions. *4* Mistake you not the power of these hidden warriors to disrupt your peace, for it is at their mercy while you decide to leave it there. *5* The secret

enemies of peace, your least decisions to choose attack instead of love, unrecognized and swift to challenge you to combat and to violence far more inclusive than you think, are there by your election. *6* Do not deny their presence, nor their terrible results. *7* All that can be denied is their reality, but *not* their outcome.

5 All that is ever cherished as a hidden belief to be defended though unrecognized is faith in *specialness*. *2* This takes many forms, but always clashes with the reality of God's creation and with the grandeur which He gave His Son. *3* What else could justify attack? *4* For who could hate someone whose Self is his and Which he knows? *5* Only the special could have enemies, for they are different and not the same.

6 And difference of any kind imposes orders of reality, and a need to

judge that cannot be escaped. 3

6 What God created cannot be attacked, for there is nothing in the universe unlike itself. *2* But what is different calls for judgment, and this must come from someone "better," someone incapable of being like what he condemns, "above" it, sinless by comparison with it. *3* And thus does specialness become a means and end at once. *4* For specialness not only sets apart, but serves as grounds from which attack on those who seem "beneath" the special one is "natural" and "just." 4 *5* The special ones feel weak and frail because of differences, for what would make them special *is* their enemy. *6* And yet they protect its enmity and call it

"friend." *7* On its behalf they fight the universe, for nothing in the world they value more.

7 Specialness is the great dictator of wrong decisions. 5 *2* Here is the grand illusion of what you are and what your brother is. 6 *3* And here is what must make the body dear and worth preserving. *4* Specialness *must* be defended. *5* Illusions can attack it and they do.

6 For what your brother must become to keep your specialness *is* an illusion. *7* He who is

"worse" than you must be attacked, so that your specialness can live on his defeat. *8* For specialness is triumph, and its victory is his defeat and shame. *9* How can he live, with all your sins upon him? *10* And who must be his conqueror but you?

8 Would it be *possible* for you to hate your brother if you were like him?

2Could you attack him if you realized you journey with him to a goal that is the same? *3* Would you not help him reach it in every way you could if his attainment of it were yours? *4* You *are* his enemy in specialness; his friend in a shared purpose. *5* Specialness can never

share, for it depends on goals that you alone can reach. *6* And he must never reach them, or your goal is jeopardized. *7* Can love have meaning where the goal is triumph? *8* And what decision can be made for this that will not hurt you?

9 Your brother is your friend *because* his Father created him like you.

2 There is no difference. *3* You have been given to each other that love might be extended, not cut off from one another. *4* What you keep is lost to you. *5* God gave you both Himself, and to remember this is now the only purpose that you share. *6* And so it is the only one you *have*.

7 Could you attack each other if you chose to see no specialness of any kind between you? *8* Look fairly at whatever makes you give each other partial welcome, or would let you think that you are better off apart. *9* Is it not always your belief your specialness is limited by your relationship? *10* And is not *this* the enemy that makes you both illusions to each other?

10 The fear of God and of each other comes from each unrecognized belief in specialness. *2* For each demands the other bow to it against his will, and God Himself must honor it or suffer vengeance. *3* Every twinge of malice or stab of hate or wish to separate arises here. *4* For here the purpose that you share becomes obscured from both of you.

5 You would oppose this course because it teaches you you are *alike*.

6 You have no purpose that is not the same, and none your Father does not share with you. *7* For your relationship has been made clean of special goals. *8* And would you now defeat the goal of holiness that Heaven gave it?

11 What perspective can the special have that does not change with

every seeming blow, each slight or fancied judgment on itself? *2* Those who are special must defend illusions against the truth. *3* For what is specialness but an attack upon the will of God? *4* You love your brother not while it is this you would defend against him. *5* This is what he attacks and you protect. *6* Here is the ground of battles which you wage against him. 7 *7* Here must he be your enemy and not your friend. *8* Never can there be peace among the different. *9* He is your friend *because* you are the same.

II. The Treachery of Specialness

Comparison must be an ego device, for love makes none. *2* Specialness *always* makes comparisons. *3* It is established by a lack seen in another, and maintained by searching for and keeping clear in sight all lacks it can perceive. *4* This does it seek, and this it looks upon. *5* And always whom it thus diminishes would be your savior, had you not chosen to make of him instead a tiny measure of your specialness. *6* Against the littleness you see in him, you stand as tall and stately, clean and honest, pure and unsullied by comparison

with what you see. *7* Nor do you understand it is *yourself* that you diminish thus.

2 Pursuit of specialness is always at the cost of peace. *2* Who can attack his savior and cut him down, and recognize his strong support? *3* Who can detract from his omnipotence, and share his power? *4* And who can use him as the gauge for littleness, and be released from limits? *5* You have a function in salvation. *6Its* pursuit will bring you joy. *7* But the pursuit of specialness must bring you pain. *8* Here is a goal that would defeat salvation, and thus run counter to the will of God. *9* To value specialness is to esteem an alien will, to which illusions of yourself are

dearer than the truth.

3 Specialness is the idea of sin made real. *2* Sin is impossible even to imagine without this base. *3* For sin rose from it out of nothingness, an evil flower with no roots at all. *4* Here is the self-made savior, the creator which creates unlike the Father and which made His Son like to itself, and *not* like unto Him. *5* His special sons are many, never one, each one in exile from himself and Him of Whom they are a part. *6* Nor do they love the Oneness Which created them as one with Him. *7* They chose their specialness instead of Heaven and instead of peace, and wrapped it carefully in sin to keep it "safe" from truth.

4 You are *not* special. *2* If you think you are and would defend your specialness against the truth of what you *really* are, how can you know the truth? *3* What answer that the Holy Spirit gives can reach you, when it is your specialness to which you listen, and which asks and answers?

4 Its tiny answer, soundless in the melody which pours from God to you eternally in loving praise of what you are, is all you listen to. *5* And that vast song of honor and of love for what you are seems

silent and unheard before *its* mightiness. *6* You strain your ears to hear *its* soundless voice, and yet the call of God Himself is soundless to you.

5 You can defend your specialness, but never will you hear the Voice for God beside it. *2* They speak a different language and they fall on different ears. *3* To every special one a different message, and one with different meaning, is the truth. *4* Yet how can truth be different to each one? *5* The special messages the special hear convince them they are different and apart; each in his special sins and safe from love, which does not see his specialness at all. *6* Christ's vision is their enemy, for it

sees not what they would look upon, and it would show them that the specialness they think they see is an illusion.

6 What would they see instead? *2* The shining radiance of the Son of God, so like his Father that the memory of Him springs instantly to mind. *3* And with this memory, the Son remembers his own creations, as like to him as he is to his Father. *4* And all the world he made, and all his specialness, and all the sins he held in its defense against himself will vanish as his mind accepts the truth about himself, as it returns to take their place. *5* This is the only "cost" of truth: You will no longer see what never was, nor hear what makes no sound. *6* Is it a sacrifice to give up nothing and receive the love of God forever?

7 You who have chained your savior to your specialness and given it his place, remember this: He has not lost the power to forgive you all the sins you think you placed between him and the function of salvation given him for you. *2* Nor will you change his function, any more than you can change the truth in him and in yourself. *3* But be you certain that the truth is just the same in both. *4* It gives no different messages and has one meaning. *5* And it is one you both can understand, and one which brings release to both of you. *6* Here

stands your brother with the key to Heaven in his hand, held out to you.8 *7* Let not the dream of specialness remain between you. *8* What is one is joined in truth.

8 Think of the loveliness that you will see within yourself when you have looked on him as on a friend. *2* He *is* the enemy of specialness, but only friend to what is real in you. *3* Not one attack you thought you made on him has taken from him the gift that God would have him give to you. *4* His need to give it is as great as yours to have it. *5* Let him

forgive you all your specialness, and make you whole in mind and one with him again. *6* He waits for your forgiveness only that he may return it unto you. *7* It is not God Who has condemned His Son, but only you, to save his specialness and kill his Self.

9 You have come far along the way of truth; too far to falter now. *2* Just one step more and every vestige of the fear of God will melt away in love. *3* Your brother's specialness and yours *are* enemies, and bound in hate to kill each other and deny they are the same. *4* Yet it is not illusions that have reached this final obstacle that seems to make God and His Heaven so remote that they cannot be reached.9 *5* Here in this holy place does truth stand waiting to receive you both in silent blessing, and in peace so real and so encompassing that *nothing* stands outside it.

10 Leave all illusions of yourself outside this place, to which you come in hope and honesty. *2* Here is your savior *from* your specialness. *3* He is in need of your acceptance of himself as part of you, as you of his.

4 You are alike to God as God is like to Himself. *5* He is not special, for He would not keep one part of what He is unto Himself, not given to His Son but kept for Him alone. *6* And it is this you fear, for if He is

not special, then He willed His Son be like Him, and your brother *is* like you—not special, but possessed of everything, *including* you.

11 Give him but what he has, remembering God gave Himself to *both* of you in equal love, that both might share the universe with Him Who chose that love could never be divided and kept separate from what it is and must forever be. *2* You *are* your brother's; part of love was not denied to him. *3* But can it be that you have lost because *he* is complete?

4 What has been given him makes you complete, as it does him. *5* God's love gave you to him and him to you *because* He gave Himself. *6* What is the same as God is one with Him. *7* And only specialness could make the truth of God and you as one seem anything but Heaven, and the hope of peace at last in sight.

12 Specialness is the seal of treachery upon the gift of love. *2* Whatever serves its purpose must be given to kill. *3* No gift that bears its seal but offers treachery to giver and receiver. *4* Not one glance from eyes it veils but looks on sight of death. *5* Not one believer in its potency but seeks for bargains and for compromise that would establish sin love's substitute and serve it faithfully. *6* And no relationship that holds its purpose dear but clings to murder as safety's weapon and the great defender of all illusions from the "threat" of love.

13 The hope of specialness makes it seem possible God made the body as the prison house which keeps His Son from Him. *2* For it demands a special place God cannot enter, and a hiding place where none is welcome but your tiny self. *3* Nothing is sacred here but unto you and you alone, apart and separate from all your brothers; safe from all intrusions of sanity upon illusions, safe from God, and safe for conflict everlasting. *4* Here are the gates of hell you closed upon yourself, to rule in madness and in loneliness your special kingdom, apart from God, away from truth and from salvation.

14 The key you threw away God gave your brother, whose holy hands would offer it to you when you were ready to accept His plan for your salvation in place of yours. *2* How could this readiness be reached save through the sight of all your misery, and the awareness your plan has

failed and will forever fail to bring you peace and joy of any kind?

3 Through this despair you travel now, yet it is but illusion of despair.

4 The death of specialness is not your death, but your awaking into life eternal. *5* You but emerge from an illusion of what you are to the acceptance of yourself as God created you.

III. Forgiveness as the End of Specialness

Forgiveness is the end of specialness. *2* Only illusions can be forgiven, and then they disappear. *3* Forgiveness is release from all illusions, and that is why it is impossible but *partly* to forgive. *4* No one who clings to one illusion can see himself as sinless, for he holds one error to himself as lovely still, and so he calls it unforgivable and makes it sin. *5* How can he then give his forgiveness wholly, when he would not receive it for himself? *6* For it is sure he *would* receive it wholly the instant that he gave it so. *7* And thus his secret guilt would disappear, forgiven by himself.

2 Whatever form of specialness you cherish, you have made sin.

2 Inviolate it stands, strongly defended with all your puny might against the will of God. *3* And thus it stands against yourself— *your* enemy, not God's. *4* So does it seem to split you off from God, and make you separate from Him as its defender. *5* You would protect what God created not. *6* And yet this idol that seems to give you power has taken it away. *7* For you have given your brother's

birthright to it, leaving him alone and unforgiven, and yourself in sin beside him, both in misery before the idol that can save you not. 10

3 It is not *you* that is so vulnerable and open to attack that just a word, a

little whisper that you do not like, a circumstance that suits you not, or an event that you did not anticipate upsets your world and hurls it into chaos. *2* Truth is not frail. *3* Illusions leave it perfectly unmoved and undisturbed. *4* But specialness is not the truth in you. *5It* can be thrown off balance by anything. *6* What rests on nothing never can be stable.

7 However large and overblown it seems to be, it still must rock and turn and whirl about with every breeze.

4 Without foundation nothing is secure. *2* Would God have left His Son in such a state, where safety has no meaning? *3* No, His Son is safe, resting on Him. *4* It is your specialness that is attacked by everything that walks and breathes, or creeps or crawls, or even lives at all.

5 Nothing is safe from its attack, and it is safe from nothing. *6* It will forevermore be unforgiving, for that is what it is: a secret vow that what God wants for you will never be, and that your will opposes His forever. *7* Nor is it possible the two can ever be the same, while specialness stands like a flaming sword of death between them and makes them enemies. 11

5 God asks for your forgiveness. *2* He would have no separation, like an alien will, rise between what He wills for you and what *you* will. *3* They are the same, for neither one wills specialness. *4* How could they will the death of love itself? *5* Yet they are powerless to make attack upon illusions. *6* They are not bodies; as one Mind, they wait for all illusions to be brought to them and left behind. *7* Salvation challenges not even death. *8* And God Himself, Who knows that

death is not your will, must say, “Thy will be done,” because you think it is. 12

6 Forgive the great Creator of the universe—the Source of life, of love

and holiness, the perfect Father of a perfect Son—for your illusions of your specialness.13 *2* Here is the hell you chose to be your home. *3* Seek not your Father here. *4* He chose not this for you. *5* Ask not He enter this.

6 The way is barred to love and to salvation. *7* Yet if you would release your brother from the depths of hell, you have forgiven Him Whose will it is you rest forever in the arms of peace, in perfect safety and without the heat and malice of one thought of specialness to mar your rest. *8* Forgive the Holy One the specialness He could not give, and yet you made instead.

7 The special ones are all asleep, surrounded by a world of loveliness they do not see. *2* Freedom and peace and joy stand there beside the bier on which they sleep, and call them to come forth and to waken from their dream of death. 14 *3* Yet they hear nothing. *4* They are lost in dreams of specialness. *5* They hate the call that would awaken them. *6* And they curse God because He did not make their dream reality. *7* Curse God and die, but not by Him Who made not death, but only in dreams. 15

8 Open your eyes a little; see the savior God gave to you that you might look on him, and give him back his birthright. *9* It is *yours*.

8 The slaves of specialness will yet be free. *2* Such is the will of God and of His Son. *3* Would God condemn Himself to hell and to damnation?

4 And do *you* will that this be done unto your savior? *5* God calls to you from him to join His will to save you both from hell. *6* Look on

the print of nails upon his hands that he holds out for your forgiveness. 16 *7* God asks your mercy on His Son, and on Himself. *8* Deny Them not. *9* They ask of you but that your will be done. 17 *10* They seek your love that you may love yourself. *11* Love not your specialness instead of Them. *12* The print of nails is on your hands as well. *13* Forgive your Father it was not

His will that you be crucified.

IV. The Shift in Purpose

Specialness is a lack of trust in anyone except yourself. *2* Faith is invested in yourself alone. *3* Everything else becomes your enemy; feared and attacked, deadly and dangerous, hated and worthy only of destruction. *4* Whatever gentleness it offers is but deception, but its hate is real. *5* In danger of destruction it must kill, and you are drawn to it to kill it first. *6* And such is guilt's attraction. *7* Here is death enthroned as savior, crucifixion is now redemption, and salvation can only mean destruction of the world, except yourself.

2 What could the purpose of the body be but specialness? *2* And it is this that makes it frail and helpless in its own defense. *3* It was conceived to make you frail and helpless. *4* The goal of separation is its curse. *5* But bodies have no goal. *6* Purpose is of the mind, and minds can change as they desire. *7* What they are and all their attributes cannot change. *8* But what they hold as purpose *can* be changed, and body states must shift accordingly. *9* Of itself, the body can do nothing. 18 *10* See it as means to hurt, and it is hurt. *11* See it as means to heal, and it is healed.

3 *You can but hurt yourself*. *2* This has been oft repeated,19 but is difficult to grasp as yet. *3* To minds intent on specialness it is impossible. *4* But to those who wish to heal and not attack it is quite obvious. *5* The purpose of attack is in the mind, and its effects are

felt but where it is. *6* Nor is mind limited; so must it be that harmful purpose hurts the mind as one.

7 Nothing could make less sense to specialness. *8* Nothing could make more sense to miracles. *9* For miracles are merely change of purpose

from hurt to healing.

4 This shift in purpose does "endanger" specialness, but only in the sense that all illusions are "threatened" by the truth. *2* They will not stand before it, yet what comfort has ever been in them that you would keep the gift your Father asks from Him, 20 and give it there instead?

3 Given to Him, the universe is yours. *4* Offered to them, no gifts can be returned. *5* What you have given specialness has left you bankrupt and your treasure house barren and empty, with an open door inviting everything that would disturb your peace to enter and destroy.21

5 Long ago we said consider not the means by which salvation is attained or how to reach it, but do consider, and consider well, whether it be your wish that you might see your brother sinless. 22 *2* To specialness the answer must be no. *3* A sinless brother is its enemy, while sin, if it were possible, would be its friend. *4* Your brother's

"sins" would justify itself and give it meaning that the truth denies. *5* All that is real proclaims his sinlessness. *6* All that is false proclaims his sins as real. *7* If he is sinful, then is *your* reality not real, but just a dream of specialness which lasts an instant, crumbling into dust.

6 Do not defend this senseless dream, in which God is bereft of what He loves, and you remain beyond salvation. *2* Only this is certain in this shifting world which has no meaning in reality: When peace is

not with you entirely and when you suffer pain of any kind, you have beheld some sin within your brother and have rejoiced at what you thought was there. *3* Your specialness seemed safe because of it. *4* And thus you saved what *you* appointed as your holy savior and crucified the one whom God has given you instead. *5* So are you bound with him, for you

are one with him. *6* And so is specialness his enemy and yours as well.

V. The Christ in You23

The Christ in you is very still. *2* He looks on what He loves, and knows it as Himself. *3* And thus does He rejoice at what He sees, because He knows that it is one with Him and with His Father. *4* Specialness too takes joy in what it sees, although it is not true. *5* Yet what you seek for is a source of joy as you conceive it. *6* What you wish is true for you. *7* Nor is it possible that you can wish for something and lack faith that it is so.

8Wishing makes real, as surely as does will create. *9* The power of a wish upholds illusions as strongly as does love extend itself—except that one deludes; the other heals.

2 There is no dream of specialness—however hidden or disguised its form, however lovely it may seem to be, however much it delicately offers the hope of peace and the escape from pain—in which you suffer not your condemnation. *2* In dreams effect and cause are interchanged, for here the maker of the dream believes that what he made is happening *to* him. *3* He does not realize he picked a thread from here, a scrap from there, and wove a picture out of nothing. *4* For the parts do not belong together, and the whole contributes nothing to the parts to give them meaning.

3 Where could your peace arise but from forgiveness? *2* The Christ in you looks only on the truth, and sees no condemnation that could

need forgiveness. *3* He is at peace *because* He sees no sin. *4* Identify with Him, and what has He that you have not? *5* He is your eyes, your ears, your hands, your feet. *6* How gentle are the sights He sees, the sounds

He hears. *7* How beautiful His hand that holds His brother's, and how lovingly He walks beside him, showing him what can be seen and heard, and where he will see nothing and there is no sound to hear.

4 Yet let your specialness direct his way, and you will follow. *2* And both will walk in danger, each intent—in the dark forest of the sightless, unlit but by the shifting, tiny gleams that spark an instant from the fireflies of sin and then go out—to lead the other to a nameless precipice and hurl him over it. *3* For what can specialness delight in but to kill? *4* What does it seek for but the sight of death? *5* Where does it lead but to destruction? *6* Yet think not that it looked upon your brother first, or hated him before it hated you.24 *7* The sin its eyes behold in him and love to look upon it saw in you, and looks on still with joy.

5 Yet *is* it joy to look upon decay and madness, and believe this crumbling thing, with flesh already loosened from the bone and sightless holes for eyes, is like yourself? *2* Rejoice you have no eyes with which to see, no ears to listen, and no hands to hold, nor feet to guide. *3* Be glad that only Christ can lend you His while you have need of them. *4* They are illusions too, as much as yours. *5* And yet because they serve a different purpose, the strength their purpose holds is given them. *6* And what they see and hear and hold and lead is given light, that you may lead as you were led.

6 The Christ in you is very still. *2* He knows where you are going, and He leads you there in gentleness and blessing all the way. *3* His love for God replaces all the fear you thought you saw in you. *4* His holiness shows you Himself in him whose hand you hold and whom

you lead to Him. *5* And what you see *is* like yourself. *6* For what but Christ is there

to see and hear and love and follow home? *7* He looked upon you first, but recognized that you were not complete. *8* And so He sought for your completion in each living thing that He beholds and loves—and seeks it still, that each might offer you the love of God.

7 Yet is He quiet, for He knows that love is in you now, and safely held in you by that same hand that holds your brother's hand in yours.

2 Christ's hand holds all His brothers in Himself. *3* He gives them vision for their sightless eyes, and sings to them of Heaven, that their ears may hear no more the sounds of battle and of death. *4* He reaches through them, holding out His hand, that everyone may bless all living things and see their holiness. *5* And He rejoices that these sights are yours, to look upon with Him and share His joy. *6* His perfect *lack* of specialness He offers you, that you may save all living things from death, receiving from each one the gift of life that your forgiveness offered to your Self.

8 The sight of Christ is all there is to see. *2* The song of Christ is all there is to hear. *3* The hand of Christ is all there is to hold. *4* There is no journey but to walk with Him. *5* You who would be content with specialness and seek salvation in a war with love, consider this: The holy Lord of Heaven has Himself come down to you to offer you your own completion. *6* What is His is yours, because in your completion is His Own. *7* He Who willed not to be without His Son could never will that you be brotherless. *8* And would He give a brother unto you except he be as perfect as yourself, and just as like to Him in holiness as you must be?

9 There must be doubt before there can be conflict. *2* And every doubt

must be about yourself. *3* Christ has no doubt, and from His certainty His quiet comes. *4* He will exchange His certainty for all your doubts, if you agree that He is one with you, and that this oneness is forever endless, timeless, and within your grasp because your hands are His.

5 He is within you, yet He walks beside you and before, 25 leading the way that He must go to find Himself complete. *6* His quietness becomes your certainty. *7* And where is doubt, when certainty has come?

VI. Your Brother's Holiness

Before your brother's holiness the world is still, and peace descends on it in gentleness and blessing so complete that not one trace of conflict still remains to haunt you in the darkness of the night. *2* He is your savior from the dreams of terror. *3* He is the healing of your sense of sacrifice and fear that what you have will scatter with the wind and turn to dust.

4 In him is your assurance God is here, and with you now. *5* While he is what he is, you can be sure that God is knowable and *will* be known to you. *6* For He could never leave His Own creation. *7* And the sign that this is so lies in your brother, offered you that all your doubts about yourself may disappear before his holiness.

2 See in him God's creation, for in him his Father waits for your acknowledgment that He created *you* as part of Him. *2* Without you there would be a lack in God, a Heaven incomplete, a Son without a Father. *3* There could be no universe and no reality. *4* For what God wills is whole, and part of Him because His will is one. *5* Nothing alive that is not part of Him, and nothing is but *is* alive in Him. *6* Your brother's holiness shows you that God is one with him and you; that what he has is yours because you are not separate from him or from his Father.

3 Nothing is lost to you in all the universe. *2* Nothing that God created has He failed to lay before you lovingly, as yours forever. *3* And no thought within His Mind is absent from your own. *4* It is His will you share His love for you, and look upon yourself as lovingly as He conceived of you before the world began, and as He knows you still.

5 God changes not His Mind about His Son with passing circumstance which has no meaning in eternity where He abides, and you with Him.

6 Your brother *is* as He created him. *7* And it is this that saves you from a world that He created not.

4 Forget not that the healing of God's Son is all the world is for. *2* That is the only purpose the Holy Spirit sees in it, and thus the only one it *has*.

3 Until you see the healing of the Son as all you wish to be accomplished by the world, by time, and all appearances, you will not know the Father or yourself. *4* For you will use the world for what is not its purpose, and will not escape its laws of violence and death. *5* Yet is it given you to be beyond its laws in all respects, in every way and every circumstance, in all temptation to perceive what is not there, and all belief God's Son can suffer pain because he sees himself as he is not.

5 Look on your brother, and behold in him the whole reversal of the laws that seem to rule this world. *2* See in his freedom yours, for such it is. *3* Let not his specialness obscure the truth in him, for not one law of death you bind him to will you escape, and not one sin you see in him but keeps you both in hell. *4* Yet will his perfect sinlessness release you both, for holiness is quite impartial, with one judgment made for all it looks upon. *5* And that is made, not of itself,

but through the Voice that speaks for God in everything that lives and shares His being.26

6 It is His sinlessness that eyes that see can look upon. *2* It is His loveliness they see in everything. *3* And it is He they look for everywhere, and find no sight or place or time where He is not. *4* Within your brother's holiness, the perfect frame for your salvation and the world's, is set the shining memory of Him in Whom your brother lives, and you along with him. *5* Let not your eyes be blinded by the veil of specialness that hides the face of Christ from him, and you as well.

6 And let the fear of God no longer hold the vision you were meant to see from you. *7* Your brother's body shows not Christ to you. *8* He *is* set forth within his holiness.

7 Choose, then, his body or his holiness as what you want to see, and which you choose is yours to look upon. *2* Yet will you choose in countless situations, and through time which seems to have no end, until the truth be your decision. *3* For eternity is not regained by still one more denial of the Christ in him. *4* And where is your salvation if he is but a body? *5* Where is your peace but in his holiness? *6* And where is God Himself but in that part of Him He set forever in your brother's holiness, that you might see the truth about yourself set forth at last in terms you recognized and understood?

8 Your brother's holiness is sacrament and benediction unto *you*. *2* His errors cannot withhold God's blessing from himself, nor you who see him truly. *3* His mistakes can cause delay, which it is given you to take from him that both may end a journey that has never been begun and needs no end. *4* What never was is not a part of you. *5* Yet will you think it is, until you realize that it is not a part of him who stands beside you.

6 He is the mirror of yourself, wherein you see the judgment you have laid on both of you. *7* The Christ in you beholds his holiness. *8* Your

specialness looks on his body, and beholds him not.

9 See him as what he is, that your deliverance may not be long. *2* A senseless wandering, without a purpose and without accomplishment of any kind, is all the other choice can offer you. *3* Futility of function not fulfilled will haunt you while your brother lies asleep, till what has been assigned to you is done and he is risen from the past. *4* He who condemned himself, and you as well, is given you to save from condemnation, along with you. *5* And both shall see God's glory in His Son, whom you mistook as flesh and bound to laws which have no power over him at all.

10 Would you not gladly realize these laws are not for you? *2* Then see *him* not as prisoner to them. *3* It cannot be what governs part of God holds not for all the rest. *4* You place yourself under the laws you see as ruling him. *5* Think, then, how great the love of God for you must be, that He has given you a part of Him to save from pain and give you happiness. *6* And never doubt but that your specialness will disappear before the will of God, Who loves each part of Him with equal love and care. *7* The Christ in you can see your brother truly. *8* And would you decide against the holiness He sees?

11 Specialness is the function that you gave yourself. *2* It stands for you alone, as self-created, self-maintained, in need of nothing, and unjoined with anything beyond the body. *3* In its eyes you are a separate universe, with all the power to hold itself complete within itself, with every entry shut against intrusion, and every window barred against the light.

4 Always attacked and always furious, with anger always fully justified, you have pursued this goal with vigilance you never thought to yield

and effort that you never thought to cease. *5* And all this grim determination was for this: *You wanted specialness to be the truth*.

12 Now you are merely asked that you pursue another goal with far less vigilance, with little effort and with little time, and with the power of God maintaining it and promising success. *2* Yet of the two, it is *this* one you find more difficult. *3* The sacrifice of self you understand, nor do you deem this cost too heavy. *4* But a tiny willingness, a nod to God, a greeting to the Christ in you, you find a burden wearisome and tedious, too heavy to be borne. *5* Yet for the dedication to the truth as God established it, *no* sacrifice is asked, *no* strain called forth, and all the power of Heaven and the might of truth itself is given to provide the means and *guarantee* the goal's accomplishment.

13 You who believe it easier to see your brother's body than his holiness, be sure you understand what made this judgment. *2* Here is the voice of specialness heard clearly, judging against the Christ and setting forth for you the purpose that you *can* attain and what you can *not* do. *3* Forget not that this judgment must apply to what you do with *it* as your ally. *4* For what you do through Christ it does not know.

5 To Him, this judgment makes no sense at all, for only what His Father wills is possible, and there is no alternative for Him to see. *6* Out of His lack of conflict comes your peace. *7* And from His purpose comes the means for effortless accomplishment and rest.

VII. Your Own Beloved Son

How bitterly does everyone tied to this world defend the specialness he wants to be the truth! *2* His wish is law to him, and he obeys. *3* Nothing

his specialness demands does he withhold. *4* Nothing it needs does he deny to what he loves. *5* And while it calls to him, he hears no other voice. *6* No effort is too great, no cost too much, no price too dear to save his specialness from the least slight, the tiniest attack, the whispered doubt, the hint of threat, or anything but deepest reverence. *7* This is your son, beloved of you as you are to your Father.[27] *8* Yet it stands in place of your creations, who *are* son to you that you might share the fatherhood of God, not snatch it from Him.[28]

2 What is this son that you have made to be your strength? *2* What is this child of earth on whom such love is lavished? *3* What is this parody of God's creation that takes the place of yours?[29] *4* And where are *they*, now that the host of God has found another son that he prefers to them?

5 The memory of God shines not alone. *6* What is within your brother still contains *all* of creation, everything created and creating, born and unborn as yet, still in the future or apparently gone by. *7* What is in him is changeless, and *your* changelessness is recognized in its acknowledgment. *8* The holiness in you belongs to him, and by your seeing it in him returns to you.

3 All of the tribute you have given specialness belongs to him, and thus returns to you. *2* All of the love and care, the strong protection, the thought by day and night, the deep concern, the powerful conviction this is you, belongs to him. *3* Nothing you gave to specialness but is *his* due. *4* And nothing due him is not due to you. *5* How will you know your worth while specialness claims you instead? *6* How can you *fail* to know it in his holiness? *7* Seek not to make your specialness the truth, for if it were, you would be lost

indeed. *8* Be thankful, rather, it is given you to see his holiness *because* it is the truth. *9* And what is true in him must be

as true in you.

4 Ask yourself this: Can *you* protect the mind? *2* The body, yes, a little; not from time, but temporarily. *3* And much you think to save, you hurt.

4 What would you save it *for*? *5* For in that choice lie both its health and harm. *6* Save it for show, as bait to catch another fish, to house your specialness in better style, or weave a frame of loveliness around your hate, and you condemn it to decay and pain.30 *7* And if you see this purpose in your brother's, such is your condemnation of your own.

8 Weave rather, then, a frame of holiness around him, that the truth may shine in him and give *you* safety from decay.

5 The Father keeps what He created safe.31 *2* You cannot touch it with the false ideas you made, because it was created not by you. *3* Let not your foolish fancies frighten you. *4* What is immortal cannot be attacked; what is but temporal has no effect. *5* Only the *purpose* that you see in it has meaning, and if that is true its safety rests secure. *6* If not, it has no purpose and is means for nothing. *7* Whatever is perceived as means for truth shares in its holiness, and rests in light as safely as itself.32 *8* Nor will that light go out when it is gone. *9* Its holy purpose gave it immortality, setting another light in Heaven where your creations recognize a gift from you, a sign that you have not forgotten them.

6 The test of everything on earth is simply this: "What is it *for*?" *2* The answer makes it what it is for you. *3* It has no meaning of itself, yet you can give reality to it, according to the purpose which you serve. *4* Here you are but means, along with it. *5* God is a means as

well as end. *6* In Heaven means and end are one, and one with Him. *7* This is the state of

true creation, found not within time, but in eternity. *8* To no one here is this describable, nor is there any way to learn what this condition means—not till you go past learning to the given, not till you make again a holy home for your creations, is it understood.

7 A co-creator with the Father must have a son. 33 *2* Yet must this son have been created like himself: a perfect being, all-encompassing and all-encompassed, nothing to add and nothing taken from, not born of size nor weight nor time, nor held to limits or uncertainties of any kind.

3 Here do the means and end unite as one, nor does this one have any end at all. *4* All this is true, and yet it has no meaning to anyone who still retains one unlearned lesson in his memory, one thought with purpose still uncertain, or one wish with a divided aim.

8 This course makes no attempt to teach what cannot easily be learned.

2 Its scope does not exceed your own, except to say that what is yours will come to you when you are ready. *3* Here are the means and purpose separate, because they were so made and so perceived. *4* And therefore do we deal with them as if they were. *5* It is essential it be kept in mind that all perception still is upside down until its purpose has been understood. *6* Perception does not seem to be a means, and it is this that makes it hard to grasp the whole extent to which it must depend on what you use it *for*.

9 Perception seems to teach you what you see, yet it but witnesses to what *you* taught. *2* It is the outward picture of a wish, an image that you wanted to be true. *3* Look at yourself, and you will see a body. *4* Look at this body in a different light, and it looks different. *5*

And without a light, it seems that it is gone. *6* Yet you are reassured that it is there,

because you still can feel it with your hands and hear it move.

10 Here is the image that you *want* to be yourself. *2* It is the means to make your wish come true. *3* It *gives* the eyes with which you look on it, the hands that feel it, and the ears with which you listen to the sounds it makes. *4It proves its own reality to you*. *5* Thus is the body made a theory of yourself, with no provisions made for evidence beyond itself, and no escape within its sight. *6* Its course is sure, when seen through its own eyes. *7* It grows and withers, flourishes and dies. *8* And you cannot conceive of you apart from it. *9* You brand it sinful and you hate its acts, judging it evil. *10* Yet your specialness whispers, "Here is my own beloved son, with whom I am well pleased. "34

11 Thus does the son become the means to serve his father's purpose—

not identical nor even like, but still a means to offer to the father what he wants. *2* Such is the travesty on God's creation. *3* For as His Son's creation gave Him joy, and witnessed to His love and shared His purpose, so does the body testify to the idea that made it, and speak for *its* reality and truth. *4* And thus are two sons made, and both appear to walk this earth without a meeting place and no encounter. *5* One do you see outside yourself, your *own* beloved son. *6* The other rests within, His Father's Son, within your brother as He is in you.35

12 Their difference does not lie in how they look or where they go or even what they do. *2* They share a different *purpose*. *3* It is this that joins them to their like, and separates each from all aspects with a *different* purpose. *4* The Son of God retains his Father's will. *5* The son of man perceives an alien will and wishes it were so. 36 *6* And

thus does his perception serve his wish by giving it appearances of truth. *7* Yet can

perception serve another goal. *8* It is not bound to specialness but by your choice. *9* And it is given you to make a different choice and use perception for a different purpose. *10* And what you see will serve that purpose well, and prove *its* own reality to you.

1 . T-8.I.1:5-6: "Knowledge is not the motivation for learning this course. *Peace* is."

2 . The second paragraph identifies the outcome (or result) as the *decision* that results from a *belief*. Given that, the meaning of this sentence seems to be that an unrecognized belief leads to

unrecognized conflict between beliefs, and this state of contradiction then leads to senseless decisions. These decisions, in turn, cannot be evaluated with reason because their foundation is unseen.

3 . "Orders of reality" means there is a hierarchy in reality, so that some minds are on a higher level and some are on a lower. That is why the need for judgment now cannot be escaped, because we have to judge who is higher and who is lower.

4 . The latter part of the sentence clarifies what it means to say that specialness has "become a means." By elevating you above others, making you their superior, specialness provides you with a basis for judging and attacking them. Specialness, then, is a means of *attack*, for it puts you in a position in which attack on those "lower" than you seems entirely natural and appropriate.

5 . *The Great Dictator* is a 1940 film by Charlie Chaplin which is a satirical condemnation of Adolf Hitler. The above passage applies this

parody to specialness, implying that specialness acts as a Hitler-like dictator.

6 . *Grand Illusion* is the English title of a 1937 French film in which the grand illusion is the usefulness of war. Here, of course, it is specialness. The first reference to this film is in T-19.II.2:6: "Sin is the

'grand illusion' underlying all the ego's grandiosity." The Course, then, calls both specialness and sin "the grand illusion," implying a close link between the two concepts. In the next section we are told that "sin rose from" the base of specialness (T-24.II.3:3).

7 . This is clearly a reference to the recent section "Above the Battleground" (T-23.IV). The point of this reference is that the desire for specialness is the root cause of our battles with our brothers.

8 . Matthew 16:19 (RSV): "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." In the above passage, our brother is our savior, holding out to us the key to Heaven, but we have refused his gift because we have seen our *specialness* as our savior and him as its enemy.

9 . "This final obstacle" is "the fear of God" (see second sentence in paragraph). This is the final obstacle to peace (T-19.IV.D). The above paragraph pictures us standing before the final obstacle, with "Just one step more" before we pass beyond it.

10. Genesis 25:29-34 (RSV): This is the famous story of Jacob and Esau, in which Esau is famished and begs his brother Jacob to give him some of the red pottage (lentil stew) he is fixing. "Jacob said,

'First sell me your birthright.' Esau said, 'I am about to die; of what use is a birthright to me?'" Esau then gives away his birthright for some pottage. In the above passage, rather than giving your

birthright away to your brother, you give *his* birthright to your specialness, "the idol that can save you not." In both cases, though, someone's precious birthright is given away in exchange for something worthless. Esau gives his birthright away to gain a bowl of pottage, and you give your brother's birthright away to gain something equally worthless—

specialness.

11. Genesis 3:24 (RSV): "He drove out the man; and at the east of the garden of Eden he placed the cherubim, and a flaming sword which turned every way, to guard the way to the tree of life." The flaming sword, then, stands between Adam and Eden, preventing his return to paradise. Here, the flaming sword is specialness, which prevents our return to the awareness that our will and God's are the same.

12. Matthew 6:10 (KJV): "Thy kingdom come. Thy will be done in earth, as it is in heaven." Here, God says to us "Thy will be done"

when we choose specialness and thus will death. Death is not really our will, but we "think it is," and therefore God will not stand in our way.

13. We are forgiving God for our dream of specialness—presumably for all the pain that dream has brought us. We blame God for this pain, because, as the next paragraph says, "He did not make [our] dream reality." We think, in other words, that He could have fulfilled our dream by making us truly, eternally special. Yet the idea of

specialness—which we chose—inherently contains pain, and God

wills that we rest in perfect safety, free of pain. The way we forgive God is by forgiving our brother, the one in front of us who, like God, seems to be thwarting our dream of specialness.

14. A bier is a flat stand on which a corpse is placed to lie in state.

Calling to the seemingly dead to "come forth" from where they lie seems to be a reference to John 11:43 (KJV): "And when he thus had spoken, he cried with a loud voice, Lazarus, come forth."

15. Job 2:9 (RSV): "Then his [Job's] wife said to him, 'Do you still hold fast your integrity? Curse God, and die.'" At the beginning of this story, God praises Job as "a blameless and upright man, who fears God and turns away from evil" (1:8). But then Satan says, "But put forth thy hand now, and touch all that he has, and he will curse thee to thy face" (1:11). God therefore allows Satan to take Job's wealth, children, and health, at which point his wife (understandably) urges him to curse God. In the above reference, we curse God because He refused to grant reality to our dream of death—our specialness—and instead calls us to awaken to the "world of loveliness" that surrounds us.

16. John 20:25 (RSV): "But he [Thomas] said to them, 'Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe.'" In the Course's image, it is not Jesus but your brother who holds out the print of nails on his hands. Your condemnation has crucified him, and now he asks your forgiveness that he may be resurrected.

17. Whereas earlier (see footnote 12 in this section), God allows the death that we *thought* was our will, here He and His Son ask that our

true will be done—our will to be set free by releasing our brother from crucifixion.

18. John 5:19 (KJV): "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do."

19. T-11.III.5:4: "Unless you have hurt yourself, you could never suffer in any way, for that is not God's will for His Son." T-20.IV.1:1:

"Nothing can hurt you unless you give it the power to do so."

20. To "keep the gift your Father asks from Him" means to keep from your Father the gift He asks you to give Him.

21. Luke 12:33 (RSV): "Provide yourselves with purses that do not grow old, with a treasure in the heavens that does not fail, where no thief approaches and no moth destroys."

22. T-20.VII.9:1-2: "Your question should not be 'How can I see my brother without the body?' Ask only, 'Do I *really* wish to see him sinless?'"

23. See Cameo 29: "Iambic Pentameter." This section—"The Christ in You"—can be considered the beginning of consistent iambic

pentameter in the Course (though at this point it is still somewhat rough and imperfect). Iambic pentameter is a form of poetic verse in which each line consists of ten syllables, with the accent on every second syllable. For example, "The ***Christ*** in ***you*** is ***ve*** ry ***still***. He

looks."

24. John 15:18 (RSV): "If the world hates you, know that it has hated me before it hated you." In this verse, the world hated Jesus before it

hated us. The above allusion in the Course reverses that: Your specialness did not hate your brother before it hated you; you were the first object of its hate.

25. This may be an allusion to St. Patrick's Breastplate, an incantation for protection on a journey, traditionally attributed to the fifth-century St. Patrick, patron saint of Ireland. A translation of its lyrics includes this line: "Christ be with me, Christ within me, Christ behind me, Christ before me, Christ beside me, Christ to win me, Christ to comfort and restore me."

26. Acts 17:28 (RSV): "In him we live and move and have our being."

27. Matthew 3:17 (KJV): "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

28. The two sons here are your specialness and your creations in Heaven.

29. "Yours" refers to your creations (not your creation by God), which explains "*they*" and "them" in the next sentence.

30. "It" in this sentence is the body. To "weave a frame of loveliness around your hate" probably connects with the previous chapter's discussion (see T-23.IV.1-2) of expressing murderous intent in a

"loving" (or even "lovely"—see T-23.IV.2:5) form.

31. What the Father created and keeps safe is *the mind*. This sentence, then, is part of the answer to the question from the beginning of the previous paragraph: "*Can you protect the mind*?"

32. Pronoun clarification: "Whatever is perceived as means for truth shares in its [truth's] holiness, and rests in light as safely as itself

[truth itself]."

33. The "co-creator" is you and the "son" is your creation (usually discussed in the plural: creations). Paragraph 1 also calls your creations your "son," when it speaks of "your creations, who *are* son to you" (1:8).

34. Matthew 3:17 (KJV): "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." In the above passage, the voice of specialness says this about our body.

35. The "two sons" here are your body and God's Son, your true nature.

This is different than the first paragraph of this section, where the two sons are your specialness and your creations.

36. The "son of man" here seems to be what is elsewhere called the sleeping Son of God. See footnote 1 in the next chapter.

CHAPTER 25

The Holy Spirit's Justice

I. Framed in Holiness

The Christ in you inhabits not a body. *2* Yet He is in you. *3* And thus must

it be that *you* are not within a body. *4* What is within you cannot be outside, and it is certain that you cannot be apart from what is at the very center of your life. *5* What gives you life cannot be housed in death. *6No more can you*. *7* Christ is within a frame of holiness, whose only purpose is that He may be manifest to those who know Him not; that He may call to them to come to Him and see Him where they thought their bodies were. *8* Then will their bodies melt away, that they may frame His holiness in them.

2 No one who carries Christ in him can fail to recognize Him everywhere— *except in bodies*. *2* And as long as they believe they are in bodies, where they think they are He cannot be. *3* And so they carry Him unknowingly and do not make Him manifest. *4* And thus they do not recognize Him where He is. *5* The son of man is not the risen Christ.

6 Yet does the Son of God abide exactly where he is, and walks with him within his holiness, as plain to see as is his specialness set forth within his body.1

3 The body needs no healing. *2* But the mind that thinks it is a body is sick indeed! *3* And it is here that Christ sets forth the remedy. *4*

His purpose folds the body in His light and fills it with the holiness that shines from Him. *5* And nothing that the body says or does but makes Him manifest. *6* To those who know Him not it carries Him in gentleness and love to heal their minds. *7* Such is the mission that your brother has for you. *8* And such it must be that *your* mission is for *him*.

4 It cannot be that it is hard to do the task that Christ appointed you to do, since it is He that does it. *2* And in doing it, you learn the body merely *seems* to be the means to do it. *3* For the Mind is His, and so it

must be yours. *4* His holiness directs the body through the mind at one with Him, and *you* are manifest unto your holy brother, as he to you.

5 Here is the meeting of the holy Christ unto Himself; nor are any differences perceived to stand between the aspects of His holiness, 2

which meet and join and raise Him to His Father, whole and pure and worthy of His everlasting love. 3

5 How can you manifest the Christ in you except you look on holiness and see Him there? *2* Perception tells you *you* are manifest in what you see. *3* Behold the body, and you will believe that you are there. *4* And every body that you look upon reminds you of yourself—your sinfulness, your evil, and above all, your death. *5* And would you not despise the one who tells you this, and seek *his* death instead? *6* The message and the messenger are one, and you must see your brother as yourself. 4 *7* Framed in his body, you will see your sinfulness, wherein you stand condemned. *8* Set in his holiness, the Christ in him proclaims Himself as you.

6 Perception is a choice of what you want *yourself* to be; the world you want to live in and the state in which you think your mind will be content and satisfied. *2* It chooses where you think your safety

lies at *your* decision. *3* It reveals yourself to you as *you* would have you be.

4 And always is it faithful to your purpose, from which it never separates, nor gives the slightest witness unto anything the purpose in your mind upholdeth not.5 *5* Perception is a part of what it is your purpose to behold, for means and end are never separate. *6* And thus you learn what seems to have a life apart has none.

7 *You* are the means for God; not separate, nor with a life apart from

His. *2* His life is manifest in you who are His Son. *3* Each aspect of Himself is framed in holiness and perfect purity, in love celestial and so complete it wishes only that it may release all that it looks upon unto itself.6 *4* Its radiance shines through each body that it looks upon, and brushes all its darkness into light merely by looking past it *to* the light. 7

5 The veil is lifted through its gentleness, and nothing hides the face of Christ from its beholders. *6* And both of you stand there before Him now, to let Him draw aside the veil that seems to keep you separate and apart.

8 Since you believe that you are separate, Heaven presents itself to you as separate too—not that it is the truth, but that the link8 that has been given you to join the truth may reach to you through what you understand. *2* Father and Son and Holy Spirit are as one, as all your brothers join as one in truth. *3* Christ and His Father never have been separate, and Christ abides within your understanding in the part of you that shares His Father's will. *4* The Holy Spirit links the other part—the tiny, mad desire to be separate, different, and special—to the Christ, to make the oneness clear to what is really one. *5* In this world this is not understood, but *can* be taught.

9 The Holy Spirit holds Christ's purpose in your mind, so that the aim of specialness can be corrected where the error lies. *2* Because

His purpose still is one with both the Father and the Son, He knows the will of God and what you *really* will. *3* But this is understood by mind perceived as one, aware that it is one, and so experienced. *4* It is the Holy Spirit's function to teach you *how* this oneness is experienced, *what* you must do that it can be experienced, and *where* you should go to do it. *5* All this takes note of time and place as if they were discrete, for while you

think that part of you is separate, the concept of a oneness joined as one is meaningless.

10 It is apparent that a mind so split could never be the teacher of the oneness which unites all things within itself. *2* And so What is within this mind and *does* unite all things together must be its Teacher. *3* Yet must It use the language which this mind can understand in the condition in which it thinks it is. *4* And It must use all learning to transfer illusions to the truth, taking all false ideas of what you are and leading you beyond them to the truth that *is* beyond them. *5* All of this can very simply be reduced to this: What is the same can *not* be different, and what is one can *not* have separate parts.

II. God's Masterpiece

Is it not evident that what the body's eyes perceive fills you with *fear*?

2 Perhaps you think you find a hope of satisfaction there. *3* Perhaps you fancy to attain some peace and safety in the world as you perceive it.

4 Yet it must be evident the outcome *does not change*. *5* Despite your hopes and fancies, always does despair result. *6* And there is no exception, nor will there ever be. *7* The only value that the past can hold is that you learn it gave you no rewards that you would want to

keep, for only thus will you be willing to relinquish it and have it gone forever.

2 Is it not strange that you should cherish still some hope of satisfaction from the world you see? *2* In no respect, at any time or place, has *anything* but fear and guilt been your reward. *3* How long is needed for you to realize the chance of change in this regard is hardly worth delaying change that might result in better outcomes? *4* For one thing is

sure: The way you see and long have seen gives no support to base your future hopes and no suggestions of success at all. *5* To place your hopes where no hope lies *must* make you hopeless. *6* Yet is this hopelessness your choice while you would seek for hope where none is ever found.

3 Is it not also true that you have found some hope apart from this; some glimmering—inconstant, wavering, yet dimly seen—that hopefulness is warranted on grounds that are *not* in this world? *2* And yet your hope that they may still lie here prevents you still from giving up the hopeless and unrewarding task you set yourself. *3* Can it make sense to hold the fixed belief that there is reason to uphold pursuit of what has always failed, on grounds that it will suddenly succeed and bring what it has never brought before?

4 Its past *has* failed. *2* Be glad that it is gone within your mind to darken what *is* there. 9 *3* Take not the form for content, for the form is but a *means* for content. *4* And the frame is but a means to hold the picture up, so that it can be seen. *5* A frame that hides the picture has no purpose. *6* It cannot be a frame if *it* is what you see. *7* Without the picture is the frame without its meaning. *8* Its purpose is to set the picture off, and not itself. *9* Who hangs an empty frame upon a wall and stands before it deep in reverence, as if a masterpiece were there to see?

5 Yet if you see your brother as a body, it *is* but this you do. *2* The masterpiece that God has set within this frame is all there is to see.

3 The body holds it for a while, without obscuring it in any way. *4* But what God has created needs no frame, for what He has created *He* supports, and frames within Himself. *5* His masterpiece He offers you to

see. *6* And would you rather see the frame instead of this, and see the picture not at all?

6 The Holy Spirit is the frame God set around the part of Him that you would see as separate. *2* Yet its frame is joined to its Creator, one with Him and with His masterpiece. *3* This is its purpose, and you do not make the frame into the picture when you choose to see it in its place. 10

4 The frame that God has given it but serves His purpose, not yours apart from His. *5* It is your separate purpose that obscures the picture and cherishes the frame instead of it. *6* But God has set His masterpiece within a frame that will endure forever, when yours has crumbled into dust. *7* But think you not the picture is destroyed in any way. *8* What God creates is safe from all corruption, unchanged and perfect in eternity.

7 Accept *His* frame instead of yours, and you will see the masterpiece.

2 Look at its loveliness and understand the Mind that thought it, not in flesh and bones, but in a frame as lovely as itself. *3* Its holiness lights up the sinlessness the frame of darkness hides, and casts a veil of light across the picture's face, which but reflects the light which shines from it to its Creator. *4* Think not this face was ever darkened because you saw it in a frame of death. *5* God kept it safe that you might look on it and see the holiness that He has given it. *6* Within

the darkness see the savior *from* the dark, and understand your brother as his Father's Mind shows him to you.

8 He will step forth from darkness as you look on him, and you will see the dark no more. *2* The darkness touched him not, nor you who brought him forth for you to look upon. *3* His sinlessness but pictures yours.

4 His gentleness becomes your strength, and both will gladly look within and see the holiness that must be there because of what you looked upon in him. *5* He is the frame in which *your* holiness is set, and what God gave him must be given you. *6* However much he overlooks the masterpiece in him and sees only a frame of darkness, it is still your only function to behold in him what he sees not. *7* And in this seeing is the vision shared that looks on Christ instead of seeing death.

9 How could the Lord of Heaven not be glad if you appreciate His masterpiece? 11 *2* What could He do but offer thanks to you who love His Son as He does? *3* Would He not make known to you His love if you but share His praise of what He loves? *4* God cherishes creation as the perfect Father that He is. *5* And so His joy is made complete when any part of Him joins in His praise, to share His joy. *6* This brother is His perfect gift to you. *7* And He is glad and thankful when you thank His perfect Son for being what he is. *8* And all His thanks and gladness shine on you who would complete His joy along with Him.

10 And thus is *yours* completed. *2* Not one ray of darkness can be seen by those who will to make their Father's happiness complete, and theirs along with His. *3* The gratitude of God Himself is freely offered to everyone who shares His purpose. *4* It was not His will to be alone, and neither is it yours. *5* Forgive your brother, and you cannot separate yourself from him nor from his Father. *6* You need no forgiveness, for the wholly pure have never sinned. *7* Give, then,

what He has given you, that you may see His Son as one and thank his Father as He thanks you.

8 Nor believe that all His praise is given not to you. *9* For what you give is His,12 and giving it, you learn to understand His gift to you, and give the Holy Spirit what He offers unto the Father and the Son alike.

11 Nothing has power over you except His will *and* yours, who but extend His will. *2* It was for this you were created, and your brother with you and one with you. *3* You are the same, as God Himself is one and not divided in His will. *4* And you must have one purpose, since He gave the same to both of you. *5* His will is brought together as you join in will that you be made complete by offering completion to your brother. *6* See not in him the sinfulness he sees, but give him honor that you may esteem yourself *and* him. *7* To each of you is given the power of salvation that escape from darkness into light be yours to share; that you may see as one what never has been separate, nor apart from all His love as given equally.

III. The Two Makers of the World

To the extent to which you value guilt, to that extent will you perceive a world in which attack is justified. *2* To the extent to which you recognize that guilt is meaningless, to that extent you will perceive attack cannot *be* justified. *3* This is in strict accord with vision's fundamental law: You see what you believe is there, and you believe it there because you *want* it there. *4* Perception has no other law than this. *5* The rest but stem from this, to hold it up and offer it support. *6* This is perception's form, adapted to this world, of God's more basic law: that love creates itself, and nothing *but* itself.

2 God's laws do not obtain directly to a world perception rules, for such a world could not have been created by the Mind to which perception has no meaning. *2* Yet are His laws reflected everywhere.

3 Not that the world where this reflection is, is real at all. *4* Only because His Son *believes* it is, and from His Son's belief He could not let Himself be

separate entirely. *5* He could not enter His Son's insanity with him, but He could be sure His sanity went there with him, so he could not be lost forever in the madness of his wish.

3 Perception rests on choosing; knowledge does not. *2* Knowledge has but one law because it has but one Creator. *3* But this world has two who made it,13 and they do not see it as the same. *4* To each it has a different purpose, and to each it is a perfect means to serve the goal for which it is perceived. *5* For specialness it is the perfect frame to set it off, the perfect battleground to wage its wars, the perfect shelter for the illusions which it would make real. 14 *6* Not one but it upholds in its perception; not one but can be fully justified.

4 There is another Maker of the world, the simultaneous Corrector of the mad belief that anything could be established and maintained without some link that kept it still within the laws of God; not as the law itself upholds the universe as God created it, but in some form adapted to the need the Son of God believes he has. *2* Corrected error *is* the error's end. *3* And thus has God protected still His Son, even in error. *4* There is another purpose in the world that error made *because* it has another Maker Who can reconcile its goal with His Creator's purpose.15

5 In His perception of the world, nothing is seen but justifies forgiveness and the sight of perfect sinlessness. *2* Nothing arises but is met with instant and complete forgiveness. *3* Nothing remains an instant to obscure the sinlessness that shines unchanged beyond the pitiful attempts of specialness to put it out of mind, where it must be, and light the *body* up instead of it. *4* The lamps of Heaven are not

for it to choose to see them where it will. 16 *5* If it elects to see them elsewhere from

their home, as if they lit a place where they could never be, *and you agree*, then must the Maker of the world correct your error, lest you still remain in darkness, where the lamps are not.

6 Everyone here has entered darkness, yet no one has entered it alone.

2 Nor need he stay more than an instant. *3* For he has come with Heaven's help within him, ready to lead him out of darkness into light at any time. *4* The time he chooses can be *any* time, for help is there, awaiting but his choice. *5* And when he chooses to avail himself of what is given him, then will he see each situation that he thought before was means to justify his anger turned to an event which justifies his love.

7 He will hear plainly that the calls to war he heard before are really calls to peace. *2* He will perceive that where he gave attack is but another altar where he can, with equal ease and far more happiness, bestow forgiveness. *3* And he will reinterpret all temptation as just another chance to bring him joy. *4* How can a misperception be a sin?

5 Let all your brother's errors be to you nothing except a chance for you to see the workings of the Helper given you to see the world *He* made instead of yours.

8 What, then, is justified? *2* What do you *want*? *3* For these two questions are the same, and when you see them *as* the same, your choice is made.

4 For it is seeing them as one that brings release from the belief there are two ways to see. *5* This world has much to offer to your peace, and many chances to extend to you your own forgiveness.17

6 Such its purpose is to those who *want* to see peace and forgiveness descend on them and offer them the light. *7* The Maker of the world of gentleness has perfect power to offset the world of violence and hate that seems to

stand between you and His gentleness. *8* It is not there in His forgiving eyes, and therefore it need not be there in yours.

9 Sin is the fixed belief perception cannot change. *2* What has been damned is damned, and damned forever, being forever unforgivable.

3 If, then, it *is* forgiven, sin's perception must have been wrong. *4* And thus is change made possible. *5* The Holy Spirit too sees what He sees as far beyond the chance of change. *6* But on His vision sin cannot encroach, for sin has been corrected by His sight. *7* And thus it *must* have been an error, not a sin, for what it claimed could never be *has been*. *8* Sin is attacked by punishment and so preserved. *9* But to forgive it is to change its state from error into truth.

10 The Son of God could never sin, but he can wish for what would hurt him. *2* And he has the power to think he can *be* hurt. *3* What could this be except a misperception of himself? *4* Is this a sin or a mistake; forgivable or not? *5* Does he need help or condemnation? *6* Is it your purpose that he be saved or damned, forgetting not that what he is to you will make this choice your future? *7* For you make it now, the instant when all time becomes a means to reach a goal. *8* Make, then, your choice, but recognize that in this choice the purpose of the world you see is chosen too, and will be justified.

IV. The Light You Bring

Minds that are joined and recognize they are can feel no guilt. *2* For they cannot attack, and they rejoice that this is so, seeing their safety in this happy fact. *3* Their joy is in the innocence they see, and thus they seek for it, because it is their purpose to behold it and rejoice. *4* Everyone

seeks for what will bring him joy as he defines it. *5* It is not the aim, as such, that varies. *6* Yet it is the way in which the aim is seen that makes the choice of means inevitable and beyond the hope of change unless the *aim* is changed. *7* And then the means are chosen once again, as what will bring rejoicing is defined another way and sought for differently.

2 Perception's basic law could thus be said, "You will rejoice at what you see because you see it *to* rejoice." *2* And while you think that suffering and sin will bring you joy, so long will they be there for you to see. *3* Nothing is harmful or beneficent apart from what you wish. *4* It is your wish that makes it what it is in its effect on you, because you chose it as a means to gain these same effects, believing them to be the bringers of rejoicing and of joy. *5* Even in Heaven does this law obtain: The Son of God creates to bring him joy, sharing his Father's purpose in his own creation, that his joy might be increased, and God's along with his.18

3 You maker of a world that is not so, take rest and comfort in another world where peace abides. *2* This world you bring with you to all the weary eyes and tired hearts that look on sin and beat its sad refrain.

3 From you can come their rest. *4* From you can rise a world they will rejoice to look upon, and where their hearts are glad. *5* In you there is a vision which extends to all of them and covers them in gentleness and light. *6* And in this widening world of light, the darkness they *thought* was there is pushed away, until it is but distant shadows, far away, not long to be remembered as the sun shines them to nothingness. *7* And all their evil thoughts and sinful hopes, their dreams of guilt and merciless revenge, and every wish to hurt and kill and die will disappear before the sun you bring.

4 Would you not do this, for the love of God? *2* And for *yourself*? *3* For think what it would do for you. *4Your* evil thoughts that haunt

you now will seem increasingly remote and far away from you. *5* And they go farther and farther off, because the sun in you has risen that they may be pushed away before its light. *6* They linger for a while, a little while, in twisted forms too far away for recognition, and are gone forever.

5 And in the sunlight you will stand in quiet, in innocence, and wholly unafraid. *2* And from you will the rest you found extend, so that your peace can never fall away and leave you homeless. *3* Those who offer peace to everyone have found a home in Heaven the world cannot destroy, for it is large enough to hold the world within its peace. *4* In you is all of Heaven. *5* Every leaf that falls is given life in you. *6* Each bird that ever sang will sing again in you. *7* And every flower that ever bloomed has saved its perfume and its loveliness for you.

6 What aim can supersede the will of God and of His Son that Heaven be restored to him for whom it was created as his *only* home—nothing before and nothing after it, no other place, no other state or time, nothing beyond or nearer, nothing else in any form?19 *2* This can you bring to all the world and all the thoughts that entered it and were mistaken for a little while. *3* How better could your *own* mistakes be brought to truth than by your willingness to bring the light of Heaven with you as you walk beyond the world of darkness into light?

V. Christ Stands before You

The state of sinlessness is merely this: The whole desire to attack is gone, and so there is no reason to perceive the Son of God as other than

he is. *2* The need for guilt is gone, because it has no purpose and is meaningless without the goal of sin. *3* Attack and sin are bound as one illusion, each the cause and aim and justifier of the other.20 *4*

Each is meaningless alone, but seems to draw a meaning from the other. *5* Each depends upon the other for whatever sense it seems to have. *6* And no one could believe in one unless the other were the truth, for each attests the other *must* be true.

2 Attack makes Christ your "enemy," and God along with Him. *2* Must you not be afraid, with enemies like these? *3* And must you not be fearful of *yourself*? *4* For you have hurt yourself and made your Self your enemy. *5* And now you must believe you are not you, but alien to yourself and "something else," a something to be feared instead of loved. *6* Who would attack whatever he sees as wholly innocent? *7* And who, because he wishes to attack, can fail to think it must be guilty to deserve the wish, and leave him innocent?21 *8* For who could see the Son of God as innocent and wish him dead?

3 Christ stands before you both, each time you look on one another. *2* He has not gone because your eyes are closed. *3* But what is there to see by searching for your savior, seeing Him through sightless eyes? *4* It is not Christ you see by looking thus. *5* It is the enemy, confused with Christ, you look upon—and hate *because* there is no sin in him for you to see.

6 Nor do you hear his plaintive call, unchanged in content in whatever form the call is made, that you unite with him, and join with him in innocence and peace. *7* And yet, beneath the ego's senseless shrieks, such is the call that God has given him that you might hear in him His Call in *you*, and answer by returning unto God what is His Own.22

4 The Son of God asks only this of you: that you return to him what is his due, that you may share in it with him. *2* Alone does neither have it.

3 So must it remain useless to both. *4* Together, it will give to each an equal strength to save the other, and save himself along with him.

5Forgiven by you, your savior offers you salvation. *6Condemned* by you, he offers death to you. *7* In everyone you see but the reflection of what you chose to have him be to you. *8* If you decide against his proper function,23 the only one he really has in truth, you are depriving him of all the joy he would have found if he fulfilled the role God gave to him.

9 But think not Heaven is lost to him alone. *10* Nor can it be regained unless the way is shown to him through you, that *you* may find it, walking by his side.

5 It is no sacrifice that he be saved, for by his freedom will you gain your own. *2* To let his function be fulfilled is but the means to let *yours* be. *3* And so you walk toward Heaven or toward hell, but not alone.

4 How beautiful his sinlessness will be when you perceive it! *5* And how great will be your joy when he is free to offer you the gift of sight God gave to him for you! *6* He has no need but this: that you allow him freedom to complete the task God gave to him. *7* Remembering but this: that what he does you do, along with him. *8* And as you see him, so do you define the function he will have for you, until you see him differently and let him be what God appointed that he be to you.

6 Against the hatred that the Son of God may cherish toward himself is God believed to be without the power to save what He created from the pain of hell. *2* But in the love he shows himself is God made free to let His will be done. 24 *3* In each of you, 25 you see the picture of your own belief of what the will of God must be for you. *4* Through your

forgiveness will you understand His love for you; through your attack believe He hates you, thinking Heaven must be hell. *5* Look once again upon your brother, not without the understanding that

he is the way to Heaven or to hell, as you perceive him. *6* But forget not this: The role you give to him is given you, and you will walk the way you pointed out to him because it is your judgment on yourself.

VI. The Special Function

The grace of God rests gently on forgiving eyes, and everything they look on speaks of Him to the beholder. *2* He can see no evil, nothing in the world to fear, and no one who is different from himself. *3* And as he loves them, so he looks upon himself with love and gentleness. *4* He would no more condemn himself for his mistakes than damn another.

5 He is not an arbiter of vengeance, nor a punisher of sin. *6* The kindness of his sight rests on himself with all the tenderness it offers others. *7* For he would *only* heal and *only* bless. *8* And being in accord with what God wills, he *has* the power to heal and bless all those he looks on with the grace of God upon his sight.

2 Eyes become used to darkness, and the light of brilliant day seems painful to the eyes grown long accustomed to the dim effects perceived at twilight. *2* And they turn away from sunlight and the clarity it brings to what they look upon. *3* Dimness seems better; easier to see and better recognized. *4* Somehow, the vague and more obscure seems easier to look upon; less painful to the eyes than what is wholly clear and unambiguous.26 *5* Yet this is not what eyes are *for*. *6* And who can say that he prefers the darkness and maintain he *wants* to see?

3 The wish to see calls down the grace of God upon your eyes, and brings the gift of light that makes sight possible. *2* Would you behold your brother? *3* God is glad to have you look on him. *4* He does not will your savior be unrecognized by you. *5* Nor does He will that he remain without the function that He gave to him. *6* Let him no more be lonely, 27

for the lonely ones are those who see no function in the world for them to fill, no place where they are needed, and no aim which only they can undertake and perfectly fulfill.

4 Such is the Holy Spirit's kind perception of specialness; His use of what you made, to heal instead of harm: To each He gives a special function in salvation he alone can fill, a part for only him.28 *2* Nor is the plan complete until he finds his special function and fulfills the part assigned to him, to make himself complete within a world where incompletion rules. *3* Here, where the laws of God do not prevail in perfect form, can he yet do *one* perfect thing and make *one* perfect choice. *4* And by this act of special faithfulness to one perceived as other than himself, he learns the gift was given to himself, and so they must be one.

5 Forgiveness is the only function meaningful in time. *2* It is the means the Holy Spirit uses to translate specialness from sin into salvation.

3 Forgiveness is for all. *4* But when it rests on all it is complete, and every function of this world completed with it. *5* Then is time no more.

6 But while in time there is still much to do, and each must do what is allotted him, for on his part does all the plan depend. *7* He *has* a special part in time, for so he chose, and choosing, made it for himself. *8* His wish was not denied but changed in form, to let it serve his brother *and* himself, and thus become a means to save instead of lose.

6 Salvation is no more than a reminder this world is not your home; its laws are not imposed on you, its values are not yours, and nothing that you think you see in it is really there at all. *2* And this is seen and understood as each one takes his part in its *undoing*, as he did in *making* it. *3* He has the means for either, as he always did. *4*

The specialness he chose to hurt himself did God appoint to be the means for his salvation, from the very instant that the choice was made. *5* His special sin was made his special grace. *6* His special hate became his special love.

7 The Holy Spirit needs your special function, that *His* may be fulfilled.

2 Think not that you lack special value here. *3* You wanted it, and it is given you. *4* All that you made can serve salvation easily and well. *5* The Son of God can make no choice the Holy Spirit cannot employ on his behalf, and not against himself. *6* Only in darkness does your specialness appear to be attack. *7* In light you see it is your special function in the plan to save the Son of God from all attack and let him understand that he is safe, as he has always been and must remain in time and in eternity alike. *8* This is the function given each of you for one another. *9* Take it gently, then, from one another's hand, and let salvation be perfectly fulfilled in both of you. *10* Do this *one* thing, that *everything* be given you.

VII. God Is Not Insane

And if the Holy Spirit can commute each sentence that you laid upon yourself into a blessing, then it *cannot* be a sin. 29 *2* Sin is the one thing in this world that cannot change. *3* It is immutable, and on its changelessness the world depends. *4* The magic of the world can seem to

hide the pain of sin from sinners and deceive with glitter and with guile.

5 Yet each one knows the cost of sin is death.30 *6* And so it is. *7* For sin is a *request* for death, a wish to make this world's foundation sure as love, dependable as Heaven, and as strong as God Himself. *8* The world is safe from love to everyone who thinks sin possible. *9* Nor will it change.

2 Yet is it possible what God created not should share the attributes of His creation, when it opposes it in every way? 31 *2* It cannot be the sinner's wish for death is just as strong as is His will for life. *3* Nor can the basis of a world He did not make be firm and sure as Heaven. *4* How could it be that hell and Heaven are the same? *5* And is it possible that what He did not will cannot be changed? *6* What is immutable besides His will? *7* And what can share its attributes except itself? *8* What wish can rise against His will and *be* immutable?

3 If you could realize nothing is changeless but the will of God, this course would not be difficult for you. *2* For it is this that you do not believe, yet there is nothing else you *could* believe if you but looked at what it is. *3* Let us go back to what we said before and think of it more carefully:32 It must be so that either God is mad or is this world a place of madness. *4* Not one thought of His makes any sense at all within this world. *5* And nothing that the world believes as true has any meaning in His Mind at all.

4 What makes no sense and has no meaning is insanity, and what is madness cannot be the truth. *2* If one belief so deeply valued here is true, then every thought God ever had is an illusion. *3* And if but one thought of His is true, then all beliefs the world gives any meaning to are false and make no sense at all. *4* This *is* the choice you make. *5* Do

not attempt to see it differently or twist it into something it is not. *6* For only this decision *can* you make. *7* The rest is up to God and not to you.

5 To justify one value that the world upholds is to deny your Father's sanity *and yours*. *2* For God and His beloved Son do not think differently, and it is the *agreement* of Their thought that makes the Son a co-creator with the Mind Whose thought created him. *3* And if he chooses to believe one thought opposed to truth, he has

decided he is *not* his Father's Son, because the Son is mad and sanity must lie apart from both the Father and the Son. *4This you believe*. *5* Think not that this belief depends upon the form it takes. *6* Who thinks the world is sane in any way, is justified in anything it thinks, or is maintained by any form of reason believes this to be true.

6 Sin is not real *because* the Father and the Son are not insane. *2* This world is meaningless *because* it rests on sin. *3* Who could create the changeless if it does not rest on truth? *4* The Holy Spirit has the power to change the whole foundation of the world you see to something else: a basis not insane, on which a sane perception can be based, another world perceived, and one in which is nothing contradicted that would lead the Son of God to sanity and joy. *5* Nothing attests to death and cruelty, to separation and to differences. *6* For here is everything perceived as one, and no one loses that each one may gain.

7 Test *everything* that you believe against this one requirement,[33] and understand that everything that meets this one demand is worthy of your faith. *2* But nothing else. *3* What is not love is sin, and either one perceives the other as insane and meaningless. *4* Love is the basis for a world perceived as wholly mad to sinners, who believe theirs is the

way to sanity. *5* But sin is equally insane within the sight of love, whose gentle eyes would look beyond the madness and rest peacefully on truth. *6* Each sees a world immutable as each defines the changeless and eternal truth of what *you* are. *7* And each reflects a view of what the Father and the Son must be to make that viewpoint meaningful and sane.

8 Your special function is the special form in which the fact that God is *not* insane appears most sensible and meaningful to you.[34] *2* The *content* is the same. *3* The *form* is suited to your special needs, and to the special time and place in which you think you find yourself,

and where you can be free of place and time and all that you believe must limit you.

4 The Son of God cannot be bound to time or place or anything God did not will. *5* Yet if His will is seen as madness, then the form of sanity which makes it most acceptable to those who are insane requires special choice. *6* Nor can this choice be made *by* the insane, whose problem is their choices are not free and made with reason in the light of sense.

9 It would be madness to entrust salvation to the insane. *2Because* He is not mad has God appointed One as sane as He to raise a saner world to meet the sight of everyone who chose insanity as his salvation. *3* To this One is given the choice of form most suitable to him; one which will not attack the world he sees, but enter into it in quietness and show him it is mad. *4* This One but points to an alternative, another way of looking at what he has seen before and recognizes as the world in which he lives and thought he understood before. *5* Now must he question this, because the form of the alternative is one which he cannot deny nor overlook nor fail completely to perceive and see at all.

10 To each his special function is designed to be perceived as possible, and more and more desired as it proves to him that it is an alternative he *wants*. *2* From this position does his sinfulness and all the sin he sees within the world offer him less and less, until he comes to understand it cost him sanity, and stands between him and whatever hope he has of *being* sane. *3* Nor is he left without escape from madness, for he has a special part in *everyone's* escape. *4* He could no more be left outside, without a special function in the hope of peace, than could the Father overlook His Son and pass him by in careless thoughtlessness.

11 What is dependable *except* His love? *2* And where does sanity abide *except* in Him? *3* The One Who speaks for Him can show you

this, in the alternative He chose especially for you. *4* It is God's will that you remember this, and so emerge from deepest mourning into perfect joy.

5 Accept the function that has been assigned to you in God's Own plan to show His Son that hell and Heaven are different, not the same, but that in Heaven *They* are all the same, without the differences that would have made a hell of Heaven and a "Heaven" of hell, had such insanity been possible.

12 The whole belief that someone loses but reflects the underlying tenet God must be insane. *2* For in this world it seems that one must gain *because* another loses. *3* If this is true, then God is mad indeed. *4* But what is this belief except a form of the more basic tenet "Sin is real, and rules the world"? *5* For every little gain must someone lose and pay exact amount in blood and suffering. *6* For otherwise would evil triumph and destruction be the total cost of any gain at all. *7* You who believe that God is mad, look carefully at this, and understand that it must be that either God *or* this must be insane, but hardly both.

13 Salvation is rebirth of the idea no one can lose for anyone to gain, and everyone must gain if anyone would be a gainer. *2* Here is sanity restored. *3* And on this single rock of truth can faith in God's eternal saneness rest in perfect confidence and perfect peace. *4* Reason is satisfied, for all insane beliefs can be corrected here. *5* And sin must be impossible if this is true. *6* This is the rock on which salvation rests, the vantage point from which the Holy Spirit gives meaning and direction to the plan in which your special function has a part. *7* For here your special function is made whole, because it shares the *function* of the whole.

14 Remember all temptation is but this: a mad belief that God's insanity would make you sane and give you what you want; that

either God or you must lose to madness, because your aims cannot be reconciled.

2 Death demands life, but life is not maintained at *any* cost.35 *3* No one *can* suffer for the will of God to be fulfilled. *4* Salvation is His will *because* you share it; not for you alone, but for the Self which is the Son of God. *5* He cannot lose, for if He could, the loss would be His Father's, and in Him no loss is possible.36 *6* And this is sane because it is the truth.

VIII. Justice Returned to Love

The Holy Spirit can use all that you give to Him for your salvation. *2* But He cannot use what you withhold, for He cannot take it from you without your willingness. *3* For if He did, you would believe He wrested it from you against your will. *4* And so you would not learn it *is* your will to be without it. *5* You need not give it to Him *wholly* willingly, for if you could, you had no need for Him. *6* But this He needs: that you prefer

He take it than that you keep it for yourself alone, and recognize that what brings loss to no one you would not know.37 *7* This much is necessary to add to the idea no one can lose for you to gain. *8* And nothing more.

2 Here is the only principle salvation needs. *2* Nor is it necessary that your faith in it be strong, unswerving, and without attack from all beliefs opposed to it. *3* You *have* no fixed allegiance. *4* But remember salvation is not needed by the saved. *5* You are not called upon to do what one divided still against himself would find impossible. 38 *6* Have little faith that wisdom could be found in such a state of mind. *7* But be you thankful that only little faith is asked of you. *8* What *but* a little faith remains to those who still believe in sin? *9* What *could* they know of Heaven and the justice of the saved?

3 There is a kind of justice in salvation of which the world knows nothing. *2* To the world, justice and vengeance are the same, for sinners see justice only as their punishment; perhaps sustained by someone else, but not escaped. *3* The laws of sin demand a victim. *4Who* it may be makes little difference. *5* But death must be the cost, and must be paid. *6* This is not justice, but insanity. *7* Yet how could justice be defined *without* insanity where love means hate, and death is seen as victory and triumph over eternity and timelessness and life?

4 You who know not of justice still can ask, and learn the answer. 39

2 Justice looks on all in the same way. *3* It is not just that one should lack for what another has. *4* For that is vengeance, in whatever form it takes.

5 Justice demands no sacrifice, for any sacrifice is made that sin may be preserved and kept. *6* It is a payment offered for the cost of sin, but not

the *total* cost. *7* The rest is taken from another, to be laid beside your little payment to "atone" for all that you would keep and not give up.

8 So is the victim seen as partly you, with someone else by far the greater part. *9* And in the total cost, the greater his, the less is yours.

10 And justice, being blind, is satisfied by being paid, it matters not by whom. 40

5 Can this be justice? *2* God knows not of this. *3* But justice does He know, and knows it well, for He is wholly fair to everyone. *4* Vengeance is alien to His Mind *because* He knows of justice. *5* To be just is to be fair and not be vengeful. *6* Fairness *and* vengeance are impossible, for each one contradicts the other and denies that it is real. *7* It is impossible for you to share the Holy Spirit's justice with a

mind that can conceive of specialness at all. *8* Yet how could He be just if He condemned a sinner for the crimes he did not do, but *thinks* he did? *9* And where would justice be if He demanded of the ones obsessed with the idea of punishment that they lay it aside unaided, and perceive it is not true?

6 It is extremely hard for those who still believe sin meaningful to understand the Holy Spirit's justice. *2* They believe He shares their own confusion and cannot avoid the vengeance that their own belief in justice must entail. 41 *3* And so they fear the Holy Spirit and perceive the wrath of God in Him. *4* They are unjust indeed to Him. *5* Nor can they trust Him not to strike them dead with lightning bolts torn from the fires of Heaven by God's Own angry hand. *6* They *do* believe that Heaven is hell and *are* afraid of love. *7* And deep suspicion and the chill of fear come over them when they are told that they have never sinned.

8 Their world depends on sin's stability. *9* And they perceive the "threat"

of what God knows as justice to be more destructive to themselves and

to their world than vengeance, which they understand and love.

7 So do they think the loss of sin a curse, and flee the blessing of the Holy Spirit as if He were a messenger from hell, sent from above in treachery and guile to work God's vengeance on them in the guise of a deliverer and friend. *2* What could He be to them except a devil, dressed to deceive within an angel's cloak?42 *3* And what escape has He for them, except a door to hell that seems to look like Heaven's gate? *4* Yet justice cannot punish those who ask for punishment but have a Judge Who knows that they are wholly innocent in truth. *5* In justice He is bound to set them free, and give them all the honor they

deserve and have denied themselves because they are not fair and cannot understand that they *are* innocent.

8 Love is not understandable to sinners, because they think that justice is split off from love and stands for something else. *2* And thus is love perceived as weak and vengeance strong. *3* For love has lost when judgment left its side and is too weak to save from punishment, but vengeance without love has gained in strength by being separate and apart from love. *4* And what *but* vengeance now can help and save, while love stands feebly by with helpless hands, bereft of justice and vitality, and powerless to save? *5* What can Love ask of you who think that all of this is true? *6* Could He in justice and in love believe, in your confusion, you *have* much to give?

9 You are not asked to trust Him far; no further than what you see He offers you, and what you recognize you could not give yourself. *2* In God's Own justice does He recognize all you deserve, but understands as well that you cannot accept it for yourself. *3* It is His special function

to hold out to you the gifts the innocent deserve. *4* And every one that you accept brings joy to Him *as well* as you. *5* He knows that Heaven is richer made by each one you accept. *6* And God rejoices as His Son receives what loving justice knows to be his due. *7* For love and justice are not different. *8Because* they are the same does mercy stand at God's right hand and give the Son of God the power to forgive himself of sin.43

10 To him who merits everything, how can it be that *anything* is kept from him? *2* For that would be injustice, and unfair indeed to all the holiness that is in him, however much he recognize it not. *3* God knows of no injustice. *4* He could not allow His Son be judged by those who seek his death and could not see his worth at all. *5* What honest witnesses could they call forth to speak on his behalf? *6* And who would come to plead *for* him and not against his life? *7* No

justice would be given him by you. *8* Yet God ensured that justice *would* be done unto the Son He loves, and would protect from all unfairness you might seek to offer, believing vengeance is his proper due.

IX. A Witness to Sinlessness

As specialness cares not who pays the cost of sin, so it *be* paid, the Holy Spirit heeds not who looks on innocence at last, provided it *is* seen and understood. *2* For just *one* witness is enough, if he sees truly. *3* Simple justice asks no more. *4* Of each one does the Holy Spirit ask if he will be that one, so justice may return to love and there be satisfied. 44 *5* Each special function He allots is but for this: that each one learn that love and justice are *not* separate, and both are strengthened by their union with each other. *6* Without love is justice prejudiced and weak. *7* And love

without justice is impossible, for love is fair and cannot chasten without cause. *8* What cause can *be* to warrant an attack upon the innocent? *9* In justice, then, does love correct mistakes, but not in vengeance. *10* For that would be unjust to innocence.

2 You can be perfect witness to the power of love and justice, if you understand it is impossible the Son of God could merit vengeance.

2 You need not perceive in every circumstance that this is true. *3* Nor need you look to your experience within the world, which is but shadows of all that is really happening within yourself. *4* The understanding that you need comes not of you, but from a larger Self so great and holy that He could not doubt His innocence. *5* Your special function is a call to Him that He may smile on you whose sinlessness He shares. *6* His understanding will be yours. *7* And so the Holy Spirit's special function has been fulfilled. *8* God's Son has found a witness unto his sinlessness, and not his sin. *9* How little need you give the Holy Spirit that simple justice may be given you!

3 Without impartiality there is no justice. *2* How can specialness be just?

3 Judge not because you cannot, not because you are a miserable sinner too. 45 *4* How can the special really understand that justice is the same for everyone? *5* To take from one to give another must be an injustice to them both, since they are equal in the Holy Spirit's sight. *6* Their Father gave the same inheritance to both. *7* Who would have more *or* less is not aware that he has everything. *8* He is no judge of what must be another's due, because he thinks *he* is deprived, and so must he be envious and try to take away from whom he judges. *9* He is not impartial, and cannot fairly see another's rights because his own have been obscured to him.

4 You have the right to all the universe; to perfect peace, complete deliverance from all effects of sin, and to the life eternal, joyous, and complete in every way, as God appointed for His holy Son. *2* This is the only justice Heaven knows, and all the Holy Spirit brings to earth.

3 Your special function shows you nothing else but perfect justice can prevail for you, and you are safe from vengeance in *all* forms. *4* The world deceives, but it cannot replace God's justice with a version of its own. *5* For only love is just, and can perceive what justice must accord the Son of God. *6* Let love decide, and never fear that you, in your unfairness, will deprive yourself of what God's justice has allotted you.

X. The Justice of Miracles

What can it be but arrogance to think your little errors cannot be undone by Heaven's justice? *2* And what could this mean except that they are sins and not mistakes, forever uncorrectable, and to be met with vengeance, not with justice? *3* Are you willing to be released from *all* effects of sin? *4* You cannot answer this until you see all that

the answer must entail. *5* For if you answer yes, you mean you will forego all values of this world in favor of the peace of Heaven. *6* Not one sin will you retain. *7* And not one doubt that this is possible will you hold dear that sin be kept in place. *8* You mean that truth has greater value now than all illusions. *9* And you recognize that truth must be revealed to you, because you know not what it is.

2 To give reluctantly is not to gain the gift, *because you are reluctant to accept it*. *2* It is saved for you until reluctance to receive it disappears, and you are willing it be given you. *3* God's justice warrants gratitude, not fear. *4* Nothing you give is lost to you or anyone, but cherished and

preserved for you in Heaven, where all the treasures given to God's Son are kept for him46 and offered anyone who but holds out his hand in willingness they be received. *5* Nor is the treasure less as it is given out. *6* Each gift received but *adds* to the supply. *7* For God is fair. *8* He does not fight against His Son's reluctance to see salvation as a gift from Him. *9* Yet would His justice not be satisfied until it is received by everyone.

3 Be certain any answer to a problem the Holy Spirit solves will always be one in which *no one* loses. *2* And this must be true because He asks no sacrifice of anyone. *3* An answer which demands the slightest loss to anyone has not resolved the problem, but has added to it and made it greater, harder to resolve, and more unfair. *4* It is impossible the Holy Spirit could see unfairness as a resolution. *5* To Him, what is unfair must be corrected *because* it is unfair. *6* And every error is a perception in which one, at least, is seen unfairly. *7* Thus is justice not accorded to the Son of God. *8* When anyone is seen as losing, he has been condemned. *9* And punishment becomes his due *instead* of justice.

4 The sight of innocence makes punishment impossible and justice sure.

2 The Holy Spirit's perception leaves no grounds for an attack. *3* Only a loss could justify attack, and loss of any kind He cannot see. *4* The world solves problems in the other way. *5It* sees a resolution as a state in which it is decided who shall win and who shall lose; how much the one shall take and how much can the loser still defend. *6* Yet does the problem still remain unsolved, for only justice can set up a state in which there is no loser; no one left unfairly treated and deprived, and thus with grounds for vengeance. *7* Problem solving cannot be vengeance, which at best can be another problem *added* to the first, in

which the murder is not obvious.

5 The Holy Spirit's problem solving is a way in which the problem ends.

2 It has been solved because it has been met with justice. *3* And until it has, it will recur because it has not yet been solved. *4* The principle that justice means no one can lose is crucial to this course. *5* For miracles *depend* on justice; not as it is seen through this world's eyes, but as God knows it, and as knowledge is reflected in the sight the Holy Spirit gives. *6* No one deserves to lose. *7* And what would be unjust to him cannot occur. *8* Healing must be for everyone because he does not merit an attack of any kind. *9* What order can there be in miracles, unless someone deserves to suffer more and others less? *10* And is this justice to the wholly innocent?

6 A miracle is justice. *2* It is not a special gift to some, to be withheld from others as less worthy, more condemned, and thus apart from healing. *3* Who is there who can be separate from salvation if its purpose is the end of specialness? *4* Where is salvation's justice if some errors are unforgivable, and warrant vengeance in place of healing and return of peace? *5* Salvation cannot seek to help God's Son be more unfair than *he* has sought to be. *6* If miracles, the Holy Spirit's gift, were given specially to an elect and special group and

kept apart from others as less deserving, then is He ally to specialness. *7* What He cannot perceive He bears no witness to. *8* And everyone is equally entitled to His gift of healing and deliverance and peace.

7 To give a problem to the Holy Spirit to solve for you means that you *want* it solved. *2* To keep it for yourself to solve without His help is to decide it should remain *un* settled, *un* resolved, and lasting in its power

of injustice and attack. *3* No one can be unjust to you unless you have decided first to be unjust. *4* And then must problems rise to block your way, 47 and peace be scattered by the winds of hate. *5* Unless you think that all your brothers have an equal right to miracles with you, you will not claim your right to them, because you were unjust to one with *equal* rights. *6* Seek to deny, and you will feel denied. *7* Seek to deprive, and you have been deprived.

8 A miracle can never be received because another could receive it not.

2 Only forgiveness offers miracles, and pardon must be just to everyone.

3 The little problems that you keep and hide become your secret sins, because you did not choose to let them be removed for you. *4* And so they gather dust and grow, until they cover everything that you perceive, and leave you fair to no one. *5* Not one right do you believe you have. *6* And bitterness, with vengeance justified and mercy lost, condemns you as unworthy of forgiveness. *7* The unforgiven *have* no mercy to bestow upon another. *8* That is why your sole responsibility must be to take forgiveness for yourself.

9 The miracle that you receive you *give*. *2* Each one becomes an illustration of the law on which salvation rests: that justice must be done to all, if anyone is to be healed. *3* No one can lose and everyone

must benefit. *4* Each miracle is an example of what justice can accomplish when it is offered to everyone alike. *5* It is received and given equally. *6* It is awareness that giving and receiving *are* the same.

7 Because it does not make the same unlike, it sees no differences where none exist. *8* And thus it is the same for everyone because it sees no differences in them. *9* Its offering is universal, and it teaches but one message: What is God's belongs to everyone, and *is* his due.

1 . "He" in this sentence is "the son of man," who can be equated here with the *separated* Son of God.

2 . The "aspects of His holiness" are the Sons of God—ourselves and our brothers.

3 . Jeremiah 31:3 (KJV): "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love."

4 . Mark 12:31 (RSV): "You shall love your neighbor as yourself." The biblical injunction says that you *ought* to love your neighbor the way you love yourself. The above Course allusion says that you *will* see your brother the way you see yourself.

5 . "Upholdeth" is used in Psalms 37, 63, and 145 in the King James Bible, referring to God holding up the righteous and weak when the wicked seek to bring them down. Psalm 37:17 (KJV): "For the arms of the wicked shall be broken: but the LORD upholdeth the

righteous." In the above passage, it refers to the power of your mind to uphold its chosen purpose.

6 . This means that each aspect of God—each Son—is so beautifully and perfectly framed that it (the aspect) wishes only that it may release all that it looks upon unto the sight of itself (the aspect).

7 . Pronoun clarification: “Its [This aspect’s] radiance shines through each body that it looks upon, and brushes all its [that body’s] darkness into light merely by looking past it [the darkness] *to* the light.”

8 . The “link” is the Holy Spirit, as is made clear later in the paragraph:

“The Holy Spirit links the other part.”

9 . This means: Be glad that it (the hopeless pursuit of worldly satisfaction) is gone within your mind, where it darkened what *is* there.

10. Pronoun clarification: “when you choose to see it [the frame] in its

[the frame’s proper] place.”

11. The image here is of God as a painter who is happy when you appreciate His masterpiece (your brother).

12. What you give your brother is forgiveness, which includes the appreciation of him as God’s masterpiece.

13. As is subsequently made clear, the “two who made it” are specialness and the Holy Spirit.

14. Pronoun clarification: “For specialness it [the world] is the perfect frame to set it [specialness] off, the perfect battleground to wage its

[specialness’s] wars, the perfect shelter for the illusions which it

[specialness] would make real.”

15. In what sense is the Holy Spirit “another Maker of the world”?

Based on this section, it seems as if specialness (i.e., the ego) made the world to be outside of God's laws, so that we could be forever outside of *God*. However, even as that happened, the Holy Spirit remade the world to be governed by a reflection of God's laws, so that we could eventually be brought *back* to God. The fact that God's laws (in adapted form) are what holds sway here means that God's *purpose*

—for us to return to Him—is also what holds sway here. His laws, then, work to bring us back to Him. How so? According to this

section, the ruling law in this world is that what we *want* within is what we will *see* without. This law brings us back to God because as soon as we realize we want guiltlessness, we will see in the world that which affirms our guiltlessness. We will see a world in which

forgiveness is justified, because bestowing forgiveness is what proves to us that we are guiltless.

16. Pronoun clarification: "to put it [sinlessness] out of mind, where it

[sinlessness] must be, and light the *body* up instead of it [the mind].

The lamps of Heaven are not for it [specialness] to choose to see them where it [specialness] will."

17. "To extend to you your own forgiveness" seems to mean to extend forgiveness to yourself by extending it to others.

18. John 15:11 (GNT): "I have told you this so that my joy may be in you and that your joy may be complete."

19. This long sentence is a rhetorical question, which could be paraphrased this way: "What could possibly thwart God's will that His Son be restored to the Heaven that was created as his *only* home,

with no other home before or after it and no other place or state in addition to it?"

20. When sin is framed as an *act* in the Course, it is basically synonymous with attack; it is attack seen as having real effects. Here, however, sin is framed as a *state*. In this sense, we could define it as

"the state of sinfulness" (in contrast to "the state of sinlessness" from the beginning of the paragraph). So the meaning of this sentence is this: "The act of attack and the state of sinfulness are bound together

as one illusion, each the cause and aim and justifier of the other."

21. "It must be guilty" refers to whatever he wishes to attack (the previous sentence refers to "whatever he sees"). We could render this sentence's meaning, therefore, as follows: "And who, because he wishes to attack, can fail to think that what he attacks must be guilty in order to *deserve* his wish to attack it, thus leaving himself innocent?"

22. Luke 20:25 (KJV): "And he said unto them, Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's." In the above allusion, what we render unto God that is God's is *ourselves*.

23. "His proper function" is to offer you salvation, to be your savior.

You decide for this function by forgiving him. It is your forgiveness that sets him free to assume his function as your savior.

24. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." Here, what allows God's will to be done on earth is our love for ourselves, which comes through loving our brother.

25. “Each of you” refers to two holy relationship partners; the original reference was to Helen and Bill. See also the statement earlier in this section that “Christ stands before you both” (T-25.V.3:1).

26. This may be a reference to Plato’s Allegory of the Cave. Though the imagery is not identical, there are many parallels. In that famous allegory, prisoners are chained in a cave where they can see only dim

shadows by firelight. Then one of the prisoners is freed and brought out into the sunlight where he can see the real world. However, the sunlight hurts his eyes, so he desires to return back to the cave because the shadow world is easier on his eyes. The meaning of this allegory is similar to the meaning of the Course passage here: We are so used to seeing the darkness of unreality that the light of reality is initially painful to us, so we are tempted to rush back to the darkness.

27. You let your brother “no more be lonely” by seeing him with “the grace of God upon your eyes” (3:1). This sets him free to fulfill his function, and it is through fulfilling his function that he overcomes loneliness.

28. The “special function” is the unique contribution to the salvation of the world that each person is called to make. The essence of each special function is the giving of forgiveness to others, to heal them and set them free to fulfill their own special function. So in that sense, each special function is the same. What makes each special function different is the particular individuals that one is meant to save, and also the particular strengths that one will employ in the process, along with how and where they can be best used (see W-154.2:2). This

section focuses on us forgiving and saving our holy relationship partner. Earlier (see T-20.IV.6-7), the special function is framed as beginning with forgiving our holy relationship partner, at which point the two of us enter the "ark of peace" (T-20.IV.7:3), where we

discover our joint special function in the world's salvation: "Each holy relationship must enter here, to learn its special function in the Holy Spirit's plan" (T-20.IV.7:4).

29. Commuting "each sentence that you laid upon yourself into a blessing" is a reference to the teaching in the previous section, in which the Holy Spirit takes the specialness that each one "chose to hurt himself" and turns it into "the means for his salvation" (T-25.VI.6:4). The Holy Spirit does this by transforming specialness from a means of triumphing over our brothers into our special role in serving our brothers.

30. Romans 6:23 (RSV): "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

31. "What God created not" is sin.

32. T-11.I.1:1: "Either God or the ego is insane."

33. The "one requirement" is given in the previous sentence: "and no one loses that each one may gain."

34. "That God is *not* insane" means (as the previous paragraph implies) that *love is sane*. You learn this through your special function, which consists of expressing love to the particular people and in the particular way the Holy Spirit has chosen for you. Fulfilling this function proves to be so possible and desirable (see paragraph 10 in this section) that you realize love is actually sanity, not insanity.

35. This sentence means that while the concept of death requires the concept of life, the reverse is not true: life does *not* require death.

Specifically, life is not maintained by any kind of payment—any suffering, sacrifice, or loss, all of which are forms of death.

36. Pronoun clarification: "He [the Christ, the single Self of the Sonship]

cannot lose, for if He could, the loss would be His Father's, and in Him [the Father] no loss is possible."

37. In other words, we need to recognize our resistance to the idea that no one can lose ("would not know" means "don't want to know").

Then we can desire that the Holy Spirit take this resistance away from us. And only then can we realize that it is our will to be without this resistance, that we want only what brings loss to no one.

38. Matthew 12:25 (KJV): "And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to

desolation; and every city or house divided against itself shall not stand."

39. The concept of justice being rejected here is *retributive* justice, where those who have committed a crime are given their "just"

punishment. The concept being put forward in its place is a form of *distributive* justice, which (in some forms) states that goods in a society should be allocated equally to all. This section takes

distributive justice to an extreme, saying that everyone deserves the same, even in cases where retributive justice seems applicable, because everyone is God's Son, who is sinless and deserves

everything.

40. This is an ironic twist on the familiar image of "Lady Justice,"

whose blindfold symbolizes that justice is impartial and does not favor the privileged. In the above passage, our version of justice is that it is blind to *who* pays the penalty it demands, caring only that it *is* paid.

This gives us permission to privilege *ourselves* (in complete violation of the real meaning of justice being blind), so that we pay only a small

part of our penalty and require another to pay the bulk.

41. "Cannot avoid the vengeance" means they believe the *Holy Spirit* cannot avoid enacting the vengeance that their notion of justice entails.

42. 2 Corinthians 11:14 (RSV): "And no wonder, for even Satan disguises himself as an angel of light." In the above passage, those who believe in sin see the Holy Spirit in this way, as a devil disguised as an angel to trick them into welcoming Him.

43. In the Bible, the right hand of God symbolizes the exercise of His power and authority, often used to destroy. Thus, Psalm 98:1 (KJV) says, "His right hand, and his holy arm, hath gotten him the victory."

And Lamentations 2:4 (KJV) says, "He stood with his right hand as an adversary, and slew all that were pleasant to the eye in the tabernacle of the daughter of Zion: he poured out his fury like fire." The right hand of God also represents the place of honor next to God. Thus, the New Testament speaks of Jesus Christ as being exalted to the right hand of God (see Mark 16:19 and Acts 2:33). By saying that *mercy* stands at God's right hand, the Course is saying that mercy is joined with the power of God and also occupies the

place of honor next to God. This fusion of power and mercy is what gives "the Son of God the *power* to *forgive* himself of sin" (emphasis ours).

44. In normal terms, justice is satisfied when the injustice is balanced out by some kind of restitution or punishment. Thus, the satisfaction theory of Atonement (originating with Anselm in the eleventh

century) states that Jesus had to suffer and die to satisfy God's justice.

In the above passage, justice is finally "satisfied" when it is no longer

seen as demanding punishment, but can instead return to its real nature as *love*.

45. Matthew 7:1 (KJV): "Judge not, that ye be not judged."

46. Matthew 6:20 (RSV): "But lay up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal."

47. The problems, in other words, are a manifestation of your own decision to be unjust (unloving) to others.

CHAPTER 26

Holy Ground

I. The Sacrifice of Oneness

In the "dynamics" of attack is sacrifice a key idea. *2* It is the pivot upon which all compromise, all desperate attempts to strike a bargain, and all conflicts achieve a seeming balance. 1 *3* It is the symbol of the central theme that *somebody must lose*. *4* Its focus on the body is apparent, for it is always an attempt to limit loss. 2 *5* The

body is itself a sacrifice; a giving up of power in the name of saving just a little for yourself. *6* To see a brother in another body, separate from yours, is the expression of a wish to see a little part of him and sacrifice the rest. *7* Look at the world, and you will see nothing attached to anything beyond itself. *8* All

seeming entities can come a little nearer or can go a little farther off, but cannot join.

2 The world you see is based on sacrifice of oneness. *2* It is a picture of complete disunity and total lack of joining. *3* Around each entity is built a wall so seeming solid that it looks as if what is inside can never reach without, and what is out can never reach and join with what is locked away within the wall. *4* Each part must sacrifice the other part to keep itself complete. *5* For if they joined, each one would lose its own identity, and by their separation are their selves maintained. *6* The little that the body fences off becomes the self, preserved through sacrifice of all the rest. *7* And all the rest must lose this little part, remaining incomplete to keep its own identity intact.

3 In this perception of your self, the body's loss would be a sacrifice indeed. *2* And sight of bodies becomes the sign that sacrifice is limited and something still remains for you alone. *3* And for this little to belong to you are limits placed on everything outside, just as they are on everything you think is yours. *4* For giving and receiving *are* the same.

5 And to accept the limits of a body is to impose these limits on each brother that you see, for you must see him as you see yourself. *6* The body *is* a loss, and *can* be made to sacrifice. *7* And while you see your brother as a body, apart from you and separate in his cell, you are demanding sacrifice of him *and* you.

4 What greater sacrifice could be demanded than that God's Son perceive himself without his Father, and his Father be without His Son?

2 Yet every sacrifice demands that They be separate and without the Other. *3* The memory of God must be denied if *any* sacrifice is asked of

anyone. *4* What witness to the wholeness of God's Son is seen within a world of separate bodies, however much he witnesses to truth? *5* He is invisible in such a world, nor can his song of union and of joy be heard at all. *6* Yet is it given him to make the world recede before his song, and sight of him replace the body's eyes.

5 Those who would see the witnesses to truth instead of to illusion merely ask that they might see a purpose in the world that gives it sense and makes it meaningful. *2* Without your special function has this world no meaning for you. *3* Yet it can become a treasure house as rich and limitless as Heaven itself. *4* No instant passes here in which your brother's holiness cannot be seen, to add a limitless supply to every meager scrap and tiny crumb of happiness that you allot yourself. *5* You can lose sight of oneness, but cannot make sacrifice of its reality. *6* Nor can you lose what you would sacrifice, nor keep the Holy Spirit from His task of showing you that it has not been lost.

6 Hear, then, the song your brother sings to you, and let the world recede, and take the rest his witness offers on behalf of peace. *2* But judge him not,3 or you will hear no song of liberation for yourself, nor see what it is given him to witness to that you may see it and rejoice with him. *3* Make not his holiness a sacrifice to your belief in sin. *4* You sacrifice *your* innocence with his, and die each time you see in him a sin deserving death. *5* Yet every instant can you be reborn and given life again. *6* 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.

7 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. *2* In Heaven God's Son is not imprisoned in a body, nor is sacrificed in solitude to sin. *3* And as he is in Heaven, so must he be eternally and everywhere. 4

4 He is the same forever;5 born again each instant,6 untouched by time, and far beyond the reach of any sacrifice of life or death. *5* For neither did he make, and only one was given him, by One Who knows His gifts can never suffer sacrifice and loss.

8 God's justice rests in gentleness upon His Son, and keeps him safe from all injustices the world would lay upon him. *2* Could it be that *you* could make his sins reality, and sacrifice His Father's will for him?

3 Condemn him not by seeing him within the rotting prison where he sees himself. *4* It is your special function to ensure the door be opened, that he may come forth to shine on you and give you back the gift of freedom by receiving it of you. 7 *5* What is the Holy Spirit's special function but to release the holy Son of God from the imprisonment he made to keep himself from justice? *6* Could *your* function be a task apart and separate from His Own?

II. Release from Every Problem

It is not difficult to understand the reasons why you do not ask the Holy Spirit to solve all problems for you. *2He* has not a greater difficulty in resolving some than others. *3* Every problem is the same to Him, because each one is solved in just the same respect and

through the same approach. *4* The aspects that need solving do not change, whatever form the problem seems to take. *5* And it is not the form that can be solved. *6* A problem can appear in many forms, and it will do so while the problem

lasts. *7* It serves no purpose to attempt to solve it in a *special* form. *8* It will recur, and then recur again and yet again, until it has been answered for all time and will not rise again in *any* form. *9* And only then are you released from it.

2 The Holy Spirit offers you release from every problem that you think you have. *2* They are the same to Him because each one, regardless of the form it seems to take, is a demand that someone suffer loss, and make a sacrifice that you might gain.8 *3* And when the situation is worked out so *no one* loses is the problem gone, because it was an error in perception, which now has been corrected. *4* One mistake is not more difficult for Him to bring to truth than is another. *5* For there *is* but one mistake: the whole idea that loss is possible, and could result in gain for anyone. *6* If this were true, then God would be unfair; sin would be possible, attack be justified, and vengeance fair. *7* This one mistake, in any form, has one correction: There is no loss; to think there is, is a mistake.

3 You *have* no problems, though you think you have. *2* And yet you could not think so if you saw them vanish one by one, without regard to size, complexity, or place and time, or any attribute which you perceive that makes each one seem different from the rest. *3* Think not the limits you impose on what you see can limit God in any way. *4* The miracle of justice can correct all errors. *5* Every problem *is* an error. *6* It does injustice to the Son of God, and therefore is not true. *7* The Holy Spirit does not evaluate injustices as great or small, or more or less. *8* They have no properties to Him. *9* They are mistakes from which the Son of God is suffering, but

needlessly. *10* And so He takes the thorns and nails away. *11* He does not pause to judge whether the hurt be large or little.

12 He makes but one judgment: that to hurt God's Son must be unfair, and therefore is not so.

4 You who believe it safe to give but *some* mistakes to be corrected while you keep the others to yourself, remember this: Justice is total.

2 There is no such thing as partial justice. *3* If the Son of God is guilty, then is he condemned, and he deserves no mercy from the God of justice. *4* But ask not God to punish him because *you* find him guilty and would have him die. *5* God offers you the means to see his innocence. *6* Would it be fair to punish him because you will not look at what is there to see? *7* Each time you keep a problem for yourself to solve, or judge that it is one which has no resolution, *you* have made it great, and past the hope of healing. *8* You deny the miracle of justice can be fair.

5 If God is just, then can there be no problems that justice cannot solve.

2 But you believe that some injustices are fair and good, and necessary to preserve yourself. *3* It is these problems that you think are great and cannot be resolved.9 *4* For there are those you want to suffer loss, and no one whom you wish to be preserved from sacrifice entirely.

5 Consider once again your special function: One is given you to see in him his perfect sinlessness. *6* And you will ask no sacrifice of him, because you could not will he suffer loss. *7* The miracle of justice you call forth will rest on you as surely as on him. *8* Nor will the Holy Spirit be content until it is received by everyone. *9* For what you give to Him *is* everyone's, and by your giving it can He ensure that everyone receives it equally.

6 Think, then, how great your own release will be when you are willing

to receive correction for all your problems. *2* You will not keep *one*, for pain in any form you will not want. *3* And you will see each little hurt dissolve before the Holy Spirit's gentle sight. *4* For all of them *are* little in His sight and worth no more than just a tiny sigh before they disappear, to be forever undone and unremembered. *5* What seemed once to be a special problem, a mistake without a remedy, or an affliction without a cure has been transformed into a universal blessing.

6 Sacrifice is gone. *7* And in its place the love of God can be remembered, and will shine away all memory of sacrifice and loss.

7 He cannot be remembered until justice is loved instead of feared. *2* He cannot be unjust to anyone or anything, because He knows that everything that is belongs to Him, and will forever be as He created it.

3 Nothing He loves but must be sinless and beyond attack. *4* Your special function opens wide the door beyond which is the memory of His love kept perfectly intact and undefiled. *5* And all you need to do is but to wish that Heaven be given you instead of hell, and every bolt and barrier that seems to hold the door securely barred and locked will merely fall away and disappear. *6* For it is not your Father's will that you should offer or receive less than He gave when He created you in perfect love.

III. The Borderland

Complexity is not of God. *2* How could it be, when all He knows is one?

3 He knows of one creation, one reality, one truth, and but one Son.

4 Nothing conflicts with oneness. *5* How, then, could there be complexity in Him? *6* What is there to decide? *7* For it is conflict that makes choice complex. *8* The truth is simple; it is one, without an opposite. *9* And how

could strife enter its simple presence and bring complexity where oneness is? *10* The truth makes no decisions, for there is nothing to decide *between*. *11* And only if there were could choosing be a necessary step in the advance toward oneness. *12* What is everything leaves room for nothing else.

2 Yet is this magnitude beyond the scope of this curriculum, nor is it necessary we dwell on anything that cannot be immediately grasped.

2 There is a borderland of thought that stands between this world and Heaven. *3* It is not a place, and when you reach it is apart from time.

4 Here is the meeting place where thoughts are brought together, where conflicting values meet, and all illusions are laid down beside the truth, where they are judged to be untrue. *5* This borderland is just before the gate of Heaven. *6* Here is every thought made pure and wholly simple.

7 Here is sin denied and everything that *is* received instead.

3 This is the journey's end. *2* We have referred to it as the "real world."

3 And yet there is a contradiction here, in that these words imply a *limited* reality, a *partial* truth, a *segment* of the universe made true. 10

4 This is because knowledge makes no attack upon perception. *5* They are brought together, and only one continues past the gate

where oneness is. *6* Salvation is a borderland where place and time and choice have meaning still, and yet it can be seen that they are temporary, out of place, and every choice has been already made.

4 Nothing the Son of God believes can be destroyed, but what is truth to him must be brought to the last comparison that he will ever make, the last evaluation that will be possible, the final judgment upon this world.

2 It is the judgment of the truth upon illusion, of knowledge on

perception: "It has no meaning and does not exist." *3* This is not your decision. *4* It is but a simple statement of a simple fact. *5* But in this world there *are* no simple facts, because what is the same and what is different remains unclear. *6* The one essential thing to make a choice at all is this distinction. *7* And herein lies the difference between the worlds: In this one choice is made impossible; in the real world is choosing simplified.

5 Salvation stops just short of Heaven, for only perception needs salvation. *2* Heaven was never lost, and so cannot be saved. *3* Yet who can make a choice between the wish for Heaven and the wish for hell unless he recognizes they are not the same? *4* This difference is the learning goal this course has set. *5* It will not go beyond this aim. *6* Its only purpose is to teach what is the same and what is different, leaving room to make the only choice which *can* be made. *7* There is no basis for a choice in this complex and overcomplicated world, for no one understands what is the same, and seems to choose where no choice really is. *8* The real world is the area of choice made real, not in the outcome, but in the perception of alternatives for choice.

6 That there *is* choice is an illusion. *2* Yet within this one lies the undoing of every illusion, not excepting this. *3* Is not this like your special function, where the separation is undone by change of

purpose in what once was specialness and now is union? *4* All illusions are but one, and in the recognition this is so lies the ability to give up all attempts to choose between them and to make them different. *5* How simple is the choice between two things so clearly unalike. *6* There *is* no conflict here. *7* No sacrifice is possible in the relinquishment of an illusion recognized as such. *8* Where all reality has been withdrawn from what

was never true, can it be hard to give it up and choose what *must* be true?

IV. Where Sin Once Was

Forgiveness is this world's equivalent of Heaven's justice. *2* It translates the world of sin into a simple world where justice can be reflected from beyond the gate behind which total lack of limits lies. *3* Nothing in boundless love could need forgiveness. *4* And what is charity within the world gives way to simple justice past the gate that opens into Heaven.

5 No one forgives unless he has believed in sin, and still believes that he has much to be forgiven. *6* Forgiveness thus becomes the means by which he learns he has done nothing to forgive.11 *7* Forgiveness always rests upon the one who offers it, until he sees himself as needing it no more. *8* And thus is he returned to his real function of creating, which his forgiveness offers him again.

2 Forgiveness turns the world of sin into a world of glory, wonderful to see. *2* Each flower shines in light, and every bird sings of the joy of Heaven. *3* There is no sadness and there is no parting here, for everything is totally forgiven. *4* And what has been forgiven must join, for nothing stands between to keep them separate and apart. *5* The sinless must perceive that they are one, for nothing stands between to push the other off. *6* And in the space which sin left vacant do they join as one, in gladness recognizing what is part of

them has not been kept apart and separate. *7* The holy place on which you stand is but the space that sin has left,12 and here you see the face of Christ arising in its place.

3 Who could behold the face of Christ and *not* recall His Father as He really is? *2* Who could fear love and stand upon the ground where sin has left a place for Heaven's altar to rise and tower far above the world and reach beyond the universe to touch the heart of all creation? *3* What is Heaven but a song of gratitude and love and praise by everything created to the Source of its creation? *4* The holiest of altars is set where once was sin believed to be. *5* For here does every light of Heaven come, to be rekindled and increased in joy. *6* For here is what was lost to them restored, and all their radiance made whole again.

4 Forgiveness brings no little miracles to lay before the gate of Heaven.

2 Here the Son of God Himself comes to receive each gift that brings him nearer to his home. *3* Not one is lost, and none is cherished more than any other. *4* Each reminds him of his Father's love as surely as the rest, and each one teaches him that what he fears he loves the most.

5 What but a miracle could change his mind so that he understands that love cannot be feared? *6* What other miracle *is* there but this? *7* And what else *need* there be to make the space between you disappear?

5 Where sin once was perceived will rise a world which will become an altar to the truth. *2* And *you* will join the lights of Heaven there and sing their song of gratitude and praise. *3* For as they come to you to be complete, so will you go with them. *4* For no one hears the song of Heaven and remains without a voice that adds its power to the song and makes it sweeter still. *5* And each one joins the singing

at the altar which was raised within the tiny spot that sin proclaimed to be its own.

6 And what was tiny then has soared into a magnitude of song in which the universe has joined with but a single voice. *7* This tiny spot of sin that stands between you still is holding back the happy opening of

Heaven's gate. *8* How *little* is the hindrance which withholds the wealth of Heaven from you! *9* And how *great* will be the joy in Heaven when you join the mighty chorus to the love of God! 13

V. The Little Hindrance

A little hindrance can seem large indeed to those who do not understand that miracles are all the same. *2* But teaching that is what this course is for. *3* That is its only purpose, for only that is all there is to learn. *4* And you can learn it many different ways. *5* All learning is a help or hindrance to the gate of Heaven. *6* Nothing in between is possible. *7* There are two teachers only, who point in different ways. *8* And you will go along the way your chosen teacher leads. *9* There are but two directions you can take while time remains and choice is meaningful. *10* For never will another road be made except the way to Heaven. *11* You but choose whether to go toward Heaven or away to nowhere. *12* There is nothing else to choose.

2 Nothing is ever lost but time, which in the end is nothing. *2* It is but a little hindrance to eternity, quite meaningless to the real Teacher of the world. *3* But since you do believe in its reality, why should you waste it going nowhere, when it can be used to reach a goal as high as learning can achieve? *4* Think not the way to Heaven's gate is difficult at all.

5 Nothing you undertake with certain purpose and high resolve and happy confidence, holding each other's hand and keeping step to

Heaven's song, is difficult to do. *6* But it is hard indeed to wander off, alone and miserable, down a road which leads to nothing and which has no purpose.

3 God gave His Teacher to replace the one you made, not to conflict with it. *2* And what He would replace *has been* replaced. *3* Time lasted but an instant in your mind, with no effect upon eternity. *4* And so is *all* time past, and everything exactly as it was before the way to nothingness was made. *5* The tiny tick of time in which the first mistake was made, and all of them within that one mistake, held also the Correction for that one, and all of them that came within the first. *6* And in that tiny instant time was gone, for that was all it ever was. *7* What God gave answer to *is* answered and is gone.

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. *6* The tiny instant you would keep and make eternal passed away in Heaven too soon for anything to notice it had come.

5 What disappeared too quickly to affect the simple knowledge of the Son of God can hardly still be there for you to choose to be your teacher. *2* Only in the past—an ancient past, too short to make a world in answer to creation—did this world appear to rise. *3* So *very* long ago, for such a tiny interval of time, that not one note in Heaven's song was missed. *4* Yet in each unforgiving act or thought, in every judgment, and in all belief in sin is that one instant still called back, as if it could be made again in time. *5* You keep an ancient memory before your eyes.

6 And he who lives in memories alone is unaware of where he is.14

6 Forgiveness is the great release from time. *2* It is the key to learning that the past is over. *3* Madness speaks no more. *4* There is no other teacher and no other way. *5* For what has been undone no longer is.

6 And who can stand upon a distant shore, and dream himself across an ocean to a place and time that have long since gone by?15 *7* How real a hindrance can this dreaming be to where he really is? *8* For this is fact, and does not change, whatever dreams he has. *9* Yet can he still *imagine* he is elsewhere and in another time. *10* In the extreme, he can delude himself that this is true, and pass from mere imagining into belief and into madness, quite convinced that where he would prefer to be, he *is*.

7 Is this a hindrance to the place whereon he stands? *2* Is any echo from the past that he may hear a fact in what is there to hear where he is now? *3* And how much can his own delusions about time and place effect a change in where he really is? *4* The unforgiven is a voice that calls from out a past forevermore gone by. *5* And everything that points to it as real is but a wish that what is gone could be made real again and seen as here and now, in place of what is *really* now and here. *6* Is this a hindrance to the truth the past has gone and cannot be returned to you?

7 And do you *want* that fearful instant kept, when Heaven seemed to disappear and God was feared and made a symbol of your hate?

8 Forget the time of terror that has been so long ago corrected and undone. *2* Can sin withstand the will of God Himself? *3* Can it be up to you to see the past and put it in the present? *4* You can *not* go back. *5* And everything that points the way in the direction of the past but sets you on a mission whose accomplishment can only be unreal. *6* Such is the

justice your ever loving Father has ensured must come to you. *7* And from your own unfairness unto yourself has He protected you. *8* You *cannot* lose your way because there is no way but His, and nowhere can you go except to Him. *9* Would He allow His Son to lose his way along a road long since a distant memory of a time gone by?

9 This course will teach you *only* what is now. *2* A dreadful instant in a distant past, now perfectly corrected, is of no concern or value. *3* Let the dead and gone be peacefully forgotten. 16 *4* Resurrection has come to take its place. *5* And now you are a part of resurrection, not of death.

6 No past illusions have the power to keep you in a place of death, a vault God's Son entered an instant to be instantly restored unto His Father's perfect love. *7* And how can he be kept in chains long since removed and gone forever from his mind? *8* The Son that God created is as free as God created him. *9* He was reborn the instant that he chose to die instead of live. *10* And will you not forgive him now because he made an error in a past that God remembers not and is not there?

10 Now you are shifting back and forth between the past and present.

2 Sometimes the past seems real, as if it *were* the present. *3* Voices from the past are heard and then are doubted. *4* You are like to one who still hallucinates, but lacks conviction in what he perceives. *5* This is the borderland between the worlds, the bridge between the past and present. *6* Here the shadow of the past remains, but still a present light is dimly recognized. *7* Once it is seen, this light can never be forgotten. *8* It must draw you from the past into the present, where you really are.

9 The shadow voices do not change the laws of time or of eternity.

10 They come from what is past and gone, and hinder not the true existence of the here and now.

11 The real world is the second part of the hallucination time and death are real, and have existence which can be perceived. *2* This terrible illusion was denied in but the time it took for God to give His Answer to illusions for all time and every circumstance. *3* And then it was no more to be experienced as there. *4* Each day, and every minute in each day, and every instant that each minute holds, you but relive that single instant when the time of terror was replaced by love. *5* And so you die each day to live again, until you cross the gap between the past and present, which is not a gap at all.17

12 Such is each seeming life: the interval from birth to death and on to life again, a repetition of an instant gone by long ago which *cannot* be relived. *2* And all of time is but the mad belief that what is over still is here and now. *3* Forgive the past and let it go, for it *is* gone. *4* You stand no longer on the ground that lies between the worlds. *5* You have gone on and reached the world that lies at Heaven's gate. *6* There *is* no hindrance to the will of God, nor any need that you repeat again a journey which was over long ago. *7* Look gently on each other, and behold the world in which perception of your hate has been transformed into a world of love.

VI. Your Only Friend

Anything in this world that you believe is good and valuable and worth striving for can hurt you, and will do so—not because it has the power to hurt, but just because you have denied it is but an illusion and made it real. *2* And it *is* real to you. *3* It is *not* nothing. *4* And through its perceived reality has entered all the world of sick illusion. *5* All belief in sin, in power of attack, in hurt and harm, in sacrifice and death, has come to

you, for no one can make one illusion real and still escape the rest. *6* For who can choose to keep the ones which he prefers and find the safety that the truth alone can give? *7* Who can believe illusions are the same and still maintain that even one is best?

2 Lead not your little life in solitude, with one illusion as your only friend. *2* This is no friendship worthy of God's Son, nor one with which he could remain content. *3* But God has given you a better friend,[18] in whom all power in earth and Heaven rests. [19] *4* The one illusion that you think is friend obscures his grace and majesty from you, and keeps his friendship and forgiveness from your welcoming embrace. *5* Without him you are friendless. *6* Seek you not another friend to take his place.

7 There *is* no other friend. *8* What God appointed has no substitute. *9* And what illusion can replace the truth?

3 Who dwells with shadows is alone indeed, and loneliness is not the will of God. *2* Would you allow one shadow to usurp the throne that God appointed for your friend, if you but realized its emptiness has left *yours* empty and unoccupied? *3* Make no illusion friend, for if you do, it can but take the place of him whom God has called your friend. *4* And it is he who is your only friend in truth. *5* He brings you gifts that are not of this world, and only he to whom they have been given can make sure that you receive them. *6* He will place them on your throne when you make room for him on his.

VII. A Review of the Laws of Healing

This is a course in miracles. *2* And as such, the laws of healing must be understood before the purpose of the course can be accomplished. *3* Let

us review the principles that we have covered, and arrange them in a way that summarizes all that must occur for healing to be possible. *4* For when it once is possible, it must occur.

2 All sickness comes from separation. *2* When the separation is denied, it goes. *3* For it is gone as soon as the idea which brought it has been healed and been replaced by sanity. *4* Sickness and sin are seen as consequence and cause, in a relationship kept hidden from awareness that it may be carefully preserved from reason's light.

3 Guilt asks for punishment, and its request is granted; 20 not in truth, but in the world of shadows and illusions built on sin. *2* The Son of God perceives what he would see, because perception is a wish fulfilled.

3 Perception changes, made to take the place of changeless knowledge.

4 Yet is truth unchanged. *5* It cannot be perceived, but only known.

6 What is perceived takes many forms, but none has meaning. *7* Brought to truth, its senselessness is quite apparent. *8* Kept apart from truth, it seems to have a meaning and be real. *9* Perception's laws are opposite to truth, and what is true of knowledge is not true of anything that is apart from it.

4 Yet has God given Answer to the world of sickness, Which applies to all its forms. *2* God's Answer is eternal, though It operates in time, where It is needed. 21 *3* But because It is of God, the laws of time do not affect Its workings. *4* It is in this world but not a part of it.22 *5* For It is real, and dwells where all reality must be. *6* Ideas leave not their source, and their effects but seem to be apart from them. *7* Ideas are of the mind.

8 What is projected out and seems to be external to the mind is not outside at all, but an effect of what is in, and has not left its source.

9 God's Answer lies where the belief in sin must be, for only there can its effects be utterly undone and without cause.

5 Perception's laws must be reversed, because they *are* reversals of the laws of truth. *2* The laws of truth forever will be true and cannot be reversed, yet can be seen as upside down. *3* And this must be corrected where the illusion of reversal lies. *4* It is impossible that one illusion be less amenable to truth than are the rest. *5* But it *is* possible that some are given greater value, and less willingly offered to truth for healing and for help. *6* No illusion has any truth in it. *7* Yet it appears some are more true than others, although this clearly makes no sense at all. *8* All that a hierarchy of illusions can show is preference, not reality.

6 What relevance has preference to the truth? *2* Illusions are illusions, and are false. *3* Your preference gives them no reality. *4* Not one is true in any way, and all must yield with equal ease to what God gave as Answer to them all. *5* God's will is one, and any wish that seems to go against His will has no foundation in the truth. *6* Sin is not error, for it goes beyond correction to impossibility. 23 *7* Yet the belief that it is real has made some errors seem forever past the hope of healing, and the lasting grounds for hell. *8* If this were so would Heaven be opposed by its own opposite, as real as it.

7 Then would God's will be split in two and all creation be subjected to the laws of two opposing powers, until God becomes impatient, splits the world apart, and relegates attack unto Himself. *2* Thus has He lost His Mind, proclaiming sin has taken His reality from Him and brought His love at last to vengeance's heels.24 *3* For such an insane picture an insane defense can be expected, but cannot establish that the picture

must be true. *4* Nothing gives meaning where no meaning is, and truth needs no defense to make it true. *5* Illusions have no witnesses and no effects. *6* Who looks on them is but deceived.

8 Forgiveness is your only function here, and serves to bring the joy this world denies to every aspect of God's Son where sin was

thought to rule. *2* Perhaps you do not see the role forgiveness plays in ending death and all beliefs that rise from mists of guilt. *3* Sins are beliefs which you impose between your brother and yourself. *4* They limit you to time and place, and give a little space to you, another little space to him. 25 *5* This separating off is symbolized in your perception by a body, which is clearly separate and a thing apart. *6* Yet what this symbol represents is but your wish to *be* apart and separate.

9 Forgiveness *takes away* what stands between your brother and yourself. *2* It is the wish that you be *joined* with him and not alone. *3* We call it "wish" because it still conceives of other choices, and has not yet reached beyond the world of choice entirely. *4* Yet is this wish in line with Heaven's state, and not in opposition to God's will. *5* Although it falls far short of giving you your full inheritance, it *does* remove the obstacles which you have placed between the Heaven where you are and recognition of where and what you are. *6* Facts are unchanged. *7* But facts can be denied and thus unknown, though they were known before they were denied.

10 Salvation, perfect and complete, asks but a *little* wish that what is true be true, a *little* willingness to overlook what is not there, a *little* sigh that speaks for Heaven as a preference to this world which death and desolation seem to rule. *2* In joyous answer will creation rise within

you to replace the world you see with Heaven, wholly perfect and complete. *3* What is forgiveness but a willingness that truth be true?

4 What can remain unhealed and broken from a unity which holds all things within itself? *5* There is no sin. *6* And every miracle is possible the instant that the Son of God perceives his wishes and the will of God are one.

11 What is the will of God? *2* He wills His Son have everything. *3* And this He guaranteed when He created him *as* everything. *4* It is impossible that anything be lost if what you *have* is what you *are*. *5* This is the miracle by which creation became your function, sharing it with God. *6* It is not understood apart from Him, and therefore has no meaning in this world. *7* Here does the Son of God ask not too much, but far too little. *8* He would sacrifice his own identity with everything to find a little treasure of his own. *9* And this he cannot do without a sense of isolation, loss, and loneliness. *10* This *is* the treasure he has sought to find. *11* And he could only be afraid of it.

12 Is fear a treasure? *2* Can uncertainty be what you want? *3* Or is it a mistake about your will and what you really are? *4* Let us consider what the error is, so it can be corrected, not protected. *5* Sin is belief attack can be projected *outside* the mind where the belief arose. *6* Here is the firm conviction that ideas *can* leave their source made real and meaningful. *7* And from this error does the world of sin and sacrifice arise. 26 *8* This world is an attempt to prove your innocence while cherishing attack. *9* Its failure lies in that you still feel guilty, though without an understanding why. *10* Effects are separated from their source. *11* They seem to be beyond you to control or to prevent.

13 What has been kept apart can never join. *2* Cause and effect are one, not separate. *3* God wills you learn what always has been true: that He created you as part of Him. *4* And this must still be true *because* ideas leave not their source. *5* Such is creation's law: that each idea the mind conceives but adds to its abundance, never takes away. *6* This is as true of what is idly wished as what is truly willed, because the mind can wish to be deceived, but cannot make it be what it is not. 27 *7* And to believe ideas can leave their source is to invite illusions to be true, without success. *8* Nor ever will success be possible in trying to deceive the Son of God.

14 The miracle is possible when cause and consequence are brought together, not kept separate. *2* The healing of effect without the cause can merely shift effects to other forms, and this is not release. *3* God's Son could never be content with less than full salvation and escape from guilt. *4* For otherwise he still demands that he must make some sacrifice, and thus denies that *everything* is his, unlimited by loss of any kind. *5* A tiny sacrifice is just the same in its effects as is the whole idea of sacrifice. *6* If loss in any form is possible, then is God's Son made incomplete and not himself. *7* Nor will he know himself, nor recognize his will. *8* He has foresworn his Father *and* himself, and made Them both his enemy in hate.

15 Illusions serve the purpose they were made to serve, and *from* their purpose they derive whatever meaning that they seem to have. *2* God gave to all illusions that were made another purpose that would justify a miracle, whatever form they took. *3* In every miracle all healing lies, for God gave answer to them all as one, 28 and what is one to Him must be the same. *4* If you believe what is the same is different, you but

deceive yourself. *5* What God made one will be forever one, not separate. *6* His Kingdom *is* united; thus it was created, and thus will it ever be. *7* The miracle but calls your ancient name, which you will recognize because the truth is in your memory. *8* And to this name your brother calls for his release and yours. *9* Heaven is shining on the Son of God. *10* Deny him not, that you may be released.

16 Each instant is the Son of God reborn, until he chooses not to die again. *2* In every wish to hurt he chooses death, instead of what His Father wills for him. *3* Yet every instant offers life to him, because His Father wills that he should live. *4* In crucifixion is redemption laid, for healing is not needed where there is no pain or suffering. *5* Forgiveness is the answer to attack of any kind. *6* So is attack deprived of its effects, and hate is answered in the name of love. *7* To

you to whom it has been given to save the Son of God from crucifixion and from hell and death, all glory be forever.29 *8* For you *have* power to save the Son of God, because His Father willed that it be so. *9* And in your hand does *all* salvation lie, to be both offered and received as one.

17 To use the power God has given you as He would have it used is natural. *2* It is *not* arrogant to be as He created you, or to make use of what He gave to answer all His Son's mistakes and set him free. *3* But it *is* arrogant to lay aside the power that He gave, and choose a little, senseless wish instead of what He wills. *4* The gift of God to you is limitless. *5* There is no circumstance it cannot answer, and no problem which is not resolved within its gracious light. *6* Abide in peace, where God would have you be. *7* And be the means whereby your brother finds the peace in which *your* wishes are fulfilled. *8* Let us unite in bringing blessing to the world of sin and death, for what can save each

one of us can save us all. *9* There is no difference among the Sons of God.

18 The unity that specialness denies will save them all, for what is one can *have* no specialness, and everything belongs to each of them. *2* No wishes lie between a brother and his own. *3* To get from one is to deprive them all. *4* And yet to bless but one gives blessing to them all as one. *5* Your ancient name belongs to everyone, as theirs to you. *6* Call on your brother's name and God will answer, for on Him you call. *7* Could He refuse to answer when He has already answered all who call on Him? *8* A miracle can make no change at all, but it can make what always has been true be recognized by those who know it not. *9* And by this little gift is truth but let to be itself, the Son of God allowed to be himself, and all creation freed to call upon the Name of God as one.

VIII. The Immediacy of Salvation

The one remaining problem that you have is that you see an interval between the time when you forgive and will receive the benefits of trust.30 *2* This but reflects the little you would keep between yourselves that you might be a little separate. *3* For time and space are one illusion, which takes different forms. *4* If it has been projected beyond your minds, you think of it as time. *5* The nearer it is brought to where it is, the more you think of it in terms of space. *6* There is a distance you would keep apart from one another, and this space you see as time,31 because you still believe you are external to each other. *7* This makes trust impossible, and you cannot believe that trust would settle every problem now.

2 Thus do you think it safer to remain a little careful and a little watchful of interests perceived as separate. *2* From this perception, you cannot conceive of gaining what forgiveness offers *now*. *3* The interval you think lies in between the giving and receiving of the gift seems to be one in which you sacrifice and suffer loss. *4* You see eventual salvation, not immediate results. *5* Salvation *is* immediate. *6* Unless you so perceive it, you will be afraid of it, believing that the risk of loss is great between the time its purpose is made yours and its *effects* will come to you. *7* In this form is the error still obscured that is the source of fear. *8* Salvation would wipe out the space you see between you still, and let you instantly become as one. *9* And it is *here* you fear the loss would lie.

3 Do not project this fear to time, for time is not the enemy that you perceive. *2* Time is as neutral as the body is, except in terms of what you see it for. *3* If you would keep a little *space* between you still, you want a little *time* in which forgiveness is withheld a little while. 32 *4* This makes the interval between the time in which forgiveness is withheld and given seem dangerous, with terror justified. *5* But space between you is apparent *now*, and cannot be perceived in future time. *6* No more can it be overlooked, except within the

present. *7* Future loss is not your fear. *8* But present joining is your dread.

4 Who can feel desolation except now? *2* A future cause as yet has no effects, and therefore must it be that if you fear, there is a *present* cause. *3* And it is *this* that needs correction, not a future state. *4* The plans you make for safety all are laid within the future, where you cannot plan. *5* No purpose has been given it as yet, and what will happen has as yet no cause. *6* Who can predict effects without a cause?

7 And who could fear effects unless he thought they had been caused and judged disastrous *now*? *8* Belief in sin arouses fear, and like its cause is looking forward, looking back, but overlooking what is here and now.

5 Yet only here and now its cause must be, if its effects already have been judged as fearful. *2* And in overlooking this is it protected and kept separate from healing. *3* For a miracle is *now*. *4* It stands already there, in present grace, within the only interval of time which sin and fear have overlooked, but which is all there is to time. *5* The working out of all correction takes no time at all. *6* But the *acceptance* of the working out can seem to take forever. *7* The change of purpose the Holy Spirit brought to you in your relationship has in it all effects that you will see.

8 They can be looked at *now*.33 *9* Why wait till they unfold in time, and fear they may not come, although already there?

6 You have been told that everything brings good that comes from God. 34 *2* And yet it seems as if this is not so. *3* Good in disaster's form is difficult to credit in advance. *4* Nor is there really sense in this idea.

5 Why *should* the good appear in evil's form? *6* And is not this deception if it does? *7* Its cause is here, if it appears at all. *8* Why are

not its effects apparent, then? *9* Why in the future? *10* And you seek to be content with sighing, and with "reasoning" you do not understand it now, but will some day. *11* And then its meaning will be clear. *12* This is *not* reason, for it is unjust, and clearly hints at punishment until the time of liberation is at hand.

7 Given a change of purpose for the good, there is no reason for an interval in which disaster strikes, to be perceived as good someday but

now in form of pain. *2* This is a sacrifice of now, which could not be the cost the Holy Spirit asks for what He gave without a cost at all. *3* Yet this illusion has a cause which, though untrue, must be already in your mind. *4* And this illusion is but one effect which it engenders, and one form in which its outcome is perceived. *5* This interval in time, when retribution is perceived to be the form in which the good appears, is but one aspect of the little space that lies between you, unforgiven still.

8 Be not content with future happiness. *2* It has no meaning and is not your just reward, for you have cause for freedom *now*. *3* What profits freedom in a prisoner's form? *4* Why should deliverance be disguised as death? *5* Delay is senseless, and the reasoning that would maintain effects of *present* cause must be delayed until a *future* time is merely a denial of the fact that consequence and cause must come as one. *6* Look not to time, but to the little space between you still, to be delivered from. *7* And do not let it be disguised as time, and so preserved because its form is changed and what it is cannot be recognized. *8* The Holy Spirit's purpose now is yours. *9* Should not His happiness be yours as well?

IX. For They Have Come

Think but how holy you must be from whom the Voice for God calls lovingly unto your brother, that you may awake in him the Voice

that answers to your call. *2* And think how holy must *he* be when in him sleeps your own salvation, with his freedom joined. *3* However much you wish he be condemned, God is in him. *4* And never will you know He is in *you* as well while you attack His chosen home and battle with His host. *5* Regard him gently. *6* Look with loving eyes on him who carries

Christ within him, that you may behold His glory and rejoice that Heaven is not separate from you.

2 Is it too much to ask a little trust for him who carries Christ to you, that you may be forgiven all your sins and left without a single one you cherish still? *2* Forget not that a shadow held between your brother and yourself obscures the face of Christ and memory of God. *3* And would you trade Them for an ancient hate? *4* The ground whereon you stand is holy ground because of Them Who, standing there with you, have blessed it with Their innocence and peace.35 *5* The blood of hatred fades to let the grass grow green again, and let the flowers be all white and sparkling in the summer sun. *6* What was a place of death has now become a living temple in a world of light.

3 Because of Them. *2* It is Their presence Which has lifted holiness again to take its ancient place upon an ancient throne. *3* Because of Them have miracles sprung up as grass and flowers on the barren ground which hate had scorched and rendered desolate. *4* What hate had wrought have They undone. *5* And now you stand on ground so holy Heaven leans to join with it and make it like itself. *6* The shadow of an ancient hate has gone, and all the blight and withering have passed forever from the land where They have come.

4 What is a hundred or a thousand years to Them, or tens of thousands?

2 When They come, time's purpose is fulfilled. *3* What never was passes to nothingness when They have come. *4* What hatred claimed is given up to love, and freedom lights on every living thing and lifts it into Heaven, 36 where the lights grow ever brighter as each one comes home. *5* The incomplete is made complete again, and Heaven's joy has

been increased because what is its own has been restored to it. *6* The bloodied earth is cleansed, and the insane have shed their garments of insanity to join Them on the ground whereon you stand.

5 Heaven is grateful for this gift of what has been withheld so long. *2* For They have come to gather in Their Own. *3* What has been blocked is opened; what was held apart from light is given up, that light may shine on it and leave no space nor distance lingering between the light of Heaven and the world. *4* The holiest of all the spots on earth is where an ancient hatred has become a present love. *5* And They come quickly to the living temple where a home for Them has been set up. *6* There is no place in Heaven holier. *7* And They have come to dwell within the temple offered Them to be Their resting place as well as yours.

6 What hatred has released to love becomes the brightest light in Heaven's radiance. *2* And all the lights in Heaven brighter grow, in gratitude for what has been restored. *3* Around you angels hover lovingly, to keep away all darkened thoughts of sin, and keep the light where it has entered in. *4* Your footprints lighten up the world, for where you walk forgiveness goes with you. *5* No one on earth but offers thanks to one who has restored his home and sheltered him from bitter winter and the freezing cold. *6* And shall the Lord of Heaven and His Son give less in gratitude for so much more?

7 Now is the temple of the living God rebuilt as host again to Him by Whom it was created.37 *2* Where He dwells, His Son dwells with Him, never separate. *3* And They give thanks that They are welcome

made at last. *4* Where stood a cross stands now the risen Christ, and ancient scars are healed within His sight. *5* An ancient miracle has come to bless, and

to replace an ancient enmity that came to kill. *6* In gentle gratitude do God the Father and the Son return to what is Theirs and will forever be.

7 Now is the Holy Spirit's purpose done. *8* For They have come! *9* For They have come at last!

X. Realizing Their Presence

What, then, remains to be undone for you to realize Their presence?

2 Only this: You have a differential view of when attack is justified, and when you think it is unfair and not to be allowed. *3* When you perceive it as unfair, you think that a response of anger now is just. *4* And thus you see what is the same as *different*. *5* Confusion is not limited. *6* If it occurs at all, it will be total. *7* And its presence, in whatever form, will hide Their presence. *8* They are known with clarity or not at all. *9* Confused perception will block knowledge. *10* It is not a question of the size of the confusion or how much it interferes. *11* Its simple presence shuts the door to Theirs and keeps Them there unknown.

2 What does it mean if you perceive attack in certain forms to be unfair to you? *2* It means that there must be some forms in which you think it *fair*. *3* For otherwise, how could some be evaluated as *un* fair? *4* Some, then, are given meaning and perceived as sensible, and only *some* are seen as meaningless. *5* And this denies the fact that *all* are senseless, equally without a cause or consequence, and cannot have effects of any kind. *6* Their38 presence is obscured by any veil which stands between Their shining innocence and your awareness that it is your own, and equally belongs to every living thing along

with you. *7* God limits not, and what is limited cannot be Heaven. *8* So it must be hell.

3 Unfairness and attack are *one* mistake, so firmly joined that where one is perceived the other must be seen. *2* You cannot be unfairly treated.

3 The belief you are is but another form of the idea you are deprived by someone not yourself. *4* Projection of the cause of sacrifice is at the root of everything perceived to be unfair and not your just deserts. 39 *5* Yet it is *you* who ask this of yourself, in deep injustice to the Son of God.

6 You have no enemy except yourself, and you are enemy indeed to him because you do not know him *as* yourself. *7* What could be more unjust than that he be deprived of what he is, denied the right to be himself, and asked to sacrifice his Father's love and yours as not his due?

4 Beware of the temptation to perceive yourself unfairly treated. *2* In this view, you seek to find an innocence which is not Theirs but yours alone, and at the cost of someone *else's* guilt. *3* Can innocence be purchased by the giving of your guilt to someone else? *4* And *is* this innocence which your attack on him attempts to get? *5* Is it not retribution for your own attack upon the Son of God you seek?40 *6* Is it not safer to believe that you are innocent of this, and victimized despite your innocence? *7* Whatever way the game of guilt be played, there must be loss. *8* Someone must *lose* his innocence that someone *else* can take it from him, making it his own.

5 You think your brother is unfair to you because you think that one must be unfair to make the other innocent. *2* And in this game do you perceive one purpose of your whole relationship, and this you seek to add unto the purpose given it. *3* The Holy Spirit's purpose is to let the presence of your holy Guests be known to you. *4* And to

this purpose nothing *can* be added, for the world is purposeless except for this. *5* To add or take away from this one goal is but to take away *all* purpose

from the world, and from yourself. *6* And each unfairness that the world appears to lay upon you, you have laid on it by rendering it purposeless, without the function that the Holy Spirit sees. *7* And simple justice has been thus denied to every living thing upon the earth.

6 What this injustice does to you who judge unfairly and who see as you have judged, you cannot calculate. *2* The world grows dim and threatening, and not a trace of all the happy sparkle that salvation brought can you perceive to lighten up your way. *3* And so you see yourself deprived of light, abandoned to the dark, unfairly left without a purpose in a futile world. *4* The world is fair because the Holy Spirit has brought injustice to the light within, and there has all unfairness been dissolved and been replaced with justice and with love. *5* If you perceive injustice anywhere, you need but say:

6By this do I deny

the presence of the Father and the Son.

7And I would rather know of Them than see

injustice, which Their presence shines away.

1 . This seems to mean that we sacrifice in order to make compromises, strike bargains, and resolve conflicts, for it is only when both sides have made an equal sacrifice that the situation has achieved a balance and the conflict has been resolved. Sacrificing on our part, then, seems to give us the right to exact sacrifice from someone else. This explains why sacrifice is a key idea in the "dynamics" of attack. By supposedly

granting us a right to attack (exact sacrifice from), our sacrifices are a force that generates our attacks.

2 . Pronoun clarification: "Its [sacrifice's] focus on the body is apparent, for it [sacrifice] is always an attempt to limit loss." Sacrificing seems to limit our loss because by giving something up—and thus letting the other person gain—we seem to gain the right to keep something for ourselves.

3 . Matthew 7:1 (KJV): "Judge not, that ye be not judged."

4 . Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." In the Course's allusion, rather than God's will being done on earth as it is in Heaven, God's *Son*—particularly, our brother—has the same unlimited nature on earth as he does in Heaven.

5 . Hebrews 13:8 (RSV): "Jesus Christ is the same yesterday and today and for ever." The Course applies this to our brother, given that he is God's Son.

6 . John 3:3 (KJV): "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

7 . John 11:41, 43-44 (KJV): "Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me....And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his

face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." In the biblical story, Lazarus is sealed in the prison of the tomb, his body is rotting (11:39 says, "by this time he

stinketh: for he hath been dead four days"), and then Jesus, after ensuring that the door of the tomb is opened, raises him by saying,

"Lazarus, come forth." In the Course version, our special function is, in essence, to do for our brother what Jesus did for Lazarus: to "ensure the door be opened," so that from "within the rotting prison where he sees himself" our brother can "come forth." Only in this case, the tomb from which our brother comes forth is the body.

8 . See T-25.X for a discussion of this idea that our personal problems are outward manifestations of our unfairness toward others: "No one can be unjust to you unless you have decided first to be unjust. And then must problems rise to block your way" (T-25.X.7:3-4).

9 . Based on the idea that our problems are manifestations of our injustice to others, the more attached we are to the injustice that generates the problem, the greater and more unsolvable the problem will seem to be. The problem looks unsolvable because we don't *want* it to be solved.

10. In other words, the term "real world" appears to be a contradiction in that it implies some segment of this *world*—which is by definition limited, partial, and illusory—that is somehow true and *real*.

11. Forgiveness in these sentences refers to the forgiveness of others. In other words, forgiving others is the means by which you learn that *you* have done nothing to forgive.

12. Exodus 3:5 (RSV): "Then [God] said [to Moses], 'Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground.'"

13. Luke 15:7 (RSV): "Just so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine

righteous persons who need no repentance." In the above allusion, the "one sinner who repents" is you, when, through forgiveness, you leave sin behind and "join the mighty chorus to the love of God."

14. The image here is of someone, perhaps an elderly person with dementia, who so fully lives in her memories that she is unaware of her actual surroundings. We are being likened to that person, because we see before us a world that was over long ago and are unaware of the Heaven that actually surrounds us.

15. This image likens us to a person who is so engrossed with some romantic time in history that he stands on the beach and imagines that he is really in that long ago and faraway place. As the paragraph later explains, "In the extreme," this person can actually pass into madness,

"quite convinced" that he is living in this other place and time.

According to this passage, we are that person; standing in Heaven and dreaming that we live in a distant world that passed away long ago.

16. Luke 9:60 (KJV): "Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God." In the above allusion, letting "the dead and gone be peacefully forgotten" means leaving behind the "dreadful instant" of separation from God (which

encompasses all of time), since in truth it is already over and done with.

17. The idea is that each unit of time—each second, minute, day, and (as the next paragraph says) lifetime—is a reliving of the instant when we made the error of separation and that error was then corrected by the Holy Spirit. That is why time is filled with little and larger deaths (we go to sleep at the end of each day; we die at the end of each lifetime), and why these deaths are always followed by

rebirths. The deaths are a reliving of the error of separation, and the rebirths are a reliving of the *correction* of that error. The rebirths affirm that it is God's Correction—not our error—that will always have the last word.

18. The "better friend" is your brother. What is said about the "better friend" applies best to your brother, and further, the pronouns referring to this friend ("whom," "his," "him," and "he") are all lowercase in the Notes, in spite of Helen's propensity for putting pronouns in uppercase that might refer to Persons of the Trinity.

19. Matthew 28:18 (KJV): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." In the above reference, the one who has been given all power in earth and Heaven is your brother.

20. Combined with the previous paragraph's discussion of sickness as a consequence of sin, this means that sickness is a manifestation of guilt. Our guilt asks for punishment and we grant its request by manifesting sickness in our bodies.

21. "God's Answer" here, though not specified, is almost certainly the Holy Spirit, since a similar focus on God's Answer is found two sections before this, and there the Answer is the Holy Spirit. For instance, note the similarities between these two sentences, one from

that earlier section and one from the current section: 1) "This terrible illusion was denied in but the time it took for God to give His Answer to illusions for all time and every circumstance" (T-26.V.11:2). 2)

"Yet has God given Answer to the world of sickness, Which applies to all its forms" (4:1 of this section).

22. This is a reference to the popular saying "Be in the world but not of it," which is based on passages in the gospel of John, such as 17:11

and 17:16 (RSV): "And now I am no more in the world, but they are in the world....They are not of the world, even as I am not of the world."

23. "Sin versus Error" (T-19.II) explains that sin is an error (an attack) seen as having real destructive effects and thus causing real and unalterable guilt: "To sin would be to violate reality *and to succeed*.

Sin is the proclamation that attack is real and guilt is justified" (T-19.II.2:2-3). This is why sin is impossible, because reality cannot be violated.

24. The idea in this sentence and the previous one is that, if Heaven were truly opposed by an equally real opposite, then all creation would be "subjected to the laws of two opposing powers"—with God as the good power and sin as the evil power, both of them exerting their influence on the realm of creation. This situation would persist indefinitely, until God becomes impatient and steps in to end the situation Himself. He assigns to Himself the function of attack ("relegates attack unto Himself") and defeats sin by bringing

vengeance down upon it. Yet by utilizing the aggressive means of sin (attack), He has become possessed by the very evil He sought to

defeat. "Thus has He lost His Mind, proclaiming sin has taken His reality from Him and brought His love at last to vengeance's heels."

To bring His love to vengeance's heels is to force His love to *obey* vengeance (the literal meaning of to "bring to heel" is to order a dog to walk close behind you).

25. Sin entails the belief that we are separate creatures, each fighting against the whole to meet our needs and each lost in our private sins.

See T-30.III.3:6: "For sin is the idea you are alone and separated off from what is whole."

26. In other words, we think we can project attack outside our minds.

The attack thus seems to leave our minds and truly injure people outside ourselves, and this seems to make us sinful. Because of this same projection of attack, the impulse of attack now seems to be in the world, not in our minds. And so we see an attacking world, a world that demands sacrifice from us. Yet attack has never left our minds, and so its destructive effects are felt only within our minds.

27. Pronoun clarification: "the mind can wish to be deceived, but cannot make it [what it wishes to be deceived about] be what it is not." In this case, the mind wishes to deceive itself into thinking that its ideas can leave it.

28. "Them all" refers to "all illusions."

29. Romans 11:36 (KJV): "For of him [God], and through him, and to him, are all things: to whom be glory for ever. Amen." In the Bible verse, it is God "to whom be glory for ever." In the above allusion, it is you who can save God's Son (your brother) to whom "all glory be

forever."

30. As the section makes clear later on, to "receive the benefits of your trust" refers to your brother returning forgiveness to you and joining with you.

31. In other words, the primary illusion is that you want a space between you and your brother. You then project this *space* and it

becomes *time*: You want a time between when you forgive and when your brother returns your forgiveness and joins with you. You then fear this time lag and see it as reason to not forgive in the first place. But the truth is that you want it. You want a *time* delay before joining takes place because you want to "keep a little *space* between you still"

(3:3).

32. "Withheld" here (and in the next sentence) means withheld by your brother. After giving forgiveness to your brother, you want him to withhold returning it to you, for if he returned it, that would wipe away the space between you, and this space is what you want to keep.

33. This refers to the Course's teaching that when the two people join in a common goal, the Holy Spirit enters their relationship and heals it at a deep level. On that level, the two have already given forgiveness to each other and joined. And this underlying reality "can be looked at *now*." They do not have to wait until it manifests on the surface, in their physical interaction.

34. T-10.IV.3:4: "The laws of God work only for your good, and there are no other laws beside His." James 1:17 (GNT): "Every good gift and every perfect present comes from heaven; it comes down from

God, the Creator of the heavenly lights, who does not change or cause darkness by turning." Romans 8:28 (RSV): "We know that in

everything God works for good with those who love him, who are

called according to his purpose."

35. Exodus 3:5 (RSV): "Then [God] said [to Moses], 'Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground.'" In the biblical story, the ground is holy

because of the presence of God in the burning bush. The Course is saying that we stand on holy ground, in the presence of God,

whenever we look on our brother "with loving eyes." This is similar to the earlier reference to holy ground in this chapter ("The holy place on which you stand is but the space that sin has left"—T-26.IV.2:7), where what makes the ground holy is forgiveness and joining between two people.

36. Freedom here is pictured as a bird that alights ("lights" being a poetic version of "alights") on each living thing and then lifts off with it, carrying it to Heaven.

37. Ezra 6:3 (NKJV): "In the first year of King Cyrus, King Cyrus issued a decree concerning the house of God at Jerusalem: 'Let the house be rebuilt, the place where they offered sacrifices; and let the foundations of it be firmly laid.'" In the above allusion, God's earthly temple is rebuilt, and His presence invited back in, through our ancient hatred toward our brother being replaced by a present love.

38. "Their" refers to God and Christ.

39. In other words, whenever we see someone treating us unfairly, it is

because we have projected onto him the actual cause of our experience of sacrifice: our own internal demand that we suffer loss.

This explains why we cannot be unfairly treated—because no one

outside of us can actually cause us to experience sacrifice.

40. This seems to mean that when we attack another, we are really trying to get him back for (supposedly) forcing us to become an attacker, to become one who attacks the Son of God.

CHAPTER 27

Healing the Ancient Dream

I. The Picture of Crucifixion

The wish to be unfairly treated is a compromise attempt that would combine attack and innocence. 1 *2* Who can combine the wholly incompatible and make a unity of what can never join? *3* Walk you the gentle way, and you will fear no evil and no shadows in the night.2 *4* But place no terror symbols on the path,3 or you will weave a crown of thorns from which your brother and yourself will not escape. *5* You cannot crucify yourself alone, and if you are unfairly treated, he must suffer the unfairness that you see. *6* You cannot sacrifice yourself alone, for sacrifice is total. *7* If it could occur at all, it would entail the whole of God's creation, and the Father with the sacrifice of His beloved Son.

2 In your release from sacrifice is his made manifest and shown to be his

own. *2* But every pain you suffer do you see as proof that *he* is guilty of attack. *3* Thus would you make yourself to be the sign that he has lost his innocence, and need but look on you to realize that he has been condemned. *4* And what to you has been unfair will come to him in righteousness. *5* The unjust vengeance that you suffer now belongs to him, and when it rests on him are you set free. *6* Wish not to make yourself the living symbol of his guilt, for you will not escape the death you make for him, and in his innocence you find your own.

3 Whenever you consent to suffer pain, to be deprived, unfairly treated, or in need of *anything*, you but accuse your brother of attack upon God's Son. *2* You hold a picture of your crucifixion before his eyes, that he may see his sins are writ in Heaven in your blood and death, and go before him closing off the gate and damning him to hell. *3* Yet this is writ in hell and not in Heaven, where you are

beyond attack and prove his *innocence*. *4* The picture of yourself you offer him you show yourself, and give it all your faith. *5* The Holy Spirit offers you, to give to him, a picture of yourself in which there is no pain and no reproach at all. *6* And what was martyred to his guilt becomes the perfect witness to his innocence.

4 The power of witness is beyond belief, because it brings conviction in its wake. *2* The witness is believed because he points beyond himself to what he represents. *3* A sick and suffering you but represents your brother's guilt; the witness which you send lest he forget the injuries he gave, from which you swear he never will escape.4 *4* This sick and sorry picture *you* accept, if only it can serve to punish him. *5* The sick are merciless to everyone, and in contagion do they seek to kill. *6* Death seems an easy price if they can say, "Behold me, brother, at your hand I

die." *7* For sickness is the witness to his guilt, and death would prove his errors must be sins.

5 Sickness is but a "little" death; a form of vengeance not yet total. *2* Yet it speaks with certainty for what it represents. *3* The bleak and bitter picture you have sent your brother *you* have looked upon in grief. *4* And everything that it has shown to him have you believed because it witnessed to the guilt in him, which you perceived and loved. *5* Now, in the hands made gentle by His touch, the Holy Spirit lays a picture of a different you. *6* It is a picture of a body still, for what you really are cannot be seen nor pictured. *7* But this one has not been used for purpose of attack, and therefore never suffered pain at all. *8* It witnesses to the eternal truth that you cannot be hurt, and points beyond itself to both your innocence and his.

6 Show *this* unto your brother, who will see that every scar is healed and every tear is wiped away in laughter and in love.5 *2* And he will look on his forgiveness there, and with healed eyes will look beyond it to the innocence that he beholds in you. *3* Here is the proof that he

has never sinned; that nothing that his madness bid him do was ever done or ever had effects of any kind; that no reproach he laid upon his heart was ever justified, and no attack can touch him with the poisoned sting of fear. *4* Attest his innocence and *not* his guilt. *5* Your healing is his comfort and his health, because it proves illusions were not true.

7 It is not will for life but wish for death that is the motivation for this world. *2* Its only purpose is *to prove guilt real*. *3* No worldly thought or act or feeling has a motivation other than this one. *4* These are the witnesses that are called forth to be believed, and lend conviction to the

system they speak for and represent. *5* And each has many voices, speaking to your brother and yourself in different tongues. *6* And yet to both the message is the same. *7* Adornment of the body seeks to show how lovely are the witnesses for guilt. *8* Concerns about the body demonstrate how frail and vulnerable is your life; how easily destroyed is what you love. *9* Depression speaks of death and vanity of real concern with anything at all.6

8 The strongest witness to futility, which bolsters all the rest and helps them paint the picture in which sin is justified, is sickness in whatever form it takes. *2* The sick have reason for each one of their unnatural desires and strange needs. *3* For who could live a life so soon cut short and *not* esteem the worth of passing joys? *4* What pleasures could there be that will endure? *5* Are not the frail entitled to believe that every stolen scrap of pleasure is their righteous payment for their little lives?

6 Their death will pay the price for all of them, if they enjoy their benefits or not.7 *7* The end of life must come, whatever way that life be spent. *8* And so take pleasure in the quickly passing and ephemeral.

9 These are not sins, but witnesses unto the strange belief that sin and death are real, and innocence and sin will end alike within the termination of the grave. *2* If this were true, there *would* be reason to remain content to seek for passing joys and cherish little pleasures where you can. *3* But in this picture is the body not perceived as neutral and without a goal inherent in itself. *4* For it becomes the symbol of reproach, the sign of guilt whose consequences still are there to see, so that the cause can never be denied. *5* Your function is to prove to him[8]

that sin can *have* no cause. *6* How futile must it be to see yourself a picture of the proof that what your function is can never be!

10 The Holy Spirit's picture changes not the body into something it is not. *2* It only takes away from it all signs of accusation and of blamefulness. *3* Pictured without a purpose, it is seen as neither sick nor well, nor bad nor good. *4* No grounds are offered that it may be judged in any way at all. *5* It has no life, but neither is it dead. *6* It stands apart from all experience of fear *or* love. *7* For now it witnesses to nothing yet, its purpose being open and the mind made free again to choose what it is for. *8* Now is it not condemned, but waiting for a purpose to be given, that it may fulfill the function that it will receive.

11 Within this empty space, from which the goal of sin has been removed, is Heaven free to be remembered. *2* Here its peace can come, and perfect healing take the place of death. *3* The body can become a sign of life, a promise of redemption, and a breath of immortality to those grown sick from breathing in the fetid scent of death. *4* Let it have healing as its purpose. *5* Then will it send forth the message it received, and by its health and loveliness proclaim the truth and value that it represents. *6* Let it receive the power to represent an endless life, forever unattacked. *7* And to your brother let its message be, "Behold me, brother, at your hand I live."

12 The simple way to let this be achieved is merely this: to let the body have no purpose from the past, when you were sure you knew its purpose was to foster guilt. *2* For this insists your crippled picture is a lasting sign of what it represents. *3* This leaves no space in which a different view, another purpose, can be given it. *4* You do not know its purpose. *5* You but gave *illusions* of a purpose to a thing you made to hide your function from yourself. *6* This thing without a purpose cannot hide the function that the Holy Spirit gave. *7* Let, then, *its* purpose and

your function both be reconciled at last and seen as one.

II. Proof of Innocence

Is healing frightening? *2* To many, yes. *3* For accusation is a bar to love, and damaged bodies are accusers.9 *4* They stand firmly in the way of trust and peace, proclaiming that the frail can have no trust, and that the damaged have no grounds for peace. *5* Who has been injured by his brother and could love and trust him still? *6* He has attacked, and will attack again. *7* Protect him not, because your damaged body shows that you must be protected *from* him. *8* To forgive may be an act of charity, but not his due. *9* He may be pitied for his guilt, but not exonerated.

10 And if you forgive him his transgressions, you but add to all the guilt that he has really earned.

2 The unhealed *cannot* pardon, for they are the witnesses that pardon is unfair. *2* They would retain the consequences of the guilt they overlook.

3 Yet no one can forgive a sin which he believes is real. *4* And what has consequences *must* be real, because what it has done is there to see.

5 Forgiveness is not pity, which but seeks to pardon what it knows to be the truth. *6* Good cannot *be* returned for evil, 10 for forgiveness does not first establish sin and then forgive it. *7* Who can say and mean, "My brother, you have injured me, and yet because I am the better of the two, I pardon you my hurt"? *8His* pardon and *your* hurt cannot exist together. *9* One denies the other, and must make it false.

3 To witness sin and yet forgive it is a paradox which reason cannot see.

2 For it11 maintains what has been done to you deserves no pardon, and by giving it, you grant your brother mercy but retain the proof he is not

really innocent. *3* The sick remain accusers. *4* They cannot forgive their brothers and themselves as well, for no one in whom true forgiveness reigns can suffer. *5* He holds not the proof of sin before his brother's eyes, and thus he must have overlooked it and removed it from his own. 12 *6* Forgiveness cannot be for one and not the other. *7* Who forgives is healed. *8* And in his healing lies the proof that he has truly pardoned, and retains no trace of condemnation that he still would hold against himself or any living thing.

4 Forgiveness is not real unless it brings a healing to your brother *and* yourself. *2* You must attest his sins had no effect on you to demonstrate they were not real. *3* How else could he be guiltless? *4* And how could his innocence be justified unless his sins have no effects to *warrant* guilt? *5* Sins are beyond forgiveness just because they would entail effects which cannot be undone and overlooked entirely. *6* In their undoing lies the proof that they were merely errors. *7* Let yourself be healed that you may be forgiving, offering salvation to your brother and yourself. *8* A broken body shows the

mind has not been healed. *9* A miracle of healing proves that separation is without effect.

5 What you would prove to him you will believe. *2* The power of witness comes from your belief, and everything you say or do or think but testifies to what you teach to him. *3* Your body can be means to teach that it has never suffered pain because of him. *4* And in its healing can it offer him mute testimony to his innocence. *5* It is this testimony that can speak with power greater than a thousand tongues, for here is his forgiveness *proved* to him. *6* A miracle can offer nothing less to him than it has given unto you. *7* So does your healing show your mind is healed, and has forgiven what he did *not* do. *8* And so is he convinced

his innocence was never lost, and healed along with you.

6 Thus does the miracle undo all things the world attests can never be undone. *2* And hopelessness and death must disappear before the ancient clarion call of life. *3* This call has power far beyond the weak and miserable cry of death and guilt. *4* The ancient calling of the Father to His Son, and of the Son unto his own, will yet be the last trumpet that the world will ever hear. 13 *5* Brother, there is no death. 14 *6* And this you learn when you but wish to show your brother that you had no hurt of him. *7* He thinks your blood is on his hands, and so he stands condemned. *8* But it is given you to show him by your healing that his guilt is but the fabric of a senseless dream.

7 How just are miracles! *2* For they bestow an equal gift of full deliverance from guilt upon your brother and yourself. *3* Your healing saves him pain as well as you, and *you* are healed because you wished him well. *4* This is the law the miracle obeys: that healing sees no specialness at all. *5* It does not come from pity, but from love. *6* And love would prove all suffering is but a vain imagining, a foolish wish with no effects. *7* Your health is the result

of your desire to see your brother with no blood upon his hands nor guilt upon his heart made heavy with the proof of sin. *8* And what you wish is given you to see.

8 The "cost" of your serenity is his. *2* This is the "price" the Holy Spirit and the world interpret differently. 15 *3* The world perceives in it a statement of the "fact" that your salvation sacrifices his. *4* The Holy Spirit knows your healing is the witness *unto* his, and cannot be apart from him at all. *5* As long as he consents to suffer, *you* will be unhealed.

6 But you can show to him his suffering is purposeless and wholly

without cause. *7* Show him your healing, and he will consent no more to suffer, for his innocence has been established in your sight *and* his.

8 And laughter will replace your sighs because God's Son remembered that he *is* God's Son.

9 Who, then, fears healing? *2* Only those to whom their brother's sacrifice and pain is 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 and 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. 16 *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?

III. Leaving Correction to Him

Correction is *not* your function. *2* It belongs to One Who knows of fairness, not of guilt.17 *3* If you assume correction's role, you lose

the function of forgiveness. *4* No one can forgive until he learns correction is *but* to forgive, and never to accuse. *5* Alone you cannot see they are the same, and therefore is correction not of you. *6* Identity and function are the same, and by your function do you know yourself. *7* And thus, if you confuse your function with the function of Another, you must be confused about yourself and who you are. *8* What is the separation but a wish to take God's function from Him, and deny that it is His? *9* Yet if it is not His it is not *yours*, for you must lose what you would take away.

2 In a split mind,[18] identity must seem to be divided. *2* Nor can anyone perceive a function unified which has conflicting purposes and different ends. *3* Correction, to a mind so split, must be a way to punish sins you think are yours in someone *else*. *4* And thus does he become your victim, not your brother, different from you in that he is more guilty, thus in need of your correction as the one more innocent than he. *5* This splits his function off from yours, and gives you both a different role. *6* And so you cannot be perceived as one, and with a single function that would mean a shared identity with but one aim.

3 Correction *you* would do must separate, because that is the function given it *by* you. *2* When you perceive correction is the same as pardon, then you also know the Holy Spirit's Mind and yours are one, and so your own identity is found. *3* Yet must He work with what is given Him, and you allow Him only *half* your mind. *4* And thus He represents the *other* half, [19] and seems to have a different purpose from the one you cherish and you think is yours. *5* Thus does your function seem divided, with a half in *opposition* to a half. *6* And these two halves appear to represent a split within a self perceived as two.

4 Consider how this self-perception must extend, and do not overlook the fact that *every* thought extends because that is its

purpose, being what it really is. *2* From an idea of self as two, there comes a necessary view of function split *between* the two. *3* And what you would correct is only half the error, which you think is all of it. *4* Your *brother's* sins become the central target for correction, lest your errors and his own be seen as one. *5* Yours are mistakes, but his are sins and not the same as yours. *6* His merit punishment, while yours, in fairness, should be overlooked.

5 In this interpretation of correction, your own mistakes you will not even *see*. *2* The focus of correction has been placed outside yourself, on one who cannot be a part of you while this perception lasts. *3* What is condemned can never be returned to its accuser, who has hated it and hates it still. *4* This is your brother: focus of your hate, unworthy to be part of you, and thus outside your self; the other half, which is denied.

5 And only what is left without his presence is perceived as all of you.

6 To this remaining half the Holy Spirit must represent the other half, until you recognize it *is* the other half. *7* And this He does by giving both of you a function that is one, not different.

6 Correction is the function given both, but neither one alone. *2* And when it is fulfilled as shared, it must correct mistakes in both of you. *3* It cannot leave mistakes in one unhealed and make the other free. *4That* is divided purpose, which cannot be shared, and so it cannot be the function which the Holy Spirit sees as His. *5* And you can rest assured that He will not fulfill a function that He cannot understand and recognize as His, for only thus can He keep *yours* preserved intact, despite your separated view of what your function is. *6* If He upheld divided function, you were lost indeed. *7* His inability to see His goal divided and distinct for each of you preserves your Self from being made aware of any function other than Its Own.

7 And thus is healing given *both* of you. *2* Correction must be left to One Who knows correction and forgiveness are the same. *3* With half a mind this is not understood. *4* Leave, then, correction to the Mind that is united, functioning as one because It is not split in purpose, and conceives a single function as Its only one. *5* Here is the function given It conceived to be Its Own, and not apart from that its Giver keeps

because it has been shared.[20] *6* In His acceptance of this function lies the means whereby your mind is unified. *7* His single purpose unifies the halves of you that you perceive as separate. *8* And each forgives the other, that he may accept his other half as part of him.

IV. Power Unopposed

Power cannot oppose. *2* For opposition would *weaken* it, and weakened power is a contradiction in ideas. *3* Weak strength is meaningless, and power used to weaken is employed to limit. *4* Thus it must be limited and weak, because that is its purpose. *5* Power is *un* opposed to be itself.[21]

6 No weakness can intrude upon it without changing what it is to something it is not. *7* To weaken is to limit, and impose an opposite that contradicts the concept it attacks. *8* And by its contradiction does it join to the idea a something it is not, and make it unintelligible. *9* Who can understand a double concept such as "weakened power" or as "hateful love"?

2 You have decided that your brother *is* a symbol for a "hateful love," a

"weakened power," and above all, a "living death." *2* And so he has no meaning to you, for he stands for what is meaningless. *3* He represents a double thought where half is canceled out by the remaining half, yet even this is quickly contradicted by the half it canceled out, and so they both are gone. *4* And now he stands for

nothing. *5* Symbols which but represent ideas which cannot be must stand for empty space and nothingness. *6* Yet nothingness and empty space cannot be interference.

7 What *can* interfere with the awareness of reality is the belief that there is something there.

3 The picture of your brother that you see means nothing. *2* There is nothing to attack or to deny, to love or hate, or to endow with power or to see as weak. *3* The picture has been wholly canceled out, because it symbolized a contradiction which canceled out the thought it represents. *4* And thus the picture has no cause at all. *5* Who can perceive effect without a cause? *6* What can the causeless be but nothingness?

7 The picture of your brother that you see is wholly absent and has never been. *8* Let, then, the empty space it occupies be *recognized* as vacant, and the time devoted to its seeing be perceived as idly spent, a time unoccupied.

4 An empty space that is not seen as filled, an unused interval of time not seen as spent and fully occupied, become a silent invitation to the truth to enter and to make itself at home. *2* No preparations can be made that would enhance the invitation's real appeal. *3* For what you leave as vacant *God* will fill, and where He is there must the truth abide.

4 Unweakened power, with no opposite, is what creation is. *5* For this there are no symbols. *6* Nothing points beyond the truth, and what can stand for more than everything? *7* Yet true undoing must be kind, and so the first replacement for your picture is another picture of another kind.

5 As nothingness cannot be pictured, so there *is* no symbol for totality.

2 Reality is ultimately known without a form, unpictured and unseen.

3 Forgiveness is not yet a power known as wholly free of limits. *4* Yet it sets no limits *you* have chosen to impose. *5* Forgiveness is the means by which the truth is represented temporarily. *6* It lets the Holy Spirit make exchange of pictures possible, until the time when aids are meaningless and learning done. *7* No learning aid has use which can extend beyond the goal of learning. *8* When its aim has been accomplished, it is

functionless. *9* Yet in the learning interval it *has* a use which now you fear, but yet will love.

6 The picture of your brother given you to occupy the space so lately left unoccupied and vacant will not need defense of any kind. *2* For you will give it *overwhelming* preference, nor delay an instant in deciding that it is the only one you want. *3* It does not stand for double concepts.

4 Though it is but half a picture and *is* incomplete, within itself it is the same. *5* The other half of what it represents remains unknown, but is not canceled out. *6* And thus is God left free to take the final step Himself.

7 For *this* you need no pictures and no learning aids. *8* And what will ultimately take the place of every learning aid will merely *be*.

7 Forgiveness vanishes and symbols fade, and nothing that the eyes have ever seen or ears have heard remains to be perceived.22 *2* A Power wholly limitless has come, not to destroy, but to receive Its Own.

3 There is no choice of function anywhere. *4* The choice you fear to lose you never had. *5* Yet only this appears to interfere with power unlimited and *single* thoughts, complete and happy, without

opposite. *6* You do not know the peace of power which opposes nothing. *7* Yet no other kind can be at all. *8* Give welcome to the Power beyond forgiveness and beyond the world of symbols and of limitations. *9* He would merely be, and so He merely *is*.

V. The Quiet Answer

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, and what would be an answer from one point of view is not an answer in another light. *4* You *are* in conflict. *5* Thus it must be clear you cannot answer anything at all, for conflict has no limited effects. *6* 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. 23 *5* The world can only ask a double question with many answers, none of which will do. *6* It does not ask a question to *be* answered, but only to restate its point of view. *7* All questions asked within this world are but a way of looking, not a question asked. *8* A question asked in hate cannot be answered, because it is an answer in itself. *9* A double question asks and answers, both attesting the same thing in different form.

4 The world asks but one question. *2* It is this: "Of these illusions, which of them are true? *3* Which ones establish peace and offer joy? *4* And which can bring escape from all the pain of which the world is made?"

5 Whatever form the question takes, its purpose is the same. *6* It asks but to establish sin is real, and answers in the form of preference: "Which sin do you prefer? *7* That is the one that you should choose. *8* The others are not true. *9* What can the body get that you would want the most of all? *10* It is your servant and your friend. *11* But tell it what you want, and it will serve you lovingly and well." *12* And this is not a question, for it *tells* you what you want, and where to go to ask for it. *13* 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,24 so are the answers to the questions of the world contained within the questions. *5* Where answers represent the questions, they add nothing new, and nothing has been learned. *6* An *honest* question is a learning tool which 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* And 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, but it is only here it can be *heard*. *5* An honest

answer asks no sacrifice, because it answers questions truly asked. *6* The questions of the world but ask of whom is sacrifice demanded, asking not if sacrifice is meaningful at all. *7* 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.

7 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. *2* It offers something new and different from the question. *3* How could it be answered if it but repeats itself? *4* Therefore, attempt to solve no problems in a world from which the answer has been barred, but bring the problems to the only place which holds the answer lovingly for you.

5 Here are the answers which will solve your problems, because they stand apart from them and see what can be answered; what the question is. *6* Within the world the answers merely raise another question, though they leave the first unanswered. *7* In the holy instant you can bring the question *to* the answer, and receive the answer that was made for you.

VI. The Transfer of Your Healing

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, and it is born the instant it is offered and received. *5* No one can ask another to be healed, but he can let *himself* be healed, and thus offer the other what he has received. *6* Who can bestow upon another what he does not have? *7* And who can share what he denies himself? *8* The Holy Spirit speaks to *you*. *9* He does not speak to someone else. *10* But by 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 demonstrated has it been proved, and must compel 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 that conflict must be gone forever from your mind, for if it were, there were no need for healing any more. *11* But it *does* mean, if only for an instant, you love without attack. *12* An instant is sufficient.

13 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 which 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. *5* There is no sadness where a miracle has come to heal. *6* And nothing more than just one instant of your love without attack is necessary that all this occur.

4 In that one instant are you healed, and in that single instant is *all* healing done. *2* What stands apart from you when you accept the blessing that the holy instant brings? *3* 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. *4* 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? *6* The eyes of all the dying bring reproach, and suffering whispers, "What is there to fear?"

5 Consider well its question. *2* It is asked of you on *your* behalf. *3* A dying world asks only that you rest an instant from attack upon yourself, that it be healed. *4* Come to the holy instant and be healed, for nothing that is there received is left behind on your returning to the world. *5* And being blessed, you will bring blessing. *6* Life is given you to give the dying world, and suffering eyes no longer will accuse, but shine in thanks to you who blessing gave. *7* The holy instant's radiance will light your eyes, and give them sight to see beyond all suffering and see Christ's face instead. *8* Healing replaces suffering. *9* Who looks on one cannot perceive the other, for they cannot both be there. *10* And what you see the world will witness, and will witness *to*.

6 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.25

7 Problems are not specific, but they take specific forms, and these specific shapes make up the world. *2* And no one understands the nature of his problem. *3* If he did, it would be there no more for him to see. *4* Its very nature is that it is *not*. *5* And thus, while he perceives it, he cannot perceive it as it is. *6* But healing is apparent in specific instances, and generalizes to include them all. *7* This is because they really are the same, despite their different forms. *8* All learning aims at transfer, which becomes complete within two situations which are seen as one, 26

for only common elements are there. *9* But this can only be attained by One Who does not see the differences you see.

8 The total transfer of your learning is not made by you, but that it *has* been made in spite of all the differences you see convinces you that they could not be real. *2* Your healing will extend, and will be brought to problems that you thought were not your own. *3* And it will also be apparent that your many different problems will be solved as any one of them has been escaped. *4* It cannot be their differences which make this possible, for learning does not jump from situations to their opposites and bring the same effects. *5* All healing must proceed in lawful manner, in accord with laws that have been properly perceived but never violated. *6* Fear you not the way that you perceive them. *7* You are wrong, but there is One within you Who is right.

9 Leave, then, the transfer of your learning to the One Who really understands its laws, and Who will guarantee that they remain unviolated and unlimited. *2* Your part is merely to apply what He has taught you to yourself, and He will do the rest. *3* And thus the power of your learning will be proved to you by all the many different witnesses it finds. *4* Your brother first among them will be seen, but thousands

stand behind him, and beyond each one of them there are a thousand more. *5* Each one may seem to have a problem which is different from the rest. *6* Yet they are solved *together*, and their common answer shows the questions could not have been separate.

10 Peace be to you to whom is healing offered.27 *2* And you will learn that peace is given you when you accept the healing for yourself. *3* Its total value need not be appraised by you to let you understand that you have benefited from it. *4* What occurred within the instant which love entered in without attack will stay with you forever. *5* Your healing will be *one* of its effects, as will your brother's. *6* Everywhere you go will you behold its multiplied effects. *7* Yet all the witnesses that you behold will be far less than all there really *are*. *8* Infinity cannot be understood by merely counting up its separate parts. *9* God thanks you for your healing, for He knows it is a gift of love unto His Son, and therefore is it given unto Him.

VII. Sin's Witnesses

Pain demonstrates the body must be real. *2* It is a loud, obscuring voice whose shrieks would silence what the Holy Spirit says and keep His words from your awareness. *3* Pain compels attention, drawing it away from Him and focusing upon itself. *4* Its purpose is the same as pleasure, for they both are means *to make the body real*. *5* What shares a common purpose is the same. *6* This is the law of purpose, which unites all those who share in it within itself. 28 *7*

Pleasure and pain are equally unreal, because their purpose cannot be achieved. *8* Thus are they means for nothing, for they have a goal without a meaning. *9* And they share the lack of meaning that their purpose has.

2 Sin shifts from pain to pleasure and again to pain. *2* For either witness is the same and carries but one message: "You are here, within this body, and you can be hurt. *3* You can have pleasure too, but only at the cost of pain." *4* These witnesses are joined by many more. *5* Each one seems different because it has a different name, and so it seems to answer to a different sound. *6* Except for this, the witnesses of sin are all alike. *7* Call pleasure pain, and it will hurt. *8* Call pain a pleasure, and the pain behind the pleasure will be felt no more. *9* Sin's witnesses but shift from name to name, as one steps forward and another back. *10* Yet which is foremost makes no difference. *11* Sin's witnesses hear but the call of death.

3 This body, purposeless within itself, holds all your memories and all your hopes. *2* You use its eyes to see, its ears to hear, and let it tell you what it is it feels. *3It does not know*. *4* It tells you but the names you gave to it to use when you call forth the witnesses to its reality. *5* You cannot choose among them which are real, for any one you choose is like the rest. *6* This name or that, but nothing more, you choose. *7* You do not make a witness true because you called him by truth's *name*.

8 The truth is found in him *if it is truth he represents*. *9* And otherwise he lies, if you should call him by the holy Name of God Himself.

4 God's Witness sees no witnesses *against* the body. *2* Neither does He harken to the witnesses by other names which speak in other ways for its reality. *3* He knows it is not real. *4* For *nothing* could contain what you believe it holds within, nor could it tell a part of God Himself what it should feel, and what its function is. *5* Yet must

He love whatever you hold dear. *6* And for each witness to the body's death, He sends a witness to your life in Him Who knows no death. *7* Each miracle He

brings is witness that the body is *not* real. *8* Its pains and pleasures does He heal alike, for all sin's witnesses do His replace.

5 The miracle makes no distinctions in the names by which sin's witnesses are called. *2* It merely proves that what they represent has no effects. *3* And this it proves because its own effects have come to take their place. *4* It matters not the name by which you called your suffering. *5It is no longer there*. *6* The One Who brings the miracle perceived them all as one, and called by name of "fear." *7* As fear is witness unto death, so is a miracle the witness unto life. *8* It is a witness no one can deny, for it is the effects of life it brings. *9* The dying live, the dead arise, and pain has vanished. 29 *10* Yet a miracle speaks not but for itself, but what it *represents*. *11* Love, too, has symbols in a world of sin. *12* The miracle forgives because it stands for what is past forgiveness and is true.

6 How foolish and insane it is to think a miracle is bound by laws which it came solely to *undo*! *2* The laws of sin have different witnesses with different strengths, and they attest to different suffering. *3* Yet to the One Who sends forth miracles to bless the world, a tiny stab of pain, a little worldly pleasure, and the throes of death itself are but a single sound: a call for healing, and a plaintive cry for help within a world of misery. *4* It is their *sameness* that the miracle attests. *5* It is their sameness that it *proves*. *6* The laws which call them different are dissolved, and shown as powerless. *7* The purpose of a miracle is to accomplish this. *8* And God Himself has guaranteed the strength of miracles for what they witness to.

7 Be witness, then, unto the miracle, and not the laws of sin. *2* There is

no need to suffer any more. *3* But there *is* need that you be healed, because the suffering of the world has made it deaf to its salvation and deliverance. *4* The resurrection of the world awaits *your* healing and *your* happiness, that you may demonstrate the healing of the world.

5 The holy instant will replace all sin if you but carry its effects with you. *6* And no one will elect to suffer more. *7* What better function could you serve than this? *8* Be healed that you may heal, and suffer not the laws of sin to be applied to you. *9* And truth will be revealed to you who chose to let love's symbols take the place of sin.

VIII. The Cause of Suffering

Suffering is an emphasis upon all that the world has done to injure you.

2 Here is the world's demented version of salvation clearly shown. *3* Like to a dream of punishment, in which the dreamer is unconscious of what brought on the attack against himself, he sees himself attacked unjustly, and by something *not* himself. *4* He is the victim of this "something else," a thing outside himself for which he has no reason to be held responsible. *5* He must be innocent because he knows not what he does,30

but what is done *to* him. *6* Yet is his own attack upon himself apparent still, for it is he who bears the suffering. *7* And he cannot escape, because its source is seen outside himself.

2 Now you are being shown you *can* escape. *2* All that is needed is you look upon the problem as it is, and not the way that you have set it up.

3 How could there be another way to solve a problem which is very simple, but has been obscured by heavy clouds of complication which were made to keep the problem unresolved? *4* Without the

clouds, the problem will emerge in all its primitive simplicity. *5* The choice will not

be difficult, because the problem is absurd when clearly seen. *6* No one has difficulty making up his mind to let a simple problem be resolved if it is seen as hurting him and also very easily removed.

3 The "reasoning" by which the world is made, on which it rests, by which it is maintained, is simply this: "*You* are the cause of what I do.

2 Your presence justified my wrath, and you exist and think apart from me. *3* While you attack, I must be innocent. *4* And what I suffer from *is* your attack." *5* No one who looks upon this "reasoning" exactly as it is could fail to see it does not follow and it makes no sense. 31 *6* Yet it seems sensible, because it looks as if the world *is* hurting you. *7* And so it seems as if there is no need to go beyond the obvious in terms of cause.

4 There is *indeed* a need. *2* The world's escape from condemnation is a need which those within the world are joined in sharing. *3* Yet they do not recognize their common need, for each one thinks that if he does his part, the condemnation of the world will rest on him. *4* And it is this that he perceives to *be* his part in its deliverance. 32 *5* Vengeance must have a focus. *6* Otherwise is the avenger's knife in his own hand, and pointed to himself. *7* And he must see it in *another* hand if he would be a victim of attack he did not choose. *8* And thus he suffers from the wounds a knife he does not hold has made upon himself.

5 This is the purpose of the world he sees. *2* And looked at thus, the world provides the means by which this purpose seems to be fulfilled.33

3 The means attest the purpose but are *not* themselves a cause. *4* Nor will the cause be changed by seeing it apart from its effects. *5*

The cause produces the effects, which then bear witness to the cause and not

themselves. *6* Look, then, beyond effects. *7* It is not here the cause of suffering and sin must lie. *8* And dwell not on the suffering and sin, for they are but reflections of their cause. *9* The part you play in salvaging the world from condemnation *is* your own escape.

6 Forget not that the witness to the world of evil cannot speak except for what has seen a *need* for evil in the world. *2* And this is where your guilt was first beheld. *3* In separation from your brother was the first attack upon yourself begun, and it is this the world bears witness to. *4* Seek not another cause, nor look among the mighty legions of its witnesses for its undoing. *5* They support its claim on your allegiance. *6* What conceals the truth is not where you should look to *find* the truth. *7* The witnesses to sin all stand within one little space. *8* And it is *here* you find the cause of your perspective on the world.

IX. The Dreamer of the Dream

Once, you were unaware of what the cause of everything the world appeared to thrust upon you, uninvited and unasked, must really be. 34

2 Of one thing you were sure: Of all the many causes you perceived as bringing pain and suffering to you, your guilt was *not* among them. *3* Nor did you in any way *request* them for yourself. *4* This is how all illusions come about. *5* The one who makes them does not see himself as making them, and their reality does not depend on him. *6* Whatever cause they have is something quite apart from him, and what he sees is separate from his mind. *7* He cannot doubt his dreams' reality because he does not see the part he plays in making them, and making them seem real.

2 No one can waken from a dream the world is dreaming *for* him. *2* He

becomes a part of someone *else's* dream. *3* He cannot choose to waken from a dream he did not make. *4* Helpless he stands, a victim to a dream conceived and cherished by a separate mind. 35 *5* Careless indeed of him this mind must be, as thoughtless of his peace and happiness as is the weather or the time of day. *6* It loves him not, but casts him as it will in any role that satisfies its dream. *7* So little is his worth that he is but a dancing shadow, leaping up and down according to a senseless plot conceived within the idle dreaming of the world.36

3 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 wakening and joy of life.

5 What could you choose between but life or death, waking or sleeping, war or peace, your dream or your reality? *6* But if the choice is really given you, then you must see the causes of the things you choose between exactly *as* they are and *where* they are.

4 What choices can be made between two states, but one of which is clearly recognized? *2* Who could be free to choose between effects when only one is seen as up to him? *3* An honest choice could never be perceived as one in which the choice is split between a tiny you and an enormous world, with different dreams about the truth in you. 37 *4* The gap between reality and dreams lies not between the dreaming of the world and what you dream in secret. *5* They are one. *6* The dreaming of the world is but the part of your own dream

you gave away, and saw as if it were its start and ending, both. *7* Yet was it started by your secret

dream, which you do not perceive although it caused the part you see and do not doubt is real.

5 How could you doubt it while you lie asleep and dream in secret that its cause is real? *2* A brother separated from yourself, an ancient enemy, a murderer who stalks you in the night and plots your death, yet plans that it be lingering and slow—of this you dream. *3* And *underneath* this dream is yet another, in which *you* become the murderer, the secret enemy, the scavenger and the destroyer of the brother and the world you fear alike. *4* Here is the cause of suffering, the space between your dreams and your reality. *5* The little gap you do not even see, the birthplace of illusions and of fear, the time of terror and of ancient hate, the instant of disaster—all are here. *6* Here is the *cause* of unreality.

7 And it is here that it will be undone.

6 *You* are the dreamer of the world of dreams. *2* No other cause it has, nor ever will. *3* Nothing more fearful than an idle dream has terrified God's Son and made him think that he has lost his innocence, denied his Father, and made war upon himself. *4* So fearful is the dream, so seeming real, he could not waken to reality without the sweat of terror and a scream of mortal fear, unless a gentler dream preceded his awaking and allowed his calmer mind to welcome, not to fear, the Voice that called with love to waken him. *5* A gentler dream, in which his suffering was healed, and where his brother was his friend. *6* God willed he waken gently and with joy, and gave him means to waken without fear.

7 Accept the dream He gave instead of yours. *2* It is not difficult to shift a dream when once the dreamer has been recognized. *3* Rest in the Holy

Spirit, and allow His gentle dreams to take the place of those you dreamed in terror and in fear of death. *4* He brings forgiving dreams, in which the choice is not who is the murderer and who shall be the victim. *5* In the dreams He brings, there is no murder and there is no death. *6* The dream of guilt is fading from your sight, although your eyes are closed. *7* A smile has come to lighten up your sleeping face.

8 The sleep is peaceful now, for these are happy dreams. *9* Dream softly of your sinless brother, who unites with you in holy innocence. *10* And from *this* dream the Lord of Heaven will Himself awaken His beloved Son.

8 Dream of your brother's kindnesses, instead of dwelling in your dreams on his mistakes. *2* Select his thoughtfulness to dream about, instead of counting up the hurts he gave. *3* Forgive him his illusions, and give thanks to him for all the helpfulness he gave. *4* And do not brush aside his many gifts because he is not perfect in your dreams.

5 He represents His Father, Whom you see as offering both life *and* death to you. *6* Brother, He gives but life, yet what you see as gifts your brother offers represents the gifts you dream your Father gives to you. 38 *7* Let all your brother's gifts be seen in light of charity and kindness offered you. *8* And let no pain disturb your dream of deep appreciation for his gifts to you.

X. Laughing Away the Tiny, Mad Idea

The body is the central figure in the dreaming of the world. *2* There is no dream without it, nor does it exist without the dream, in which it acts as if it were a person to be seen and be believed. *3* It takes the central place in every dream, which tells the story of how it was made by *other*

bodies, born into the world *outside* the body, lives a little while, and dies, to be united in the dust with other bodies dying like itself. *4* In the brief time allotted it to live, it seeks for other bodies as its

friends and enemies. *5* Its safety is its main concern. *6* Its comfort is its guiding rule.

7 It tries to look for pleasure and avoid the things that would be hurtful.

8 Above all, it tries to teach itself its pains and joys are different and can be told apart.

2 The dreaming of the world takes many forms, because the body seeks in many ways to prove it is autonomous and real. *2* It puts things on itself that it has bought with little metal discs or paper strips the world proclaims as valuable and good. *3* It works to get them, doing senseless things, and tosses them away for senseless things it does not need and does not even *want*. *4* It hires *other* bodies, that they may protect it and collect more senseless things that it can call its own. *5* It looks about for special bodies that can share its dream. *6* Sometimes it dreams it is a conqueror of bodies weaker than itself. *7* But in some phases of the dream, it is the slave of bodies which would hurt and torture it.

3 The body's serial adventures from the time of birth to dying are the theme of every dream the world has ever had.39 *2* The "hero" of this dream will never change, nor will its purpose. *3* Though the dream itself takes many forms, and seems to show a great variety of places and events wherein its "hero" finds itself, the dream has but one purpose, taught in many ways. *4* This single lesson does it try to teach again and still again and yet once more: that it is *cause* and not effect, and you are *its* effect and cannot be its cause. *5* Thus are you not the dreamer, but the *dream*. *6* And so you wander idly in and out of places and events that *it* contrives.

4 That this is all the body does is true, for it is but a figure in a dream.

2 But who reacts to figures in a dream unless he sees them as if they were real? *3* The instant that he sees them as they are, they have no more effect on him, because he understands he *gave* them their effects by causing them and making them seem real. *4* How willing are you to escape effects of all the dreams the world has ever had? *5* Is it your wish to let no dream appear to be the cause of what it is you do? *6* Then let us merely look upon the dream's beginning, for the part you see is but the *second* part, whose cause lies in the first.

5 No one asleep and dreaming in the world remembers his attack upon himself. *2* No one believes there really was a time when he knew nothing of a body, and could never have conceived this world as real.

3 He would have seen at once that these ideas are one illusion, too ridiculous for anything but to be laughed away. *4* How serious they now appear to be! *5* And no one can remember when they would have met with laughter and with disbelief. *6* We can remember this, if we but look directly at their *cause*. *7* And we will see the grounds for laughter, not a cause for fear. *8* Let us return the dream he gave away unto the dreamer, who perceives the dream as separate from himself and done to him.

6 Into eternity, where all is one, there crept a tiny, mad idea at which the Son of God remembered not to laugh. *2* In his forgetting did the thought become a serious idea, and possible of both accomplishment and real effects. *3* The instant that the madness of the cause is recognized, it *can* have no effects. *4* Together we can laugh them both away, and understand that time cannot intrude upon eternity. *5* It is a joke to think that time can come to circumvent eternity, which *means* there is no time. *6* A timelessness in which is time made real, a part of God which

can attack itself, a separate brother as an enemy, a mind within a body, all are forms of circularity whose ending starts at its beginning, ending at its cause.

7 The world you see depicts exactly what you thought *you* did. *2* Except that now you think that what you did is being done to you. *3* The guilt for what you thought is being placed outside yourself, and on a guilty world which dreams your dreams and thinks your thoughts instead of you. *4* It brings *its* vengeance, not your own. *5* It keeps you narrowly confined within a body, which it punishes because of all the sinful things the body does within its dream. *6* You have no power to make the body stop its evil deeds because you did not make it, and cannot control its actions or its purpose or its fate.

8 The world but demonstrates an ancient truth: You will believe that others do to you exactly what you think you did to them. *2* But once deluded into blaming them, you will not see the *cause* of what they do, because you want the guilt to rest on them. *3* How childish is this petulant device to keep your innocence by pushing guilt outside yourself, but never letting go! *4* It is not easy to perceive the jest when all around you do your eyes behold its heavy consequences, but without their trifling cause. *5* Without the cause do its effects seem serious and sad indeed. *6* Yet they but follow. *7* And it is their *cause* that follows nothing, and is but a jest.

9 In gentle laughter does the Holy Spirit perceive the cause, and looks not to effects. *2* How else could He correct your error, who have overlooked the cause entirely? *3* He bids you bring each terrible effect to Him, that you may look together on its foolish cause, and laugh with

Him a while. 40 *4You* judge effects, but *He* has judged their cause, and by His judgment are effects removed. *5* Perhaps you come in tears. *6* But hear Him say, "My brother, holy Son of God, behold your

idle dream in which this could occur," and you will leave the holy instant with your laughter and your brother's joined with His.

XI. The Secret of Salvation

The secret of salvation is but this: that you are doing this *unto yourself*.

2 No matter what the form of the attack, this still is true. *3* Whoever takes the role of enemy and of attacker, still is this the truth. *4* Whatever seems to be the cause of any pain and suffering you feel, this is *still* true. *5* For you would not react at all to figures in a dream you knew that you were dreaming. *6* Let them be as hateful and as vicious as they may, they could have no effect on you unless you failed to recognize it is your dream.

7 This single lesson learned will set you free from suffering, *whatever* form it takes.

2 The Holy Spirit will repeat this one inclusive lesson of deliverance until it has been learned, regardless of the form of suffering that brings you pain. *2* Whatever hurt you bring to Him, He will make answer with this very simple truth. *3* For this one answer takes away the cause of every form of sorrow and of pain. *4* The form affects His answer not at all, for He would teach you but the single cause of all of them, no matter what their form. *5* And you will understand that miracles reflect the simple statement "*I* have done this thing, and it is this I would undo."

3 Bring, then, all forms of suffering to Him Who knows that every one

is like the rest. *2* He sees no differences where none exist, and He will teach you how each one is caused. *3* None has a different cause from all the rest, and *all* of them are easily undone by but a single lesson truly learned. *4* Salvation is a secret you have kept but from

yourself. *5* The universe proclaims it so. *6* But to its witnesses you pay no heed at all, for they attest the thing you do not *want* to know. *7* They seem to keep it secret from you. *8* Yet you need but learn you chose but not to listen, not to see.

4 How differently will you perceive the world when this is recognized!

2 When you forgive the world your guilt, you will be free of it. *3* Its innocence does not demand your guilt, nor does your guiltlessness rest on *its* sins. *4* This is the obvious, a secret kept from no one but yourself.

5 And it is this that has maintained you separate from the world, and kept your brother separate from you. *6* Now need you but to learn that both of you are innocent *or* guilty. *7* The one thing that is impossible is that you be unlike each other; that they *both* be true. *8* That is the only secret yet to learn. *9* And it will be no secret you are healed.

1 . As the section later makes clear, when you believe you have been unfairly treated, you not only feel innocent, you also feel justified in condemning your attacker, and this condemnation is an attack.

2 . Psalm 23:4 (KJV): "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." In the Course's allusion, we walk without fear of evil or shadows when we walk the gentle way and do not wish to be unfairly treated.

3 . "Terror symbols" seems to refer to brothers who appear to be treating you unfairly.

4 . In other words, we mentally cause sickness in our bodies in order to show our brother concrete proof of "the injuries he gave."

5 . Revelation 21:4 (RSV): “He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.”

Isaiah 25:8 (RSV): “He will swallow up death for ever, and the Lord GOD will wipe away tears from all faces, and the reproach of his people he will take away from all the earth; for the LORD has

spoken.”

6 . “Vanity” here means futility or uselessness. In other words, depression speaks of the uselessness of concern with anything at all.

This passage may be a reference to Ecclesiastes 1:2 (KJV): “Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity.”

7 . Pronoun clarification: “Their [the sick people’s] death will pay the price for all of them [the passing joys/scraps of pleasure], if they enjoy their [those things’] benefits or not.”

8 . “Him” refers to your brother, the one you perceived as treating you unfairly.

9 . In other words, healing is frightening to many because they *want* a damaged body that silently accuses their brothers of guilt.

10. This is a reinterpretation of the common idea that we should “return good for evil,” an idea based on Bible verses such as 1 Peter 3:9

(RSV): “Do not return evil for evil or reviling for reviling; but on the contrary bless,” and Romans 12:17, 21 (RSV): “Repay no one evil for evil....Do not be overcome by evil, but overcome evil with good.” The Course does want us to respond to *apparent* evil with blessing, goodness, and forgiveness. Jesus’ point here, though, is that seeing another’s act as *truly* evil precludes real forgiveness, fostering

instead a subtle one-upmanship in which your "forgiveness" of his "evil" is proof of your moral superiority.

11. "It" refers to witnessing sin.

12. Matthew 7:3-5 (RSV): "Why do you see the speck that is in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' when there is the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye." In the Course's allusion, the log to be removed from your own eye *is* the speck of sin that you see in your brother's eye.

13. 1 Corinthians 15:51-52 (RSV): "Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed."

14. Proverbs 12:28 (KJV): "In the way of righteousness is life; and in the pathway thereof there is no death."

15. In other words, as the following sentences explain, the world believes that your serenity depends on the sacrifice of your brother's.

In contrast, the Holy Spirit knows that your serenity depends on the *presence* of his.

16. This means they want to keep their sickness because they are happy with the current balance of sacrifice. Their sacrifice—being sick—

requires their brother to sacrifice—by feeling guilty. Their sickness costs them, but it seems worth it if they can thereby purchase what they really want: their brother's guilt. If, however, they are healed,

then their brother is off the hook. They have lost what they valued (his guilt), while he has been set free. Now there is no balance at all in the sacrifice; they have sacrificed his guilt and he has sacrificed nothing.

17. The "One" here seems to be the Holy Spirit.

18. The split in your mind here is between yourself and your brother. In its native state, your mind includes both of you as one.

19. The "other half" is your brother's mind. As is said two paragraphs later: "This is your brother:...the other half, which is denied."

20. Pronoun clarification: "Here is the function given It [the Mind that is united] conceived to be Its [that Mind's] Own, and not apart from that its [the function's] Giver [God] keeps *because* it [the function] has been shared." This seems to mean that the Holy Spirit sees the

function that God has given Him to be His Own, and to be one with the function that God has kept because God has *shared* that function with Him.

21. There seem to be two ways in which a power that opposes leads to the contradiction of a "weakened power." First, for power to oppose

something else would weaken it, thus making it a weakened power.

Second, power that has the purpose of weakening and limiting

something else must itself be weak and limited, for its purpose must be an extension of what it is.

22. 1 Corinthians 2:9 (RSV): "But, as it is written, 'What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him...'"

23. This means that nowhere outside *the holy instant* is a single simple question ever asked. A "simple question" is purely a question; it "asks for something that you do not know" (5:6). This is in contrast to a

"double question," which includes the answer in the question. An example of a simple question would be "Where can I go for

protection?" (T-4.VII.6:1).

24. T-24.VII.10:3-4: "[The body] *gives* the eyes with which you look on it, the hands that feel it, and the ears with which you listen to the sounds it makes. *It proves its own reality to you*."

25. "Your brother" here, and in the paragraphs below, appears to be your holy relationship partner.

26. In psychology, *transfer of learning* is when learning attained in one context transfers to another context. As the above sentence states, this transfer occurs according to the similarity perceived between the two contexts. The point the Course is making here is that healing

generalizes to all problems in all situations, because each problem, despite its unique form, has the same nature as all the others: "Its very nature is that it is *not*."

27. Luke 24:36 (KJV): "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you." See also John 20:19, 20:21, and 20:26.

28. The law of purpose is described here as bringing about two kinds of union. It unites pain and pleasure, because they both share

the same purpose (that of making the body real), and it unites different people who share the same purpose.

29. Matthew 11:5 (KJV): "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." In both the Bible verse and the Course passage the miracle is what causes the dead to arise. See also Isaiah 26:19 (KJV): "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead."

30. Luke 23:34 (KJV): "Then said Jesus, Father, forgive them; for they know not what they do."

31. The "reasoning" that governs the world says that others are entirely separate from us, and from their position outside of us they

completely determine what we feel, what we do, and even what we are (innocent or guilty). Even from a normal point of view, most of this makes no sense. How can someone outside of us have such

complete control over our feelings, our actions, and even our nature?

32. In other words, we think that doing our part in delivering the world from guilt is becoming the world's scapegoat, the one everyone can

point to, saying, "Look, the knife is in *his* hand!"

33. This paragraph will be clearer if we keep in mind that 1) the means/effects are the outer *appearances* of the world (the forms, events, and situations), which seem to prove that we suffer from a knife that someone else is wielding, and 2) the purpose/cause is our underlying *motive* for making the world: that it serve as this very

proof. Thus, rather than being taken in by outer effects and seeing them as solid proof, we need to look beyond them to the cause that put them there. Then we will see that the supposed proof has been

fabricated. And then we can also change the cause, which is the only action that can bring about a real change.

34. "Once" means before you studied the Course. The assumption here is that the Course has been opening your eyes to the role that guilt has in "bringing pain and suffering to you," and even in bringing

"painful" events into your life.

35. The "separate mind" here is whatever force is running the show on earth, whether that force is literally a mind or is just an impersonal force that we personify.

36. The image here of the "dancing shadow," a spectral puppet that the world "casts" in a "role," and that leaps up and down according to a

"senseless plot," is an allusion to Macbeth's famous speech in

Shakespeare's tragedy *Macbeth*:

Life's but a walking shadow, a poor player

That struts and frets his hour upon the stage

And then is heard no more: it is a tale

Told by an idiot, full of sound and fury,

Signifying nothing.

In the Course's version, we seem to be the puppets of this senseless tale because the circumstances of our lives are being dreamt by our

unconscious guilt.

37. The idea here is that we seem constantly forced to choose between our hopes and dreams for ourselves and what the world dreams for us (which is that we serve as mere pawns in its game). Yet this is not an honest choice, because we dishonestly deny that the dream of the world is up to us and because we dishonestly "do not perceive" (4:7) the real content of our own private dream (explained in the next paragraph).

38. This means that your brother as he shows up in your external dream is a dream symbol for what you believe your Father offers you. For example, if you believe God wants to punish you for your sins, you will dream of brothers who serve as dream symbols of His wrath—

brothers who punish you by attacking you.

39. This appears to be a reference to the film serials of the twentieth century. A film serial was an extended motion picture broken into a series of episodes, each episode being a short that would show in theaters before the feature films. Each episode would end with a

"cliffhanger," in which the hero and heroine found themselves in a dire situation with little hope of escape. One of the most popular

serials, for example, was *The Adventures of Captain Marvel* (1941).

The above passage may also be a reference to serialized fiction, popular in the nineteenth century, in which a novel was published in serial form in a magazine or newspaper. The Course's allusion likens everyone's life story to a film serial, only in this case the hero is not an actual person, but merely a body.

40. The "effect" is some event or situation in your life in which the world seems to be mistreating you. Its "cause" is the "tiny, mad idea"

that time, separation, and form could intrude upon eternity. When the effect is seen by itself, it seems serious and sad. But when it is seen as a manifestation of its cause, which is just a foolish joke, then it becomes a source of laughter.

CHAPTER 28

The Little Gap

I. Remembering the Present

The miracle does nothing. *2* All it does is to *un* do. *3* And thus it cancels out the interference to what *has* been done.1 *4* It does not add, but merely takes away. *5* And what it takes away is long since gone but, being kept in memory, appears to have immediate effects. *6* This world was over long ago. *7* The thoughts that made it are no longer in the mind that thought of them and loved them for a while. *8* The miracle but shows the

past is gone, and what has truly gone has no effects. *9* Remembering a cause can but produce illusions of its presence, not effects.

2 All the effects of guilt are here no more, for guilt is over. *2* In its passing went its consequences, left without a cause. *3* Why would you cling to it in memory if you did not *desire* its effects? *4* Remembering is as selective as perception, being its past tense. *5* It is perception of the past as if it were occurring now, and still were there to see. *6* Memory, like perception, is a skill made up by you to take the place of what God gave in your creation. *7* And like all the things you made, it can be used to serve another purpose and be means for something else. *8* It can be used to heal and not to hurt, if so you wish.

3 Nothing employed for healing represents an effort to do anything at all. *2* It is a recognition that you have no needs that mean that something must be done. *3* It is an unselective memory which is not

used to interfere with truth. *4* All things the Holy Spirit can employ for healing have been given Him without the content and the purposes for which they had been made. *5* They are but skills without an application. *6* They await their use. *7* They have no dedication and no aim.

4 The Holy Spirit can indeed make use of memory, for God Himself is there. *2* But this is not a memory of past events, but only of a *present* state. *3* You are so long accustomed to believe that memory holds only what is past that it is hard for you to realize it is a skill that can remember *now*. *4* The limitations on remembering the world imposes on it are as vast as those you let the world impose on you. *5* There is no link of memory to the past. *6* If you would have it there, then there it is.

7 But only your desire made the link, and only you have held it to a part

of time where guilt appears to linger still. *8* The Holy Spirit's use of memory is quite apart from time. *9* He does not seek to use it as a means to keep the past, but rather as a way *to let it go*.

5 Memory holds a message it receives, and does what it is given it to do.

2 It does not write the message nor appoint what it is for. *3* Like to the body, it is purposeless within itself. *4* And if it seems to serve to cherish ancient hates and offer you the pictures of injustices and hurts that you are saving, this is what you asked its message be, and this is what it *is*.

5 Committed to its vaults, the history of all the body's past is hidden there. *6* All of the strange associations made to keep the past alive, the present dead, are stored within it, waiting your command that they be brought to you and lived again. *7* And thus do their effects appear to be increased by time, which took *away* their cause.

6 Yet time is but another phase of what does nothing. *2* It works hand in hand with all the other attributes with which you sought to keep concealed the truth about yourself. *3* Time neither takes away nor can restore. *4* And yet you make strange use of it, as if the past had caused the present, which is but a consequence in which no change can be made possible, because its cause has gone.2 *5* And change must have a cause that will endure, or else it cannot last. *6* No change can be made in the present if its cause is *past*. *7* Only the past is held in memory as you make use of it, and so it is a way to hold the past against the now.

7 Remember nothing that you taught yourself, for you were badly taught. *2* And who would keep a senseless lesson in his mind when he can learn and can preserve a better one? *3* When ancient memories of hate appear, remember that their cause is gone, and so you cannot

understand what they are for. *4* Let not the cause that you would give them now be what it was that made them what they were, or seemed to be. *5* Be glad that it is gone, for this is what you would be pardoned from. *6* And see instead the new effects of cause accepted *now*, with consequences *here*.

8 They will surprise you with their loveliness. *2* The ancient new ideas they bring will be the happy consequences of a Cause so ancient that It far exceeds the span of memory that your perception sees.3 *3* This is the Cause the Holy Spirit has remembered for you when you would forget.

4 It is not past, because He let It not be unremembered. *5* It has never changed, because there never was a time in which He did not keep It safely in your mind. *6* Its consequences will indeed seem new, because you thought that you remembered not their Cause. *7* Yet was It never absent from your mind, for it was not your Father's will that He be unremembered by His only Son.

9 What *you* remember never was. *2* It came from causelessness which you confused with cause. *3* It can deserve but laughter, when you learn you have remembered consequences which were causeless and could never *be* effects. *4* The miracle reminds you of a Cause forever present, perfectly untouched by time and interference, never changed from what It *is*. *5* And you are Its effect, as changeless and as perfect as Itself. *6* Its memory does not lie in the past, nor waits a future. *7* It is not revealed in miracles. *8* They but remind you that It has not gone. *9* When you forgive It for your sins,4 It will no longer be denied.

10 You who have sought to lay a judgment on your own Creator cannot understand it is not He Who laid a judgment on His Son. *2* You would

deny Him His effects, yet have they never *been* denied. *3* There was no time in which His Son could be condemned for what was causeless and against His will. *4* What your remembering would witness to is but the fear of God. *5* He has not done the thing you fear. *6* No more have *you*.

7 And so your innocence has not been lost. *8* You need no healing to be healed. *9* In quietness, see in the miracle a lesson in allowing Cause to have Its Own effects, and doing nothing that would interfere.

11 The miracle comes quietly into the mind that stops an instant and is still. *2* It reaches gently from that quiet time, and from the mind it healed in quiet then, to other minds to share its quietness. *3* And they will join in doing nothing to prevent its radiant extension back into the Mind That caused all minds to be. *4* Born out of sharing, there can be no pause in time to cause the miracle delay in hastening to all unquiet minds and bringing them an instant's stillness where the memory of God returns to them. *5* Their *own*

remembering is quiet now, and what has come to take its place will not be wholly unremembered afterwards.

12 He to Whom time is given offers thanks for every quiet instant given Him.5 *2* For in that instant is God's memory allowed to offer all its treasures to the Son of God, for whom they have been kept. *3* How gladly does He offer them unto the one for whom He has been given them! *4* And His Creator shares His thanks, because He would not be deprived of His effects. *5* The instant's silence that His Son accepts gives welcome to eternity and Him, and lets them enter where they would abide. *6* For in that instant does the Son of God do nothing that would make himself afraid.

13 How instantly the memory of God arises in the mind that has no fear to keep the memory away! *2* Its own remembering has gone. *3* There is no past to keep its fearful image in the way of glad awakening to present peace. *4* The trumpets of eternity resound throughout the stillness, yet disturb it not. *5* And what is now remembered is not fear, but rather is the Cause that fear was made to render unremembered and undone. *6* The stillness speaks in gentle sounds of love the Son of God remembers from before his own remembering came in between the present and the past to shut them out.6

14 Now is the Son of God at last aware of *present* Cause and Its benign effects. *2* Now does he understand what he had made is causeless, making no effects at all. *3* He has done nothing. *4* And in seeing this, he understands he never had a *need* for doing anything, and never did.

5 His Cause *is* Its effects. *6* There never was a cause besides It that could generate a different past or future. *7* Its effects are changelessly eternal, beyond fear, and past the world of sin entirely. *8* What has been lost to see the causeless not? *9* And where is sacrifice, when memory of God has come to take the place of loss?

15 What better way to close the little gap between illusions and reality than to allow the memory of God to flow across it, making it a bridge an instant will suffice to reach beyond? *2* For God has closed it with Himself. *3* His memory has not gone by and left a stranded Son forever on a shore where he can glimpse another shore which he can never reach. *4* His Father wills that he be lifted up and gently carried over. *5* He has built the bridge, and it is He Who will transport His Son across it.

6 Have no fear that He will fail in what He wills, nor that you be excluded from the will that *is* for you.

II. Reversing Effect and Cause

Without a cause there can be no effects, and yet without effects there is no cause. *2* The cause a cause is *made* by its effects;[7] the Father *is* a father by His Son. *3* Effects do not create their cause, but they establish its causation. *4* Thus the Son gives fatherhood to his Creator, and receives the gift that he has given Him. *5* It is because he is God's Son that he must also be a father, who creates as God created him. *6* The circle of creation has no end. *7* Its starting and its ending are the same.

8 But in itself it holds the universe of all creation, without beginning and without an end.

2 Fatherhood is creation. *2* Love *must* be extended. *3* Purity is not confined. *4* It is the nature of the innocent to be forever uncontained, without a barrier or limitation. *5* Thus is purity not of the body, nor can it be found where limitation is. *6* The body can be healed by its effects, which are as limitless as is itself.[8] *7* Yet must all healing come about because the mind is recognized as not within the body, and its innocence is quite apart from it, and where all healing is. *8* Where, then, is healing? *9* Only where its cause is given its effects. [9]

10 For sickness is a meaningless attempt to give effects to causelessness and make it be a cause.10

3 Always in sickness does the Son of God attempt to make himself his cause, and not allow himself to be his Father's Son. *2* For this impossible desire, he does not believe that he is Love's effects, and must be cause because of what he is. *3* The cause of healing is the only Cause of everything. *4* It has but *one* Effect. *5* And in that recognition, causelessness is given no effects, and none are seen. *6* A mind within a

body and a world of other bodies, each with separate minds, are your

"creations"; you the "other" mind, creating with effects unlike yourself.

7 And as their father, you must be like them.

4 Nothing at all has happened but that you have put yourself to sleep and dreamed a dream in which you were an alien to yourself, and but a part of someone else's dream. *2* The miracle does not awaken you, but merely shows you who the *dreamer* is. 11 *3* It teaches you there is a choice of dreams while you are still asleep, depending on the purpose of your dreaming. *4* Do you wish for dreams of healing or for dreams of death? *5* A dream is like a memory, in that it pictures what you wanted shown to you.12

5 An empty storehouse with an open door holds all your shreds of memories and dreams. *2* Yet if you are the dreamer, you perceive this much at least: that you have caused the dream, and can accept another dream as well. *3* But for this change in content of the dream, it must be realized that it is *you* who dreamed the dreaming that you do not like.

4 It is but an effect that you have caused, and you would not *be* cause of this effect. *5* In dreams of murder and attack are you the victim, in a dying body slain. *6* But in forgiving dreams is no one asked to be the victim and the sufferer. *7* These are the happy dreams the miracle exchanges for your own. *8* It does not ask you make another; only that you see you made the one you would exchange for this.

6 This world is causeless, as is every dream that anyone has dreamed within the world. *2* No plans are possible, and no design exists that could be found and understood. *3* What else could be expected from a thing that has no cause? *4* But if it has no cause, it has no *purpose*. *5* You

may cause a dream, but never will you give it real effects. *6* For that would change its cause, and it is this you cannot do. *7* The dreamer of a dream is not awake, but does not know he sleeps. *8* He sees illusions of himself as sick or well, depressed or happy, but without a stable cause with guaranteed effects.

7 The miracle establishes you dream a dream and that its content is not true. *2* This is a crucial step in dealing with illusions. *3* No one is afraid of them when he perceives he made them up. *4* The fear was held in place because he did not see that he was *author* of the dream, and not a figure *in* the dream. *5* He gives himself the consequences that he dreams he gave his brother. *6* And it is but this the dream has put together and has offered him, to show him that his wishes have been done. *7* Thus does he fear his *own* attack, but sees it at another's hands. *8* As victim, he is suffering from its effects, but not their cause. *9* He authored not his own attack, and he is innocent of what he caused.

8 The miracle does nothing but to show him that *he* has done nothing.

2 What he fears is cause without the consequences which would *make* it cause. *3* And so it never was. *4* The separation started with the dream the Father was deprived of His effects, and powerless to keep them since He was no longer their Creator. *5* In the dream, the dreamer made himself, but what he made had turned *against* him, taking on the role of its creator as the dreamer had. *6* And as he hated *his* Creator, so the figures in the dream have hated *him*. *7* His body is their slave, which they abuse because the motives he has given it have *they* adopted as their own, and hate it for the vengeance it would offer them.13

9 It is their vengeance on the body which appears to prove the dreamer

could not be the maker of the dream. *2* Effect and cause are first split off and then reversed, so that effect becomes a cause; the cause, effect.

3 This is the separation's final step, with which salvation, which proceeds to go the other way, begins. *4* This final step is an effect of what has gone before, appearing as a cause. *5* The miracle is the first step in giving back to cause the function of causation, not effect.14 *6* For this confusion has produced the dream, and while it lasts will wakening be feared. *7* Nor will the Call to wakening be heard, because it seems to be the call of fear.

10 Like every lesson that the Holy Spirit requests you learn, the miracle is clear. *2* It demonstrates what He would have you learn, and shows you its effects are what you want. *3* In its forgiving dream are the effects of yours undone, and hated enemies perceived as friends with merciful intent. *4* Their enmity is seen as causeless now, because they did not make it. *5* And you can accept the role of maker of their hate, because you see that it has no effects. *6* Now are you freed from this much of the dream: The world is neutral, and the

bodies which still seem to move about as separate things need not be feared. *7* And so they are not sick.

11 The miracle returns the cause of fear to you who made it. *2* But it also shows that, having no effects, it is not cause because the function of causation is to have effects, and where effects are gone there *is* no cause. *3* Thus is the body healed by miracles because they show the mind made sickness, and employed the body to be victim, or effect, of what it made. *4* But half the lesson will not teach the whole. *5* The miracle is useless if you learn but that the *body* can be healed, for this is not the lesson it was sent to teach. *6* The lesson is the *mind* was sick that thought the body *could* be sick; projecting out its guilt caused

nothing and had no effects. 15

12 This world is full of miracles. *2* They stand in shining silence next to every dream of pain and suffering, of sin and guilt. *3* They are the dream's alternative, the choice to be the dreamer, rather than deny the active role in making up the dream. *4* They are the glad effects of taking back the consequence of sickness to its cause. *5* The body is released because the mind acknowledges, "This is not done to me, but *I* am doing this." *6* And thus the mind is free to make another choice instead.

7 Beginning here, salvation will proceed to change the course of every step in the descent to separation, until all the steps have been retraced, the ladder gone, and all the dreaming of the world undone.

III. The Feast of Plenty

What waits in perfect certainty beyond salvation is not our concern, for you have barely started to allow your first, uncertain steps to be directed up the ladder separation led you down. *2* The miracle alone is your concern at present. *3* Here is where we must begin. *4* And having started, will the way be made serene and simple in the rising

up to waking and the ending of the dream. *5* When you accept a miracle, you do not add your dream of fear to one that is already being dreamed. *6* Without support the dream will fade away without effects, for it is your support that strengthens it.

2 No mind is sick until another mind agrees that they are separate. *2* And thus it is their *joint* decision to be sick. *3* If you withhold agreement and accept the part you play in making sickness real, the other mind cannot project its guilt without your aid in letting it perceive itself as separate

and apart from you. *4* Thus is the body not perceived as sick by both your minds from separate points of view. *5* Uniting with a brother's mind prevents the cause of sickness and perceived effects. *6* Healing is the effect of minds that join, as sickness comes from minds that separate. *7* The miracle does nothing just because the minds *are* joined and *cannot* separate. *8* Yet in the dreaming has this been reversed, and separate minds are seen as bodies, which are separated and which cannot *join*.

3 Do not allow your brother to be sick, for if he is have you abandoned him to his own dream by sharing it with him. *2* He has not seen the cause of sickness where it is, and you have overlooked the gap between you where the sickness has been bred. 16 *3* Thus are you *joined* in sickness, to preserve the little gap unhealed where sickness is kept carefully protected, cherished, and upheld by firm belief lest God should come to bridge the little gap that leads to Him. *4* Fight not His coming with illusions, for it is His coming that you *want* above all things that seem to glisten in the dream. *5* The end of dreaming is the end of fear, and love was never in the world of dreams.

4 The gap *is* little. *2* Yet it holds the seeds of pestilence and every form of ill, because it is a wish to keep apart and not to join. *3* And thus it seems to give a cause to sickness which is *not* its cause. *4* The

purpose of the gap is all the cause that sickness has, for it was made to keep you separated, in a body which you see as if it were the cause of pain. *5* The cause of pain is separation, not the body, which is only its effect.17 *6* Yet separation is but empty space—enclosing nothing, doing nothing, and as unsubstantial as the vacant place between the ripples that a ship has made in passing by. *7* And covered just as fast, as water rushes in to

close the gap, and as the waves in joining cover it.

5 Where is the gap between the waves when they have joined and covered up the gap which seemed to keep them separate for a little while? *2* Where is the grounds for sickness when the minds have joined to close the little gap between them where the seeds of sickness seemed to grow? *3* God builds the bridge, but only in the space left clean and vacant by the miracle. *4* The weeds of sickness18 and the shame of sin He cannot bridge, for He cannot destroy the alien will that He created not. *5* Let its effects be gone, and clutch them not with eager hands to keep them for yourself. *6* The miracle will brush them all aside, and thus make room for Him Who wills to come and bridge His Son's returning to Himself.

6 Count, then, the silver miracles and golden dreams of happiness as all the treasures you would keep within the storehouse of the world. *2* The door is open, not to thieves, but to your starving brothers, who mistook for gold a shining pebble and who stored away a heap of snow that shone like silver. 19 *3* They have nothing left behind the open door.

4 What is the world except a little gap perceived to tear eternity apart and break it into days and months and years? *5* And what are you who live within the world except a picture of the Son of God in broken pieces, each concealed within a separate and uncertain bit of clay?

7 Be not afraid, but let your world be lit with miracles.20 *2* And where the gap was seen to stand *between* you, join your brother there, and sickness will be seen *without* a cause. *3* The dream of healing in forgiveness lies, and gently shows you you have never sinned. *4* The miracle would leave no proof of guilt to bring you witness to what

never was. *5* And in your storehouse it will make a place of welcome for your Father and your Self. *6* The door is open, that all those may come who would no longer starve, and would enjoy the feast of plenty set before them there. *7* And they will meet with your invited Guests the miracle has asked to come to you.21

8 This is a feast unlike indeed to those the dreaming of the world has shown. *2* For here, the more that anyone receives, the more is left for all the rest to share. 22 *3* The Guests have brought unlimited supply with Them, and no one is deprived or can deprive. *4* Here is a feast the Father lays before His Son, and shares it equally with him. *5* And in Their sharing there can be no gap in which abundance falters and grows thin.

6 Here can the lean years enter not,23 for time waits not upon this feast, which has no end. *7* For love has set its table in the space that seemed to keep your Guests apart from you.

IV. Separating the Dreamer from the Dream

Accepting the Atonement for yourself means *not* to give support to someone's dream of sickness and of death. *2* It means that you share not his wish to separate and let him turn illusions on himself. *3* Nor do you wish that they be turned instead on you. *4* Thus have they no effects, and *you* are free of dreams of pain because you let *him* be. *5* Unless you help him, you will suffer pain with him, because that is your wish. *6* And you become a figure in his dream of pain, as he in yours. *7* So do you *both* become illusions, and without identity. *8* You

could be anyone or anything, depending on whose evil dreams you share. *9* You can be sure of just one thing: that you are evil, for you share in dreams of fear.

2 There is a way of finding certainty right here and now: Refuse to be a part of fearful dreams, whatever form they take. *2* For you will lose identity in them. *3* You find yourself by not accepting them as causing you and giving you effects. *4* You stand apart from them, but *not* apart from him who dreams them. *5* Thus you separate the dreamer from the dream, and join with one, but let the other go. *6* The dream is but illusion in the mind, and with the *mind* you would unite, but never with the dream. *7* It is the dream you fear, and not the mind. *8* You see them as the same, because you think that *you* are but a dream, and what is real and what is but illusion in yourself you do not know and cannot tell apart.

3 Like you, your brother thinks *he* is a dream. *2* Share not in his illusion of himself, for your identity depends on his reality. *3* Think, rather, of him as a mind in which illusions still persist, but as a mind which brother is to you. *4* He is not brother made by what he dreams, nor is his body, "hero" of the dream, your brother. *5* It is his *reality* that is your brother, as is yours to him. *6* Your mind and his are joined in brotherhood. *7* His body and his dreams but seem to make a little gap where yours have joined with his. *8* And yet between your minds there *is* no gap. *9* To join his dreams is thus to meet him not, because his dreams would separate from you.

4 Therefore release him, merely by your claim on brotherhood and not on dreams of fear. *2* Let him acknowledge who he is by not supporting his illusions by your faith, for if you do, you will have faith in yours.

3 With faith in yours, *he* will not be released, and *you* are kept in bondage to his dreams. *4* And dreams of fear will haunt the little

gap, inhabited but by illusions which you have supported in each other's

minds. *5* Be certain if you do *your* part he will do his, for he will join you where you stand. *6* Call not to him to meet you in the gap *between* you, or you must believe that it is your reality as well as his. *7* You cannot do his part, but this you *do* when you become a passive figure in his dreams instead of dreamer of your own. 24

5 Identity in dreams is meaningless because the dreamer and the dream are one. *2* Who shares a dream must *be* the dream he shares, because by sharing is a cause produced. *3* You share confusion and you *are* confused, for in the gap no stable self exists. *4* What is the same seems different, because what *is* the same appears to be unlike. 25 *5* His dreams are yours because you let them be. *6* But if you took your own away, would he be free of them *and* of his own as well. *7* Your dreams are witnesses to his, and his attest the truth of yours. *8* But if you see there is no truth in yours, his dreams will disappear before his eyes, and he will understand what made the dream.

6 The Holy Spirit is in both your minds, and He is one because there is no gap that separates His oneness from itself. *2* The gap between your bodies matters not, for what is joined in Him is always one. *3* No one is sick if someone else accepts his union with him. *4* His desire to be a sick and separated mind cannot remain without a witness or a cause. *5* And both are gone if someone wills to be united with him. *6* He has dreamed that he was separated from his brother who, by sharing not his dream, has left the space between them vacant. *7* And the Father comes to join His Son the Holy Spirit joined.

7 The Holy Spirit's function is to take the broken picture of the Son of God and put the pieces into place again. *2* This holy picture, healed

entirely, does He hold out to every separate piece that thinks it is a picture *in itself*. *3* To each He offers his identity, which the *whole* picture represents, instead of just a little broken bit which he insisted was himself. *4* And when he sees *this* picture, he will recognize himself.

5 If you share not your brother's evil dreams, this *is* the picture that the miracle will place within the little gap left clean of all the seeds of sickness and of sin. *6* And here the Father will receive His Son, because His Son was gracious to himself.

8 I thank You, Father, 26 knowing You will come to close each little gap that lies between the broken pieces of Your holy Son. *2* Your holiness, complete and perfect, lies in every one of them. *3* And they are joined, because what is in one is in them all. *4* How holy is the smallest grain of sand when it is recognized as being part of the completed picture of God's Son! *5* The forms the broken pieces seem to take mean nothing.

6 For the whole is in each one, and every aspect of the Son of God is just the same as every other part.

9 Join not your brother's dreams but join with *him*, and where you join His Son the Father *is*. *2* Who seeks for substitutes when he perceives he has lost nothing? *3* Who would want to have the "benefits" of sickness when he has received the simple happiness of health? *4* What God has given cannot be a loss, and what is not of Him has no effects. *5* What, then, would you perceive within the gap? *6* The seeds of sickness come from the belief that there is joy in separation, and its giving up would be a sacrifice. *7* But miracles are the result when you do not insist on seeing in the gap what is not there. *8* Your willingness to let illusions go is all the Healer of God's Son requires. *9* He will place the miracle of healing where the seeds of sickness were. *10* And there will be no loss,

but *only* gain.

V. Share Not Evil Dreams

What is a sense of sickness but a sense of limitation? *2* Of a splitting *off* and separating *from*? *3* A gap perceived between ourselves and what is seen as health? *4* The good is seen outside; the evil in. *5* And thus is sickness separating off the self from good, and keeping evil there. *6* God is the alternate to dreams of fear. *7* Who shares in them can never share in Him, but who withdraws his mind from sharing them *is* sharing Him.

8 There is no other choice. *9* Except you share it, nothing can exist, and *you* exist because God shared His will with you, that His creation might create.

2 It is the *sharing* of the evil dreams of hate and malice, bitterness and death, of sin and suffering, of pain and loss, that makes them real.

2 Unshared they are perceived as meaningless. *3* The fear is gone from them because you did not give them your support. *4* Where fear has gone, there love must come, because there are but these alternatives.

5 Where one appears the other disappears. *6* And which you share becomes the only one you *have*. *7* You have the one which you accept, because it is the only one you wish to have. *8* You share no evil dreams if you forgive the dreamer and perceive that he is not the dream he made. *9* And so he cannot be a part of yours, from which you both are free. *10* Forgiveness separates the dreamer from the evil dream, and thus releases him.

3 Remember, if you share an evil dream, you will believe you *are* the dream you share. 27 *2* And fearing it, you will not want to know your

own identity, because you think that *it* is fearful. *3* And you will deny your Self, and walk upon an alien ground which your Creator did not make and where you seem to be a something you are not. *4* You will make war upon your Self, which seems to be your enemy, and will attack your brother as a part of what you hate. *5* There is no compromise. *6* You are your Self or an illusion. *7* What can be between illusion and the truth? *8* A middle ground, where you can be a thing that is not you, *must* be a dream and cannot be the truth.

4 You have conceived a little gap between illusions and the truth to be the place where all your safety lies, and where your Self is safely hidden by what you have made. *2* Here is a world established that is sick, and this the world the body's eyes perceive. *3* Here are the sounds it hears, the voices which its ears were made to hear. *4* Yet sights and sounds the body can perceive are meaningless. *5* It cannot see nor hear.

6 It does not know what seeing is; what listening is for. *7* It is as little able to perceive as it can judge or understand or know. *8* Its eyes are blind, its ears are deaf. *9* It cannot think, and so it cannot have effects.

5 What is there God created can be sick? *2* And what that He created not can *be*? *3* Let not your eyes behold a dream; your ears bear witness to illusion. *4* They were made to look upon a world that is not there; to hear the voices that can make no sound. *5* Yet are there other sounds and other sights which can be seen and heard and understood. *6* For eyes and ears are senses without sense, and what they see and hear they but report. *7* It is not they that hear and see, but *you* who put together every jagged piece, each senseless scrap and shred of evidence, and make a witness to the world you want.

6 Let not the body's ears and eyes perceive these countless fragments seen within the gap that you imagined and let them persuade their maker his imaginings were real. *2* Creation proves

reality because it shares the function all creation shares. *3* It is not made of little bits of glass, a piece of wood, a thread or two perhaps, and put together to attest its truth. *4* Reality does not depend on *this*. *5* There is no gap which separates the truth from dreams and from illusions. *6* Truth has left no room for them in any time or place, for it fills every place and every time, and makes them wholly indivisible.

7 You who believe there is a little gap between you do not understand that it is here that you are kept as prisoners in a world perceived to be existing here. *2* The world you see does not exist because the place where you perceive it is not real. *3* The gap is carefully concealed in fog, and misty pictures rise to cover it with vague, uncertain forms and changing shapes, forever unsubstantial and unsure. *4* Yet in the gap is *nothing*. *5* And there are no awesome secrets and no darkened tombs where terror rises from the bones of death. *6* Look at the little gap, and you behold the innocence and emptiness of sin that you will see within yourself when you have lost the fear of recognizing love.

VI. The Secret Vow

Who punishes the body is insane. *2* For here the little gap is seen, and yet it is not here. *3* It has not judged *itself*, nor made itself to be what it is not. 28 *4* It does not seek to make of pain a joy, and look for lasting pleasure in the dust. *5* It does not tell you what its purpose is and cannot understand what it is for. *6* It does not victimize because it has no will, no preferences, and no doubts. *7* It does not wonder what it is, and so it has

no need to be competitive. *8* It can be victimized, but cannot feel itself as victim. *9* It accepts no role, but does what it is told without attack.

2 It is indeed a senseless point of view to hold responsible for sight a thing that cannot see, and blame it for the sounds you do not like, although it cannot hear. *2It* suffers not the punishment you give, because it has no feeling. *3* It behaves in ways you want, but never makes the choice. *4* It is not born and does not die. *5* It can but follow aimlessly the path on which it has been set. *6* And if that path is changed, it walks as easily another way. *7* It takes no sides and judges not the road it travels. *8* It perceives no gap because it does not hate. *9* It can be *used* for hate, but it cannot be hateful made thereby.

3 The thing you hate and fear and loathe and want, the body does not know. *2* You send it forth to seek for separation and be separate. *3* And then you hate it, not for what it is, but for the uses you have *made* of it.

4 You shrink from what it sees and what it hears, and hate its frailty and its littleness. *5* And you despise its acts, but not your own.29 *6* It sees and acts for *you*. *7* It hears *your* voice. *8* And it is frail and little by *your* wish.

9 It seems to punish you, and thus deserve your hatred for the limitations which it brings to you. *10* Yet you have made of it a symbol of the limitations which you want your mind to have and see and keep.

4 The body represents the gap between the little bit of mind you call your own and all the rest of what is *really* yours. *2* You hate it, yet you think it is your self, and that without it would your self be lost. *3* This is the secret vow that you have made with every brother who would walk apart. *4* This is the secret oath you take again whenever you perceive yourself attacked. *5* No one can suffer if he does not see himself

attacked and losing by attack. *6* Unstated and unheard in consciousness is every pledge to sickness. *7* Yet it is a promise to another to be hurt by him, and to attack him in return.

5 Sickness is anger taken out upon the body, so that *it* will suffer pain.

2 It is the obvious effect of what was made in secret, in agreement with another's secret wish to be apart from you, as you would be apart from him. *3* Unless you both agree this is your wish, it can have no effects.

4 Whoever says "There *is* no gap between my mind and yours" has kept God's promise, not his tiny oath to be forever faithful unto death.30

5 And by his healing is his brother healed. *6* Let this be your agreement with each one: that you be one with him and not apart. *7* And he will keep the promise that you make with him, because it is the one which he has made to God, as God has made to him.

6 God keeps His promises; His Son keeps his. *2* In his creation did his Father say, "You are beloved of Me and I of you forever. *3* Be you perfect as Myself, for you can never be apart from Me." 31 *4* His Son remembers not that he replied, "I will," though in that promise was he born. *5* Yet God reminds him of it every time he does not share a promise to be sick, but lets his mind be healed and unified. *6* His secret vows are powerless before the will of God, Whose promises he shares.

7 And what he substitutes is not his will, who has made promise of himself to God.

VII. The Ark of Safety

God asks for nothing. *2* And His Son, like Him, need ask for nothing, for there is no lack in him. *3* An empty space, a little gap, would *be* a lack.

4 And it is only there that he could want for something he has not. *5* A space where God is not, a gap between the Father and the Son, is not the will of Either, Who have promised to be one. *6* God's promise is a promise to Himself, and there is no one who could be untrue to what He wills as part of what He is. *7* The promise that there is no gap between Himself and what He is cannot be false.32 *8* What will can come between what must be one, and in Whose wholeness there can be no gaps?

2 The beautiful relationship you have with all your brothers is a part of you because it is a part of God Himself. *2* Are you not sick if you deny yourself your wholeness and your health, the Source of help, the Call to healing and the Call to heal? *3* Your savior waits for healing, and the world waits with him. *4* Nor are you apart from it, for healing will be one or not at all, its oneness being where the healing *lies*. *5* What could correct for separation but its opposite? *6* There is no middle ground in any aspect of salvation. *7* You accept it wholly or accept it not. *8* What is unseparated must be joined, and what is joined cannot be separate.

3 Either there is a gap between you and your brother or you are as one.

2 There is no in-between, no other choice, and no allegiance to be split between the two. *3* A split allegiance is but faithlessness to both, and merely sets you spinning round to grasp uncertainly at any straw that seems to hold some promise of relief. *4* Yet who can build his home upon a straw and count on it as shelter from the wind? 33 *5* The body can be made a home like this *because* it lacks foundation in the truth. *6* And yet, because it does, it can be seen as

not your home, but merely as an aid to help you reach the home where God abides.

4 With *this* as purpose is the body healed. *2* It is not used to witness to

the dream of separation and disease, nor is it idly blamed for what it did not do. *3* It serves to help the healing of God's Son, and for this purpose it cannot be sick. *4* It will not join a purpose not your own, and you have chosen that it not be sick. *5* All miracles are based upon this choice and given you the instant it is made. *6* No forms of sickness are immune, because the choice cannot be *made* in terms of form. *7* The choice of sickness seems to be of form, yet it is one, as is its opposite. *8* And you are sick or well accordingly.

5 But never you alone. *2* This world is but the dream that you can *be* alone, and think without affecting those apart from you. *3* To be alone must mean you are apart, and if you are, you cannot but be sick. *4* This seems to prove that you must be apart, yet all it means is that you tried to keep a promise to be true to faithlessness. *5* Yet faithlessness *is* sickness. *6* It is like the house upon a straw. *7* It seems to be quite solid and substantial in itself, but its stability cannot be judged apart from its foundation. *8* If it rests on straws, there is no need to bar the door and lock the windows and make fast the bolts. *9* The wind *will* topple it, and rain *will* come and carry it into oblivion.34

6 What is the sense in seeking to be safe in what was made for danger and for fear? *2* Why burden it with further locks and chains and heavy anchors, when its weakness lies not in itself, but in the frailty of the little gap of nothingness whereon it stands? *3* What can be safe which rests upon a shadow? *4* Would you build your home upon what will collapse beneath a feather's weight?

7 Your home is built upon your brother's health; upon his happiness, his sinlessness, and everything his Father promised him. *2* No secret

promise you have made instead has shaken the foundation of his home.

3 The winds will blow upon it and the rain will beat against it, but with no effect. *4* The world will wash away, and yet this house will stand forever, for its strength lies not within itself alone. *5* It is an ark of safety, resting on God's promise that His Son is safe forever in Himself. 35 *6* What gap can interpose itself between the safety of this shelter and its Source? *7* From here, the body can be seen as what it is, and neither less nor more in worth than the extent to which it can be used to liberate God's Son unto his home. *8* And with this holy purpose is it made a home of holiness a little while, because it shares your Father's will with you.

1 . "What *has* been done" is God's creation.

2 . In other words, when you believe the past caused the present, then the present becomes a mere consequence in which no change can be made, because to introduce change you would have to change the

cause, which no longer exists because it is in the past.

3 . This "Cause," as will become clear below, is God.

4 . The next paragraph explains that we believe that God has judged and condemned us for leaving Him, and as a result has been punishing us down through the ages. Yet all of this is just our projection onto Him.

We therefore need to forgive Him, not for His sins, but for what we have projected onto Him.

5 . “He” and “Him” refer to the Holy Spirit.

6 . “Them” refers to “gentle sounds of love.”

7 . In other words, a cause becomes a cause by virtue of having effects.

8 . “Its” and “itself” in this sentence refer to “purity.”

9 . This means: Only where healing’s cause—purity—is given its effects.

10. “Causelessness” seems to refer to our separation from God and making of the world, which did not really happen. Sickness, which is self-punishment for these supposed sins, is an attempt to prove they really did happen.

11. The miracle shows you that the dreamer is *you*, not the *world*. The previous sentence’s statement that you have had a dream in which you were but “a part of someone else’s dream” is a reference to T-27.IX.2:1-2: “No one can waken from a dream the world is dreaming *for* him. He becomes a part of someone *else’s* dream.”

12. T-28.I.2:3-4: “Why would you cling to it in memory if you did not *desire* its effects? Remembering is as selective as perception, being its past tense.” The point in this earlier passage is that memory shows you what you desire to see. The point in the above passage is that dreams are like that too.

13. Why do the “dream figures”—the other bodies in our lives—mistreat our body? Three explanations are given. First, we, as the dreamer, have endowed those dream figures with the same hateful, abusive motives that we have given our own body. Second, our body’s hateful motives have been directed at them, and so they naturally want to

return that hate. Third, we have dreamt them out of the larger pattern of effect turning against its cause. The origin of the dream was our belief that we had become independent of our Cause and had turned against Him. Now our dream follows that same pattern: our effects (the figures in our dream) seem to be independent of their cause (us) and appear to be our cruel master.

14. The miracle, in other words, establishes your causation within the dream (by showing that your mind can see a different meaning in the dream and produce healing effects within the dream), as a precursor to reestablishing God's causation in reality.

15. The miracle, then, heals the body through two different ideas: first, that the mind causes sickness, and second, that when it causes

sickness (by projecting its guilt upon the body), it really causes nothing, because the body is just a figure in a dream.

16. "Overlooked" here means "not recognized." Both of you, in other words, have failed to recognize that the cause of your brother's sickness is your joint belief that there is a gap between you. Yet the

"gap" (a central term in this chapter) is not a real space of separation, but merely "a wish to keep apart and not to join" (4:1).

17. "Which is only its effect" means that the *body* is merely an effect of *separation*.

18. The "weeds of sickness" are apparently the result of when "the seeds of sickness seemed to grow."

19. Matthew 6:19-20 (RSV): "Do not lay up for yourselves treasures on

earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven, where

neither moth nor rust consumes and where thieves do not break in and steal."

Like the biblical passage, the above passage also contrasts two different treasures, housed in two different places. The first treasure house is a conventional one, where silver and gold are stored and where thieves can break in and steal. The real emptiness of the treasure house, however, comes from the inherent emptiness of the treasure itself: the gold is likened to "a shining pebble" and the silver to "a heap of snow." The second treasure house is the real one. It contains a different kind of treasure—"silver miracles and golden dreams of happiness"—and its door is open in welcome, so that the starving brothers who treasured conventional gold and silver can come in and "enjoy the feast of plenty set before them there" (7:6).

20. "Be not afraid" is a phrase found throughout the King James Bible.

For example: "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid" (Matthew 14:27).

21. The Guests are "your Father and your Self."

22. This seems to be an allusion to the feeding of the five thousand and the four thousand in the gospels (Matthew 14:13-21, Matthew 15:32-38), in which Jesus uses a few loaves and fishes to feed a great multitude, after which his disciples collect as many as twelve baskets of fragments.

23. This draws on the biblical story of Joseph, who interprets part of Pharaoh's dream to mean that there would be seven years of famine in Egypt: "The seven lean and gaunt cows that came up after them are

seven years, and the seven empty ears [of grain] blighted by the east wind are also seven years of famine" (Genesis 41:27 [RSV]).

24. That you do his part seems to mean that you let the part he plays in supporting dreams of fear dictate what you do. You let his belief in separateness dictate your beliefs. He performs his part by believing in dreams of fear, and then you repeat that same performance.

25. Though the two parts of this sentence seem to repeat each other, it's clear that they are meant to be two different ideas that merely are related. Perhaps what the sentence means is this: Your dreams and your brother's, which are the same in that they are illusions, seem different because you and your brother, who are the same in truth, seem to be unlike.

26. Matthew 11:25 (NRSV): "At that time Jesus said, 'I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants.'"

27. T-28.IV.1:8-9: "You could be anyone or anything, depending on whose evil dreams you share. You can be sure of just one thing: that you are evil, for you share in dreams of fear." T-28.IV.5:2: "Who shares a dream must *be* the dream he shares, because by sharing is a cause produced."

28. "It" in this sentence and in the rest of the paragraph is the body.

29. Despising the body's acts, which are seen as not your own, refers to despising behaviors that seem to be motivated by the body's

instinctive drives, such as those for sex, food, or aggression (but are really motivated by the mind).

30. Revelation 2:10 (KJV): "Be thou faithful unto death, and I will give thee a crown of life." In this Bible verse, being faithful unto death means being faithful even if it results in one's death. In the

Course, being “faithful unto death” is a play on words, in which we have vowed to be faithful to death itself.

31. Matthew 5:48 (KJV):

“Be ye therefore perfect, even as your Father which is in heaven is perfect.”

In the above reference, being perfect as God is perfect is not an injunction that we should strive to fulfill now, but the pronouncement with which God brought us into being in the beginning, and which is thus forever true.

32. “Between Himself and what He is” means between the Father and the Son.

33. Matthew 7:26-27 (RSV): “And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it.” (See following footnote for comments.)

34. Matthew 7:26-27 (RSV): “And every one who hears these words of mine and does not do them will be like a foolish man who built his house upon the sand; and the rain fell, and the floods came, and the winds blew and beat against that house, and it fell; and great was the fall of it.” This section is a creative application of this metaphor, in

which the house built upon the sand becomes the body when its foundation is faithlessness. This is likened to building one’s home, not on sand, but on “a straw.” At that point, no matter how much one bars the door and locks the windows, the wind and rain will easily carry off the house.

35. This is a reference to the story of Noah's ark (Genesis 6-9), at the end of which God places a rainbow in the sky, as a sign of His

promise that "the waters shall never again become a flood to destroy all flesh" (Genesis 9:15 [RSV]). In the above reference, our real home is an "ark of safety" that rests not on the sea nor on any worldly foundation, but on God's eternal "promise that His Son is safe forever in Himself."

CHAPTER 29

The Worship of Idols

I. The Cautious Friendship

There is no time, no place, no state where God is absent. *2* There is *nothing* to be feared. *3* There is no way in which a gap could be conceived of in the wholeness that is His. *4* The compromise the least and littlest gap would represent in His eternal love is quite impossible.

5 For it would mean His love could harbor just a hint of hate, His gentleness turn sometimes to attack, and His eternal patience sometimes

fail. *6* All this do you believe when you perceive a gap between your brother and yourself. *7* How could you trust Him, then? *8* For He must be deceptive in His love. *9* Be wary, then; let Him not come too close, and leave a gap between you and His love, through which you can escape if there be need for you to flee.

2 Here is the fear of God most plainly seen. *2* For love is treacherous to those who fear, since fear and hate can never be apart. *3* No one who hates but is afraid of love, and therefore must he be afraid of God.

4 Certain it is he knows not what love *means*. *5* He fears to love and loves to hate, and so he thinks that love is fearful; hate is love. *6* This is the consequence the little gap must bring to those who cherish it and think that it is their salvation and their hope. *7* The fear of God! *8* The greatest obstacle that peace must flow across has not yet gone. 1 *9* The rest are past, but this one still remains to block your path and make the way to light seem dark and fearful, perilous and bleak.

3 You had decided that your brother is your enemy. *2Sometimes* a friend, perhaps, provided that your separate interests made your friendship possible a little while. *3* But not without a gap between you lest he turn again into an enemy. *4* Let him come close to you, and you jumped back; as you approached, he instantly withdrew. *5* A cautious friendship, limited in scope and carefully restricted in amount, became the treaty you had made with him. *6* You shared a qualified entente, in which a clause of separation was a point which you had both agreed to keep intact.2 *7* And violating this was thought to be a breach of treaty not to be allowed.

4 The gap between you is not one of space between two separate bodies.

2 This but *seems* to be dividing off your separate minds. *3* It is the symbol of a promise made to meet when you prefer and separate until you both elect to meet again. *4* And then your bodies seem to get in touch, and signify a meeting place to join. *5* But always is it possible to go your separate ways. *6* Conditional upon the right to separate will you agree to meet from time to time, and keep apart in intervals of separation which protect you from the "sacrifice" of love. *7* The body *saves* you, for it gets away from total sacrifice and gives you time in which to build again your separate selves, which you believe diminish as you meet.

5 The body could not separate your minds unless you *wanted* it to be a cause of separation and of distance seen between you. *2* Thus do you endow it with a power that lies not within itself. *3* And herein lies its power over you, for now you think that *it* determines when you meet, and limits your ability to make communion with each other's minds.

4 And now it tells you where to go and how to go there; what is feasible for you to undertake and what you cannot do. *5* It dictates what its health can tolerate and what will tire it and make it sick. *6* And its

"inherent" weaknesses set up the limitations on what you would do, and keep your purpose limited and weak.

6 The body will accommodate to this, if you would have it so. *2* It will allow but limited indulgences in "love," with intervals of hatred in between. *3* And it will take command of when to "love" and when to shrink more safely into fear. *4* It will be sick because you do not know what loving means. *5* And so you must misuse each circumstance and everyone you meet, and see in them a purpose not their own. *6* It is not love that asks a sacrifice. *7* But fear demands the sacrifice of love, for in

love's presence fear cannot abide. *8* For hate to be maintained love must be feared, and only sometimes present, sometimes gone.

7 Thus is love seen as treacherous, because it seems to come and go uncertainly and offer no stability to you. *2* You do not see how limited and weak is your allegiance, and how frequently you have demanded that it go away and leave you quietly alone in "peace." *3* The body, innocent of any goal, is your excuse for variable goals *you* hold and force the body to maintain. *4* You do not fear its weakness, but its lack of strength *or* weakness. *5* Would you recognize that

nothing stands between you? *6* Would you know there *is* no gap behind which you can hide?

8 There is a shock that comes to those who learn their savior is their enemy no more. *2* There is a wariness that is aroused by learning that the body is not real. *3* And there are overtones of seeming fear around the happy message "God is love." 3 *4* Yet all that happens when the gap is gone is peace eternal. *5* Nothing more than that, and nothing less.

6 Without the fear of God, what could induce you to abandon Him?

7 What toys or trinkets in the gap could serve to hold you back an instant from His love? *8* Would you allow the body to say no to Heaven's calling, were you not afraid to find a loss of self in finding God? *9* And *can* your self be lost by being found?

II. The Coming of the Guest

Why would you not perceive it as release from suffering to learn that you are free? *2* Why would you not acclaim the truth, instead of looking on it as an enemy? *3* Why does an easy path, so clearly marked it is

impossible to lose the way, seem thorny, rough, and far too difficult for you to follow? *4* Is it not because you see it as the road to hell, instead of looking on it as a simple way, without a sacrifice or any loss, to find yourself in Heaven and in God? *5* Until you realize you give up *nothing*, until you understand there *is* no loss, you will have some regrets about the way that you have chosen. *6* And you will not see the many gains your choice has offered you.

2 Yet though you do not see them, they are there. *2* Their cause has been effected, and they must be present where their cause has entered in.

3 You have accepted healing's Cause, 4 and so it must be you are healed.

4 And being healed, the power to heal must *also* now be yours. *5* The miracle is not a separate thing that happens suddenly, as an effect without a cause, nor is it in itself a cause. *6* But where its Cause is *must* it be. *7* Now is it caused, though not as yet perceived. *8* And its effects are there, though not yet seen. *9* Look inward now, and you will not behold a reason for regret, but cause indeed for glad rejoicing and for hope of peace.

3 It has been hopeless to attempt to find the hope of peace upon a battleground. *2* It has been futile to demand escape from sin and pain of what was made to serve the function of *retaining* sin and pain. *3* For pain and sin are one illusion, as are hate and fear, attack and guilt but one. *4* Where they are causeless, their effects are gone, and love must come wherever they are not. *5* Why are you not rejoicing? *6* You are free of pain and sickness, misery and loss, and all effects of hatred and attack. *7* No more is pain your friend and guilt your god, and you should welcome the effects of love.

4 Your Guest *has* come.5 *2* You asked Him and He came. *3* You did not hear Him enter, for you did not wholly welcome Him. *4* And yet His gifts came with Him. *5* He has laid them at your feet, and asks you now that you will look on them and take them for your own. *6* He needs your help in giving them to all who walk apart believing they are separate and alone. *7* They will be healed when you accept your gifts, because your Guest will welcome everyone whose feet have touched the holy ground whereon you stand, and where His gifts for them are laid.6

5 You do not see how much you now can give because of everything you have received. *2* Yet He Who entered in but waits for *you* to come where you invited *Him* to be. *3* There is no other place where He can find His host, nor where His host can meet with Him. *4* And

nowhere else His gifts of peace and joy and all the happiness His presence brings can be obtained. *5* For they are where He is That brought them with Him, that they might be yours. *6* You cannot see your Guest, but you *can* see the gifts He brought, and when you look on them you will believe His presence must be there. *7* For what you now can do could not be done without the love and grace His presence holds.

III. The Body's Nothingness

Such is the promise of the living God: His Son have life, and every living thing be part of him, and nothing else have life. *2* What *you* have

"given" life is not alive, and symbolizes but your wish to be alive *apart* from life, alive in death, with death perceived as life and living, death.

3 Confusion follows on confusion here, for on confusion has this world been based, and there is nothing else it rests upon. *4* Its basis does not change, although it seems to be in constant change. *5* But what is that

except the state confusion really means? 7 *6* Stability to those who are confused is meaningless, and shift and change become the law on which they predicate their lives.

2 The body does not change. *2* It represents the larger dream that change is possible. *3* To change is to attain a state unlike the one in which you found yourself before. *4* There is no change in immortality, and Heaven knows it not. *5* Yet here on earth it has a double purpose, for it can be made to teach opposing things, and they reflect the teacher who is teaching them. *6* The body can appear to change with time, with sickness or with health, and with events that seem to alter it. *7* And this but means the mind remains unchanged in its belief of what the *purpose* of the body is.

3 Sickness is a demand the body be a thing that it is not. *2* Its *nothingness* is guarantee that it cannot be sick. *3* In your demand that it be more than this lies the idea of sickness, for it asks that God be *less* than all He really is. *4* What, then, becomes of you, for it *is* you of whom the sacrifice is asked? *5* For He is told that part of Him belongs to Him no longer. *6* He must sacrifice your self, and in His sacrifice are you made more,[8] as He is lessened by the loss of you. *7* And what is gone from Him becomes your god, protecting you from being part of Him.[9]

4 The body that is asked to be a god will be attacked, because its nothingness has not been recognized, and so it seems to be a thing with power in itself. *2* As something, it can be perceived, and thought to feel and act and hold you in its grasp as prisoner to itself. *3* And it can fail to be what you demanded it to be. *4* And you will hate it for its littleness, unmindful that the failure does not lie in that it is not more than it

should be, but only in your failure to perceive that it is nothing. [10] *5* Yet its nothingness is your salvation, from which you would flee.

5 As "something" is the body asked to be God's enemy, replacing what He is with littleness and limit and despair. *2* It is *His* loss you celebrate when you behold the body as a thing you love or look upon it as a thing you hate. *3* For if He be the sum of everything, then what is not in Him does not exist, and His completion *is* its nothingness. *4* Your savior is not dead, nor does he dwell in what was built as temple unto death. *5* He lives in God, and it is this that makes him savior unto you, and *only* this. *6* His body's nothingness releases yours from sickness and from death. *7* For what is yours cannot be less nor more than what is his.

IV. The Spark That Shines within the Dream

Condemn your savior not because he thinks he is a body, for beyond his dreams is his reality. *2* But he must learn he is a savior first, before he can remember what he is. *3* And he must save who would be saved. *4* On saving *you* depends his happiness, for who is savior but the one who gives salvation? *5* Thus he learns it must be his to give. *6* Unless he gives, he will not know he *has*, for giving is the proof of having. *7* Only those who think that God is lessened by their strength could fail to understand this must be so. *8* For who could give unless he has, and who could lose by giving what must be increased thereby?

2 Think you the Father lost Himself when He created you? *2* Was He made weak because He shared His love? *3* Was He made incomplete by your perfection? *4* Or are you the proof that He is perfect and complete?

5 Deny Him not His witness in the dream His Son prefers to his reality.

6 He must be savior from the dream he made, that he be free of it. *7* He must see someone *else* as not a body, one with him, without the wall the world has built to keep apart all living things who know not that they live.

3 Within the dream of bodies and of death is yet one theme of truth—no more, perhaps, than just a tiny spark, a space of light created in the dark, where God still shines.11 *2* You cannot wake yourself. *3* But you can let yourself be wakened. *4* You can overlook your brother's dreams.

5 So perfectly can you forgive him his illusions, he becomes your savior from *your* dreams. 12 *6* And as you see him shining in the space of light where God abides within the darkness, you will see that God Himself is where his body is. *7* Before this light the body disappears, as heavy shadows must give way to light. *8* The

darkness cannot choose that it remain. *9* The coming of the light *means* it has gone. *10* In glory will you see your brother then, and understand what really fills the gap so long perceived as keeping you apart.

4 There, in its place, God's witness has set forth the gentle way of kindness to God's Son. *2* Whom you forgive is given power to forgive you your illusions. *3* By your gift of freedom is it given unto you.

4 Make way for love, which you did not create, but which you can extend. *5* On earth this means forgive your brother, that the darkness may be lifted from *your* mind. *6* When light has come to him through your forgiveness, he will not forget his savior, leaving him unsaved.

7 For it was in your face he saw the light that he would keep beside him as he walks through darkness to the everlasting light.13

5 How holy are you, that the Son of God can be your savior in the midst

of dreams of desolation and disaster. *2* See how eagerly he comes, and steps aside from heavy shadows that have hidden him, and shines on you in gratitude and love. *3* He is himself, but not himself alone. *4* And as his Father lost not part of Him in your creation, so the light in him is brighter still because you gave your light to him to save him from the dark. *5* And now the light in you must be as bright as shines in him.

6 This is the spark that shines within the dream: that you can help him waken, and be sure his waking eyes will rest upon you first—and in his glad salvation *you* are saved.

V. Dream Roles

Do you believe that truth can be but *some* illusions? *2* They are dreams *because* they are not true. *3* Their equal lack of truth becomes the basis for the miracle, which means that you have understood that dreams are dreams, and that escape depends, not on the dream, but only on awaking. *4* Could it be some dreams are kept and others wakened from?

5 The choice is not between which dreams to keep, but only if you want to live in dreams or to awaken from them. *6* Thus it is the miracle does not select some dreams to leave untouched by its beneficence. *7* You cannot dream some dreams and wake from some, for you are either sleeping or awake, and dreaming goes with only one of these.

2 The dreams you think you like would hold you back as much as those in which the fear is seen. *2* For *every* dream is but a dream of fear, no matter what the form it seems to take. *3* The fear is seen within, without, or both. *4* Or it can be disguised in pleasant form. *5* But never is it absent from the dream, for fear is the material of dreams, from which they *all* are made. *6* Their form can change, but they cannot be made of

something else. *7* The miracle were treacherous indeed if it allowed you still to be afraid because you did not recognize the fear. *8* You would not then be willing to awake, for which the miracle prepares the way.

3 In simplest form, it can be said attack is a response to function unfulfilled *as you perceive the function*. *2* It can be in you or someone else, but where it is perceived, it will be there it is attacked.

3 Depression or assault must be the theme of every dream, for they are made of fear. *4* The thin disguise of pleasure and of joy in which they may be wrapped but slightly veils the heavy lump of fear which is their core. *5* And it is this the miracle perceives, and not the

wrappings in which it is bound. *6* When you are angry, is it not because someone has failed to fill the function you allotted him? *7* And does not this become the "reason" your attack is justified?

4 The dreams you think you like are those in which the functions you have given have been filled; the needs which you ascribe to you are met. *2* It does not matter if they be fulfilled or merely wanted. *3* It is the idea that they *exist* from which the fears arise. 14 *4* Dreams are not wanted more or less; they are desired or not. *5* And each one represents some function which you have assigned; some goal which an event or body or a thing *should* represent and *should* achieve for you. *6* If it succeeds, you think you like the dream. *7* If it should fail, you think the dream is sad. *8* But whether it succeeds or fails is not its core, but just the flimsy covering.

5 How happy would your dreams become if you were not the one who gave the "proper" role to every figure that the dream contains. *2* No one can fail but your *idea* of him, and there is no betrayal but of this. *3* The

core of dreams the Holy Spirit gives is never one of fear. *4* The coverings may not appear to change, but what they *mean* has changed because they cover something else. *5* Perceptions are determined by their purpose, in that they seem to *be* what they are *for*. *6* A shadow figure who attacks becomes a brother giving you a chance to help, if this becomes the function of the dream.15 *7* And dreams of sadness thus are turned to joy.

6 What is your brother *for*? *2* You do not know, because *your* function is obscure to you. *3* Do not ascribe a role to him which you imagine would bring happiness to you. *4* And do not try to hurt him when he fails to take the part which you assigned to him in what you dream your life was meant to be. *5* He asks for help in every dream he has, and you have help to give him if you see the function of the dream as He perceives its function, Who can utilize all dreams as

means to serve the function given Him. *6* Because He loves the dreamer, *not* the dream, each dream becomes an offering of love. *7* For at its center is His love for you, which lights *whatever* form it takes with love.

VI. The Changeless Dwelling Place

There is a place in you where this whole world has been forgotten; where no memory of sin and of illusion lingers still. *2* There is a place in you which time has left, and echoes of eternity are heard. *3* There is a resting place so still no sound except a hymn to Heaven rises up to gladden God the Father and the Son. *4* Where Both abide are They remembered, Both. *5* And where They are is Heaven and is peace. *6* Think not that you can change Their dwelling place. *7* For your identity abides in Them, and where They are, forever must *you* be.

2 The changelessness of Heaven is in you, so deep within that nothing in this world but passes by, unnoticed and unseen. *2* The still infinity of endless peace surrounds you gently in its soft embrace, so strong and quiet, tranquil in the might of its Creator, nothing can intrude upon the sacred Son of God within. *3* Here is the role the Holy Spirit gives to you who wait upon the Son of God and would behold him waken and be glad. *4* He is a part of you, and you of him, because he is his Father's Son, and not for any purpose you may see in him. *5* Nothing is asked of you but to accept the changeless and eternal that abides in him, for your identity is there.

3 The peace in you can but be found in him. *2* And every thought of love you offer him but brings you nearer to your wakening to peace eternal and to endless joy. *3* This sacred Son of God is like yourself, the mirror of his Father's love for you, the soft reminder of his Father's love by which he was created and which still abides in him, as it abides in you.

4 Be very still and hear God's Voice in him, 16 and let It tell you what his function is. *5* He was created that *you* might be whole, for only the complete can be a part of God's completion, which created you.

4 There is no gift the Father asks of you but that you see in all creation but the shining glory of His gift to you. *2* Behold His Son, His perfect gift, in whom his Father shines forever and to whom is all creation given as his own. *3* Because he has it is it given you, and where it lies in him behold *your* peace. *4* The quiet that surrounds you dwells in him, and from this quiet come the happy dreams in which your hands are joined in innocence. *5* These are not hands that grasp in dreams of pain.

6 They hold no sword, for they have left their hold on every vain illusion of the world. *7* And being empty, they received instead a

brother's hand in which completeness lay.

5 If you but knew the glorious goal that lies beyond forgiveness, you would not keep hold on any thought, however light the touch of evil on it may appear to be. *2* For you would understand how great the cost of holding anything God did not give in minds that can direct the hand to bless, and lead God's Son unto his Father's house.17 *3* Would you not want to be a friend to him, created by his Father as His home? *4* If God esteems him worthy of Himself, would you attack him with the hands of hate? *5* Who would lay bloody hands on Heaven itself and hope to find its peace? *6* Your brother thinks he holds the hand of death.

7 Believe him not. *8* But learn instead how blessed are you who can release him just by offering him yours.

6 A dream is given you in which he is your savior, not your enemy in hate. *2* A dream is given you in which you have forgiven him for all his dreams of death; a dream of hope you share with him, instead of dreaming evil separate dreams of hate. *3* Why does it seem so hard

to share this dream? *4* Because unless the Holy Spirit gives the dream its function, it was made for hate, and will continue in death's services.

5 Each form it takes in some way calls for death. *6* And those who serve the lord of death have come to worship in a separated world, each with his tiny spear and rusted sword, to keep his ancient promises to die.

7 Such is the core of fear in every dream that has been kept apart from use by Him Who sees a different function for a dream. *2* When dreams are *shared*, they lose the function of attack and separation, even though it was for this that every dream was made. *3* Yet nothing in the world of dreams remains without the hope of change and betterment, for here is

not where changelessness is found. *4* Let us be glad indeed that this is so, and seek not the eternal in this world. *5* Forgiving dreams are means to step aside from dreaming of a world outside yourself. *6* And they lead finally beyond all dreams, unto the peace of everlasting life.

VII. Swear Not to Die

How willing are you to forgive your brother? *2* How much do you desire peace instead of endless strife and misery and pain? *3* These questions are the same, in different form. *4* Forgiveness *is* your peace, for herein lies the end of separation and the dream of danger and destruction, sin and death; of madness and of murder, grief and loss. *5* This is the

"sacrifice" salvation asks, and gladly offers peace instead of this.

2 Swear not to die, thou holy Son of God! 18 *2* You make a bargain that you cannot keep. *3* The Son of Life cannot be killed. *4* He is immortal as his Father. *5* What he is cannot be changed. *6* He is the

only thing in all the universe that must be one. *7* What *seems* eternal all will have an end.

8 The stars will disappear, and night and day will be no more.19 *9* All things that come and go, the tides, the seasons, and the lives of men; all things that change with time and bloom and fade will not return.

10 Where time has set an end is not where the eternal is. *11* God's Son can never change by what men made of him. *12* He will be as he was and as he is, for time appointed not his destiny, nor sets the hour of his birth and death. *13* Forgiveness will not change him. *14* But time waits upon forgiveness, that the things of time may disappear because they have no use.

3 Nothing survives its purpose. *2* If it be conceived to die, then die it

must, unless it does not take this purpose as its own. *3* Change is the only thing that can be made a blessing here, where purpose is not fixed, however changeless it appears to be. *4* Think not that you can set a goal unlike God's purpose for you and establish it as changeless and eternal.

5 You can give yourself a purpose that you do not have, but you cannot remove the power to change your mind and see another purpose there.

6 Change is the gift God gave to all that you would make eternal, to ensure that only Heaven would not pass away. 20

4 You were not born to die. *2* You cannot change, because your function has been fixed by God. *3* All other goals are set in time, and change that time might be preserved, *excepting one*. *4* Forgiveness does not aim at keeping time, but at its ending, when it has no use. *5* Its purpose ended, it is gone. *6* And where it once held seeming sway is now restored the function God established for His Son in full

awareness. *7* Time can set no end to its fulfillment nor its changelessness. *8* There is no death, 21

because the living share the function their Creator gave to them. *9* Life's function cannot be to die. *10* It must be life's extension, that it be as one forever and forever, without end.

5 This world will bind your feet and tie your hands and kill your body only if you think that it was made to crucify God's Son. *2* For even though it was a dream of death, you need not let it stand for this to you.

3 Let this be changed, and nothing in the world but must be changed as well. *4* For nothing here but is defined as what you see it *for*. *5* How lovely is the world whose purpose is forgiveness of God's Son! *6* How free from fear, how filled with blessing and with happiness! *7* And what a joyous thing it is to dwell a little while in such a happy place! *8* Nor can it be forgot, in such a world, it *is* a little while till timelessness

comes quietly to take the place of time.

VIII. Seek Not Outside Yourself

Seek not outside yourself. *2* For it will fail, and you will weep each time an idol falls. *3* Heaven cannot be found where it is not, and there can be no peace excepting there. *4* Each idol that you worship when God calls will never answer in His place. *5* There is no other answer you can substitute and find the happiness His Answer brings. *6* Seek not outside yourself. *7* For all your pain comes simply from a futile search for what you want, insisting where it must be found. *8* What if it is not there? *9* Do you prefer that you be right or happy? 22 *10* Be you glad that you are told where happiness abides, and seek no longer elsewhere. *11* You will fail.

12 But it is given you to know the truth, and not to seek for it outside yourself.

2 No one who comes here but must still have hope, some lingering illusion, or some dream that there is something outside of himself that will bring happiness and peace to him. *2* If everything is *in* him, this cannot be so. *3* And therefore, *by* his coming, he denies the truth about himself and seeks for something more than everything, as if a part of it were separated off and found where all the rest of it is not. *4* This is the purpose he bestows upon the body: that it seek for what he lacks and give him what would make himself complete.

3 And thus he wanders aimlessly about, in search of something that he cannot find, believing that he is what he is not. *2* The lingering illusion will impel him to seek out a thousand idols, and to seek beyond them for a thousand more. *3* And each will fail him, all excepting one; for he

will die, and does not understand the idol that he seeks *is* but his death.

4 Its form appears to be outside himself, yet does he seek to kill God's Son within and prove that he is victor over him. *5* This is the purpose *every* idol has, for this the role that is assigned to it, and this the role that cannot be fulfilled.

4 Whenever you attempt to reach a goal in which the body's betterment is cast as major beneficiary, you try to bring about your death. *2* For you believe that you can suffer lack, and lack *is* death. *3* To sacrifice is to give up, and thus to be without and to have suffered loss. *4* And by this giving up is life renounced. *5* Seek not outside yourself. *6* The search implies you are not whole within, and fear to look upon your devastation, and prefer to seek outside yourself for what you are. *7* Idols must fall because they have no life, and what is

lifeless is a sign of death. *8* You came to die, and what would you expect but to perceive the signs of death you seek?

5 No sadness and no suffering proclaims a message other than an idol found which represents a parody of life, which in its lifelessness is really death conceived as real and given living form. *2* Yet each must fail and crumble and decay, because a form of death cannot *be* life, and what is sacrificed cannot be whole. *3* All idols of this world were made to keep the truth within from being known to you, and to maintain allegiance to the dream that you must find what is outside of you to be complete and happy. *4* It is vain to worship idols in the hope of peace.

5 God dwells within, and your completion lies in Him. *6* No idol takes His place. *7* Look not to idols. *8* Do not seek outside yourself.

6 Let us forget the purpose of the world the past has given it. *2* For

otherwise the future will be like the past, and but a series of depressing dreams in which all idols fail you one by one, and you see death and disappointment everywhere. *3* To change all this and open up a road of hope and of release in what appeared to be an endless circle of despair, you need but to decide you do not *know* the purpose of the world. *4* You give it goals it does not have, and thus do you decide what it is for.

5 You try to see in it a place of idols found outside yourself, with power to make complete what is within by splitting what you are between the two.

7 You choose your dreams, for they are what you wish, perceived as if it had been given you. *2* And idols do what you would have them do, and have the power you ascribe to them. *3* And you pursue them vainly in the dream, because you want their power as your own. *4* Yet where are dreams but in a mind asleep? *5* And can a dream succeed in making real the pictures it projects outside itself? *6* Save

time, my brother! *7* Learn what time is *for*. *8* And speed the end of idols in the world made sad and sick by seeing idols there. *9* Your holy mind is altar unto God, and where He is no idols can abide.

8 The fear of God is but the fear of loss of idols. *2* It is *not* the fear of loss of your reality, but you have made of your reality an idol, which you must protect against the light of truth. 23 *3* And all the world becomes the means by which this idol can be saved. *4* Salvation thus appears to threaten life and offer death. *5* It is not so. *6* Salvation seeks to prove there *is* no death, 24 and only life exists. *7* The sacrifice of death is nothing lost. *8* An idol cannot take the place of God. *9* Let Him remind you of His love for you, and do not seek to drown His Voice in chants of deep despair to idols of yourself. *10* Seek not outside your Father for

your hope, for hope of happiness is *not* despair.

IX. What Is an Idol?

What is an idol? *2* Do you think you know? *3* For idols are unrecognized as such, and never seen for what they really are. *4* That is the only power that they have. *5* Their purpose is obscure, and they are feared and worshipped, both, because you do not know what they are for and why they have been made. *6* An idol is an image of your brother which you would value more than what he is. *7* Idols are made that *he* may be replaced, no matter what their form. *8* And it is this which never is perceived and recognized. *9* Be it a body or a thing, a place, a situation or a circumstance, an object owned or wanted, or a right demanded or achieved, it is the same.

2 Let not their form deceive you. *2* Idols are but substitutes for your reality. *3* In some way you believe they will complete your little self and let you walk in safety in a world perceived as dangerous, with forces massed against your confidence and peace of mind. *4* They

have the power to supply your lacks and add the value which you do not have.

5 No one believes in idols who has not enslaved himself to littleness and loss, and thus must seek beyond his little self for strength to raise his head and stand apart from all the misery the world reflects. *6* This is the penalty for looking not within for certainty and for a quiet calm which liberates you from the world and lets you stand apart in quiet and in peace unlimited.

3 An idol is a false impression or a false belief; some form of anti-Christ which constitutes a gap between the Christ and what you see. *2* An idol

is a wish made tangible and given form, and thus perceived as real and seen outside the mind. *3* Yet they remain ideas, and cannot leave the mind that is their source. *4* Nor is their form apart from the idea it represents. *5* All forms of anti-Christ oppose the Christ, and fall before His face like a dark veil which seems to shut you off from Him, alone in darkness. *6* Yet the light is there. *7* A cloud does not put out the sun.

8 No more a veil can banish what it seems to separate, nor darken by one whit the light itself.

4 This world of idols *is* a veil across the face of Christ, because its purpose is to separate your brother from yourself—a dark and fearful purpose, yet a thought without the power to change one blade of grass from something living to a sign of death. *2* Its form is nowhere, for its source abides within your mind where God abideth not. *3* Where is this place where what is everywhere has been excluded and been kept apart? *4* What hand could be held up to block God's way? *5* Whose voice could order Him to enter not? *6* The "more-than-everything" 25 is not a thing to make you tremble and to

quail in fear. *7* Christ's enemy is nowhere. *8* He can take no form in which he ever will be real.

5 What *is* an idol? *2* Nothing! *3* It must be believed before it seems to come to life, and given power that it may be feared. *4* Its life and power are its believer's gift, and this is what the miracle restores to what *has* life and power worthy of the gift of Heaven and eternal peace. *5* The miracle does not restore the truth, the light the veil between has not put out. *6* It merely lifts the veil and lets the truth shine unencumbered, being what it is. *7* It does not need belief to be itself, for it has been created; so it *is*. *8* An idol is established by belief, and when it is withdrawn, the idol "dies."

6 This is the anti-Christ: the strange idea there is a power past omnipotence, a place beyond the infinite, a time transcending the eternal. *2* Here the world of idols has been set by the idea this power and place and time are given form, and shape a world where the impossible has happened. *3* Here the deathless come to die, the all-encompassing to suffer loss, the timeless to be made the slaves of time. *4* Here does the changeless change; the peace of God, forever given to all living things, give way to chaos; and the Son of God, as perfect, sinless, and as loving as his Father, come to hate a little while, to suffer pain, and finally to die.

7 *Where* is an idol? *2* Nowhere! *3* Can there be a gap in what is infinite, a place where time can interrupt eternity? *4* A place of darkness set where all is light, a dismal alcove separated off from what is endless, has no place to be. *5* An idol is beyond where God has set all things forever and has left no room for anything except His will to be. *6* Nothing and nowhere must an idol be, while God is everything and everywhere.

7 What purpose has an idol, then? *8* What is it *for*? *9* This is the only question which has many answers, each depending on the one of whom the question has been asked.

8 The world believes in idols. *2* No one comes unless he worshipped them, and still attempts to seek for one that yet might offer him a gift reality does not contain. *3* Each worshipper of idols harbors hope his special deities will give him more than other men possess. *4* It must be

"more." *5* It does not really matter more of what: more beauty, more intelligence, more wealth, or even more affliction and more pain. *6* But more of *something* is an idol for. *7* And when one fails, another takes its place, with hope of finding more of something *else*. *8* Be not deceived

by forms the "something" takes. *9* An idol is a means for getting *more*.

10 And it is this that is against God's will.

9 God has not many Sons, but only one. *2* Who can have more and who be given less? *3* In Heaven would the Son of God but laugh if idols could intrude upon his peace. *4* It is for him the Holy Spirit speaks and tells you idols have no purpose here, for more than Heaven can you never have. *5* If Heaven is within, why would you seek for idols which would make of Heaven less, to give you more than God bestowed upon your brother *and* on you, as one with Him? *6* God gave you all there is, and to be sure you could not lose it did He also give the same to every living thing as well. *7* And thus is every living thing a part of you as of Himself. *8* No idol can establish you as more than God. *9* But you will never be content with being *less*.

X. The Dream of Judgment

The slave of idols is a willing slave. *2* For willing he must be to let himself bow down in worship to what has no life, and seek for power in the powerless. *3* What happened to the holy Son of God that this could be his wish; to let himself fall lower than the stones

upon the ground, and look to idols that they raise him up? *4* Hear, then, your story in the dream you made, and ask yourself if it be not the truth that you believe that it is *not* a dream.

2 A dream of judgment came into the mind that God created perfect as Himself. *2* And in that dream was Heaven changed to hell and God made enemy unto His Son. *3* How can His Son awaken from the dream?

4 It is a dream of judgment. *5* So must he judge not, and he will waken. 26

6 For the dream will seem to last while he is part of it. *7* Judge not, for he who judges will have need of idols which will hold the judgment off from resting on himself. *8* Nor can he know the Self he has condemned.

9 Judge not, because you make yourself a part of evil dreams, where idols are your "true" identity and your salvation from the judgment laid in terror and in guilt upon yourself. *10* All figures in the dream are idols, made to save you from the dream. *11* Yet they are *part* of what they have been made to save you *from*.

3 Thus does an idol keep the dream alive and terrible. *2* For who would wish for one unless he were in terror and despair? *3* And this the idol represents, and so its worship *is* the worship of despair and terror, and the dream from which they come. *4* Judgment is an injustice to God's Son, and it *is* justice that who judges him will not escape the penalty he laid upon himself within the dream he made. *5* God knows of justice, not of penalty. *6* But in the dream of judgment, you attack and are condemned, and wish to be the slave of idols, who are interposed between your judgment and the penalty it brings. 27

4 There can be no salvation in the dream as *you* are dreaming it. *2* For idols must be part of it, to save you from what you believe you

have accomplished, and have done to make you sinful and put out the light within you. *3* Little child, the light is there. *4* You do but dream, and idols are the toys you dream you play with. *5* Who has need of toys but children? *6* They pretend they rule the world, and give their toys the power to move about and talk and think and feel and speak for them.

7 Yet everything their toys appear to do is in the minds of those who play with them. *8* But they are eager to forget that they made up the dream in which their toys are real, nor recognize their wishes as their

own. 28

5 Nightmares are childish dreams. *2* The toys have turned against the child who thought he made them real.29 *3* Yet *can* a dream attack? *4* Or *can* a toy grow large and dangerous and fierce and wild? *5* This does the child believe because he fears his thoughts and gives them to his toys instead. *6* And their reality becomes his own, because they seem to save him from his thoughts. *7* Yet do they keep his thoughts alive and real, but seen outside himself, where they can turn against him for his treachery to them. *8* He thinks he needs them that he may escape his thoughts, because he thinks the thoughts are real. *9* And so he makes of anything a toy, to make his world remain outside himself and play that he is but a part of it.

6 There is a time when childhood should be passed and gone forever.

2 Seek not to retain the toys of children. *3* Put them all away, for you have need of them no more. *4* The dream of judgment is a children's game in which the child becomes the father—powerful, but with the little wisdom of the child. *5* What hurts him is destroyed; what helps him, blessed. *6* Except he judges this as does a child, who does not *know* what hurts and what will heal. *7* And bad things seem to

happen, and he is afraid of all the chaos in a world he thinks is governed by the laws he made. *8* Yet is the real world unaffected by the world he thinks is real, nor have its laws been changed because he did not understand.

7 The real world still is but a dream, except the figures have been changed. *2* They are not seen as idols which betray. *3* It is a dream in which no one is used to substitute for something else, or interposed between the thoughts the mind conceives and what it sees. *4* No one is

used for something he is not, for childish things have all been put away. 30 *5* And what was once a dream of judgment now has changed into a dream where all is joy, because that is the purpose that it has.

6 Only forgiving dreams can enter here, for time is almost over. *7* And the forms which enter in the dreams are now perceived as brothers, not in judgment but in love.

8 Forgiving dreams have little need to last. *2* They are not made to separate the mind from what it thinks. *3* They do not seek to prove the dream is being dreamed by someone else. *4* And in these dreams a melody is heard which everyone remembers, though he has not heard it since before all time began. *5* Forgiveness, once complete, brings timelessness so close the song of Heaven can be heard, not with the ears, but with the holiness that never left the altar which abides forever deep within the Son of God. *6* And when he hears this song again, he knows he never heard it not. *7* And where is time when dreams of judgment have been put away?

9 Whenever you feel fear in any form—and you *are* fearful if you do not feel a deep content, a certainty of help, a calm assurance Heaven goes with you—be sure you made an idol and believe it will betray you. *2* For beneath your hope that it will save you lies the guilt and

pain of self-betrayal and uncertainty, so deep and bitter that the dream cannot conceal completely all your sense of doom. *3* Your self-betrayal must result in fear, and fear *is* judgment, leading surely to the frantic search for idols and for death.

10 Forgiving dreams remind you that you live in safety and have not attacked yourself. *2* So do your childish terrors melt away. *3* And dreams

become a sign that you have made a new beginning, not another try to worship idols and to keep attack. *4* Forgiving dreams are kind to everyone who figures in the dream, and so they bring the dreamer full release from dreams of fear. *5* He does not fear his judgment, for he has judged no one, nor has sought to be released through judgment from what judgment must impose. *6* And all the while he is remembering what he forgot when judgment seemed to be the way to *save* him from its penalty.31

1 . See T-19.IV.D: "The Fourth Obstacle: The Fear of God."

2 . An "entente" is an understanding between two or more nations in which they agree on a common course of action. This term is part of the treaty language in this paragraph, which likens our interpersonal relationships to international relations, in which two nations, due to separate interests, cautiously cooperate on the basis of a carefully negotiated treaty.

3 . 1 John 4:16 (RSV): "God is love, and he who abides in love abides in God, and God abides in him."

4 . "Cause" in this paragraph probably refers to what two holy relationship partners (like Helen and Bill) accept into their minds when they join. They accept the goal of holiness

(T-17.V.3:7), the Holy Spirit's purpose (T-20.II.5:5), the Atonement (T-22.VIII.5:4), and God (T-18.III.5:5). "Cause" in this sentence

("healing's Cause") is capitalized (as it is in Helen's notes) probably because it refers specifically to God, since the previous chapter, referring to God, says that "The cause of healing is the only Cause of

everything" (T-28.II.3:3).

5 . "Guest" in this paragraph and the following one probably refers to the Holy Spirit. It may refer to God, yet on balance the language is more characteristic of the Holy Spirit.

6 . Exodus 3:5 (RSV): "Then [God] said [to Moses], 'Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground.'"

7 . Confusion is a state in which your mind, being bewildered or unclear, constantly jumps around from one possibility to the next, because it has no fixed certainty. This continual surface change means that the underlying basis for your mental state—confusion—has *not* changed.

Jesus says here that the world itself has this same characteristic—"Its basis does not change, although it seems to be in constant change"—

because the world is actually based on confusion, the confusion of life and death.

8 . You are apparently "made more" because you have acquired your own separate, independent identity.

9 . "What is gone from Him becomes your god" seems to refer to both

"your self" from the previous sentence and to the body from the following sentence: "The body that is asked to be a god..." In other words, your separate self and the body—the symbol of that self—

are bound together. Together they become your god, and together they mean that God has apparently had to undergo "the loss of you."

10. Hating your body for failing to be what you demanded it to be

results in sickness, as is implied in the previous paragraph: "Sickness is a demand the body be a thing that it is not."

11. This image of a tiny light that shines "within the dream of bodies and of death" may be a reference to these lines from Shakespeare's *The Merchant of Venice*:

That light we see is burning in my hall.

How far that little candle throws his beams!

So shines a good deed in a naughty world.

("Naughty," in the sixteenth century, was an all-purpose word that was similar to "bad" and could mean evil, unhealthy, unpleasant, vicious, inferior, or bad in quality.)

12. The "tiny spark" seems to be the entire concept expressed in this series of sentences: You can't wake yourself, but you can let yourself be wakened by forgiving your brother's illusions, so that he then returns the gift and awakens you.

13. Isaiah 60:19-20 (RSV): "The sun shall be no more your light by day, nor for brightness shall the moon give light to you by night; but the LORD will be your everlasting light, and your God will be your glory.

Your sun shall no more go down, nor your moon withdraw itself; for the LORD will be your everlasting light, and your days of mourning shall be ended."

14. How is fear caused by assigning people particular functions so that they will meet your needs? It may be because you will then naturally

fear that they will *not* carry out their function, so that your needs will not be met. However, based on the Course's overall teaching about fear, it is probably because the functions you assign them are

essentially demands, and you fear that you will be punished for making demands. This is reminiscent of Chapter 2, where Jesus says that fear is at root fear of your own "destructive thinking" (T-2.X.5:5).

15. *Shadow figures* are our images of people who did *not* fulfill the functions we gave them. We project these images onto current people in our lives, so that in their behavior we see the shadow figure reaching out of the past to attack us once again. However, if you assign to the dream the purpose of helping your brother (instead of him meeting your needs), then you will see in the same behavior a different meaning. You will see "a brother giving you a chance to help."

16. Psalm 46:10 (KJV): "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." In the above reference, we hear God's Voice in our brother.

17. John 14:2 (KJV): "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

18. In context, the above sentence does not mean "Swear to not die."

Rather, it means "Do *not* swear to die," for we have *already* sworn to die. The previous section says that each one has come here "to keep his ancient promises to die" (T-29.VI.6:6). "Thou holy Son of God"

seems to be a reference to Luke 8:28 (KJV): "When he [the man

possessed by a 'Legion' of devils] saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with

thee, Jesus, thou Son of God most high?"

19. This sentence's images of stars, night, and day all disappearing might be a reworking of biblical images of the end times. In the prophecy of the end times in the gospels, "the sun shall be darkened…

and the stars shall fall from heaven" (Matthew 24:29 [KJV]). In Revelation, the final image of the new Jerusalem says that "there shall be night no more" (Revelation 22:5 [ASV]). In the above sentence, in contrast, the physical heavens in their entirety simply vanish.

20. Matthew 24:35 (KJV): "Heaven and earth shall pass away, but my words shall not pass away."

21. Proverbs 12:28 (KJV): "In the way of righteousness is life; and in the pathway thereof there is no death."

22. This is not to imply that you should choose happiness at the expense of being right. "Do you prefer that you be right?" means preferring to be right about your *current* view—that happiness is found outside yourself. Since happiness is not found there, wanting your current view to be right means that, as the Course says later, you are holding

"the goal of being right when you are wrong" (T-30.I.13:6). If you are willing to admit you are wrong, you can switch to being right *and* happy. In fact, the only way to be *happy* is to be *right* about where happiness can truly be found.

23. We believe, in other words, that we are afraid of God because we think our self will disappear in God. What we really fear, however, is the disappearance of our *false* self, the idol that we have made.

24. Proverbs 12:28 (KJV): "In the way of righteousness is life; and in the pathway thereof there is no death."

25. T-29.VIII.2:3: "And therefore, *by* his coming, he denies the truth about himself and seeks for something more than everything, as if a part of it were separated off and found where all the rest of it is not."

26. Matthew 7:1 (KJV): "Judge not, that ye be not judged."

27. The term "idols" here includes both valued objects and valued bodies. (For a clear reference to viewing people as idols, see 7:7:

"And the forms which enter in the dreams [and were perceived as idols] are now perceived as brothers.") To understand the notion of idols being "interposed between your judgment and the penalty it brings," we should think in terms of three zones. The outer zone is composed of all the dangers and attack in the dream. These are really just messengers of the penalty we have laid upon ourselves for

judging. The inner zone is our self, the one who does the judging. To defend ourselves (the inner zone) from the self-imposed penalty for judging (carried out by the outer zone), we surround ourselves with a *middle* zone of idols—valued objects and valued people. Their job is to protect us from the outer zone. They carry out our judgment against it, acting as hired security men who attack it and neutralize its assaults.

28. Pronoun clarification: "nor recognize [the toys'] wishes as [the children's] own."

29. To understand why the toys turn against us, we need to realize that we have given them our judgments against the unpleasant things in the

dream, so that the toys act out those judgments for us: "he fears his thoughts and gives them to his toys instead" (5:5). Yet as this line says, the thoughts of judgment we give our toys are thoughts that we *fear*, for they bring guilt. They are thus thoughts that betray us, thoughts that attack us with "the guilt and pain of self-betrayal" (9:2).

Since our toys are there to act out thoughts that attack and betray us, the toys themselves are in a sense programmed to attack and betray us.

30. 1 Corinthians 13:11 (KJV): "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." In the above reference, the "childish things" we put away are the toys that "adults" play with—the idols of the world.

31. This means "when judgment [carried out by his idols] seemed to be the way to *save* him from its penalty [carried out by the dangers in the dream]."

CHAPTER 30

The New Beginning

I. Rules for Decision

The "new beginning" now becomes the focus of the curriculum. 1 *2* The goal is clear, but now you need specific methods for attaining it. *3* The speed by which it can be reached is individual, depending on only this:

your willingness to practice every step. *4* Each one will help a little every time it is attempted. *5* And together will these steps lead you from dreams of judgment to forgiving dreams, and out of pain and fear. *6* They are not new to you, but they are more ideas than rules of thought to you as yet.

7 So now we need to practice them awhile, until they are the rules by which you live. *8* We seek to make them habits now, so you will have them ready and for *any* need.

2 Decisions are continuous. *2* You do not always know when you are making them. *3* But with a little practice in the ones you recognize, a set begins to form which sees you through the rest.[2] *4* It is not wise to let yourself become preoccupied with every step you take. *5* The proper set, adopted consciously each time you wake, will put you well ahead.

6 And if you find resistance strong and dedication weak, you are not ready. *7Do not fight yourself.*[3] *8* But think about the kind of day you want, and tell yourself there is a way in which this very day can happen just like that. *9* Then try again to *have* the day you want.

3 (1) The outlook starts with this:

2Today I will make no decisions by myself. [4]

3 This means that you are choosing not to be the judge of what to do.

4 But it must also mean you will not judge the situations where you will be called upon to make response. *5* For if you judge them, you have set the rules for how you should react to them, and then another answer cannot but produce confusion and uncertainty and fear.

4 This is your major problem now. *2* You still make up your mind and *then* decide to ask what you should do. *3* And what you hear may not

resolve the problem as *you* saw it first. *4* This leads to fear, because it contradicts what you perceive, and so you feel attacked—and therefore *angry*. *5* There are rules by which this will not happen, but it does occur at first to everyone who listens well.

5 (2) Throughout the day, at any time you think of it and have a quiet moment for reflection, tell yourself again the kind of day you want: the feelings you would have, the things you want to happen to you, and the things you would experience.5 *2* And say: *3If I make no decision by myself, this is the day that will be given me.*

6 These two procedures, practiced well, will serve to let you be directed without fear, for opposition will not first arise and then become a problem in itself.

7 But there will still be times when you have judged already. 6 *2* Now the answer will provoke attack, unless you quickly straighten out your mind to want an answer that will work. *3* Be certain this has happened if you feel yourself to be unwilling to sit by and ask to have the answer given you. *4* This means you *have* decided by yourself and *cannot see the question*. 7 *5* Now you need a quick restorative before you ask.

8 (3) Remember once again the day you want, and recognize that something has occurred which is not part of it. *2* Then realize that you have asked a question by yourself and must have set an answer in your terms. *3* Then say:

4I have no question. 5I forgot what to decide. 8

6 This cancels out the terms which you have set, and lets the *answer*

show you what the question must have really been.

9 Try to observe this rule without delay despite your opposition. *2* For you have already gotten angry, and your fear of being answered in a different way from what your version of the question asks will gain momentum, until you believe the day you want is one in which you get *your* answer to *your* question. *3* And you will not get it, for it would destroy the day by robbing you of what you really want. *4* This can be very hard to realize when once you have decided by yourself the rules which promise you a happy day. *5* But these decisions still can be undone, by simple methods which you can accept.

10 (4a) If you are so unwilling to receive you cannot even let your question go, you can begin to change your mind with this:9

2At least I can decide I do not like what I feel now. 10

3 This much is obvious, and paves the way for the next easy step.

11 (4b) Having decided that you do not like the way you feel, what could be easier than to continue with:

2And so I hope I have been wrong. 11

3 This works against the sense of opposition, and reminds you that help is not being thrust upon you, but is something that you want and that you need because you do not like the way you feel. *4* This tiny opening will be enough to let you go ahead with just the few more steps you need to let yourself be helped.

12 (4c) Now you have reached the turning point, because it has occurred

to you that you will gain if what you have decided is *not* so. *2* Until this point is reached, you will believe your happiness depends on

being right. *3* But this much reason have you now attained: You would be better off if you were *wrong*.

13 This tiny grain of wisdom will suffice to take you further. *2* You are not coerced, but merely hope to have the thing you want. *3* And you can say in perfect honesty:

*4I **want** another way to look at this.* 12

5 Now you have changed your mind about the day and have remembered what you really want. *6* Its purpose has no longer been obscured by the insane belief you want it for the goal of being right when you are wrong.

7 Thus is the readiness for asking brought to your awareness, for you cannot be in conflict when you ask for what you want and see that it is this for which you ask.

14 (4d) This final step is but acknowledgment of lack of opposition to be helped. *2* It is a statement of an open mind, not certain yet, but willing to be shown:

3Perhaps there is another way to look at this.

*4What can I **lose** by asking?* 13

5 Thus are you made ready for a question that makes sense, and so the answer will make sense as well. *6* Nor will you fight against it, for you see that it is *you* who will be helped by it.

15 It must be clear that it is easier to have a happy day if you prevent

unhappiness from entering at all. *2* But this takes practice in the rules which will protect you from the ravages of fear. *3* When this has been achieved, the sorry dream of judgment has forever been undone. *4* But meanwhile, you have need for practicing the rules for

its undoing. *5* Let us, then, consider once again the very first of the decisions which are offered here. *6* We said you can begin a happy day with the determination not to make decisions by yourself. *7* This seems to be a free decision in itself. *8* And yet you *cannot* make decisions by yourself.

9 The only question really is *with what* you choose to make them. *10* That is really all.

16 The first rule, then, is not coercion, but a simple statement of a simple fact. *2* You *will* not make decisions by yourself, whatever you decide. *3* For they are made with idols or with God. *4* And you ask help of Christ or anti-Christ, and which you choose will join with you and tell you what to do. *5* Your day is *not* at random. *6* It is set by what you choose to live it with, and how the friend whose counsel you have sought perceives your happiness. *7* You always ask advice before you can decide on *anything*. *8* Let this be understood and you can see there cannot be coercion here, nor grounds for opposition that you may be free. *9* There *is* no freedom from what must occur. *10* And if you think there is, you must be wrong.

17 The second rule as well is but a fact. *2* For you and your advisor must agree on what you want *before* it can occur. *3* It is but this agreement which permits all things to happen. *4* Nothing can be caused without some form of union, be it with a dream of judgment or the Voice for God. *5* Decisions cause results *because* they are not made in isolation.

6 They are made by you and your advisor, for yourself and for the world

as well. *7* The day you want you offer to the world, for it will be what you have asked for, and will reinforce the rule of your advisor through the world. *8* Whose kingdom is the world for you today? *9* What kind of day will you decide to have?

18 It needs but two who would have happiness this day to promise it to all the world.14 *2* It needs but two to understand that they cannot decide alone to guarantee the joy they asked for will be wholly shared. *3* For they have understood the basic law which makes decision powerful and gives it all effects that it will ever have. *4* It needs but two. *5* These two are joined before there *can* be a decision. *6* Let this be the one reminder that you keep in mind, and you will have the day you want, and give it to the world by having it yourselves. *7* Your judgment has been lifted from the world by your decision for a happy day. *8* And as you have received, so must you give. 15

II. Your Boundless Will

Do you not understand that to oppose the Holy Spirit is to fight *yourself*?

2 He tells you but *your* will; He speaks for *you*. *3* In His divinity is but your own. *4* And all He knows is but your knowledge, saved for you that you may do your will through Him. *5* God *asks* you do your will; He joins with *you*. *6* He did not set His Kingdom up alone. *7* And Heaven itself but represents your will, where everything created is for you. *8* No spark of life but was created with your glad consent, as you would have it be. *9* And not one thought that God has ever had but waited for your blessing to be born. 16 *10* God is no enemy to you. *11* He asks no more than that He hear you call Him "Friend."

2 How wonderful it is to do your will! *2* For that is freedom. *3* There is nothing else that ever should be called by freedom's name. *4* Unless you do your will, you are not free. *5* And would God leave His Son without what he has chosen for himself? *6* God but ensured that you would never lose your will when He gave you His perfect Answer. *7* Hear It now, that you may be reminded of His love and learn your will. *8* God would not have His Son made prisoner to what he does not want. *9* He joins with you in willing you be free. *10*

And to oppose Him is to make a choice against *yourself*, and choose that you be bound.

3 Look once again upon your enemy, the one you chose to hate instead of love. *2* For thus was hatred born into the world, and thus the rule of fear established here. *3* Now hear God speak to you through Him Who is His Voice and yours as well, reminding you that it is *not* your will to hate, and be a prisoner to fear, a slave to death, a little creature with a little life. *4* Your will is boundless; it is *not* your will that it be bound.

5 What lies in you has joined with God Himself in all creation's birth.

6 Remember Him Who has created you, and through *your* will created everything.

4 Not one created thing but gives you thanks, for it was by your will that it was born. *2* No light of Heaven shines except for you, for it was set in Heaven by your will. *3* What cause have you for anger in a world which merely waits your blessing to be free? *4* If you be prisoner, then God Himself could not be free. *5* For what is done to him whom God so loves is done to God Himself. 17 *6* Think not He wills to bind you, Who has made you co-creator of the universe along with Him. *7* He would but keep your will forever and forever limitless.

5 The world awaits the freedom you will give when you have recognized that *you* are free. *2* But you will not forgive the world until you have forgiven Him Who gave your will to you, for it is *by* your will the world is given freedom. *3* Nor can you be free apart from Him Whose holy will you share. *4* God turns to *you* to ask the world be saved, for by your own salvation is it healed. *5* And no one walks upon the earth but must depend on your decision, that he learn death has no power over him because he shares your freedom as he shares your will.

6 It is your will to heal him, and because you have decided with him, he is healed. *7* And now is God forgiven, for you chose to look upon your brother as a friend.

III. The Search for Completion

Idols are quite specific. *2* But your will is universal, being limitless. *3* And so it has no form, nor is content for its expression in the terms of form.

4 Idols are limits; they are the belief that there are *forms* which will bring happiness, and that *by* limiting is all attained. *5* It is as if you said, "I have no need of everything. *6* This little thing I want, and it will be as everything to me." *7* And this must fail to satisfy, because it is your will that everything be yours. *8* Decide for idols, and you ask for loss.

9 Decide for truth, and everything *is* yours.

2 *It is not form you seek*. *2* What form can be a substitute for God the Father's love? *3* What form can take the place of all the love in the divinity of God the Son? *4* What idol can make two of what is one?

5 And can the limitless be limited? *6* You do not *want* an idol. *7* It is not your will to have one. *8* It will not bestow on you the gift you seek.

9 When you decide upon the form of what you want, you lose an

understanding of its purpose, so you see your will within the idol, thus reducing it to a specific form.18 *10* But this could never be your will, because what shares in all creation cannot be content with small ideas and little things.

3 Behind the search for every idol lies the yearning for completion.

2 Wholeness has no form *because* it is unlimited. *3* To seek a special person or a thing to add to you to make yourself complete can only mean that you believe some *form* is missing, and by finding this you will achieve completion in a form you like. *4* This is the purpose of an idol: that you will not look beyond it to the source of your belief that you are incomplete. *5* Only if you have sinned could this be so, for sin is the idea you are alone and separated off from what is whole. *6* And thus it would be necessary for the search for wholeness to be made beyond the boundaries of limits on yourself.

4 It never is the idol that you want. *2* But what you think it *offers* you, you want indeed, and have the right to ask for.19 *3* Nor could it be possible it be denied. *4* Your will to be complete is but God's will, and this is given you by being His. *5* God knows not form. *6* He cannot answer you in terms which have no meaning. *7* And your will could not be satisfied by empty forms made but to fill a gap which is not there. *8* It is not this you want. *9* Creation gives no separate person and no separate thing the power to complete the Son of God. *10* What idol can be called upon to give the Son of God what he already *has*?

5 Completion is the *function* of God's Son. *2* He has no need to seek for it at all. *3* Beyond all idols stands his holy will to be but what he is, for more than whole is meaningless. *4* If there were change in him, if he

could be reduced to any form and limited to what is not in him, he would not be as God created him. *5* What idol can he need to be himself? *6* For can he give a part of him away? *7* What is not whole cannot make whole. *8* But what is really asked for cannot be denied.

9 Your will *is* granted—not in any form that would content you not, but in the whole, completely lovely thought God holds of you.

IV. The Thought God Holds of You

Nothing that God knows not exists. *2* And what He knows exists forever, changelessly. *3* For thoughts endure as long as does the mind that thought of them, and in the Mind of God there is no ending, nor a time in which His thoughts were absent or could suffer change. *4* Thoughts are not born and cannot die. *5* They share the attributes of their creator, nor have they a separate life apart from him. *6* The thoughts you think are in your mind, as you are in the Mind which thought of you. *7* And so there are no separate parts in what exists within God's Mind. *8* It is forever one, eternally united and at peace.

2 Thoughts *seem* to come and go, but all this means is that you are sometimes aware of them and sometimes not. *2* An unremembered thought is born again to you when it returns to your awareness, yet it did not die when you forgot it. *3* It was always there, but *you* were unaware of it. *4* The thought God holds of you is perfectly unchanged by your forgetting. *5* It will always be exactly as it was before the time when you forgot, and will be just the same when you remember. *6* And it is the same within the interval when you forgot. *7* The thoughts of God are far beyond all change, and shine forever. *8* They await not birth. *9* They wait for welcome and remembering.

3 The thought God holds of you is like a star, unchangeable in an eternal sky. *2* So high in Heaven is it set that those outside of Heaven know not it is there. *3* But still and white and lovely will it shine through all eternity. *4* There was no time it was not there. *5* No instant when its light grew dimmer or less perfect ever was. *6* Who knows the Father knows this light, for He is the eternal sky which holds it safe, forever lifted up and anchored sure. *7* Its perfect purity does not depend on whether it is seen on earth or not. *8* The sky embraces it and softly holds it in its perfect place, which is as far from earth as earth from Heaven. *9* It is not the distance nor the time which keeps this star invisible to earth, but those who seek for idols cannot know this star is there.

4 Beyond all idols is the thought God holds of you. *2* Completely unaffected by the turmoil and the terror of the world, the dreams of birth and death that here are dreamed, the myriad of forms that fear can take; quite undisturbed, the thought God holds of you remains exactly as it always was. *3* Surrounded by a stillness so complete no sound of battle comes remotely near, it rests in certainty and perfect peace.

4 Here is your one reality kept safe, completely unaware of all the world that worships idols and that knows not God. *5* In perfect sureness of its changelessness and of its rest in its eternal home, the thought God holds of you has never left the Mind of its Creator, Whom it knows as its Creator knows that it is there.

5 Where could the thought God holds of you exist but where you are?

2 Is your reality a thing apart from you, and in a world which your reality knows nothing of? *3* Outside you there *is* no eternal sky, no changeless star, and no reality. *4* The mind of Heaven's Son in Heaven is, for there the Mind of Father and of Son join in creation which can

have no end. *5* You have not two realities, but one. *6* Nor can you be aware of more than one. *7* An idol *or* the thought God holds of you is your reality. *8* Forget not, then, that idols must keep hidden what you are, not from the Mind of God, but from your own. *9* The star shines still; the sky has never changed. *10* But you, the holy Son of God Himself, are unaware of your reality.

V. The Toys of Fear

You will attack what does not satisfy, and thus you will not see you made it up. *2* You always fight illusions. *3* For the truth behind them is so lovely and so still in loving gentleness, were you aware of it you would forget defensiveness entirely and rush to its embrace. *4* The

truth could never be attacked. *5* And this you knew when you made idols. *6* They were made that this might be forgotten. *7* You attack but false ideas and never truthful ones. *8* All idols are the false ideas you made to fill the gap you think arose between yourself and what is true. *9* And you attack them for the things you think they represent. *10* What lies beyond them cannot *be* attacked.

2 The wearying, dissatisfying gods you made are blown-up children's toys. *2* A child is frightened when a wooden head springs up as a closed box is opened suddenly, or when a soft and silent woolly bear begins to squeak as he takes hold of it. *3* The rules he made for boxes and for bears have failed him, and have broken his control of what surrounds him. *4* And he is afraid because he thought the rules *protected* him.

5 Now must he learn the boxes and the bears did not deceive him, broke no rules, nor mean his world is made chaotic and unsafe. *6* He was mistaken. *7* He misunderstood what made him safe, and thought that it

had left.

3 The gap that is not there is filled with toys in countless forms, and each one seems to break the rules you set for it. *2* It never was the thing you thought. *3* It must appear to break your rules for safety, since the rules are wrong. *4* But *you* are not endangered. *5* You can laugh at popping heads and squeaking toys, as does the child who learns they are no threat to him. *6* But while he likes to play with them, he still perceives them as obeying rules he made for his enjoyment. *7* So there still are laws which they can seem to break, and frighten him. *8* Yet *is* he at the mercy of his toys? *9* And *can* they represent a threat to him?

4 Reality observes the laws of God and *not* the rules you set. *2* It is His laws that guarantee your safety. *3* All illusions that you believe

about yourself obey *no* laws. *4* They seem to dance a little while according to the rules you set for them, but then they fall and cannot rise again.

5 They were but toys, my child, so do not grieve for them. *6* Their dancing never brought you joy. *7* But neither were they things to frighten you, or make you safe if they obeyed your rules. *8* They must be neither cherished nor attacked, but merely looked upon as children's toys, without a single meaning of their own. *9* See one in them, and you will see them all. *10* See none in them, and they will touch you not.

5 Appearances deceive *because* they are appearances and not reality.

2 Dwell not on them in any form. *3* They but obscure reality, and they bring fear because they hide the truth. *4* Do not attack what you have made to let you be deceived, for thus you prove that you *have been* deceived. *5* Attack has power to make illusions real. *6* Yet what it makes is nothing. *7* Who could be made fearful by a power that can have no

real effects at all? *8* What could it be but an illusion, making things appear like to itself? *9* Look calmly at its toys, and understand that they are idols which but dance to vain desires. *10* Give them not your worship, for they are not there. *11* But this is equally forgotten in attack. 20

6 God's Son needs no defense against his dreams. *2* His idols do not threaten him at all. *3* His one mistake is that he thinks them real. *4* What can the power of illusions do? *5* Appearances can but deceive the mind that *wants* to be deceived. *6* And you can make a simple choice that will forever place you far beyond deception. *7* You need not concern yourself with how this will be done, for this you cannot understand.

8 But you *will* understand that mighty changes have been quickly brought about when you decide one very simple thing: You do not want whatever you believe an idol gives. *9* For thus the Son of God declares that he is free of idols. *10* And thus *is* he free.

7 Salvation is a paradox indeed! *2* What could it be except a happy dream? *3* For you are asked but to forgive all things that no one ever did, to overlook what is not there, and not to look upon the unreal as reality. *4* You are but asked to let your will be done,[21] and seek no longer for the things you do not want. *5* And you are asked to let yourself be free of all your dreams of what you never were, and seek no more to substitute the strength of idle wishes for the will of God. *6* Here does the dream of separation start to fade and disappear. *7* For here the gap that is not there begins to be perceived without the toys of terror that you made.

8 No more than this is asked. *2* Be glad indeed salvation asks so little, not

so much. *3* It asks for *nothing* in reality, and even in illusions it but asks forgiveness be the substitute for fear. *4* Such is the only rule for happy dreams. *5* The gap is emptied of the toys of fear, and then its unreality is plain. *6* Dreams are for nothing, and the Son of God can have no need of them. *7* They offer him no single thing that he could ever want. *8* He is delivered from illusions by his will, and but restored to what he is.

9 What could God's plan for his salvation be except the means to give him to himself?

VI. The Cost of Idols

The real world is the state of mind in which the only purpose of the world is seen to be forgiveness. *2* Fear is not its goal, and the escape from guilt becomes its aim. *3* The value of forgiveness is perceived and takes the place of idols, which are sought no longer, for their

"gifts" are not held dear. *4* No rules are idly set, and no demands are made of anyone or anything to twist and fit into the dream of fear. *5* Instead, there is the wish to understand all things created as they really are, and it is recognized that all things must be *first* forgiven, and *then* understood.

6 Here it is thought that understanding is acquired by attack. *7* There it is clear that by attack is understanding *lost*.

2 The folly of pursuing guilt as goal is fully recognized, and idols are not wanted there, for guilt is recognized as the sole cause of pain in any form. *2* No one is tempted by its vain appeal, for suffering and death have been perceived as things unwanted and not striven for. *3* The possibility of freedom has been grasped and welcomed, and the means by which it can be gained can now be understood. *4* The world becomes a place of hope, because its only purpose is to be a place where hope of

happiness can be fulfilled. *5* And no one stands outside this hope, because the world has been united in belief the purpose of the world is one which all must share, if hope be more than just a dream.

3 Not yet is Heaven quite remembered, for the purpose of forgiveness still remains. *2* Yet everyone is certain he will go beyond forgiveness, and he but remains until it is made perfect in himself. *3* He has no wish for anything but this. *4* And fear has dropped away, because he is united in his purpose with himself. *5* There is a hope of happiness in him so sure and constant he can barely stay and wait a little longer with his feet still touching earth. *6* Yet is he glad to wait till every hand is joined and every heart made ready to arise and go with him. *7* For thus is *he* made ready for the step in which is all forgiveness left behind.

4 The final step is God's, because it is but God Who could create a perfect Son and share His fatherhood with him. *2* No one outside of

Heaven knows how this can be, for understanding this is Heaven itself.

3 Even the real world has a purpose still beneath creation and eternity, but fear is gone, because its purpose is forgiveness, not idolatry. *4* And so is Heaven's Son prepared to be himself, and to remember that the Son of God knows everything his Father understands, and understands it perfectly with Him. *5* The real world still falls short of this, for this is God's Own purpose; only His, and yet completely shared and perfectly fulfilled.

5 The real world is a state in which the mind has learned how easily do idols go when they are still perceived but wanted not. *2* How willingly the mind can let them go when it has understood that idols are nothing and nowhere, and are *purposeless*. *3* For only then can guilt and sin be

seen without a purpose and as meaningless. *4* Thus is the real world's purpose gently brought into awareness, to replace the goal of sin and guilt. *5* And all that stood between your image of yourself and what you are, forgiveness washes joyfully away. *6* Yet God need not create His Son again that what is his be given back to him. *7* The gap between your brother and yourself was never there, and what the Son of God knew in creation he *must* know again.

6 When brothers join in purpose in the world of fear, they stand already at the edge of the real world. *2* Perhaps they still look back and think they see an idol that they want. 22 *3* Yet has their path been surely set away from idols toward reality, for when they joined their hands, it was Christ's hand they took. *4* And they will look on Him Whose hand they hold. *5* The face of Christ is looked upon before the Father is remembered. *6* For He must be unremembered till His Son has reached beyond forgiveness to the love of God. *7* Yet is the love of Christ accepted first, and then will come the knowledge they are one. *8* How light and easy is the step across the narrow

boundaries of the world of fear when you have recognized Whose hand you hold!

7 Within your hand is everything you need to walk with perfect confidence away from fear forever, and to go straight on and quickly reach the gate of Heaven itself. *2* For He Whose hand you hold was waiting but for you to join Him. *3* Now that you have come, would *He* delay in showing you the way that He must walk with you? *4* His blessing lies on you as surely as His Father's love rests upon Him. *5* His gratitude to you is past your understanding, for you have enabled Him to rise from chains and go with you together to His Father's house.[23]

6 An ancient hate is passing from the world, and with it goes all hatred

and all fear. *7* Look back no longer, for what lies ahead is all you ever wanted in your heart.

8 Give up the world! *2* But not to sacrifice. *3* You never wanted it. *4* What happiness have you sought here that did not bring you pain? *5* What moment of content has not been bought at fearful price in coins of suffering? *6* Joy *has* no cost; it is your sacred right. *7* And what you pay for is not happiness. *8* Be speeded on your way by honesty, and let not your experiences here deceive in retrospect. *9* They were not free from bitter cost and joyless consequence. *10* Do not look back except in honesty. *11* And when an idol tempts you, think of this: There never was a time an idol brought you anything except the "gift" of guilt. *12* Not one was bought except at cost of pain, nor was it ever paid by you alone.

9 Be merciful unto your brother, then. *2* And do not choose an idol thoughtlessly, remembering that he will pay the cost as well as you.

3 For he will be delayed when you look back, and you will not perceive Whose loving hand you hold. *4* Look forward, then, and

walk in confidence, with happy hearts that beat in hope and do not pound in fear. *5* The will of God forever lies in those whose hands are joined.

6 Until they joined, they thought He was their enemy, but when they joined and shared a purpose, they were free to learn their will is one.

7 And thus the will of God must reach to their awareness. *8* Nor can they forget for long that it is but their own.

VII. Forgiveness Is Always Justified

Anger is *never* justified. *2* Attack has *no* foundation. *3* It is here escape

from fear begins, and will be made complete. *4* Here is the real world given in exchange for dreams of terror, for it is on this forgiveness rests and is but *natural*. *5* You are not asked to offer pardon where attack is due and would be justified. *6* For this would mean that you forgive a sin by overlooking what is really there. *7This is not pardon*, for it would assume that, by responding in a way which is not justified, your pardon will become the answer to attack which has been made. *8* Thus is pardon made inappropriate, by being granted where it is not due.

2 Pardon is *always* justified, and has a sure foundation. *2* You do not forgive the unforgivable, nor overlook a real attack that calls for punishment. *3* Salvation does not lie in being asked to make unnatural responses which are inappropriate to what is real. *4* Instead, it merely asks that you respond appropriately to what is *not* real by not perceiving what has not occurred. *5* If pardon were unjustified, you *would* be asked to sacrifice your rights when you return forgiveness for attack. *6* But you are merely asked to see forgiveness as the natural reaction to distress which rests on error, and thus calls for help.24

7 Forgiveness is the only sane response. *8* It *keeps* your rights from being sacrificed.

3 This understanding is the only change that lets the real world rise to take the place of dreams of terror. *2* Fear cannot arise unless attack is justified, and if it *had* a real foundation, pardon could have none. *3* The real world is achieved when you perceive the basis of forgiveness is quite real and fully justified. *4* While you regard it as a gift unwarranted, it must uphold the guilt you would "forgive." *5* Unjustified forgiveness is attack, and this is all the world can ever give. *6* It pardons "sinners"

sometimes, but remains aware that they have sinned, and so they do not

merit the forgiveness that it gives.

4 This is the false forgiveness which the world employs to keep the sense of sin alive. *2* And recognizing God is just, it seems impossible His pardon could be real. *3* Thus is the fear of God the sure result of seeing pardon as unmerited. *4* No one who sees himself as guilty can avoid the fear of God. *5* But he is saved from this dilemma if he can forgive. *6* The mind must think of its Creator as it looks upon itself. *7* If you can see your brother *merits* pardon, you have learned forgiveness is your right as much as his. *8* Nor will you think that God intends for you a fearful judgment which your brother does not merit, for it is the truth that you can merit neither more nor less than he.

5 Forgiveness recognized as merited will heal. *2* It gives the miracle its strength to overlook illusions. *3* This is how you learn that you must be forgiven too. *4* There can be no appearance that can *not* be overlooked.

5 For if there were, it would be necessary first there be some sin which stands beyond forgiveness. *6* There would be an error that is

more than a mistake; a special form of error which remains unchangeable, eternal, and beyond correction or escape. *7* There would be one mistake which had the power to undo creation, and to make a world which could replace it and destroy the will of God. *8* Only if this were possible could there be some appearances which could withstand the miracle and not be healed by it.

6 There is no surer proof idolatry is what you wish than a belief there are some forms of sickness and of joylessness forgiveness cannot cure.

2 This means that you prefer to keep some idols, and are not prepared as yet to let *all* idols go. *3* And thus you think that some appearances are

real, and not appearances at all. *4* Be not deceived about the meaning of a fixed belief that some appearances are harder to look past than others are. *5* It always means you think forgiveness must be limited, and you have set a goal of partial pardon and a limited escape from guilt for *you*. *6* What can this be except a false forgiveness of yourself, and everyone who seems apart from you?

7 It must be true the miracle can heal all forms of sickness, or it *cannot heal*. *2* Its purpose cannot be to judge which forms are real and which appearances are true. *3* If one appearance must remain apart from healing, one illusion must be part of truth. *4* And you could not escape all guilt, but only some of it. *5* You must forgive God's Son *entirely*, or you will keep an image of yourself that is not whole, and will remain afraid to look within and find escape from every idol there. *6* Salvation rests on faith there cannot be some forms of guilt which you cannot forgive, and so there cannot be appearances which have replaced the truth about God's Son.

8 Look on your brother with the willingness to see him as he is. *2* And do not keep a part of him outside your willingness that he be

healed. *3* To heal is to make whole, and what is whole can have no missing parts that have been kept outside. *4* Forgiveness rests on recognizing this and being glad there cannot be some forms of sickness which the miracle must lack the power to heal. *5* God's Son is perfect, or he cannot be God's Son. *6* Nor will you know him if you think he does not merit the escape from guilt in *all* its forms and *all* its consequence. *7* There is no way to think of him but this, if you would know the truth about yourself:

8I thank you, Father, for your perfect Son, and in his glory will I see my own. 25

9 Here is the joyful statement that there are no forms of evil which can overcome the will of God; the glad acknowledgment that guilt has not succeeded, by your wish, to make illusions real. *2* And what is this except a simple statement of the truth? *3* Look on your brother with this hope in you, and you will understand he could not make an error that could change the truth in him. *4* It is not difficult to overlook mistakes that have been given no effects. *5* But what you see as having power to make an idol of the Son of God you will not pardon, for he has become to you a graven image26 and a sign of death. *6* Is *this* your savior? *7* Is his Father wrong about His Son? *8* Or have *you* been deceived in him who has been given you to heal for your salvation and deliverance? 27

VIII. One Changeless Meaning

Would God have left the meaning of the world to *your* interpretation? *2* If He had, it *has* no meaning. *3* For it cannot be that meaning changes constantly and yet is true. *4* The Holy Spirit looks upon the world as with *one* purpose, changelessly established. *5* And no situation can affect its aim but must be in accord with it. *6* For only if its aim could change with every situation could each one be open to interpretation which is different every time you think of it. *7* You add an element into the script you write for every minute in the

day, and all that happens now means something else. *8* You take away another element, and every meaning shifts accordingly.

2 What do your scripts reflect except your plans for what the day *should*

be? *2* And thus you judge disaster and success; advance, retreat; and gain and loss. *3* These judgments all are made according to the roles the script assigns. *4* The fact they have no meaning in themselves is demonstrated by the ease with which these labels change with other judgments made on different aspects of experience. *5* And then, in looking back, you think you see another meaning in what went before.

6 What have you really done, except to show there *was* no meaning there? *7* And you assigned a meaning in the light of goals that change, with every meaning shifting as they change.

3 Only a constant purpose can endow events with stable meaning. *2* But it must accord *one meaning to them all*. *3* If they are given different meanings, it must mean that they reflect but different purposes, and this is all the meaning that they have. *4* Can this *be* meaning? *5* Can confusion be what meaning means? *6* Perception cannot be in constant flux and make allowance for stability of meaning anywhere. *7* Fear is a judgment never justified. *8* Its presence has no meaning but to show you wrote a fearful script and are afraid accordingly. *9* But not because the thing you fear has fearful meaning in itself.

4 A common purpose is the only means whereby perception can be stabilized, and *one* interpretation given to the world and all experiences here. *2* In this shared purpose is one meaning shared by everyone and everything you see. *3* You do not have to judge, for you have learned one meaning has been given everything, and you are *glad* to see it everywhere. *4* It cannot change because you would

perceive it everywhere, unchanged by circumstance. *5* And so you offer it to all events and let them offer you stability. *6* Escape from judgment simply lies in this: All things have but one purpose, which you share with all

the world. *7* And nothing in the world can be opposed to it, for it belongs to everything, as it belongs to you.

5 In single purpose is the end of all ideas of sacrifice, which must assume a different purpose for the one who gains and him who loses.28

2 There could be no thought of sacrifice apart from this idea. *3* And it is this idea of different goals which makes perception shift and meaning change. *4* In one united goal does this become impossible, for your agreement makes interpretation stabilize and last. *5* How can communication really be established while the symbols which are used mean different things?29 *6* The Holy Spirit's goal gives one interpretation, meaningful to you *and* to your brother. *7* Thus can you communicate with him, and he with you. *8* In symbols which you *both* can understand, the sacrifice of meaning is undone.

6 All sacrifice entails the loss of your ability to see relationships among events. *2* And looked at separately, they *have* no meaning, for there is no light by which they can be seen and understood. *3* They have no purpose, and what they are for cannot be seen. *4* In any thought of loss there is no meaning. *5* No one has agreed with you on what it means. *6* It is a part of a distorted script, which cannot be interpreted with meaning. *7* It must be forever unintelligible. *8* This is not communication. *9* Your dark dreams are but the senseless, isolated scripts you write in sleep. *10* Look not to separate dreams for meaning.

11Only dreams of pardon can be shared. *12* They mean the same for both of you.

7 Do not interpret out of solitude, for what you see means nothing. *2* It will shift in what it stands for, and you will believe the world is an

uncertain place, in which you walk in danger and uncertainty. *3* It is but your *interpretations* which are lacking in stability, and they are not in line with what you really are. *4* This is a state so seemingly unsafe that fear must rise. *5* Do not continue thus, my brother. *6* We have *one* Interpreter. *7* And through His use of symbols are we joined, so that they mean the same to all of us. *8* Our common language lets us speak to all our brothers, and to understand with them forgiveness has been given to us all, and thus we can communicate again.

IX. Changeless Reality

Appearances deceive but can be changed. *2* Reality is changeless. *3* It does not deceive at all, and if you fail to see beyond appearances you *are* deceived. *4* For everything you see will change, and yet you thought it real before and now you think it real again. *5* Reality is thus reduced to form, and capable of change. *6* Reality is changeless. *7* It is this that *makes* it real and keeps it separate from all appearances. *8* It must transcend all form to be itself. *9* It *cannot* change. *10* The miracle is means to demonstrate that all appearances can change *because* they are appearances, and cannot have the changelessness reality entails.30 *11* The miracle attests salvation from appearances by showing they can change.

2 Your brother has a changelessness in him beyond appearance and deception both. *2* It is obscured by changing views of him which you perceive as his reality. *3* The happy dream about him takes the form of the appearance of his perfect health, his perfect freedom from all forms of lack, and safety from disaster of all kinds. *4* The miracle is proof he is not bound by loss or suffering in any form because it can so easily be changed. *5* This demonstrates that it was never real and could not stem

from his reality, for that is changeless, and has no effects which anything in Heaven or on earth could ever alter. *6* But appearances are shown to be unreal *because* they change.

3 What is temptation but a wish to make illusions real? *2* It does not *seem* to be the wish that no reality be so. *3* But it is an assertion that some forms of idols have a powerful appeal which makes them harder to resist than those you would not want to have reality. *4* Temptation, then, is nothing more than this: a prayer the miracle touch not some dreams, but keep their unreality obscure and give to them reality instead. *5* And Heaven gives no answer to the prayer, nor can the miracle be given you to heal appearances you do not like. *6* You have established limits.

7 What you ask is given you, but not of God, Who knows no limits. 31

8 You have limited *yourself*.

4 Reality is changeless. *2* Miracles but show what you have interposed between reality and your awareness is unreal, and does not interfere at all. *3* The cost of the belief there must be some appearances beyond the hope of change is that the miracle cannot come forth from you consistently. *4* For you have asked it be withheld from power to heal all dreams. *5* There is no miracle you cannot have when you desire healing, but there is no miracle that can be given you unless you want it.

6Choose what you would heal, and He Who gives all miracles has not been given freedom to bestow His gifts upon God's Son. *7* When he is tempted, he denies reality, and he becomes the willing slave of what he chose instead.

5 *Because* reality is changeless is a miracle already there to heal all things that change, and offer them to you to see in happy form, devoid

of fear. *2* It will be given you to look upon your brother thus. *3* But not while you would have it otherwise in some respects, for this but means you would not have him healed and whole. *4* The Christ in him is perfect. *5* Is it this that you would look upon? *6* Then let there be no dreams about him that you would prefer to seeing this, and you will see the Christ in him because you *let* Him come to you. *7* And when He has appeared to you, you will be certain you are like Him, for He is the changeless in your brother *and* in you.32

6 This will you look upon when you decide there is not one appearance you would hold in place of what your brother really is. *2* Let no temptation to prefer a dream allow uncertainty to enter here. *3* Be not made guilty and afraid when you are tempted by a dream of what he is.

4 But do not give it power to replace the changeless in him in your sight of him. *5* There is no false appearance but will fade if you request a miracle instead. *6* There is no pain from which he is not free if you would have him be but what he is. *7* Why should you fear to see the Christ in him? *8* You but behold yourself in what you see. *9* As he is healed are *you* made free of guilt, and his appearance is your own to you. 33

1 . The reference to a "new beginning" here alludes to a line in the paragraph immediately preceding this one, the last paragraph of the previous section: "And dreams become a sign that you have made a new beginning, not another try to worship idols and to keep attack"

(T-29.X.10:3).

2 . A *mental set* is a tendency to approach situations in a particular way.

Here, it is specifically a way of approaching decisions.

3 . "*Do not fight yourself*" does not mean you should give up. The fact that you are experiencing strong resistance simply means "you are not ready" to have the day you want. You therefore need to spend more time getting ready for your day. This additional time is described in the very next sentences: "But think about the kind of day you want, and tell yourself there is a way in which this very day can happen just like that. Then try again to *have* the day you want." Thus, rather than fight against your resistance, you need to remind yourself of the benefits of adopting the proper mental set.

4 . This means that you will be asking the Holy Spirit what to do, rather than deciding on your own.

5 . Clearly, you are not meant to dream up your ego's fantasy day. That would be to fall into the error of writing a script that reflects "your plans for what the day *should* be" (T-30.VIII.2:1), and indeed the error of believing that "the day you want is one in which you get *your* answer to *your* question" (9:2). Rather, since this whole section is about employing specific methods for achieving the goal of the

Course ("The goal is clear, but now you need specific methods for attaining it"—1:2), you are meant to choose a day that reflects that goal; that reflects, as the section says later, "what you really want"

(9:3).

6 . This means there will be times when you have judged (or evaluated) the meaning of the situation. As explained earlier, doing so means

"you have set the rules for how you should react" (3:5). You have, in other words, defined a narrow range of answers that you regard as

sensible options in this situation.

7 . The real question you ask the Holy Spirit should be an open-ended one that does not assume a particular judgment of the situation before you. According to the above sentence, the reason you cannot see the real question is because your question assumes your judgment of the situation. As a result, rather than "What should I do here?" your question may amount to some version of "How can I get my way

here?" As the paragraph says later, the sign that this has happened is

"if you feel yourself to be unwilling to sit by and ask" (7:3).

8 . This statement means "I have let go of my earlier question (which assumed my own judgment of the situation). I forgot that I am

deciding with the Holy Spirit." This statement is the undoing of what is said in the previous paragraph: "This means you *have* decided by yourself and *cannot see the question*."

9 . The remaining steps are all numbered "4" (4a-d) because they are all sub-steps within a single procedure, which might be called the *longer restorative*. The idea behind rule 4 is that rule 3, the "quick restorative," did not work, and rather than giving up, you spend time reasoning yourself into again being willing to ask the Holy Spirit what you should do, thereby restoring your plan to make no decisions by yourself today.

10. What you "feel now" is anger over the Holy Spirit answering you in a way you do not like and fear that He will do so again if you ask Him what to do now. These feelings are especially unpleasant given your plan to have a day in which you make no decisions by yourself.

11. What you hope you have been wrong about is your belief that the Holy Spirit's answer will be against your interests and that you should therefore oppose His help.

12. “This” is the issue of being afraid of the Holy Spirit’s guidance and being therefore “unwilling to sit by and ask” (7:3).

13. These lines do not mean that you are supposed to *ask* for “another way to look at this.” The question “*What can I **lose** by asking?”*

essentially *is* the other way to look at this. The way you have been seeing things is that asking for the Holy Spirit’s guidance *means* loss, because it means giving up your self-made version of the day you want. Thus, the idea that you have nothing to lose by asking Him *is* the new way to look at things.

14. The identity of the “two” in this paragraph has switched from being

“you and your advisor” (the ego or the Holy Spirit—see previous paragraph) to being you and another person.

15. Matthew 10:8 (KJV): “Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give.”

16. This does not mean that you were created first and then God created everything else “with your glad consent.” Rather, as is explained in Chapter 28, even your own creation was completed with your consent:

“In his creation did his Father say, ‘You are beloved of Me and I of you forever. Be you perfect as Myself, for you can never be apart from Me.’ His Son remembers not that he replied, ‘I will,’ though in that promise was he born” (T-28.VI.6:2-4).

17. Matthew 25:40 (RSV): “And the King will answer them, ‘Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me.’” John 3:16 (RSV): “For God so loved the world that he gave his only Son, that whoever believes in him should not perish

but have eternal life." The above passage appears to combine these two Bible verses, while also putting God in place of Matthew's King, so that "what is done to him *whom God so loves* is done to God Himself"

(italics added).

18. Pronoun clarification: "thus reducing it [your will] to a specific form."

19. "What you think it *offers* you" is completion or wholeness.

20. This refers not to attack on other people, but to attack on appearances—idols.

21. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." Here, the Course turns "Thy will be done"

around, so that it is being said to us, rather than to God. In this case, we are asked to let our *true* will be done.

22. This section's repeated image of looking back is reminiscent of the story of Lot's wife ("But Lot's wife behind him looked back, and she became a pillar of salt"—Genesis 19:26 [RSV]) and of Jesus'

statement that "No one who puts his hand to the plow and looks back is fit for the kingdom of God" (Luke 9:62 [RSV]).

23. The image of Christ rising from chains and going to His Father's house is probably a reference to the parable of the prodigal son, in

which the prodigal son, finding himself hungry and destitute, says to himself, "I will arise and go to my father" (Luke 15:18 [KJV]). The image of a holy figure rising from chains is reminiscent of Helen's first inner vision in the period leading up to the dictation of the Course

(See Cameo 31), in which she saw an ancient priestess "heavily draped and kneeling with bowed head, heavy chains twisted around her wrists and ankles." As this vision recurred over several weeks,

"The chains began to drop away and she began to raise her head. Very slowly she finally stood up, with only a short, unconnected length of chain still tied to her left wrist" (*Helen Cohn Schucman, Ph.D: Autobiography*, p. 29). The implication is that Helen and Bill's joining is what had allowed the priestess to rise from chains, just as in the above passage it is "brothers join[ing] in purpose" (6:1) that enables Christ to rise from chains.

24. The "distress which rests on error" is your brother's distress (really, his guilt) over his error of attacking you. That this distress "calls for help" means that it asks for your help to relieve it; it asks for your forgiveness to dispel it. The sentence, then, means this: Forgiveness is the natural reaction to the distress your brother feels about attacking you, distress which calls for your help to relieve it, which you do through your forgiveness.

25. Matthew 11:25 (RSV): "At that time Jesus declared, 'I thank thee, Father, Lord of heaven and earth, that thou hast hidden these things from the wise and understanding and revealed them to babes.'" In this prayer in Matthew, God is thanked for revealing the punishment that will rain down on the cities who refused to repent despite witnessing Jesus' miracles. In the prayer above, God is thanked for revealing the

perfect divinity that resides in a brother despite his apparent sins.

26. Exodus 20:4 (KJV): "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." In the above passage, your brother's sins have apparently turned him into an idol, "a graven image and a sign of death." However, as the

paragraph goes on to explain, you have merely been deceived about the savior that God has sent you.

27. Salvation and deliverance are sometimes paired in the biblical books of Psalms and Isaiah. See, for example, Isaiah 46:13 (RSV): "I bring near my deliverance, it is not far off, and my salvation will not tarry."

28. If both individuals see the same purpose in a situation, and if that purpose is fulfilled, then both of them gain. But if each sees a different purpose in the situation, now it may be that only one person's purpose gets fulfilled, leading that one to gain while the other one loses.

29. The meaning you see in something depends on the purpose you assign to it, the goal you hold for it. Therefore, if you and your brother are holding different goals, then you will see a different meaning than he does in everything, including in the symbols you use to

communicate. A particular symbol may carry the same superficial meaning for both of you, but on a deeper level, to one of you it may signify gain while to the other it signifies loss. Given that "the symbols which are used mean different things," how can the two of you really communicate?

30. The assumption in this discussion is that the miracles you give your

brother can deliver him from appearances of sickness, lack, disaster, loss, and suffering. By showing that these appearances are so

changeable, the miracle proves that they are unreal, since reality is changeless.

31. Matthew 7:7 (RSV): "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you." In the above reference, rather than asking for and being given miracles, you ask that "the miracle touch not some dreams," and you are given this—but by

yourself, not by God.

32. 1 John 3:2 (RSV): "Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is." In the Course version, when Christ appears to us, we will be like Him because He is our true Self.

33. See Cameo 30: "As You See Him You Will See Yourself."

CHAPTER 31

The Final Vision

I. The Simplicity of Salvation

How simple is salvation! *2* All it says is what was never true is not true now and never will be. *3* The impossible has not occurred and can have

no effects. *4* And that is all. *5* Can this be hard to learn by anyone who *wants* it to be true? *6* Only unwillingness to learn it could make such an easy lesson difficult. *7* How hard is it to see that what is false cannot be true, and what is true cannot be false? *8* You can no longer say that you perceive no differences in false and true. *9* You have been told exactly how to tell one from the other, and just what to do if you become confused.1 *10* Why, then, do you persist in learning *not* such simple things?

2 There *is* a reason. *2* But confuse it not with difficulty in the simple things salvation asks you learn. *3* It teaches but the very obvious. *4* It

merely goes from one apparent lesson to the next, in easy steps which lead you gently from one to another with no strain at all. *5* This cannot be confusing, yet you *are* confused. *6* For somehow you believe that what is totally confused is easier to learn and understand. *7* What you have taught yourself is such a giant learning feat it is indeed incredible.

8 But you accomplished it because you wanted to, and did not pause in diligence to judge it hard to learn or too complex to grasp.

3 No one who understands what you have learned, how carefully you learned it, and the pains to which you went to practice and repeat the lessons endlessly, in every form you could conceive of them, could ever doubt the power of your learning skill. *2* There is no greater power in the world. *3* The world was *made* by it, and even now depends on nothing else. *4* The lessons you have taught yourself have been so overlearned and fixed they rise like heavy curtains to obscure the simple and the obvious.2 *5* Say not you cannot learn them. *6* For your power to learn is strong enough to teach you that your will is *not* your own, your thoughts do *not* belong to you, and even *you* are someone

else.

4 Who could maintain that lessons such as these are easy? *2* Yet you have learned more than this. *3* You have continued, taking every step, however difficult, without complaint, until a world was built that suited you. *4* And every lesson that makes up the world arises from the first accomplishment of learning; an enormity so great the Holy Spirit's voice seems small and still before its magnitude.3 *5* The world began with one strange lesson, powerful enough to render God forgotten and His Son an alien to himself, in exile from the home where God Himself established him. *6* You who have taught yourself the Son of God is guilty, say not that you cannot learn the simple things salvation teaches you.

5 Learning is an ability you made, and gave yourself. *2* It was not made to do the will of God, but to uphold a wish that it could be opposed, and that a will apart from it was yet more real than it. *3* And this has learning sought to demonstrate, and you *have* learned what it was made to teach. *4* Now does your ancient overlearning stand implacable before the Voice of truth and teach you that Its lessons are not true; too hard to learn, too difficult to see, and too opposed to what is really true. *5* Yet you *will* learn them, for their learning is the only purpose for your learning skill the Holy Spirit sees in all the world.

6 His simple lessons in forgiveness have a power mightier than yours, because they call from God and from your Self to you. *2* Is this a *little* Voice, so small and still It cannot rise above the senseless noise of sounds which have no meaning? *3* God willed not His Son forget Him, and the power of His will is in the Voice That speaks for Him. *4* Which

lessons will you learn? *5* Which outcome is inevitable, sure as God, and far beyond all doubt or question? *6* Can it be your little learning, strange in outcome and incredible in difficulty, will withstand the simple lessons being taught to you in every moment of each day since time began and learning had been made?

7 The lessons to be learned are only two. *2* Each has its outcome in a different world. *3* And each world follows surely from its source. *4* The certain outcome of the lesson that God's Son is guilty is the world you see. *5* It is a world of terror and despair, nor is there hope of happiness in it. *6* There is no plan for safety you can make that ever will succeed.

7 There is no joy that you can seek for here and hope to find. *8* But this is not the only outcome which your learning can produce. *9* However much you may have overlearned your chosen task, the

lesson that reflects the love of God is stronger still. *10* And you will learn God's Son is innocent, and see another world.

8 The outcome of the lesson that God's Son is guiltless is a world in which there is no fear, and everything is lit with hope and sparkles with a gentle friendliness. *2* Nothing but calls to you in soft appeal to be your friend and let it join with you. *3* And never does its call remain unheard, misunderstood, or left unanswered in the tongue in which the call itself was made. *4* And you will understand it is *this* call that everyone and everything within the world has always made, but you had not perceived it as it was. *5* And now you see you were mistaken. *6* You had been deceived by forms the call was hidden in, and so you did not hear it and had lost a friend who always wanted to be part of you.

9 The soft, eternal calling of each part of God's creation to the whole is

heard throughout the world this second lesson brings. *2* There is no living thing that does not share the universal will that it be whole, and that you do not leave its call unheard. *3* Without your answer is it left to die, as it is saved from death when you have heard its calling as the ancient call to life, and understood that it is but your own. *4* The Christ in you remembers God with all the certainty with which He knows His love. *5* But only if His Son is innocent can He *be* love. *6* For God were fear indeed if he whom He created innocent could be a slave to guilt.

7 God's perfect Son remembers his creation, but in guilt he has forgotten what he really is.

10 The fear of God results as surely from the lesson that His Son is guilty as God's love must be remembered when he learns his innocence. *2* For hate must father fear, and look upon its father as itself.4 *3* How wrong are you who fail to hear the call that echoes

past each seeming call to death, that sings behind each murderous attack, and pleads that love restore the dying world! *4* You do not understand Who calls to you beyond each form of hate, each call to war. *5* But you will recognize Him as you give Him answer in the language that He calls. *6* He will appear when you have answered Him. *7* And you will know in Him that God is love. 5

11 What is temptation but a wish to make the wrong decision on what you would learn, and have an outcome which you do not want? *2* It is the recognition that it is a state of mind unwanted that becomes the means whereby the choice is reassessed; another outcome seen to be preferred. *3* You are deceived if you believe you want disaster and disunity and pain. *4* Hear not the call for this within yourself, but listen, rather, to the deeper call beyond it that appeals for joy and peace. *5* And

all the world will *give* you joy and peace, for as you hear you answer.

6 And behold! *7* Your answer is the proof of what you learned. *8* Its outcome is the world you look upon.

II. The Passing of an Ancient Learning

Let us be still an instant, and forget all things we ever learned, all thoughts we had, and every preconception that we hold of what things mean and what their purpose is. *2* Let us remember not our own ideas of what the world is for. *3* We do not know. *4* Let every image held of anyone be loosened from our minds and swept away. *5* Be innocent of judgment, unaware of any thoughts of evil or of good that ever crossed your mind of anyone. *6* Now do you know him not. *7* But you are free to learn of him, and learn of him anew. *8* Now is he born again to you, and you are born again to him, without the past that sentenced him to die, and you with him. *9* Now is he free to live, as you are free, because an ancient learning passed away and left a place for truth to be reborn.

2 An ancient lesson is not overcome by the opposing of the new and old.

2 It is not vanquished that the truth be known, or fought against to lose to truth's appeal. *3* There is no battle which must be prepared, no time to be expended, and no plan that need be laid for bringing in the new.

4 There *is* an ancient battle being waged against the truth, but truth does not respond. *5* Who could be hurt in such a war unless he hurts himself?

6 He has no enemy in truth. *7* And can he be assailed by dreams? *8* Let us review again what seems to stand between you and the truth of what you are, for there are steps in its relinquishment. *9* The first is a decision which you make. *10* But afterwards, the truth is given you.

3 You would establish truth. *2* And by your wish you set two choices to be made each time you think you must decide on anything. *3* Neither is true, nor are they different. *4* Yet must we see them both before we can look past them to the one alternative that *is* a different choice. *5* But not in dreams you made, that this might be obscured to you. *6* What you would choose between is not a choice and gives but the illusion it is free, for it will have *one* outcome either way. *7* Thus is it really not a choice at all. *8* The leader and the follower emerge as separate roles, each seeming to possess advantages you would not want to lose. 6 *9* So in their fusion there appears to be the hope of satisfaction and of peace.

4 You see yourself divided into both these roles, forever split between the two. *2* And every friend or enemy becomes a means to help you save yourself from this. *3* Perhaps you call it love. *4* Perhaps you think that it is murder justified at last. *5* You hate the one you gave the leader's role when you would have it, and you hate

as well his *not* assuming it at times you want to let the follower in you arise, and give away the role of leadership. *6* And this is what you made your brother for, and learned to think that this his purpose is. *7* Unless he serves it, he has not fulfilled the function that was given him by you. *8* And thus he merits death, because he has no purpose and no usefulness to you.

5 And what of him? *2* What does he want of *you*? *3* What *could* he want but what you want of him? *4* Herein is life as easily as death, for what you choose you choose as well for him. *5* Two calls you make to him, as he to you. *6* Between these two *is* choice, because from them there *is* a different outcome. *7* If he be the leader or the follower to you it matters not, for you have chosen death. *8* But if he calls for death or calls for life, for hate or for forgiveness and for help, is *not* the same in

outcome. *9* Hear the one, and you are separate from him and are lost.

10 But hear the other, and you join with him, and in your answer is salvation found.

6 The voice you hear in him is but your own. *2* What does he ask of you?

3 And listen well. *4* For he is asking what will come to you, because you see an image of yourself and hear your voice requesting what you want.

5 Before you answer, pause to think of this:

6The answer that I give my brother is

what I am asking for. 7And what I learn

of him is what I learn about myself.

8 Then let us wait an instant and be still, forgetting everything we thought we heard; remembering how much we do not know.

7 This brother neither leads nor follows us, but walks beside us on the selfsame road. *2* He is like us, as near or far away from what we want as we will let him be. *3* We make no gains he does not make with us, and we fall back if he does not advance. *4* Take not his hand in anger but in love, for in his progress do you count your own, and we go separately along the way unless you keep him safely by your side. 7 *5* Because he is your equal in God's love will you be saved from all appearances, and answer to the Christ Who calls to you.

8 Be still and listen. *2* Think not ancient thoughts. *3* Forget the dismal lessons that you learned about this Son of God who calls to you.

4 Christ calls to all with equal tenderness, seeing no leaders and no followers, and hearing but one answer from them all. *5* Because He

hears one Voice, He cannot hear a different answer from the one He gave when God appointed Him His only Son.

9 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 to 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 Forgive your brother all appearances, which are but ancient lessons that you taught yourself about the sinfulness in you. *2* Hear but his call for mercy and release from all the fearful images he

holds of what *he* is and of what *you* must be. *3* He is afraid to walk with you, and thinks perhaps a bit behind, a bit ahead would be a safer place for him to be.

4 Can you make progress if you think the same, advancing only as he would step back and falling back as he would go ahead? *5* For so do you forget the journey's goal, which is but to decide to walk *with* him, so neither leads or follows. *6* Thus it is a way you go together, not alone.

7 And in this choice is learning's outcome changed, for Christ has been reborn to both of you.

11 An instant spent without your old ideas of who your great companion is and what he should be asking for will be enough to let this happen.

2 And you will perceive his purpose is the same as yours. *3* He asks for

what you want, and needs the same as you. *4* It takes, perhaps, a different form in him, but it is *not* a form you answer to. *5* He asks and *you* receive, for you have come with but one purpose: that you both may learn you love each other with a brother's love, and as a brother must his Father be the same as yours, as he is like yourself. *6* Together is your joint inheritance remembered and accepted by you both. *7* Alone it is denied to both of you.

12 Is it not clear that while you still insist on leading or on following, you think you walk alone, with no one by your side? *2* This is the road to nowhere, for the light cannot be given while you walk alone, and so you cannot see which way you go. *3* And so there is confusion and a sense of endless doubting, as you stagger back and forward in the darkness and alone. *4* Yet are these but appearances of what the journey is and how it must be made. *5* For next to you is one who holds the light before you, so that every step is made in certainty

and sureness of the road. *6* A blindfold can indeed obscure your sight, but cannot make the way itself grow dark. *7* And he who travels with you *has* the light. 8

III. The Sleeping Prisoner

Only the self-accused condemn. *2* As we prepare to make a choice that will result in different outcomes, there is first one thing that must be overlearned. *3* It must become a habit of response so typical of everything you do that it becomes your first response to all temptation and to every situation that occurs. *4* Learn this, and learn it well, for it is here delay of happiness is shortened by a span of time you cannot realize: You never hate your brother for *his* sins, but only for your own.

5 Whatever form his sins appear to take, the form obscures the fact that

you believe them to be yours, and therefore meriting a just attack.

2 Why should his sins *be* sins if you did not believe they could not be forgiven in you? *2* Why are they real in him if you did not believe that they are *your* reality? *3* And why do you attack them anywhere, except you hate yourself? *4* Are *you* a sin? *5* You answer yes whenever you attack, for by attack do you assert that you are guilty, and must give as you deserve. *6* And what can you deserve but what you are? *7* If you did not believe that you deserved attack, it never would occur to you to *give* attack to anyone at all. *8* Why should you? *9* What would be the gain to you? *10* What could the outcome be that you would want? *11* And how could murder bring you benefit?9

3 Sins are in bodies. *2* They are not perceived in minds. *3* They are not seen as purposes but *actions*. *4* Bodies act and minds do not, and therefore must the body be at fault for what it does. *5* It is not seen to be a passive thing, obeying your commands and doing nothing of

itself at all. *6* If you are sin you *are* a body, for the mind acts not. *7* And purpose must be in the body, not the mind. *8* The body must act on its own and motivate itself. *9* If you are sin, you lock the mind within the body, and you give its purpose to its prison house, which acts instead of it. *10* A jailer does not follow orders, but enforces orders on the prisoner.

4 Yet is the *body* prisoner, and not the mind. *2* The body thinks no thoughts. *3* It has no power to learn, to pardon or enslave. *4* It gives no orders that the mind need serve, nor sets conditions that it must obey.

5 It holds in prison but the willing mind that would abide in it. *6* It sickens at the bidding of the mind that would become its prisoner. *7* And it grows old and dies because that mind is sick within itself. *8* Learning

is all that causes change. *9* And so the body, where no learning *can* occur, could never change, unless the mind preferred the body change in its appearances to suit the purpose given by the mind. *10* For it *can* learn, and there is all change made.

5 The mind that thinks it is a sin has but one purpose: that the body be the source of sin, and keep it in the prison house it chose and guards, wherein it holds itself at bay10—a sleeping prisoner to the snarling dogs of hate and evil, sickness and attack; of pain and age, of grief and suffering. *2* Here are the thoughts of sacrifice preserved, for here guilt rules and orders that the world be like itself: a place where nothing can find mercy, or survive the ravages of fear except in murder and in death. *3* For here are you made sin, and sin cannot abide the joyous nor accept the free, for they are enemies which sin must kill. *4* In death is sin preserved, and those who think that they are sin must die for what they are.

6 Let us be glad that you will see what you believe, and that it has been given you to *change* what you believe. *2* The body will but follow. *3* It can never lead you where you would not be. *4* It does not guard your sleep, nor interfere with your awakening. *5* Release your body from imprisonment, and you will see no one as prisoner to what you have escaped. *6* You will not want to hold in guilt your chosen enemies, nor keep in chains to the illusion of a changing love the ones you think are friends. *7* The innocent release in gratitude for their release. *8* And what they see upholds their freedom from imprisonment and death. *9* Open your mind to change, and there will be no ancient penalty exacted from your brother or yourself. *10* For God has said there *is* no sacrifice that can be asked; there *is* no sacrifice that can be made.

IV. The Real Alternative

There is a tendency to think the world can offer consolation and escape from problems that its purpose is to keep. *2* Why should this be?

3 Because it is a place where choice among illusions seems to be the only choice, and you are in control of outcomes of your choosing. *4* Thus you think, within the narrow band from birth to death, a little time is given you to use for you alone; a time when everyone conflicts with you, but you can choose which road will lead you out of conflict and away from difficulties which concern you not. *5* But they *are* your concern. *6* How, then, can you escape from them by leaving them behind? *7* What must go with you, you will take with you whatever road you choose to walk along.

2 Real choice is no illusion. *2* But the world has none to offer. *3* All its roads but lead to disappointment, nothingness, and death. *4* There *is* no choice in its alternatives. *5* Seek not escape from problems here. *6* The world was made that problems could not be

escaped. *7* Be not deceived by all the different names its roads are given. *8* They have but one end.

9 And each is but the means to gain that end, for it is here that all its roads will lead, however differently they seem to start, however differently they seem to go. *10* Their end is certain, for there is no choice among them. *11* All of them will lead to death. *12* On some you travel gaily for a while before the bleakness enters, and on some the thorns are felt at once. *13* The choice is not what will the ending be, but when it comes.

3 There is no choice where every end is sure. *2* Perhaps you would prefer to try them all, before you really learn they are but one. *3* The roads this

world can offer seem to be quite large in number, but the time must come when everyone begins to see how like they are to one another.

4 Men have died on seeing this, because they saw no way except the pathways offered by the world, and learning they led nowhere, lost their hope. 11 *5* And yet this was the time they could have learned their greatest lesson. *6* All must reach this point, and go beyond it. *7* It is true indeed there is no choice at all within the world, but this is not the lesson in itself. *8* The lesson has a purpose, and in this you come to understand what it is for.

4 Why would you seek to try another road, another person, or another place, when you *have* learned the way the lesson starts, but do not yet perceive what it is for? 12 *2* Its purpose is the answer to the search that all must undertake who still believe there is another answer to be found.

3 Learn now, without despair, there is no hope of answer in the world.

4 But do not judge the lesson which is but *begun* with this. *5* Seek not another signpost in the world which seems to point to still another road.

6 No longer look for hope where there is none. *7* Make fast your learning now, and understand you but waste time unless you go beyond what you have learned to what is yet to learn. *8* For from this lowest point will learning lead to heights of happiness in which you see the *purpose* of the lesson shining clear, and perfectly within your learning grasp.

5 Who would be willing to be turned away from all the roadways of the world, unless he understood their real futility? *2* Is it not needful that he should begin with this, to seek another way instead? *3* For while he sees a choice where there is none, what power of decision can he use? *4* The great release of power must begin with learning where it really has a use. *5* And what decision has power if it be applied in situations without

choice?

6 The learning that the world can offer but *one* choice, no matter what its form may be, is the beginning of acceptance that there is a *real* alternative instead. 13 *2* To fight against this step is to defeat your purpose here. *3* You did not come to learn to find a road the world does not contain. *4* The search for different pathways in the world is but the search for different forms of truth. *5* And this would keep the truth from being reached.

7 Think not that happiness is ever reached by following a road *away* from it. *2* This makes no sense and cannot be the way. *3* To you who seem to find this course to be too difficult to learn, let me repeat that to achieve a goal you must proceed in its direction, not away from it.

4 And every road that goes the other way will not advance the purpose to be found. *5* If this be difficult to understand, then *is* this

course impossible to learn. *6* But only then. *7* For otherwise, it is a simple teaching in the obvious.

8 There *is* a choice which you have power to make when you have seen the real alternatives. *2* Until that point is reached you have no choice, and you can but decide how you would choose the better to deceive yourself again. *3* This course attempts to teach no more than that the power of decision cannot lie in choosing different forms of what is still the same illusion and the same mistake. *4* All choices in the world depend on this: You choose between your brother and yourself, and you will gain as much as he will lose, and what you lose is what is given him. *5* How utterly opposed to truth is this, when the lesson's purpose is to teach that what your brother loses *you* have lost, and what

he gains is what is given you. 14

9 He has not left His thoughts! 15 *2* But you forgot His presence and remember not His love. *3* No pathway in the world can lead to Him, nor any worldly goal be one with His. *4* What road in all the world will lead within, when every road was made to separate the journey and the purpose it must have unless it be but futile wandering? *5* All roads that lead away from what you are will lead you to confusion and despair.

6 Yet has He never left His thoughts to die, without their Source forever in themselves. *7* He has not left His thoughts. *8* He could no more depart from them than they could keep Him out. *9* In unity with Him do they abide, and in Their oneness Both are kept complete.

10 There *is* no road that leads away from Him. 16 *2* A journey from yourself does not exist. *3* How foolish and insane it is to think that there could be a road with such an aim. *4* Where could it go? *5* And how could you be made to travel on it, walking there without your

own reality at one with you? *6* Forgive yourself your madness, and forget all senseless journeys and all goalless aims. *7* They have no meaning. *8* You cannot escape from what you are, for God is merciful, and did not let His Son abandon Him. *9* For what He is be thankful, for in that is your escape from madness and from death. *10* Nowhere but where He is can you be found. *11* There *is* no path that does not lead to Him.

V. The Concept of the Self

The learning of the world is built upon a concept of the self adjusted to the world's reality. *2* It fits it well, for this an image is that suits a world of shadows and illusions. *3* Here it walks at home, where what it sees is

one with it. *4* The building of a concept of the self is what the learning of the world is for. *5* This is its purpose: that you come without a self and make one as you go along. *6* And by the time you reach "maturity," you have perfected it to meet the world on equal terms, at one with its demands. *7* A concept of the self is made by *you*. *8* It bears no likeness to yourself at all. *9* It is an idol, made to take the place of your reality as Son of God.

2 The concept of the self the world would teach is not the thing that it appears to be. *2* For it is made to serve two purposes, but one of which the mind can recognize. *3* The first presents the face of innocence, the aspect acted on. 17 *4* It is this face that smiles and charms and even seems to love. *5* It searches for companions, and it looks at times with pity on the suffering, and sometimes offers solace. *6* It believes that it is good within an evil world. *7* This aspect can grow angry, for the world is wicked, and unable to provide the love and shelter innocence deserves. *8* And so this face is often wet with tears at the injustices the world accords to those who would be generous and good.

3 This aspect *never* makes the first attack.18 *2* But every day a hundred little things make small assaults upon its innocence, provoking it to irritation, and at last to open insult and abuse. *3* The face of innocence the concept of the self so proudly wears can tolerate attack in self-defense, 19 for is it not a well-known fact the world deals harshly with defenseless innocence? *4* No one who makes a picture of himself omits this face, for he has need of it. *5* The other side he does not want to see.

6 But it is here the learning of the world has set its sights, 20 for it is here the world's reality is set, to see to it the idol lasts.

4 Beneath the face of innocence there is a lesson that the concept of the self was made to teach. *2* It is a lesson in a terrible displacement and a fear so devastating that the face which smiles above it must forever look away lest it perceive the treachery it hides.21 *3* The lesson teaches this: "I am the thing you made of me, and as you look on me you stand condemned because of what I am." 22 *4* On this conception of the self the world smiles with approval, for it guarantees the pathways of the world are safely kept, and those who walk on them will not escape.

5 Here is the central lesson that ensures your brother is condemned eternally, for what you are has now become his sin. *2* For this is no forgiveness possible. *3* No longer does it matter what he does, for your accusing finger points to him, unwavering and deadly in its aim. *4* It points to you as well, but this is kept still deeper in the mists below the face of innocence. *5* And in these shrouded vaults are all his sins and yours preserved and kept in darkness, where they cannot be perceived as errors, which the light would surely show. *6* You can be neither *blamed* for what you are, nor can you *change* the things it makes you do. *7* And you are each the symbol of your sins to one another, silently and yet with ceaseless urgency condemning still your brother for the hated thing you are.

6 Concepts are learned; they are not natural. *2* Apart from learning they do not exist. *3* They are not given, and they must be made. *4* Not one of them is true, and many come from feverish imaginations, hot with hatred and distortions born of fear. *5* What is a concept but a thought to which its maker gives a meaning of his own? *6* Concepts maintain the world. *7* But they cannot be used to demonstrate the world is real. *8* For all of them are made *within* the world; born in its shadow, growing in

its ways, and finally "maturing" in its thought. *9* They are ideas of idols painted with the brushes of the world, which cannot make a single picture representing truth.

7 A concept of the self is meaningless, for no one here can see what it is for, and therefore cannot picture what it is. *2* Yet is all learning that the world directs begun and ended with the single aim of teaching you this concept of yourself, that you will choose to follow this world's laws and never seek to go beyond its roads, nor realize the way you see yourself. *3* Now must the Holy Spirit find a way to help you see this concept of the self must be undone if any peace of mind is to be given you. *4* Nor can it be unlearned except by lessons aimed to teach that you are something else. *5* For otherwise, you would be asked to make exchange of what you now believe for total loss of self, and greater terror would arise in you.

8 Thus are the Holy Spirit's lesson plans arranged in easy steps, that though there be some lack of ease at times and some distress, there is no shattering of what was learned, but just a retranslation of what seems to be the evidence on its behalf. *2* Let us consider, then, what proof there is that you are what your brother made of you. *3* For even though you do not yet perceive that this is what you think, you surely learned by now that you *behave* as if it were.

9 Does he react for you? *2* And did he know exactly what would happen?

3 Could he see your future, and ordain before it came what you should do in every circumstance? 23 *4* He must have made the world as well as you24 to have such prescience in the things to come.

10 That you are what your brother made of you seems most unlikely.

2 Even if he did, who gave the face of innocence to you? *3* Is this *your* contribution? *4* Who is, then, the "you" who made it? *5* And who is deceived by all your goodness and attacks it so? *6* Let us forget the concept's foolishness, and merely think of this: There are two parts to what you think yourself to be. *7* If one was generated by your brother, who was there to make the other? *8* And from whom must something be kept hidden? *9* If the world be evil, there is still no need to hide what you are made of. *10* Who is there to see? *11* And what but is attacked could need defense?25

11 Perhaps the reason why this concept must be kept in darkness is that, in the light, the one who would not think it true is *you*. *2* And what would happen to the world you know if all its underpinnings were removed? *3* Your concept of the world depends upon this concept of the self, and both would go if either one were ever raised to doubt. *4* The Holy Spirit does not seek to throw you into panic. *5* So He merely asks if just a little question might be raised.

12 There are alternatives about the thing that you might be. *2* You might, for instance, be the thing you chose to have your *brother* be. 26 *3* This shifts the concept of the self from what is wholly passive, and at least makes way for active choice and some acknowledgment that interaction must have entered in. *4* There is some understanding that you chose for both of you, and what he represents has meaning that was given it by you. *5* It also shows some glimmering of sight into perception's law that what you see reflects the state of the perceiver's mind. *6* Yet who was it that did

the choosing first? *7* If you are what you chose your brother be, alternatives were there to choose between, and someone must have first decided on the one to choose and let the others

go.

13 Although this step has gains, it does not yet approach a basic question: Something must have gone *before* these concepts of the self, and something must have done the learning which gave rise to them.

2 Nor can this be explained by either view. 27 *3* The main advantage of the shifting to the second from the first is that you somehow entered in the choice by your decision. *4* But this gain is paid in almost equal loss, for now you stand accused of guilt for what your brother is. *5* And you must *share* his guilt, because you chose it for him in the image of your own. *6* While only he was treacherous before, now must *you* be condemned along with him.

14 The concept of the self has always been the great preoccupation of the world. *2* And everyone believes that he must find the answer to the riddle of himself. *3* Salvation can be seen as nothing more than the escape from concepts. *4* It does not concern itself with content of the mind, but with the simple statement that it thinks. *5* And what can think has choice, and can be shown that different thoughts have different consequence. *6* And it can learn that everything it thinks reflects the deep confusion that it feels about how it was made and what it is. *7* And vaguely does the concept of the self appear to answer what it does not know.

15 Seek not your Self in symbols. *2* There can be no concept that can stand for what you are. *3* What matters it which concept you accept while you perceive a self which interacts with evil and reacts to wicked things? *4* Your concept of yourself will still remain quite meaningless.

5 And you will not perceive that you can interact but with yourself. *6* To

see a guilty world is but the sign your learning has been guided by the world, and you behold it as you see yourself. *7* The concept of the self embraces all you look upon, and nothing is outside of this perception.

8 If you can be hurt by anything, you see a picture of your secret wishes

—nothing more than this. *9* And in your suffering of any kind, you see your own concealed desire to kill.

16 You will make many concepts of the self as learning goes along.

2 Each one will show the changes in your own relationships, as your perception of yourself is changed. *3* There will be some confusion every time there is a shift, but be you thankful that the learning of the world is loosening its grasp upon your mind. *4* And be you sure and happy in the confidence that it will go at last and leave your mind at peace. *5* The role of the accuser will appear in many places and in many forms, and each will seem to be accusing you. *6* But have no fear it will not be undone. *7* The world can teach no images of you unless you want to learn them.

17 There will come a time when images have all gone by, and you will see you know not what you are. *2* It is to this unsealed and open mind that truth returns unhindered and unbound. *3* Where concepts of the self have been laid by is truth revealed exactly as it is. *4* When every concept has been raised to doubt and question, and been recognized as made of no assumptions that withstand the light, then is the truth left free to enter in its sanctuary clean and free of guilt. *5* There is no statement that the world is more afraid to hear than this:

6I do not know

the thing I am, and therefore do not know

what I am doing, where I am, or how

to look upon the world or on myself.

7 Yet in this learning is salvation born. *8* And what you are will tell you of itself.

VI. Recognizing the Spirit

You see the flesh or recognize the spirit. *2* There is no compromise between the two. *3* If one is real, the other must be false, for what is real denies its opposite. *4* There is no choice in vision but this one. *5* What you decide in this determines all you see and think is real and hold as true.

6 On this one choice does all your world depend, for here have you established what you are as flesh or spirit in your own belief. *7* If you choose flesh, you never will escape the body as your own reality, for you have chosen that you want it so. *8* But choose the spirit, and all Heaven bends to touch your eyes and bless your holy sight, that you may see the world of flesh no more, except to heal and comfort and to bless.

2 Salvation is undoing. *2* If you choose to see the body, you behold a world of separation, unrelated things, and happenings that make no sense at all. *3* This one appears, and disappears in death. *4* That one is doomed to suffering and loss. *5* And no one is exactly as he was an instant previous, nor will he be the same as he is now an instant hence.

6 Who could have trust where so much change is seen, for who is worthy if he be but dust? *7* Salvation is undoing of all this. *8* And constancy arises in the sight of those whose eyes salvation has

released from looking on the cost of keeping guilt, because they chose to let it

go instead.

3 Salvation does not ask that you behold the spirit and perceive the body not. *2* It merely asks that this should be your *choice*. *3* For you can see the body without help, but do not understand how to behold a world apart from it. *4* It is your world salvation will undo, and let you see another world your eyes could never find. *5* Be not concerned *how* this could ever be. *6* You do not understand how what you see arose to meet your sight, for if you did, it would be gone. *7* The veil of ignorance is drawn across the evil and the good, 28 and must be passed that both may disappear, so that perception finds no hiding place.

4 How is this done? *2* It is not done at all. *3* What could there be within the universe that God created that must still be done? *4* And what could be before you still to do? *5* Only in arrogance could you conceive that *you* must make the way to Heaven plain. *6* The means are given you by which to see the world that will replace the one you made. *7* Your will be done! *8* In Heaven as on earth this is forever true. *9* It matters not where you believe you are or what you think the truth about yourself must really be. *10* It makes no difference what you look upon or what you choose to feel or think or wish. *11* For God Himself hath said "Thy will be done. "29 *12* And it *is* done to you accordingly.

5 You who believe that you can choose to see the Son of God as you would have him be, forget not that no concept of yourself will stand against the truth of what you are. *2* Undoing truth would be impossible, but concepts are not difficult to change. *3* One vision, clearly seen, that does not fit the picture as it was perceived before will change the world for eyes that learn to see, because the concept of the *self* has changed.

6 Are *you* invulnerable? *2* Then the world is harmless in your sight. *3* Do *you* forgive? *4* Then is the world forgiving, for you have forgiven it its trespasses,30 and so it looks on you with eyes that see as yours. *5* Are *you* a body? *6* So is all the world perceived as treacherous and out to kill. *7* Are you a spirit, deathless and without the promise of corruption and the stain of sin upon you? *8* So the world is seen as stable, fully worthy of your trust; a happy place to rest in for a while, where nothing need be feared but only loved. *9* Who is unwelcome to the kind in heart?

10 And what could hurt the truly innocent?

7 Thy will be done, you holy child of God! *2* It does not matter if you think you are in earth or Heaven. *3* What your Father wills for you can never change. *4* The truth in you remains as radiant as a star, as pure as light, as innocent as love itself. *5* And you *are* worthy that your will be done.

VII. Focusing on the Good

Learning is change. *2* Salvation does not seek to use a means as yet too alien to your thinking to be helpful, nor to make the kinds of change you could not recognize. *3* Concepts are needed while perception lasts, and changing concepts is salvation's task. *4* For it must deal in contrasts, not in truth, which has no opposite and cannot change. *5* In this world's concepts are the guilty "bad"; the "good" are innocent. *6* And no one here but holds a concept of himself in which he counts the "good" to pardon him the "bad." *7* Nor does he trust the "good" in anyone, believing that the "bad" must lurk behind.

2 This concept emphasizes treachery, and trust becomes impossible.

2 Nor could it change while you perceive the "bad" in you, nor could your "evil" thoughts be recognized as long as you see value in attack.

3 You will perceive them sometimes, but will not see them as meaningless. *4* And so they come in fearful form with content still concealed,[31] to shake your sorry concept of yourself and blacken it with still another "crime." *5* You cannot give yourself your innocence, for you are too confused about yourself. *6* But should *one* brother dawn upon your sight as wholly worthy of forgiveness, then your concept of yourself is wholly changed.

3 Your "evil" thoughts have been forgiven with his, because you let them all affect you not. *2* No longer did you choose that you should be the sign of evil and of guilt in him. *3* And as you gave your trust to what is good in him, you gave it to the good in you. *4* In terms of concepts, it is thus you see him more than just a body, for the good is *never* what the body seems to be. *5* The actions of the body are perceived as coming from the "baser" part of you, and thus of him as well. *6* By focusing upon the good in him, the body grows decreasingly persistent in your sight, and will at length be seen as little more than just a shadow circling round the good.

4 And this will be your concept of *yourself* when you have reached the world beyond the sight your eyes alone can offer you to see. *2* For you will not interpret what you see without the Aid that God has given you, and in His sight there *is* another world. *3* You live in that world just as much as this, for both are concepts of yourself, which can be interchanged but never jointly held. *4* The contrast is far greater than you think, for you will love this concept of yourself because it was not made for you alone. *5* Born as a gift for someone not perceived to be

yourself, it has been given you. *6* For your forgiveness, offered unto him, has been accepted now for *both* of you.

5 Have faith in him who walks with you, so that your fearful concept of yourself may change. *2* And look upon the good in him, that you may not be fearful of your "evil" thoughts, because they do not cloud

your view of him. *3* And all this shift requires is that you be *willing* that this happy change occur. *4* No more than this is asked. *5* On its behalf, remember what the concept of yourself which now you hold has brought you in its wake, and welcome the glad contrast offered you.

6 Hold out your hand, that you may have the gift of kind forgiveness that you offer one whose need for it is just the same as yours. *7* And let your cruel concept of yourself be changed to one that brings the peace of God.

6 The concept of yourself which now you hold would guarantee your function here remain forever unaccomplished and undone. *2* And thus it dooms you to a bitter sense of deep depression and futility. *3* Yet it need not be fixed, unless you choose to hold it past the hope of change, and keep it static and concealed within your mind. *4* Give it instead to Him Who understands the changes that it needs to let it serve the function given you to bring you peace, that you may offer peace to have it yours. *5* Alternatives are in your mind to use, and you can see yourself another way. *6* Would you not rather look upon yourself as *needed* for salvation of the world, instead of as salvation's enemy?

VIII. The Savior's Vision

The concept of the self stands like a shield, a silent barricade before the

truth, and hides it from your sight. *2* All things you see are images because you look on them as through a barrier which dims your sight and warps your vision, so that you behold nothing with clarity. *3* The light is kept from everything you see. *4* At most, you glimpse a shadow of what lies beyond. *5* At least, you merely look on darkness and perceive the terrified imaginings that come from guilty thoughts and concepts born of fear. *6* And what you see is hell, for fear *is* hell.

7 All that is given you is for release: the sight, the vision, and the inner Guide all lead you *out* of hell, with those you love beside you, and the universe with them.

2 Behold your role within the universe! *2* To every part of true creation has the Lord of love and life entrusted all salvation from the misery of hell. *3* And to each one has He allowed the grace to be a savior to the holy ones especially entrusted to his care. *4* And this he learns when first he looks upon one brother as he looks upon himself, and sees the mirror of himself in him. *5* Thus is the concept of himself laid by, for nothing stands between his sight and what he looks upon, to judge what he beholds. *6* And in this single vision does he see the face of Christ, and understands he looks on everyone as he beholds this one. *7* For there is light where darkness was before, and now the veil is lifted from his sight.

3 The veil across the face of Christ, the fear of God and of salvation, and the love of guilt and death32—they all are different names for just *one* error: that there is a space between you and your brother, kept apart by an illusion of yourself which holds him off from you and you away from him. *2* The sword of judgment is the weapon which you give to the illusion of yourself, that it may fight to keep the space that holds your brother off unoccupied by love. 33 *3* Yet while you hold this sword you

must perceive the body as yourself, for you are bound to separation from the sight of him who holds the mirror to another view of what he is, and thus what *you* must be.

4 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 each of you to save are 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.

5 Yet while you wish to stay in hell, how *could* you be the savior of the Son of God? *2* How would you know his holiness, while you see him apart from yours? *3* For holiness is seen through holy eyes that look upon the innocence within, and thus expect to see it everywhere. *4* And so they call it forth in everyone they look upon, that he may be what they expect of him. *5* This is the savior's vision: that he see *his* innocence in all he looks upon, and see his own salvation everywhere.

6 He holds no concept of himself between his calm and open eyes and what he sees. *7* He brings the light to what he looks upon, that he may see it as it really is.

6 Whatever form temptation seems to take it always but reflects a wish to be a self that you are not. *2* And from that wish a concept rises,

teaching you you *are* the thing you wish to be. *3* It will remain your concept of yourself until the wish that fathered it no longer is held dear.

4 And while you cherish it, you will behold your brother in the likeness of the self whose image has the wish begot of *you*. *5* For vision can but represent a wish, because it has no power to create. *6* Yet it can look with love or look with hate, depending only on the simple choice of whether you would join with what you see or keep yourself apart and separate.

7 The savior's vision is as innocent of what your brother is as it is free of any judgment made upon yourself. *2* It sees no past in anyone at all.

3 And thus it serves a wholly open mind, unclouded by old concepts and prepared to look on only what the present holds. *4* It cannot judge because it does not know. *5* And recognizing this, it merely asks, "What is the meaning of what I behold?" *6* Then is the answer given, and the door held open for the face of Christ to shine upon the one who asks in innocence to see beyond the veil of old ideas and ancient concepts held so long and dear against the vision of the Christ in you.

8 Be vigilant against temptation, then, remembering that it is but a wish, insane and meaningless, to make yourself a thing which you are not.

2 And think as well upon the thing which you would be instead. *3* It is a thing of madness, pain, and death; a thing of treachery and black despair, of failing dreams and no remaining hope except to die and end the dream of fear. *4This* is temptation; nothing more than this. *5* Can this be difficult to choose *against*? *6* Consider what temptation is, and see the real alternatives you choose between. *7* There are but two. *8* Be not deceived by what appears as many choices. *9* There is hell or Heaven.

10 And of these you choose but one.

9 Let not the world's light, given unto you, be hidden from the world. *2* It needs the light, for it is dark indeed, and men despair because the savior's vision is withheld, and what they see is death. *3* Their savior stands, unknowing and unknown, beholding them with eyes unopened.

4 And they cannot see until he looks on them with seeing eyes, and offers them forgiveness with his own. *5* Can you to whom God says

"Release My Son" be tempted not to listen, when you learn that it is *you* for whom He asks release? *6* And what but this is what this course would teach? *7* And what but this is there for you to learn?

IX. Choose Once Again

Temptation has *one* lesson it would teach, in all its forms, wherever it occurs. *2* It would persuade the holy Son of God he is a body, born in what must die, unable to escape its frailty, and bound by what it orders him to feel. *3* It sets the limits on what he can do; its power is the only strength he has; his grasp cannot exceed its tiny reach. *4* Would you be this if Christ appeared to you in all His glory, asking you but this:

"Choose once again if you would take your place among the saviors of the world, or would remain in hell, and hold your brothers there." *5* For He *has* come, and He *is* asking this.

2 How do you make the choice? *2* How easily is this explained! *3* You always choose between *your* weakness and the strength of Christ in you. *4* And what you choose is what you think is real. *5* Simply by never using weakness to direct your actions, you have given it no power, and the light of Christ in you is given charge of everything you do. *6* For you have brought your weakness unto Him, and He has given you His strength instead.

3 Trials are but lessons which you failed to learn presented once again, so where you made a faulty choice before you now can make a better one, and thus escape all pain that what you chose before has brought to you. *2* In every difficulty, all distress, and each perplexity you face, Christ calls to you and gently says, "My brother, choose again." *3* He would not leave one source of pain unhealed, nor any image left to veil the truth. *4* He would remove all misery from you whom God created altar unto joy. *5* He would not leave you comfortless, alone in dreams of hell, 34 but would release your mind

from everything that hides His face from you.35 *6* His holiness is yours, because He is the only power that is real in you. *7* His strength is yours, because He is the Self that God created as His only Son. *8* The images you make cannot prevail against what God Himself would have you be. 36

4 Be never fearful of temptation, then, but see it as it is: another chance to choose again, and let Christ's strength prevail in every circumstance and every place you raised an image of yourself before.37 *2* For what appears to hide the face of Christ is powerless before His majesty, and disappears before His holy sight. *3* The saviors of the world, who see like Him, are merely those who chose His strength instead of their own weakness, seen apart from Him. *4* They will redeem the world, for they are joined to all the power of the will of God. *5* And what they will is only what He wills.

5 Learn, then, the happy habit of response to all temptation to perceive yourself as weak and vulnerable with these words:

2I am as God created me. 3His Son

can suffer nothing. 4And I ***am*** *His Son.*

5 Thus is Christ's strength invited to prevail, replacing all your weakness with the strength that comes from God and that can never fail. *6* And thus are miracles as natural as fear and agony appeared to be before the choice for holiness was made. *7* For in that choice are false distinctions gone, illusory alternatives laid by, and nothing left to interfere with truth.

6 You *are* as God created you, and so is every living thing you look upon, regardless of the images you see. *2* What you behold as sickness and as pain, as weakness and as suffering and loss, 38 is but temptation to perceive *yourself* defenseless and in hell. *3* Yield not to this, and you will see all pain, in every form, wherever it occurs, but disappear as mists before the sun. *4* A miracle has come to heal

God's Son and close the door upon his dreams of weakness, opening the way to his salvation and release. *5* Choose once again what you would have him be, remembering that every choice you make establishes your own identity as you will see it and believe it is.

7 Deny me not the little gift I ask, when in exchange I lay before your feet the peace of God, and power to bring this peace to everyone who wanders in the world uncertain, lonely, and in constant fear. *2* For it is given you to join with him, and through the Christ in you unveil his eyes and let him look upon the Christ in him. *3* My brothers in salvation, do not fail to hear my voice and listen to my words. *4* I ask for nothing but your own release. *5* There is no place for hell within a world whose loveliness can yet be so intense and so inclusive it is but a step from there to Heaven. *6* To your tired eyes I bring a vision of a different world, so new and clean and fresh you will forget the pain and sorrow that you saw before.

8 But this a vision is which you must share with everyone you see, for otherwise you will behold it not. *2* To *give* this gift is how to make it yours. *3* And God ordained, in loving-kindness, that it be for you. *4* Let us be glad that we can walk the world and find so many chances to perceive another situation where His gift can once again be recognized as ours! 39 *5* And thus will all the vestiges of hell, the secret sins and hidden hates, be gone, and all the loveliness which they concealed appear like lawns of Heaven to our sight, to lift us high above the thorny roads we traveled on before the Christ appeared.

9 Hear me, my brothers; hear and join with me. *2* God has ordained I cannot call in vain, and in His certainty I rest content. *3* For you *will* hear, and you *will* choose again. *4* And in this choice is everyone made free.

10 I thank You, Father, for these holy ones who are my brothers as they are Your Sons.40 *2* My faith in them is Yours. *3* I am as sure that

they will come to me as You are sure of what they are and will forever be.

4 They will accept the gift I offer them, because You gave it me on their behalf. *5* And as I would but do Your holy will, so will they choose.

6 And I give thanks for them.

11 Salvation's song will echo through the world with every choice they make. *2* For we are one in purpose, and the end of hell is near. *3* In joyous welcome is my hand outstretched to every brother who would join with me in reaching past temptation, and who looks with fixed determination toward the light that shines beyond in perfect constancy.

4 Give me my own, for they belong to You. *5* And can You fail in what is but Your will? *6* I give You thanks for what my brothers are, and as

each one elects to join with me, the song of thanks from earth to Heaven grows from tiny, scattered threads of melody to one inclusive chorus from a world redeemed from hell and giving thanks to You.

12 And now we say "Amen," for Christ has come to dwell in the abode You set for Him before time was, in calm eternity. *2* The journey closes, ending at the place where it began. *3* No trace of it remains. *4* Not one illusion is accorded faith, and not one spot of darkness still remains to hide the face of Christ from anyone. *5* Thy will is done, complete and perfectly, [41] and all creation recognizes You, and knows You as the only Source it has. *6* Clear in Your likeness does the light shine forth[42]

from everything that lives and moves in You. 43 *7* For we have reached where all of us are one, and we are home, where You would have us be.

1 . The Course teaches throughout that you have confused the false and true, which includes confusing the world and reality, the ego and yourself, body and mind, pain and joy, imprisonment and freedom, death and life. It is the Holy Spirit's role to separate the true from the false in your mind and "teach you to tell them apart" (T-7.IX.4:6).

What is true, He teaches, is characterized by love, not fear (T-1.50.2:3-5); wholeness, not lack (T-1.48.19:1-2); and sharing, not exclusion (T-6.III.8:1-3). The true and false are told apart through a process of comparing everything "with the higher level of creation"

(T-1.50.1:1). The Holy Spirit therefore "teaches you to judge every thought that you allow to enter in the light of what God put there" (T-6.VII.C.1:4); "to look upon darkness through light" (T-11.V.2:9).

2 . To *overlearn* means to continue to study and memorize well past the point of initial mastery, so that one attains automatic recall. The term figures prominently in this section and reappears in the first paragraph of section III of this chapter.

3 . 1 Kings 19:12 (KJV): "And after the earthquake a fire; but the LORD

was not in the fire: and after the fire a still small voice." In the above reference, the Holy Spirit's voice is not actually still and small. As explained later, it contains "the power of [God's] will" (6:3). Yet the

"magnitude" of what we taught ourselves is so enormous that it has drowned out His mighty voice, making it *seem* still and small. See 6:1-3 for further discussion of this.

4 . “Hate must father fear” means that hate gives rise to fear of punishment. “And look upon its [hate’s] father as itself” seems to mean that hate makes an image of God in its own likeness. We

therefore see a hateful God, Whose anticipated punishment is the source of our fear.

5 . 1 John 4:8 (KJV): “He that loveth not knoweth not God; for God is love.” “He” in the sentence “He will appear when you have answered Him” refers to Christ, the Self Who calls to us “beyond each form of hate.” When He appears, we will finally see that everyone in truth has not been calling for war, but for love. We will realize it is the loving Christ in everyone, not the warlike ego, Who has been calling to us.

And seeing His innocence, we will finally realize the nature of His Source. This seems to be the meaning of “And you will know in Him that God is love.”

6 . This is apparently an ego-based version of the roles of leader and

follower, in which we see each role primarily in terms of a specific ego advantage that it confers. Perhaps we are attracted to the leader role because of the power it gives us and are attracted to the follower role because of its freedom from responsibility. Elsewhere, however, the Course does speak of a holy version of these roles, in which *we* follow truth and then our *brothers* follow us as we lead the way to truth. For example: “And let us be the leaders of our many brothers, who are seeking for the way, but find it not” (W-FL.2:6).

7 . “We” in this sentence seems to refer to Jesus and you, in which case the sentence would mean “And we [Jesus and you] go separately

along the way unless you keep him [your brother] safely by your side.”

8 . Based on the context, “he who travels with you,” along with the earlier “one who holds the light before you,” would have to be your brother, since he is the only one who is described as traveling with you in this section. However, we should probably add to this that Christ, your true Self, is walking with you *in the person of* your brother. We say this because in the Notes the relevant phrases were capitalized (“He Who travels with you,” “One Who holds the light before you”), and Helen’s capitalization, while inconsistent, is usually reflective of the intended meaning; and also because earlier in this section and in the preceding one, Christ is calling to you *through* your brother’s call (see the implied identity between “the Christ Who calls to you” in paragraph 7 and “this Son of God who calls to you” in paragraph 8; see also T-31.I.10:4-7). This would mean that through your brother walking with you Christ is also walking with you.

9 . This paragraph provides evidence for the key assertion in paragraph 1

that “You never hate your brother for *his* sins, but only for your own.”

This paragraph seems to contain two main ideas. First, that the sins you see in your brother only seem like real, unforgivable sins that can justly be attacked because that is how you see your own sins. In other words, it is only because your sins feel so solid and immovable that your brother’s sins seem set in stone. Were you not seeing him

through the lens of your rocklike sins, his would appear as they are: insubstantial and forgivable. Second, that you only attack his sins because you believe that you *deserve* attack yourself, due to your sinfulness. Apparently, you recognize somewhere inside that whatever you give you will receive. Based on that, you give attack *so that* it will loop around and come back to you, because in your feelings of

sinfulness you believe you deserve nothing better. Both of these ideas add up to the same conclusion: It is only the sins you see in yourself that lead you to hate and attack the sins in your brother.

10. Pronoun clarification: "that the body be the source of sin, and keep it

[the mind] in the prison house it [the mind] chose and guards, wherein it [the mind] holds itself at bay."

11. "Men have died" here seems to refer to suicide, given the many references in the Course to suicide and given the fact that suicide is a result of loss of hope ("lost their hope"). However, it probably also refers to dying (rather than actively taking your life) as a result of profound hopelessness. This sentence appears to be a reference to a line from Shakespeare's *As You Like It*: "Men have died from time to time, and worms have eaten them, but not for love." The point of the Shakespeare line is that no one dies from a fatal case of heartbreak.

The sentence from the Course, however, suggests that one *can* die from a fatal case of hopelessness.

12. "The way the lesson starts" is that all the roads of the world "but lead to disappointment, nothingness, and death" (2:3). "You *have* learned" this, yet in spite of this you still try to muster hope that you will find an exception, something in the world that *will* deliver happiness.

13. This sentence finally reveals "the *purpose* of the lesson" (4:8). The lesson only begins with the idea "that the world can offer but *one* choice" (described earlier as "disappointment, nothingness, and death"

[2:3], which means that "there is no hope of answer in the world"

[4:3]). The actual purpose of the lesson is to learn "that there is a *real* alternative instead."

14. This tells us the *content* of the real alternative. The content of all the world's roads is that "You choose between your brother and yourself, and you will gain as much as he will lose, and what you lose is what is given him." The content of the real alternative is "that what your brother loses *you* have lost, and what he gains is what is given you."

15. "He" refers to God.

16. The world's roads were built to lead away from God, but because we cannot actually leave Him, they only produce an *illusion* of traveling away from Him.

17. "Acted on" means that you act *on the basis of* this aspect of your self-concept. This is because this aspect is the conscious side of the

self-concept; the other aspect being hidden "in the mists below the face of innocence" (5:5).

18. This line is an expression of a *belief* held by the face of innocence.

Given that this aspect is just a "face," a mask, none of its beliefs are actually true. Therefore, even though we tell ourselves that we *never* make the first attack, the truth is that we *do* make the first attack.

Indeed, since none of our attacks are truly justified, none of them are genuinely provoked.

19. This means that the face of innocence can tolerate *its own attack on others* in the name of self-defense.

20. In the phrase "it is here," "here" refers to the other side of the self-concept, the side beneath the face of innocence.

21. Pronoun clarification: “the face which smiles above it [the hidden aspect of the self-concept] must forever look away lest it [the face of innocence] perceive the treachery it [the face of innocence] hides.”

“Displacement” is a Freudian defense mechanism in which the mind redirects an impulse (such as aggression) from its original target to a substitute target. The specific displacement in the above sentence is probably that we have displaced condemnation from ourselves to our brother.

22. This statement, which captures the hidden side of the self-concept, means that I am the mangled, hated “thing” your attacks have turned me into, and for that reason, my ruined identity is the visible proof that you should be condemned.

23. In other words, the idea that your brother made you what you are implies that he is the cause of what you *do*. This implies that he knows ahead of time what circumstances you will encounter (“exactly what would happen”), that he controls your reactions to them (“react for you”), and that this extends to everything—that he foresees *every* circumstance you’ll face and dictates *all* your reactions to them (“see your future, and ordain before it came what you should do in every circumstance”). All of this must be true if he, rather than you, is the author of what you do.

24. This means “He must have made the world as well as making you.”

25. This paragraph further undermines the idea that you are what your brother made you to be. It is based on the idea that the self-concept is made of two parts. There is the first part, the face of innocence, which

“believes that it is good within an evil world” (2:6). This face serves as a mask that hides the second part, which we can call the *victim*

and which condemns your brother for turning you into a "hated thing"

(5:8) through his brutality. The existence of the face of innocence assumes that there is a need to hide the victim with a mask, and the mask must be defended against accusations that it *is* just a mask. All of this raises three questions: 1) Even if we accept that the second part (the victim) was made by your brother, "who gave the face of

innocence to you?" 2) Who is attacking the face of innocence,

accusing it of being just a façade? 3) Who is the victim being hidden from? After all, if the world is evil, who cares what it thinks? The implied answer to all three questions (an answer stated overtly in the first sentence of the next paragraph) is *you*. This makes you a powerful player in the picture, and this means that you cannot be a

mere victim, at the mercy of your brother's actions.

26. What "you chose to have your *brother* be" is the evil victimizer who stands condemned for turning his brother (namely, you) into a

grotesque, hated thing. So now, you are also an evil victimizer who stands condemned for turning your *brother* into a grotesque, hated thing.

27. The two views are 1) that you are the damaged victim your brother made of you (as the second aspect of the self-concept claims; see 9:1) or 2) that you are the victimizer, the very "thing you chose to have your *brother* be" (12:2). Neither of these views explains the "you"

that came before these two concepts of the self and did "the learning which gave rise to them."

28. Matthew 5:45 (KJV): "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Just

as God makes His sun "to rise on the evil and on the good," so the veil of our ignorance—ignorance of how what we see gets there—"is drawn across the evil [seeing the body] and the good [seeing the spirit]." In other words, why should we be concerned with how the vision of the spirit will arise when we don't understand how *anything* we see arises?

29. Matthew 6:10 (KJV): "Thy kingdom come. Thy will be done in earth, as it is in heaven." In the above reference, rather than us saying this to God, God says it to us. We doubt that if we choose vision we will then actually gain vision. But "God Himself hath said 'Thy will be done.'"

30. "And forgive us our trespasses, as we forgive those who trespass against us" is a common form of the petition in the Lord's Prayer

"And forgive us our debts, as we forgive our debtors" (Matthew 6:12

[KJV]). Here, rather than God forgiving us because we have forgiven others, we see *the world* forgiving us because we have forgiven it.

"And so it looks on you with eyes that see as yours."

31. While you still see value in attack, you will not *really* recognize your

"evil" thoughts. When you do see them, you will not perceive their meaningless content, their emptiness of real content. Wrongly

believing they have *evil* content, they will appear to you "in fearful form."

32. These are references to "The Obstacles to Peace" (T-19.IV). "The veil across the face of Christ" and "the fear of God" refer to the fourth obstacle, the fear of God. "The love of guilt" features heavily in the first obstacle ("The attraction of guilt produces fear of love"—T-19.IV.A.11:1—which makes us want to get rid of peace) and "the

love of…death" is the third obstacle, the attraction of death. So Jesus seems to be referencing the obstacles here, and saying that they are in essence the same error: "that there is a space between you and your brother."

33. The sword of judgment is an image drawn from the Bible. See, for instance, Deuteronomy 32:41: "If I [God] whet [sharpen] my

glittering sword, and my hand takes hold on judgment, I will take vengeance on my adversaries, and will requite those who hate me." In the above passage, it is not God Who wields this sword in order to carry out His righteous judgment; rather, we are the ones wielding it,

in order to insanely keep the space between us and others "unoccupied by love."

34. John 14:18 (KJV): "I will not leave you comfortless: I will come to you."

35. There are many Bible verses in which God hides His face from us; for instance, Deuteronomy 31:17 (KJV): "Then my anger shall be

kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured." Here, Christ (our true Self), rather than hiding His face from you or forsaking you, would instead "release your mind from everything that hides His face from you."

36. Matthew 16:18 (KJV): "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." In the above allusion, our false images of ourselves (which amount to idolatry) cannot prevail against our reality as God created it.

37. Leviticus 26:1 (RSV): "You shall make for yourselves no idols and erect no graven image or pillar, and you shall not set up a figured stone in your land, to bow down to them; for I am the LORD your God." In the Course allusion, the graven image (or idol) we are erecting is a false image of ourselves.

38. This refers to what you behold as sickness and pain *in others*. The rest of the paragraph explains that as you choose to see them as God created them, you will see their pain "disappear as mists before the sun."

39. Based on the context, "another situation" is 1) one in which we face trials (3:1) or difficulties (3:2) that offer us a chance to choose again, or 2) one in which we see those who are sick and in pain (6:2) or who wander "in the world uncertain, lonely, and in constant fear" (7:1)—a situation that offers us a chance to heal them with a miracle.

40. Matthew 11:25 (KJV): "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Whereas in this Bible verse, Jesus is thanking God for

revealing that the towns that rejected him "shalt be brought down to hell" (11:23), here in the Course he is thanking God for the holy brothers who are following him to God.

41. Matthew 6:10 (KJV): "Thy kingdom come. Thy will be done in earth, as it is in heaven." Here, God's will *has* been done, now that earth is no more and we have all awakened in Heaven.

42. Genesis 1:26 (KJV): "And God said, Let us make man in our image, after our likeness." The above allusion implies a return to the beginning, in that here at the end we shine in God's likeness, just as at the beginning we were *created* in His likeness.

43. Acts 17:28 (KJV): "For in him we live, and move, and have our being."

VOLUME II

WORKBOOK

FOR STUDENTS

Introduction

A theoretical foundation such as the text is necessary as a background to make the exercises in this workbook meaningful. *2* Yet it is the exercises that will make the goal of the course possible. *3* An untrained mind can accomplish nothing. *4* It is the purpose of these exercises to train the mind to think along the lines the course sets forth.

2 The exercises are very simple. *2* They do not require a great deal of time, and it does not matter where you do them. *3* They need no preparation. They are numbered, running from 1 to 365. *4* The training period is one year. *5* Do not undertake more than one lesson a day.

3 The purpose of the workbook is to train the mind in a systematic way to a different perception of everything in the world. *2* The workbook is divided into two sections, the first dealing with the undoing of the way you see now, and the second with the restoration of sight.

4 Each day's exercises are planned around one central idea, which is stated first. *2* This is followed by a description of the specific procedures by which the idea for the day is to be applied. *3* Many of the earlier exercises should be practiced with eyes open, to emphasize that the aim is to learn how to see. *4* Also, unless you are instructed otherwise, it is recommended that each exercise be

repeated several or even many times a day, preferably in a different place each time, and if possible in

every situation in which you spend any long period of time. 1 *5* The purpose is to train the mind to generalize the lessons, so that you will understand that each of them is as applicable to one situation as it is to another.

5 The only rules that should be followed throughout are these: First, to practice the exercises with great specificity. *2* Each one applies to every situation in which you find yourself, and to everything you see in it.

3 Second, be sure that you do not decide that there are some things to which the idea for the day is inapplicable. *4* The aim of the exercises will always be to increase the application of the idea to everything. 2

5 This will require no effort on your part. *6* The exercises themselves meet the conditions necessary for this kind of transfer. *7* Only be sure that you make no exceptions in applying the idea. *8* This will interfere with transfer of training.3

6 Transfer of training in true perception does not proceed as does transfer of the training of the world. *2* If true perception has been achieved in connection with any person, situation, or event, total transfer to everyone and everything is certain. *3* On the other hand, one exception held apart from true perception makes its accomplishment anywhere impossible. *4* The very nature of true perception is that it has no limits. *5* It is the opposite of the way you see now.

7 Some of the ideas you will find difficult to believe, and others will seem quite startling. *2* It does not matter. *3* You are merely asked to apply them as you are directed to do. *4* You are not asked to judge them or even to believe them. *5* You are merely asked to *use* them. *6*

It is their use that will give them meaning to you, and show you they are true.

8 Remember only this: You need not believe the ideas, you need not accept them, and you need not welcome them. *2* Some of them you may actively resist. *3* None of this will matter, or decrease their efficacy.

4 But allow yourself to make no exceptions in applying the ideas the exercises contain. *5* Whatever your reaction to the ideas may be, use them. *6* Nothing more than this is required.

1 . This instruction to practice the idea "in a different place each time"

probably applies mainly to the early exercises in which you are applying the idea to your visual field. However, practicing in a variety of places and situations is a good practice throughout, as it will aid in generalizing the lessons.

2 . This likely means that the exercises aim at increasing our ability to realize that the ideas apply not just to those subjects we use in our practice periods, but to everything.

3 . In psychology, *transfer of learning* concerns the ability to transfer something originally learned in one context to additional contexts. It is the same concept that is mentioned at the end of the previous

paragraph: "to generalize the lessons, so that you will understand that each of them is as applicable to one situation as it is to another."

PART I

LESSON 1

Nothing I see in this room (on this street, from this

window, in this place) means anything.

Now look slowly around you, and practice applying this idea very specifically to whatever you see:

2This table does not mean anything.

3This chair does not mean anything.

4This hand does not mean anything.

5This foot does not mean anything.

6This pen does not mean anything.

2 Then look farther away from your immediate area and apply the idea to a wider range:4

2That door does not mean anything.

3That body does not mean anything.

4That lamp does not mean anything.

5That sign does not mean anything.

6That shadow does not mean anything.

3 Notice that these statements are not arranged in any order, and make

no allowance for differences in the kinds of things to which they are applied. *2* That is the purpose of the exercise. *3* The statement is merely applied to anything you see. *4* As you practice applying the idea for the day, use it totally indiscriminately. *5* Do not attempt to apply it to everything you see, for these exercises should not become ritualistic.

6 Only be sure that nothing you see is specifically excluded. *7* One thing is like another as far as the application of the idea is concerned.

4 Each of the first three lessons should not be done more than twice a day, preferably morning and evening. *2* Nor should they be attempted for more than a minute or so, unless that entails a sense of hurry. *3* A comfortable sense of leisure is essential.

4 . This practice of beginning with things near to you ("This table...") and then moving on to things farther away ("That door...") continues in future lessons, but with decreasing emphasis in the instructions.

LESSON 2

I have given everything I see in this room

(on this street, from this window, in this place)

all the meaning that it has for me.

The exercises with this idea are the same as those for the first one.

2 Begin with the things that are near you, and apply the idea to whatever your glance rests on. *3* Then increase the range outward. *4* Turn your head so that you include whatever is to either side. *5* If possible, turn around and apply the idea to what is behind you. *6* Remain as indiscriminate as

possible in selecting subjects for its application, do not concentrate on anything in particular, and do not attempt to include everything in a given area, or you will introduce strain.

2 Merely glance easily and fairly quickly around you, trying to avoid selection by size, brightness, color, material, or relative importance to you. *2* Take the subjects simply as you see them. *3* Try to apply the exercise with equal ease to a body or a button, a fly or a floor, an

arm or an apple. *4* The sole criterion for applying the idea to anything is merely that your eyes have lighted on it. *5* Make no attempt to include anything particular, but be sure that nothing is specifically excluded.

LESSON 3

I do not understand anything I see in this room

(on this street, from this window, in this place).

Apply this idea in the same way as the previous ones, without making distinctions of any kind. *2* Whatever you see becomes a proper subject for applying the idea. *3* Be sure that you do not question the suitability of anything for the application of the idea. *4* These are not exercises in judgment. *5* Anything is suitable if you see it. *6* Some of the things you see may have emotionally charged meaning to you. *7* Try to lay such feelings aside and merely use these things exactly as you would anything else.

2 The point of the exercises is to help you clear your mind of all past associations, to see things exactly as they appear to you now, and to realize how little you really understand about them. *2* It is therefore

essential that you keep a perfectly open mind, unhampered by judgment, in selecting the things to which the idea for the day is to be applied. *3* For this purpose one thing is like another: equally suitable and therefore equally useful.

LESSON 4

These thoughts do not mean anything.

They are like the things I see in this room

(on this street, from this window, in this place).

Unlike the preceding ones, these exercises do not begin with the idea for the day. *2* In these practice periods, begin with noting the thoughts that are crossing your mind for about a minute. *3* Then apply the idea to them. 5 *4* If you are already aware of unhappy thoughts, use them as subjects for the idea. *5* Do not, however, select only the thoughts you think are "bad." *6* You will find, if you train yourself to look at your thoughts, that they represent such a mixture that, in a sense, none of them can be called "good" or "bad." *7* This is why they do not mean anything.

2 In selecting subjects for the application of today's idea, the usual specificity is required. *2* Do not be afraid to use "good" thoughts as well as "bad." *3* None of them are your real thoughts, which are being covered up by them.6 *4* The "good" ones of which you are aware are but shadows of what lies beyond, and shadows make sight difficult. *5* The

"bad" ones are blocks to sight, and make seeing impossible. *6* You do not want either.

3 This is a major exercise, and will be repeated from time to time in somewhat different form. *2* The aim here is to train you in the first steps toward the goal of separating the meaningless from the meaningful. *3* It is a first attempt in the long-range purpose of learning to see the meaningless as outside you and the meaningful within. *4* It is also the beginning of training your mind to recognize what is the same and what is different.

4 In using your thoughts for application of the idea for today, identify each thought by the central figure or event it contains; for example: *2This thought about ____ does not mean anything.*

3It is like the things I see in this room (on this street, and so on).

5 You can also use the idea for a particular thought which you recognize as harmful. *2* This practice is useful, but is not a substitute

for the more random procedures to be followed for the exercises. *3* Do not, however, examine your mind for more than a minute or so. *4* You are too inexperienced as yet to avoid a tendency to become pointlessly preoccupied. *5* Further, since these exercises are the first of their kind, you may find the suspension of judgment in connection with thoughts particularly difficult. *6* Do not repeat these exercises more than three or four times during the day. *7* We will return to them later.

5 . You are probably meant to apply the idea to each subject as it arises in your mind, rather than only applying the idea after the mind-searching period. We say this because in later lessons the application of the idea is included in the mind-searching period.

6 . Our real thoughts are the thoughts we think in unison with the Mind of God. While our current thoughts are small, fleeting, and often anxious and conflict-ridden, our real thoughts are boundless,

changeless, characterized by perfect peace, and at one with all that is.

These thoughts can be experienced in deep meditation (see Lesson 45). While they are of Heaven, not of this world, they are what will show us the real world.

LESSON 5

I am never upset for the reason I think.

This idea, like the preceding one, can be used with any person, situation, or event you think is causing you pain. *2* Apply it specifically to whatever you believe is the cause of your upset, using the description of the feeling in whatever term seems accurate to you. *3* The upset may seem to be fear, worry, depression, anxiety, anger, hatred, jealousy, or any number of other forms, all of which will be perceived as different.

4 This is not true. *5* However, until you learn that form does not matter, each form becomes a proper subject for your exercises for the day.

6 Applying the same thought to each of them separately is the first step in ultimately recognizing they are all the same.

2 When using the thought for today for a specific perceived cause of an upset in any form, use both the name of the form in which you see the upset7 and the "cause" to which you ascribe it. *2* For example: *3I am not angry at ____ for the reason I think.*

4I am not afraid of ____ for the reason I think.

5 But again, this should not be substituted for practice periods in which you first search your mind for "sources" of upset in which you believe, and forms of upset which you think result.

3 In these exercises, more than in the preceding ones, you may find it hard to be indiscriminate and to avoid giving greater weight to some subjects than to others. *2* It might help to precede the exercises with the statement:

There are no small upsets. 3They are all equally disturbing to my peace of mind.

4 Then examine your mind for whatever is distressing you, regardless of how much or how little you think it is doing so.

4 You may also find yourself less willing to apply today's idea to some perceived sources of upset than to others. *2* If this occurs, think first of this:

3I cannot keep this form of upset and let the others go. 4For the purposes of these exercises, then, I will regard them all as the same.

5 Then search your mind for no more than a minute or so, and try to identify a number of different forms of upset that are disturbing you, regardless of the relative importance you may give them. *6* Apply the idea for today to each of them, using the name of both the source of the upset as you perceive it and of the feeling as you experience it. *7* Further examples are:

8I am not worried about ____ for the reason I think.

9I am not depressed about ____ for the reason I think.

5 Three or four times during the day is enough.

7 . The form of the upset is the particular emotion you are feeling, such as "angry" or "afraid."

LESSON 6

I am upset because I see something that is not there.

The exercises with this idea are very similar to the preceding ones.

2 Again, it is necessary to name both the form of the upset (angry, frightened, hurt, worried, and so on) and the perceived source very specifically for each application of the idea. *3* For example: *4I am angry at ____ because I see something that is not there.*

5I am worried about ____ because I see something that is not there.

2 Today's idea is useful for application to anything that seems to upset you, and can profitably be used throughout the day for that purpose.

2 However, the three or four practice periods which are required should be preceded by a minute or so of mind searching as before, and the application of the idea to each upsetting thought uncovered in the search.

3 Again, if you resist applying the idea to some upsetting thoughts more than to others, remind yourself of the two cautions stated in the previous lesson:

2There are no small upsets. 3They are all equally disturbing to my peace of mind.

4I cannot keep this form of upset and let the others go. 5For the purposes of these exercises, then, I will regard them all as the same.

LESSON 7

I see only the past.

This idea is particularly difficult to believe at first. *2* Yet it is the rationale for all of the preceding ones.

3 It is the reason why nothing that you see means anything.

4 It is the reason why you have given everything you see all the meaning that it has for you.

5 It is the reason why you do not understand anything you see.

6 It is the reason why your thoughts do not mean anything, and are like the things you see.

7 It is the reason why you are never upset for the reason you think.

8 And it is the reason why you are upset because you see something that is not there.

2 Old ideas about time are very hard to change, because everything you believe is rooted in time, and depends on your not learning these new ideas about it. *2* Yet that is precisely why you need new ideas about

time.

3 This first time idea is really not so strange as it sounds at first. *2* Look at a cup, for example. *3* Do you see the cup, or are you merely reviewing your past experiences of picking up a cup, being thirsty, drinking from a cup, feeling the rim of a cup against your lips, having breakfast, and so on? *4* Are not your aesthetic reactions to the cup, too, based on past experiences? *5* How else would you know whether or not this kind of cup will break if you drop it? *6* What do you know about this cup except what you learned in the past? *7* You would have no idea what this cup is except for the past. *8* Do you, then, really see it?

4 Look about you. *2* This is equally true of whatever you look at.

3 Acknowledge this by applying the idea for today indiscriminately to whatever catches your eye. *4* For example:

5I see only the past in this pencil.

6I see only the past in this shoe.

7I see only the past in this hand.

8I see only the past in that body.

9I see only the past in that face.

10 Do not linger over any one thing in particular, but remember to omit nothing specifically. *11* Glance briefly at each subject, and then move on to the next. *12* Three or four practice periods, each to last a minute or so, will be enough.

LESSON 8

My mind is preoccupied with past thoughts.

This idea is, of course, the reason why you see only the past. *2* No one really sees anything. *3* He sees only his thoughts, projected outward.

4 The mind's preoccupation with the past is the cause of the total misconception about time from which your seeing suffers. *5* Your mind cannot grasp the present, which is the only time there is. *6* It therefore cannot understand time, and cannot, in fact, understand anything.

2 The only wholly true thought one can hold about the past is that it is not present, and therefore not here. *2* To think about it at all is thus to think about illusions. *3* Very few minds have realized what is actually entailed in picturing the past or in anticipating the future. *4* The mind is actually blank when it does this, because it is not really thinking about anything.

3 The purpose of the exercises for today is to begin to train your mind to recognize when it is really not thinking at all. *2* While thoughtless ideas preoccupy your mind, the truth is blocked. *3* Recognizing that your mind has really been merely blank, rather than believing that it is filled with real ideas, is the first step in opening the way to vision.

4 The exercises for today should be done with eyes closed. *2* This is because you actually cannot see anything, and it is easier to recognize that no matter how vividly you may picture a thought, you are not seeing anything. *3* With as little investment as possible, search your mind for the usual minute or so, merely noting the thoughts you find

there. *4* Name each one by the central figure or theme it contains, and pass on to the next. *5* Introduce the practice period by saying: *6I seem to be thinking about* ____.

7 Then name each of your thoughts specifically, making no attempt to control the order in which they occur to you. *8* For example: *9I seem to be thinking about [name of person], about [name of object], about [name of event], about [name of emotion],*

and so on, concluding at the end of the mind-searching period with: *10But my mind is preoccupied with past thoughts.*

5 This can be done four or five times during the day, unless you find it irritates you. *2* If you find it trying, three or four times is sufficient.

3 You might find it helpful, however, to include your irritation, or, in fact, any emotion which the idea may induce, in the mind searching itself.

LESSON 9

I see nothing as it is now.

This idea obviously follows from the two preceding ones. *2* But while you may be able to accept it intellectually, it is unlikely that it will really mean anything to you as yet. *3* However, understanding is not necessary at this point. *4* In fact, the recognition that you do not understand is a prerequisite for undoing your false ideas. *5* These exercises are concerned with practice, not with understanding. *6* You do not need to practice what

you really understand. *7* It would indeed be circular to aim at understanding and assume that you have it already.

2 It is difficult for the untrained mind to believe that what seems to be pictured before it is not there. *2* This idea can be quite disturbing, and may meet with active resistance in any number of forms. *3* Yet that does not preclude applying it. *4* No more than that is required for these or any other exercises. *5* Each little step will clear a little of the darkness away, and understanding will finally come to lighten

every corner of the mind that has been cleared of the debris that darkens it.

3 These exercises, for which three or four practice periods are sufficient, involve looking about you and applying the idea for the day to whatever you see, remembering the need for its indiscriminate application and the essential rule of excluding nothing. *2* For example: *3I do not see this typewriter as it is now.* 8

4I do not see this key as it is now.

5I do not see this telephone as it is now.

6 Begin with things that are nearest you, and then extend the range: *7I do not see that coat rack as it is now.*

8I do not see that face as it is now.

9I do not see that door as it is now.

4 It is emphasized again that while complete inclusion should not be attempted, specific exclusion must be avoided. 9 *2* Be sure you are

honest with yourself in making this distinction. *3* You may be tempted to obscure it.

8 . Typewriters, of course, were quite common when this was dictated in 1969.

9 . W-2.2:5: "Make no attempt to include anything particular, but be sure that nothing is specifically excluded."

LESSON 10

My thoughts do not mean anything.

This idea applies to all the thoughts of which you are aware, or of which you become aware in the practice periods. *2* The reason the

idea is applicable to all of them is that they are not your real thoughts. *3* We have made this distinction before,10 and will again. *4* You have no basis for comparison as yet. *5* When you do, you will have no doubt that what you once believed were your thoughts did not mean anything.

2 This is the second time we have used this kind of idea.11 *2* The form is only slightly different. *3* This time the idea is introduced with "My thoughts" instead of "These thoughts," and no link is made overtly with the things around you. *4* The emphasis is now on the lack of reality of what you think you think.

3 This aspect of the correction process began with the idea that the thoughts of which you are aware are meaningless, outside rather than within; and then stressed their past rather than present status.12 *2* Now

we are emphasizing that the presence of these thoughts means that you are not thinking. *3* This is merely another way of repeating our earlier statement that your mind is really a blank.13 *4* To recognize this is to recognize nothingness when you think you see it. *5* As such, it is the prerequisite for vision.

4 Close your eyes for these exercises, and introduce them by repeating the idea for today quite slowly to yourself. *2* Then add: *3This idea will help to release me from all that I now believe.*

4 The exercises consist, as before, in searching your mind for all the thoughts which are available to you, without selection or judgment. *5* Try to avoid classification of any kind. *6* In fact, if you find it helpful to do so, you might even imagine that you are watching an oddly assorted procession going by, which has little if any personal meaning to you.

7 As each one crosses your mind, say:

8This thought about ____ does not mean anything.

9That thought about ____ does not mean anything.

5 Today's idea can obviously serve for any thought that distresses you at any time. *2* In addition, five practice periods are recommended, each involving no more than a minute or so of mind searching. *3* It is not recommended that this time period be extended, and it should be reduced to half a minute or even less if you experience discomfort.

4 Remember, however, to repeat the idea slowly before applying it specifically, and also to add:

5This idea will help to release me from all that I now believe.

10. W-4.2:3: "None of them are your real thoughts, which are being covered up by them."

11. The first time was Lesson 4: "These thoughts do not mean anything.

They are like the things I see in this room (on this street, from this window, in this place)."

12. "The idea that the thoughts of which you are aware are meaningless"

is a reference to Lesson 4: "These thoughts do not mean anything.

They are like the things I see in this room (on this street, from this window, in this place)." "Outside rather than within" is a reference to Lesson 4's statement that it "is a first attempt in the long-range purpose of learning to see the meaningless as outside you and the meaningful within" (W-4.3:3). "Stressed their past rather than present status" is a reference to Lesson 8: "My mind is preoccupied with past thoughts."

13. W-8.2:4: “The mind is actually blank when it does this, because it is not really thinking about anything.”

LESSON 11

My meaningless thoughts are showing me a meaningless world.

This is the first idea we have had which is related to a major phase of the correction process: the reversal of the thinking of the world. *2* It seems as if the world determines what you perceive. *3* Today’s idea introduces the concept that your thoughts determine the world you see. *4* It will take a great deal of practice to believe this idea. *5* Be glad indeed to practice it in this initial form, for in this idea is your release made sure. *6* The key to

forgiveness lies in it.

2 The practice periods for today’s idea are to be undertaken somewhat differently from the previous ones. *2* Begin with eyes closed, and repeat the idea slowly to yourself. *3* Then open your eyes and look about, near or far, up or down—anywhere. *4* During the minute or so to be spent in practicing the idea, merely repeat it to yourself, being sure to do so without haste, and with no sense of urgency or effort.

3 To do the exercises for maximum benefit, the eyes should move from one thing to another fairly rapidly, since they should not linger on anything in particular. *2* The words, however, should be used in an unhurried, even leisurely fashion. *3* The idea should be practiced as casually as possible. *4* It contains the foundation for the peace, relaxation, and freedom from worry that we are trying to achieve. *5* On concluding the exercises, close your eyes and repeat the idea once more, slowly, to yourself.

4 Three practice periods today will probably be sufficient. *2* If there is little or no uneasiness and an inclination to do more, as many as five may be undertaken. *3* More than this is not recommended.

LESSON 12

I am upset because I see a meaningless world.

The importance of this idea lies in the fact that it contains a correction for a major perceptual distortion. *2* You think that what distresses you is a frightening world, or a sad world, or a violent world, or even an insane world. *3* All of these attributes are given it by you. *4* The world is

meaningless in itself.

2 These exercises are done with the eyes open. *2* Look around you, this time quite slowly. *3* Try to pace yourself so that the slow shifting of your glance from one thing to another involves a fairly constant time interval. *4* Do not allow the time of the shift to become markedly longer or shorter, but try instead to keep a measured, even tempo throughout.

5 What you see does not matter. *6* You teach yourself this as you give whatever your glance rests on equal attention and equal time. *7* This is a beginning step in learning to give everything external equal value.

3 As you look about you, say to yourself:

2I think I see a fearful world, a dangerous world, a hostile world, a sad world, a wicked world, a crazy world,

and so on, using whatever descriptive terms happen to occur to you.

4 If terms which seem positive rather than negative occur to you, include them. *2* For example, you might think of “a good world” or “a

satisfying world." *3* If such descriptive terms occur to you, use them along with the rest. *4* You may not yet understand why these "nice" adjectives belong in these exercises, but remember that a "good world" implies a

"bad" one, and a "satisfying world" implies an "unsatisfying" one. *5* All terms which cross your mind are suitable subjects for today's exercises.

6 Their seeming quality does not matter. *7* Be sure that you do not alter the time intervals between applying today's idea to what you think is pleasant and what you think is unpleasant. *8* For the purposes of these exercises, there is no difference between them. *9* At the end of the practice period, add:

10But I am upset because I see a meaningless world.

5 What is meaningless is neither good nor bad. *2* Why, then, should a meaningless world upset you? *3* If you could accept the world as meaningless and let the truth be written upon it for you, it would make you indescribably happy. *4* But because it is meaningless, you are impelled to write upon it what you would have it be. *5* It is this you see in it. *6* It is this that is meaningless in truth. *7* Beneath your words is written the Word of God. *8* The truth upsets you now, but when your words have been erased, you will see His. *9* That is the ultimate purpose of these exercises.

6 Three or four times is enough for practicing the idea for today. *2* Nor should these practice periods exceed a minute. *3* You may find even this too long. *4* Terminate the exercises whenever you experience a sense of strain.

LESSON 13

A meaningless world engenders fear.

Today's idea is really another form of the preceding one, except that it is more specific as to the emotion aroused. *2* Actually, a meaningless world is impossible. *3* Nothing without meaning exists. *4* However, it does not follow that you will not perceive something that has no meaning. *5* On the contrary, you will be particularly likely to think you do perceive it.

2 Recognition of meaninglessness arouses intense anxiety in all the separated ones. *2* It represents to them a situation in which God and the ego "challenge" each other as to whose meaning is to be written in the

empty space which meaninglessness provides. *3* The ego rushes in frantically to establish its own "ideas" there, fearful that the void may otherwise be used to demonstrate its own impotence and unreality.

4 And on this alone it is correct.

3 It is essential, therefore, that you learn to recognize the meaningless, and accept it without fear. *2* If you are fearful, it is certain that you will endow the world with attributes that it does not possess and crowd it with images that do not exist. *3* To the ego, illusions are safety devices, as they must also be to you who equate yourself with the ego.

4 The exercises for today, which should be done about three or four times for not more than a minute or so at most each time, are to be practiced in a somewhat different way from the preceding ones. *2* With eyes closed, repeat today's idea to yourself. *3* Then open your eyes and look about you slowly, saying:

4I am looking at a meaningless world.

5 Repeat this statement to yourself as you look about. *6* Then close your eyes and conclude with:

7A meaningless world engenders fear because I think I am in competition with God.

5 You may find it difficult to avoid resistance, in one form or another, to this concluding statement. *2* Whatever form such resistance may take, tell yourself that you are really afraid of such a thought because of the

"vengeance" of the "enemy." *3* You are not expected to believe the statement at this point, and will probably try to dismiss it as

preposterous. *4* Note carefully, however, any signs of overt or covert fear which it may arouse.

6 This is our first attempt at stating an overt cause and effect relationship of a kind which you are very inexperienced in recognizing. *2* Do not dwell on the concluding statement, and try not even to think of it except during the exercise periods. *3* That will suffice at present.

LESSON 14

God did not create a meaningless world.

The idea for today is, of course, the reason why a meaningless world is impossible. 14 *2* What God did not create does not exist. *3* And everything that does exist exists as He created it. *4* The world you see has nothing to do with reality. *5* It is of your own making, and it does not exist.

2 The exercises for today are to be practiced with your eyes closed throughout. *2* The mind-searching period should be short, a minute at most. *3* Do not have more than three practice periods with today's idea unless you find them comfortable. *4* If you do, it will be because you really understand what they are for.

3 The idea for today is another step in learning to let go the thoughts which you have written on the world and see the Word of God in their place. 15 *2* The early steps in this exchange, which can truly be called salvation, can be quite difficult and even quite painful. *3* Some of them will lead you directly into fear. *4* You will not be left there. *5* We will go far beyond it. *6* Our direction is toward perfect safety and perfect peace.

4 With your eyes closed, think of all the horrors in the world that cross your mind. *2* Name each one as it occurs to you, and then deny its reality. *3* God did not create it, and so it is not real. *4* Say, for example: *5God did not create that war in ____, and so it is not real.16*

6God did not create that airplane crash in ____, and so it is not real.

7God did not create that disaster [specify] in ____, and so it is not real.

8God did not create that illness [specify] in [name of person], and so it is not real.

5 Suitable subjects for the application of today's idea also include anything you are afraid might happen to you or to anyone about whom you are concerned. *2* In each case, name the "disaster" quite specifically. *3* Do not use general terms. *4* For example, do not say "God did not create illness," but "God did not create cancer," or heart attacks, or whatever may arouse fear in you. 17

6 This is your personal repertory of horrors at which you are looking.

2 These things are part of the world you see. *3* Some of them are shared illusions, and others are part of your personal hell. *4* It does not matter.

5 What God did not create can only be in your own mind apart from His. *6* Therefore, it has no meaning. *7* In recognition of this fact, conclude the practice periods by repeating today's idea:

8God did not create a meaningless world.

7 Today's idea can, of course, be applied to anything that disturbs you during the day, aside from the practice periods. *2* Be very specific in

applying it. *3* Say:

4God did not create a meaningless world. 5He did not create this

[specify the situation which is disturbing you], and so it is not real.

14. W-13.1:2: "Actually, a meaningless world is impossible."

15. W-12.5:7-8: "Beneath your words is written the Word of God. The truth upsets you now, but when your words have been erased, you will see His."

16. Helen originally wrote "the war in Vietnam"—this was, after all, 1969—but then changed the sentence to read as you see it above. The Vietnam reference, however, shows us the kind of specificity asked for in this exercise.

17. These latter examples are somewhat less specific (you simply say

"cancer" rather than "that cancer in ____"), perhaps because they are things that, if they happen, will happen in the future. It therefore would not work to say, "God did not create that cancer in ____,"

because there is no cancer in that person at this time. The appropriate response to a fear that this person *will* get cancer is simply "God did not create cancer."

LESSON 15

My thoughts are images that I have made.

It is because the thoughts you think you think appear as images that you

do not recognize them as nothing. *2* You think you think them, and so you think you see them. *3* This is how your "seeing" was made. *4* This is the function you have given your body's eyes. *5* It is not seeing. *6* It is image making. *7* It takes the place of seeing, replacing vision with illusions.

2 This introductory idea to the process of image making, which you call seeing, will not have much meaning for you. *2* You will begin to understand it when you have seen little edges of light around the same familiar objects that you see about you now. *3* That is the beginning of real vision. *4* You can be certain that real vision will come very quickly when this has occurred.

3 As we go along, you may have many "light episodes." 18 *2* They can take many different forms, some of them quite unexpected. *3* Do not be afraid of them. *4* They are a sign that you are opening your eyes at last.

5 They will not last, because they merely symbolize true perception and are not related to knowledge.19 *6* These exercises will not reveal knowledge to you. *7* But they will prepare the way to it.

4 In practicing the idea for today, repeat it first to yourself, and then apply it to whatever you see around you, using its name and letting your eyes rest on it as you say:

2This ____ is an image that I have made.

3That ____ is an image that I have made.

4 It is not necessary to include a large number of things in each practice period. *5* It is necessary, however, to continue to look at each subject

while you repeat the idea to yourself. *6* The idea should be repeated quite slowly each time. *7* Although you will not be able to apply the idea to very many things during the minute or so of practice that is recommended, try to make the selection as random as possible.

5 Less than a minute will do for the exercises, if you begin to feel uneasy. *2* Do not have more than three practice periods unless you feel completely comfortable with the idea, and do not exceed four.

3 However, the idea can be applied as needed throughout the day.

18. Ken Wapnick wrote that this reference to "light episodes" and the admonition (later in the paragraph) to not fear them "was put in by Jesus to alleviate" the anxiety of Cal Hatcher, a colleague of Bill and Helen's (*Absence from Felicity,* 304). Ken explained that before the scribing of the Course began, Cal had asked to speak to Bill about the visions of light he (Cal) had been having, which he found frightening.

Then, once the scribing began, Bill told Cal about the Course and Cal was immediately interested. As a result, the two of them would often meet in Bill's office early in the morning to go over the latest notes.

19. Jesus is saying that "light episodes" "symbolize" true perception and

"are a sign" that true perception is coming. In other words, seeing light around familiar objects is *not* true perception. Rather, it is a visual symbol of the nonvisual light that we will eventually see in true perception.

LESSON 16

I have no neutral thoughts.

The idea for today is a beginning step in dispelling the belief that your thoughts have no effect. *2* Everything you see is the result of your thoughts. *3* There is no exception to this fact. *4* Thoughts are not big or little, powerful or weak. *5* They are merely true or false. *6* Those which are true create in their own likeness. 20 *7* Those which are false "create" in theirs.

2 There is no more self-contradictory concept than that of "idle thoughts." *2* What gives rise to the perception of a whole world can hardly be called idle. *3* Every thought you have contributes to truth or to illusion; either it extends the truth or it multiplies illusions. *4* You can indeed multiply nothing, but you will not extend it by doing so.21

3 In addition to never being idle, salvation requires that you recognize that every thought you have will bring either peace or war; either love or fear. *2* A neutral result is impossible because a neutral thought is impossible. *3* There is such a temptation to dismiss certain fear thoughts as unimportant, trivial, and not worth bothering about that it is essential you recognize them all as equally destructive but equally unreal. *4* We will practice this idea in many forms before you really understand it.

4 In applying the idea for today, search your mind for a minute or so with eyes closed, and actively seek not to overlook any "little" thought which tends to elude the search. *2* This is quite difficult until you get used to it. *3* You will find that it is still hard for you not to make artificial distinctions.

5 Every thought that occurs to you, regardless of the quality which you assign to it, is a suitable subject for applying today's idea. *2* In the

practice periods, first repeat the idea and then, as each thought crosses your mind, hold it in awareness while you tell yourself:

3This thought about ____ is not a neutral thought.

4That thought about ____ is not a neutral thought.

6 As usual, use today's idea whenever you are aware of a particular thought which arouses uneasiness. *2* The following form is suggested for this purpose:

3This thought about ____ is not a neutral thought, because I have no neutral thoughts.

7 Four or five practice periods are recommended, if you find them relatively effortless. *2* If strain is experienced, three will be enough.

3 The length of the exercise period should also be reduced if there is discomfort.

20. Genesis 1:26 (KJV): "And God said, Let us make man in our image, after our likeness."

21. "Extend" here means to enlarge or increase. The sense is that every true thought extends outward, and as it does it enlarges or increases.

Helen, in fact, began writing "increase" then changed it to "extend."

LESSON 17

I see no neutral things.

This idea is another step in the direction of identifying cause and effect as it actually operates. *2* You see no neutral things because you have no neutral thoughts. *3* It is always the thought that comes first, despite the temptation to believe that it is the other way around. *4* This is not the way the world thinks, but you must learn

that it is the way you think. *5* If it were not so, perception would have no cause, and would be itself the cause of reality. *6* In view of its highly variable nature, this is hardly likely.

2 In applying today's idea, say to yourself, with eyes open: *2I see no neutral things, because I have no neutral thoughts.*

3 Then look about you, resting your glance on each thing that catches your eye long enough to say:

4I do not see a neutral ____, because my thoughts about ____ are not neutral.

5 For example, you might say:

6I do not see a neutral wall, because my thoughts about walls are not neutral.

7I do not see a neutral body, because my thoughts about bodies are not neutral.

3 As usual, it is essential to make no distinction between what you believe to be animate or inanimate, pleasant or unpleasant. *2* Regardless of what you may believe, you do not see anything which is really alive and really joyous. *3* That is because you are unaware as yet of any

thoughts which are really true and therefore really happy.

4 Three or four specific practice periods are recommended, and no less than three are required for maximum benefit, even if you experience resistance. *2* However, if you do, the length of the practice period may be reduced to less than the minute or so which is otherwise recommended.

LESSON 18

I am not alone in experiencing the effects of my seeing.

The idea for today is another step in learning that the thoughts which give rise to what you see are never neutral or unimportant. *2* It also emphasizes the idea that minds are joined, which will be given increasing stress later.

2 Today's idea does not refer to what you see as much as to how you see it. *2* Therefore, the exercises for today will emphasize this aspect of your perception. *3* The three or four practice periods should be done as follows:

3 Selecting subjects for the application of the idea randomly, look at each one long enough to say:

2I am not alone in experiencing the effects of how I see ____.

3 Conclude the practice period by repeating the more general statement: *4I am not alone in experiencing the effects of my seeing.*

5 A minute or so or even less will be sufficient.

LESSON 19

I am not alone in experiencing the effects of my thoughts.

The idea for today is obviously the reason why your seeing does not affect you alone. *2* You will notice that at times the ideas related to thinking precede those related to perceiving, while at other times the order is reversed.22 *3* The reason is that the order does not actually matter. *4* Thinking and its results are really simultaneous, for cause and effect are not separate.

2 Today we are again emphasizing the fact that minds are joined. *2* This is rarely a wholly welcome idea at first, since it seems to carry with it an enormous sense of responsibility, and may even be regarded as an

"invasion of privacy." *3* Yet it is a fact that there are no private thoughts. *4* Despite your initial resistance to this idea, you will yet understand that it must be true if salvation is possible at all. *5* And salvation must be possible because it is the will of God.

3 The minute or so of mind searching which today's exercises require is to be undertaken with closed eyes. *2* The idea is to be repeated first, and then the mind should be carefully searched for the thoughts which it contains at that time.

4 As you consider each one, name it first in terms of the central person or theme which it contains, and holding it in mind as you do so, say: *2I am not alone in experiencing the effects of this thought about* ____.

5 The requirement of as much indiscriminateness as possible in selecting subjects for the practice period should be quite familiar to you now, and will no longer be repeated each day, although it will occasionally be included as a reminder. *2* Do not forget, however, that random selection of subjects for all practice periods remains essential throughout. *3* Lack of order in this connection will ultimately make the recognition of lack of order in miracles meaningful to you.23

6 Apart from the "as needed" application of the idea for today, at least three practice periods are required, shortening the length of time involved if necessary. *2* Do not attempt more than four.

22. For example, perceiving comes before thinking in these pairs of lessons: 1 and 4; 7 and 8; and 18 and 19. Thinking comes before perceiving in these pairs of lessons: 10 and 11; and 16 and 17.

23. T-1.1:1-3: "The first principle of miracles is that there is no order of difficulty among them. One is not 'harder' or 'bigger' than another.

They are all the same."

LESSON 20

I am determined to see.

We have been quite casual about our practice periods thus far. *2* There has been virtually no attempt to direct the time for undertaking them, minimal effort has been required, and not even active cooperation and interest have been asked for. 24 *3* This casual approach has been intentional and very carefully planned. *4* We have not lost sight of the

crucial importance of the reversal of your thinking. *5* The salvation of the world depends on it. *6* Yet you will not succeed if you regard yourself as being coerced, and if you give in to resentment and opposition.

2 This is our first attempt to introduce structure. *2* Do not misconstrue it as an effort to exert force or pressure. *3* You want salvation. *4* You want happiness. *5* You want peace. *6* You do not have them now because your mind is totally undisciplined, and you cannot distinguish between joy and sorrow, pleasure and pain, love and fear.25 *7* You are now learning how to tell them apart. *8* And great indeed will be your reward. 26

3 Your decision to see is all that vision requires. *2* What you want is yours. *3* Do not mistake the little effort that is asked of you for a sign that our goal is of little worth. *4* Can the salvation of the world be a trivial aim? *5* And can the world be saved if you are not? *6* God has one Son, and he is the resurrection and the life. 27 *7* His will is done because all power is given him in Heaven and on earth.28 *8* In your determination to see is vision given you.

4 The exercises for today consist in reminding yourself throughout the day that you want to see. *2* Today's idea also tacitly implies the recognition that you do not see now. *3* Therefore, as you repeat the

idea, you are stating that you are determined to change your present state for a better one, and one you really want.

5 Repeat today's idea slowly and positively at least twice an hour today, attempting to do so every half hour. *2* Do not be distressed if you forget to do so, but make a real effort to remember. *3* The extra repetitions should be applied to any situation, person, or event which upsets you.

4 You can see them differently, and you will. *5* What you desire you will

see. *6* Such is the real law of cause and effect as it operates in the world.

24. See paragraphs 7 and 8 in the Introduction.

25. The meaning of this sentence seems to be that your lack of mental discipline leads you to confuse "joy and sorrow, pleasure and pain, love and fear." And this confusion, in turn, is why you lack salvation, happiness, and peace (as the preceding sentences say)—when you

reach out for these things, you are actually reaching out for their opposites, which you have confused with them. How your lack of

mental discipline leads to this confusion is not stated, but perhaps it is because a mind that is undisciplined will naturally become confused.

26. Matthew 5:12 (KJV): "Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

27. John 11:25 (RSV): "I am the resurrection and the life; he who believes in me, though he die, yet he shall live." As is so often the

case in the Course, a biblical statement about Jesus has been applied to all of us, since the Course teaches that we are all God's Son.

28. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." Matthew 28:18 (KJV): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." With these two references, the Course takes a saying about God's will being done and a saying about Jesus having all power and applies them to us, so that *our* will (to have vision) is done because *we* have all power in Heaven and earth.

LESSON 21

I am determined to see things differently.

The idea for today is obviously a continuation and extension of the preceding one. *2* This time, however, specific mind-searching periods are necessary in addition to applying the idea to particular situations as they arise. *3* Five practice periods are urged, allowing a full minute for each.

2 In the practice periods, begin by repeating the idea to yourself. *2* Then close your eyes and search your mind carefully for situations past, present, or anticipated which arouse anger in you. *3* The anger may take the form of any reaction ranging from mild irritation to rage. *4* The degree of the emotion you experience does not matter. *5* You will become increasingly aware that a slight twinge of annoyance is nothing but a veil drawn over intense fury.

3 Try, therefore, not to let the "little" thoughts of anger escape you in the practice periods. *2* Remember that you do not really recognize what arouses anger in you, and nothing that you believe in this connection means anything.29 *3* You will probably be tempted to dwell more on some situations than on others, on the fallacious grounds that they are more "obvious." *4* This is not so. *5* It is merely

an example of the belief that some forms of attack are more justified than others.

4 As you search your mind for all the forms in which attack thoughts present themselves, hold each one in mind and tell yourself:

2I am determined to see ____ [name of person] differently.

3I am determined to see ____ [specify the situation] differently.

5 Try to be as specific as possible. *2* You may, for example, focus your anger on a particular attribute of a particular person, believing that the anger is limited to this aspect. *3* If your perception of the person is suffering from this form of distortion, say:

4I am determined to see ____ [specify the attribute] in ____ [name of person] differently.

29. Lesson 5: "I am never upset for the reason I think."

LESSON 22

What I see is a form of vengeance.

Today's idea accurately describes the way anyone who holds attack thoughts in his mind must see the world. *2* Having projected his anger onto the world, he sees vengeance about to strike at him. *3* His own attack is thus perceived as self-defense. *4* This becomes an increasingly vicious circle until he is willing to change how he sees. *5* Otherwise, thoughts of attack and counterattack will preoccupy him and people his entire world. *6* What peace of mind is possible to him then?

2 It is from this savage fantasy that you want to escape. *2* Is it not joyous news to hear that it is not real? *3* Is it not a happy discovery to find that you can escape? *4* You made what you would destroy;

everything that you hate and would attack and kill. *5* All that you fear does not exist.

3 Look at the world about you at least five times today for at least a minute each time, and as your eyes move slowly from one object to another, from one body to another, say to yourself:

2I see only the perishable.

3I see nothing that will last.

4What I see is not real.

5What I see is a form of vengeance. [30]

6 At the end of each practice period, ask yourself:

7Is this the world I really want to see?

8 The answer is surely obvious.

30. The point of these lines seems to be that the scene we see before us is not permanent and objectively real, but rather is just the mirror of our own anger. All we are really seeing is our own anger staring back at us, poised to take vengeance on us.

LESSON 23

I can escape from the world I see by giving up attack thoughts.

The idea for today contains the only way out of fear that will ever succeed. *2* Nothing else will work; everything else is meaningless. *3* But this way cannot fail. *4* Every thought you have makes up some segment

of the world you see. *5* It is with your thoughts, then, that we must work, if your perception of the world is to be changed.

2 If the cause of the world you see is attack thoughts, you must learn that it is these thoughts that you do not want. *2* There is no point in lamenting the world. *3* There is no point in trying to change the world.

4 It is incapable of change because it is merely an effect. *5* But there is indeed a point in changing your thoughts about the world. *6* Here you are changing the cause. *7* The effect will change automatically.

3 The world you see is a vengeful world, and everything in it is a symbol of vengeance. *2* Each of your perceptions of "external reality" is a pictorial representation of your own attack thoughts. *3* One can well ask if this can be called seeing. *4* Is not fantasy a better word for such a process, and hallucination a more appropriate term for the result?

4 You see the images that you have made, 31 but you do not see yourself as the image maker. *2* You cannot be saved from the world, but you can escape from its cause. *3* This is what salvation means, for where is the world you see when its cause is gone? *4* Vision already holds a replacement for everything you think you see now. *5* Loveliness can light your images and so transform them that you will love them even though they were made of hate. *6* For you will not be making them alone. 32

5 The idea for today introduces the thought that you are not trapped in the world you see, because its cause can be changed. *2* This change requires, first, that the cause be identified, and then let go, so that it can be replaced. *3* The first two steps in this process require your cooperation. *4* The final one does not. *5* Your images have already been

replaced. *6* By taking the first two steps, you will see that this is so.

6 Besides using it throughout the day as the need arises, five practice periods are required in applying today's idea. *2* As you look

about you, repeat the idea slowly to yourself, and then close your eyes and devote about a minute to searching your mind for as many attack thoughts as occur to you. *3* As each one crosses your mind, say:

4I can escape from the world I see by giving up attack thoughts about ___.

5 Hold each attack thought in your mind as you say this, and then dismiss that thought and go on to the next.

7 In the practice periods, be sure to include both your thoughts of attacking and of being attacked. *2* Their effects are exactly the same because they are exactly the same. *3* You do not yet recognize this, and you are asked at this time only to treat them as the same in today's practice periods. *4* We are still at the stage of identifying the cause of the world you see. *5* When you finally realize that thoughts of attack and of being attacked are not different, you will be ready to let the cause go.

31. Lesson 15: "My thoughts are images that I have made."

32. You will be making them with the Holy Spirit.

LESSON 24

I do not perceive my own best interests.

In no situation that arises do you realize the outcome that would make you happy. *2* Therefore you have no guide to appropriate action, and no way of judging the result. *3* What you do is determined by your perception of the situation, and that perception is wrong. *4* It is inevitable, then, that you will not serve your own best interests. *5* Yet they are your only goal in any situation which is correctly perceived. *6* Otherwise, you will not recognize what they are.

2 If you realized that you do not perceive your own best interests, you could be taught what they are. *2* But in the presence of your conviction that you do know what they are, you cannot learn. *3* The idea for today is a beginning step in opening your mind so that learning can begin.

3 The exercises for today require much more honesty than you are accustomed to using. *2* A few subjects honestly and carefully considered in each of the five practice periods which should be undertaken today will be more helpful than a more cursory examination of a large number. *3* Two minutes are suggested for each of the mind-searching periods which the exercises involve.

4 The practice periods begin with repeating today's idea, followed by searching the mind, with closed eyes, for unresolved situations about which you are currently concerned. *2* The emphasis should be on uncovering the outcome you want. *3* You will quickly realize that you have a number of goals in mind as part of the desired outcome, and also that these goals are on different levels and often conflict.

5 Name each situation that occurs to you, and enumerate carefully as many goals as possible that you would like to be met in its resolution.

2 The form of each application should be roughly as follows: *3In the situation involving ____, I would like ____ to happen, and ____*

to happen,

and so on. *4* Try to cover as many different kinds of outcome as may honestly occur to you, even if some of them do not appear to you to be directly related to the situation, or even to be inherent in it at all.

6 If these exercises are done properly, you will quickly recognize that you are making a large number of demands of the situation which have nothing to do with it. *2* You will also recognize that

many of your goals are contradictory, that you have no unified outcome in mind, and that you must experience disappointment in connection with some of your goals however the situation turns out. *3* After covering the list of as many hoped-for goals as possible for each unresolved situation that crosses your mind, say to yourself:

4I do not perceive my own best interests in this situation, and go on to the next.

LESSON 25

I do not know what anything is for.

Purpose is meaning. *2* Today's idea explains why nothing you see means anything. 33 *3* You do not know what it is for. *4* Therefore it is meaningless to you. *5* Everything is for your own best interests. *6* That is what it is for; that is its purpose; that is what it means. *7* It is in recognizing this that

your goals become unified. *8* It is in recognizing this that what you see is given meaning.

2 You perceive the world and everything in it as meaningful in terms of ego goals. *2* These goals have nothing to do with your own best interests, because the ego is not you. *3* This false identification makes you incapable of understanding what anything is for. *4* As a result, you are bound to misuse it. *5* When you believe this, you will try to withdraw the goals you have assigned from the world, instead of attempting to reinforce them.

3 Another way of describing the goals you now perceive as valuable is to say that they are all concerned with "personal" interests. *2* Since you have no personal interests, your goals are really concerned with nothing. *3* In cherishing them, therefore, you have no goals at all. *4* And thus you do not know what anything is for.

4 Before you can make any sense out of the exercises for today, one more thought is necessary: At the most superficial levels you do recognize purpose, yet purpose cannot be understood at these levels.

2 For example, you do understand that a telephone is for the purpose of talking to someone who is not physically in your immediate vicinity.

3 What you do not understand is what you want to reach him for. *4* And it is this that makes your contact with him meaningful or not.

5 It is crucial to your learning to be willing to give up the goals you have established for everything. *2* The recognition that they are meaningless rather than "good" or "bad" is the only way to accomplish this. *3* The idea for today is a step in this direction. *4* Six practice periods, each of two minutes duration, are required.

6 Each practice period should begin with a slow repetition of the idea for today, followed by looking about you and letting your glance rest on whatever happens to catch your eye, near or far, "important" or

"unimportant," human or nonhuman. *2* With your eyes resting on each subject you so select, say, for example:

3I do not know what this chair is for.

4I do not know what this pencil is for.

5I do not know what this hand is for.

6 Say this quite slowly, without shifting your eyes until you have completed the statement. *7* Then move on to the next subject, and apply today's idea as before.

33. Lesson 1: “Nothing I see in this room (on this street, from this window, in this place) means anything.”

LESSON 26

My attack thoughts are attacking my invulnerability.

It is surely obvious that if you can be attacked you are not invulnerable.

2 You see attack as a real threat. *3* That is because you believe that you can really attack, and what would have effects through you must also have effects on you. *4* It is this law that will ultimately save you, but you are misusing it now. *5* You must therefore learn how it can be used for your own best interests rather than against them.

2 Because your attack thoughts will be projected, you will fear attack.

2 And if you fear attack, you must believe you are not invulnerable.

3 Attack thoughts therefore make you vulnerable in your own mind, which is where the attack thoughts are. *4* Attack thoughts and invulnerability cannot be accepted together. *5* They contradict each other.

3 The idea for today introduces the thought that you always attack yourself first. *2* If attack thoughts must entail the belief that you are vulnerable, their effect is to weaken you in your own eyes. *3* Thus they have attacked your perception of yourself. *4* And because you believe in them, you can no longer believe in yourself. *5* A false image of yourself has come to take the place of what you are.

4 Practice with today’s idea will help you to understand that vulnerability or invulnerability is the result of your own thoughts.

2 Nothing except your thoughts can attack you. *3* Nothing except your thoughts can make you think you are vulnerable. *4* And nothing except your thoughts can prove to you this is not so.

5 Six practice periods are required in applying today's idea. *2* A full two minutes should be attempted for each of them, although the time can be reduced to a minute if the discomfort is too great. *3* Do not reduce it further.

6 The practice period should begin with repeating the idea for today, then closing your eyes and reviewing the unresolved situations whose outcomes are causing you concern. *2* The concern may take the form of depression, worry, anger, a sense of imposition, fear, foreboding, or preoccupation. *3* Any problem as yet unsettled which tends to recur in

your thoughts during the day is a suitable subject. *4* You will not be able to use very many for any one practice period, because a longer time than usual should be spent with each one. *5* Today's idea should be applied as follows:

7 First, name the situation:

2I am concerned about ____.

3 Then go over every possible outcome which has occurred to you in that connection and which has caused you concern, referring to each one quite specifically, saying:

4I am afraid ____ will happen.

8 If you are doing the exercises properly, you should have some five or six distressing possibilities available for each situation you use, and there may be many more. *2* It is much more helpful to cover a few situations thoroughly than to touch on a larger number.

9 As the number of anticipated outcomes for each situation increases, you will probably find some of them, especially those which occur to you toward the end, less acceptable to you. *2* Try, however, to treat them all alike to whatever extent you can.

10 After you have named each outcome of which you are afraid, tell yourself:

2That thought is an attack upon myself.

3 Conclude each practice period by repeating today's idea once more.

LESSON 27

Above all else I want to see.

Today's idea expresses something stronger than mere determination.34

2 It gives vision top priority among your desires. *3* You may feel hesitant about using the idea on the grounds that you are not sure you really mean it. *4* This does not matter. *5* The purpose of today's exercises is to bring the time when the idea will be wholly true a little nearer.

2 There may be a great temptation to believe that some sort of sacrifice is being asked of you when you say you want to see above all else. *2* If you become uneasy about the lack of reservation involved, add:

3Vision has no cost to anyone.

4 If fear of loss still persists, add further:

5It can only bless.

3 The idea for today needs many repetitions for maximum benefit. *2* It should be used at least every half hour, and more often if possible.

3 You might try for every fifteen or twenty minutes. *4* It is recommended that you set a definite time interval for using the idea when you wake or shortly afterwards, and attempt to adhere to it throughout the day. *5* It will not be difficult to do this, even if you are engaged in conversation or otherwise occupied at the time. *6* You can still repeat one short sentence to yourself without disturbing anything that is going on.

4 The real question is, how often will you remember? *2* How much do

you want today's idea to be true? *3* Answer one of these questions, and you have answered the other. *4* You will probably miss several applications, and perhaps quite a number. *5* Do not be disturbed by this, but do try to keep on your schedule from then on. *6* If only once during the day you feel that you were perfectly sincere while you were repeating today's idea, you can be sure that you have saved yourself many years of effort.

34. Lesson 20: "I am determined to see."

LESSON 28

Above all else I want to see things differently.

Today we are really giving specific application to the idea for yesterday.

2 In these practice periods, you will be making a series of definite commitments. *3* The question of whether you will keep them in the future is not our concern here. *4* If you are willing at least to make them now, you have started on the way to keeping them. *5* And we are still at the beginning.

2 You may wonder why it is important to say, for example, "Above all else I want to see this table differently." *2* In itself it is not important at all. *3* Yet what is by itself? *4* And what does "in itself" mean? *5* You see a lot of separate things about you, which really means you are not seeing at all. *6* You either see or not. *7* When you have seen one thing differently, you will see all things differently. *8* The light you will see in any one of them is the same light you will see in them all.

3 When you say "Above all else I want to see this table differently," you are making a commitment to withdraw all your own preconceived ideas about the table, and open your mind to what it is and what it is for.

2 You are not defining it in past terms. *3* You are asking what it is, rather than telling it what it is. *4* You are not binding its meaning to your own tiny experience of tables, nor are you limiting its purpose to your little personal thoughts.

4 You will not question what you have already defined. *2* And the purpose of these exercises is to ask questions and receive the answers.

3 In saying "Above all else I want to see this table differently," you are committing yourself to seeing. *4* It is not an exclusive commitment. *5* It is a commitment which applies to the table just as much as to anything else, neither more nor less.

5 You could, in fact, gain vision from just that table, if you could withdraw all your own ideas from it and look upon it with a completely open mind. *2* It has something to show you—something beautiful and clean and of infinite value, full of happiness and hope. *3* Hidden under all your own ideas about it is its real purpose, the purpose it shares with all the universe.

6 In using the table as a subject for applying the idea for today, you are therefore really asking to see the purpose of the universe. *2* You will be making this same request of each subject which you use in the practice periods. *3* And you are making a commitment to each of them to let its purpose be revealed to you, instead of placing your own judgment upon it.

7 We will have six two-minute practice periods today, in which the idea

for the day is stated first, and then applied to whatever you see in looking about you. *2* Not only should the subjects be chosen randomly, but each one should be accorded equal sincerity as today's idea is applied to it, in an attempt to acknowledge the equal value of them all in their contribution to your seeing.

8 As usual, the applications should include the name of the subject which your eyes happen to light on, and you should rest your eyes on it while saying:

2Above all else, I want to see this ____ differently.

3 Each application should be made quite slowly and as thoughtfully as possible. *4* There is no hurry.

LESSON 29

God is in everything I see.

The idea for today explains why you can see all purpose in anything. 35

2 It explains why nothing is separate, by itself, or in itself.36 *3* And it explains why nothing you see means anything. 37 *4* In fact, it explains every idea we have used thus far, and all subsequent ones as well.

5 Today's idea is the whole basis for vision.

2 You will probably find this idea very difficult to grasp at this point.

2 You may find it silly, irreverent, senseless, funny, and even objectionable. *3* Certainly God is not in a table, for example, as you see it. *4* Yet we emphasized yesterday that a table shares the purpose of the universe.38 *5* And what shares the purpose of the universe shares the

purpose of its Creator. 39

3 Try then, today, to begin to learn how to look on all things with love, appreciation, and open-mindedness. *2* You do not see them now.

3 Would you know what is in them? *4* Nothing is as it appears to you.

5 Its holy purpose stands beyond your little range. *6* When vision has shown you the holiness that lights up the world, you will understand today's idea perfectly. *7* And you will not understand how you could ever have found it difficult.

4 Our six two-minute practice periods for today should follow a now familiar pattern: Begin with repeating the idea to yourself, and then apply it to randomly chosen subjects about you, naming each one specifically.

5 Try to avoid the tendency toward self-directed selection, which may be particularly tempting in connection with today's idea because of its wholly alien nature. *2* Remember that any order which you impose is equally alien to reality. *3* Your list of subjects should therefore be as free of self-selection as possible. *4* For example, a suitable list might include:

5God is in this coat.

6God is in this magazine.

7God is in this finger.

8God is in this lamp.

9God is in that body.

10God is in that door.

11God is in that cup.

6 In addition to the assigned practice periods, repeat the idea for today at least once an hour, looking slowly about you as you say the words unhurriedly to yourself. *2* At least once or twice you should experience a sense of restfulness as you do this.

35. W-28.6:1: "In using the table as a subject for applying the idea for today, you are therefore really asking to see the purpose of the universe."

36. W-28.2:3-4: "Yet what is by itself? And what does 'in itself' mean?"

37. Lesson 1: "Nothing I see in this room…means anything."

38. This is another reference to W-28.6:1 (see footnote 35).

39. What we are seeing in the table, then, is God's *purpose*—we are seeing the table as there to serve His purpose. And since God's purpose is one with Him, by seeing His purpose in the table, we are seeing *God* in the table.

LESSON 30

God is in everything I see because God is in my mind.

The idea for today is the springboard for vision. *2* From this idea will the world open up before you, and you will look upon it and see in it what

you have never seen before. *3* Nor will what you saw before be even faintly visible to you.

2 Today we are trying to use a new kind of projection. *2* We are not attempting to get rid of what we do not like in our minds by seeing it outside. *3* Instead, we are trying to see in the world what is in our minds and what we want to recognize is there.40 *4* Thus we are trying to join with what we see, rather than keeping it apart from us. *5* That is the fundamental difference between vision and the way you see.

3 Today's idea should be applied as often as possible throughout the day. *2* Whenever you have a moment or so, repeat it to yourself slowly, looking around you, and trying to realize that it applies to everything you do see now, or could see now if it were within the range of your sight. *3* Real vision is not limited by concepts such as "near" and "far."

4 To help yourself begin to get used to this idea, try to think of things beyond your present range as well as those you can actually see, as you apply today's idea.

4 Real vision is not only unlimited by space and distance, but it does not depend on the body's eyes at all. *2* The mind is its only source. *3* To aid in helping yourself to become more accustomed to this idea as well, devote several practice periods to applying today's idea with your eyes closed, using whatever subjects come to mind, and looking within rather than without.41 *4* Today's idea applies equally to both.

40. In light of yesterday's lesson, what is in our minds that "we are trying to see in the world" is God's purpose. That purpose exists in our minds, and through this "new kind of projection" (usually called

"extension"), we assign this purpose to all the objects that we see.

41. The subjects we use can include thoughts, as well as imagined or remembered objects, as subsequent lessons make clear. See, for

instance, W-31.3:1: "Merely let whatever thoughts cross your mind come into your awareness, each to be considered for a moment and then replaced by the next."

LESSON 31

I am not the victim of the world I see.

Today's idea is the introduction to your declaration of release. *2* Again, the idea should be applied to both the world you see without and the world you see within. *3* In applying the idea, we will use a form of practice that will be used more and more, with changes to be indicated.

4 Generally speaking, the form includes two aspects, one in which you apply the idea on a more sustained basis, and the other consisting of frequent applications of the idea throughout the day.42

2 Two longer periods of practice with the idea for today are needed, one in the morning and one at night. *2* Three to five minutes for each of them is recommended. *3* During that time, look about you slowly while repeating the idea two or three times. *4* Then close your eyes and apply the same idea to your inner world. *5* You will escape from both together, for the inner is the cause of the outer.

3 As you survey your inner world, merely let whatever thoughts cross your mind come into your awareness, each to be considered

for a moment and then replaced by the next. *2* Try not to establish any sort of

hierarchy among them. *3* Watch them come and go as dispassionately as possible. *4* Do not dwell on any one in particular, but try to let the stream move on evenly and calmly, without any special investment on your part. *5* As you sit and quietly watch your thoughts, repeat today's idea slowly to yourself as often as you care to, but with no sense of hurry.

4 In addition, repeat the idea for today as often as possible during the day. *2* Remind yourself that you are making a declaration of independence in the name of your own freedom.43 *3* And in your freedom lies the freedom of the world.

5 The idea for today is a particularly useful one to use as a response to any form of temptation. *2* It is a declaration that you will not yield to it and put yourself in voluntary bondage.

42. Applying the idea "on a more sustained basis" refers to the longer practice periods, which will eventually take place mainly in the mornings and evenings (see paragraphs 2 and 3 in this lesson). The

"frequent applications" are the brief repetitions of the idea we are asked to do throughout the day (see paragraph 4). They also include the practice of "response to temptation" (or the "as needed"

applications; see W-19.6:1), where we repeat the idea in response to any form of upset (see paragraph 5).

43. This is another reference to the United States Declaration of Independence (see T-4.V.2:11 for the first). Here, the United States declaring independence from Great Britain is a symbol for you

declaring independence from the tyranny of the world. The above

sentence is part of the instructions for the shorter applications. In other words, when you repeat today's idea, you are meant to literally

"Remind yourself that you are making a declaration of independence in the name of your own freedom."

LESSON 32

I have invented the world I see.

Today we are continuing to develop the theme of cause and effect. *2* You are not the victim of the world you see because you invented it. *3* You can give it up as easily as you made it up. *4* You will see it or not see it, as you wish. *5* While you want it, you will see it; when you no longer want it, it will not be there for you to see.

2 The idea for today, like the preceding ones, applies to your inner and outer worlds, which are actually the same. *2* However, since you see them as different, the practice periods for today will again include two phases, one involving the world you see outside you and the other the world you see in your mind. *3* In today's exercises, try to introduce the thought that both are in your own imagination.

3 Again we will begin the practice periods for the morning and evening by repeating the idea for today two or three times while looking around at the world you see as outside yourself. *2* Then close your eyes and look around your inner world. *3* Try to treat them both as equally as possible. *4* Repeat the idea for today unhurriedly to yourself as often as you wish, as you watch the images which your imagination presents to your awareness.

4 For the two longer practice periods, three to five minutes are recommended, with not fewer than three required. *2* More than five can be utilized, if you find the exercises restful. *3* To facilitate this,

select a time when few distractions are anticipated and when you yourself feel reasonably ready.

5 These exercises are also to be continued during the day, as often as possible. *2* The shorter applications consist of repeating the idea slowly as you survey either your inner or outer world. *3* It does not matter which you choose.

6 The idea for today should also be applied immediately to any situation which may distress you. *2* Apply the idea by telling yourself: *3I have invented this situation as I see it.*

LESSON 33

There is another way of looking at the world.

Today's idea is an attempt to recognize that you can shift your perception of the world in both its outer and inner aspects. *2* A full five minutes should be devoted to the morning and evening applications.

2 In these practice periods, the idea should be repeated as often as you find comfortable, though unhurried applications are essential.

2 Alternate between surveying your outer and inner perceptions, but without an abrupt sense of shifting. *3* Merely glance casually around the world you perceive as outside yourself, then close your eyes and survey your thoughts with equal casualness. *4* Try to remain equally uninvolved

in both, and to maintain this detachment as you repeat the idea throughout the day.

3 The shorter exercise periods should be as frequent as possible.

2 Specific applications of today's idea should also be made immediately when any situation arises which tempts you to become disturbed. *3* For these applications, say:

4There is another way of looking at this.

4 Remember to apply today's idea the instant you are aware of distress.

2 It may be necessary to take a minute or so to sit quietly and repeat the idea to yourself several times. *3* Closing your eyes will probably help in this form of application.

LESSON 34

I could see peace instead of this.

The idea for today begins to describe the conditions which prevail in the other way of seeing. *2* Peace of mind is clearly an internal matter. *3* It must begin in your own thoughts and then extend outward. *4* It is from your peace of mind that a peaceful perception of the world arises.

2 Three longer practice periods are required for today's exercises. *2* One in the morning and one in the evening is advised, with an additional one to be undertaken at any time in between that seems most conducive to readiness. *3* All applications should be done with your eyes closed. *4* It is your inner world to which the applications should be made.

3 Some five minutes of mind searching are required for each of the longer practice periods. *2* Search your mind for fear thoughts, anxiety-provoking situations, "offending" personalities, or anything else about which you are harboring unloving thoughts.

4 Note each one casually, repeating the idea for today slowly as you watch them arise in your mind, and let each one go to be replaced by

the next. *2* If you begin to experience difficulty in thinking of specific subjects, continue to repeat the idea to yourself in an unhurried manner, without applying it to anything in particular. *3* Be sure, however, not to make any specific exclusions.

5 The shorter applications are to be frequent, and made whenever you feel your peace of mind is threatened in any way. *2* The purpose is to protect yourself from temptation throughout the day. *3* If a specific form of temptation arises in your awareness, the exercise should take this form:

4I could see peace in this situation instead of what I now see in it.

5 If the inroads on your peace of mind take the form of more generalized adverse emotions, such as depression, anxiety, or a vague sense of worry, use the idea in its original form.

6 If you find you need more than one application of today's idea to help you change your mind in any specific context, try to take several minutes and devote them to repeating the idea until you feel some sense of relief. *2* It will help you if you tell yourself specifically: *3I can replace my feelings of depression, anxiety, or worry [or my*

thoughts about this situation or personality] with peace.

LESSON 35

My mind is part of God's. I am very holy.

Today's idea does not describe the way you see yourself now. *2* It does, however, describe what vision will show you. *3* It is difficult for anyone who thinks he is in this world to believe this of himself. *4* Yet the reason he thinks he is in this world is because he does not believe it.

2 You will believe that you are part of where you think you are. *2* That is because you surround yourself with the environment you

want, and you want it to protect the image of yourself which you have made. *3* The image is part of this environment. *4* What you see while you believe you are in it is seen through the eyes of the image. *5* This is not vision.

6 Images cannot see.

3 The idea for today presents a very different view of yourself. *2* By establishing your Source it establishes your identity, and it describes you as you must really be in truth. *3* We will use a somewhat different kind of application for today's idea, because the emphasis for today is on the perceiver rather than on what he perceives.

4 For each of the three five-minute practice periods, first repeat today's idea to yourself, and then close your eyes and search your mind for the various kinds of descriptive terms in which you see yourself. *2* Include all of the ego-based attributes which you ascribe to yourself, positive or negative, desirable or undesirable, grandiose or debased. *3* All of them are equally unreal because you do not look upon yourself through the

eyes of holiness.

5 In the earlier part of the mind-searching period, you will probably emphasize what you consider to be the more negative aspects of your perception of yourself. *2* Toward the latter part of the exercise period, however, more self-inflating descriptive terms may well cross your mind. *3* Try to recognize that the direction of your fantasies about yourself does not matter.44 *4* Illusions have no direction in reality. *5* They are merely not true.

6 A suitable unselected list for applying the idea for today might be as follows:

2I see myself as imposed on.

3I see myself as depressed.

4I see myself as failing.

5I see myself as endangered.

6I see myself as helpless.

7I see myself as victorious.

8I see myself as losing out.

9I see myself as charitable.

10I see myself as virtuous.

7 You should not think of these terms in an abstract way. *2* They will

occur to you as various situations, personalities, and events in which you figure cross your mind. *3* Pick up any specific situation that occurs to you, identify the descriptive term or terms which you feel are applicable to your reactions to that situation, and use them in applying today's idea. *4* After you have named each one, add:

5But my mind is part of God's. 6I am very holy.

8 During the longer exercise periods, there will probably be intervals in which nothing specific occurs to you. *2* Do not strain to think up specific things to fill the interval, but merely relax and repeat today's idea slowly until something occurs to you. *3* Although nothing that does occur should be omitted from the exercises, nothing should be "dug out" with effort. *4* Neither force nor discrimination should be used.

9 As often as possible during the day, pick up a specific attribute or attributes you are ascribing to yourself at the time and apply the idea for today to them, adding the idea to each of them in the form

stated above. *2* If nothing particular occurs to you, merely repeat the idea to yourself with closed eyes.

44. In other words, don't be disturbed if in the latter part you uncover

"more self-inflating" beliefs about yourself (i.e., the self-perceptions you uncover sound more grandiose). As the previous paragraphs say, all self-perceptions, whether "grandiose or debased," "are equally unreal."

LESSON 36

My holiness envelops everything I see.

Today's idea extends the idea for yesterday from the perceiver to the perceived. *2* You are holy because your mind is part of God's. *3* And because you are holy, your sight must be holy as well. *4*"Sinless" means without sin. *5* You cannot be without sin a little. 45 *6* You are sinless or not. *7* If your mind is part of God's you must be sinless, or a part of His Mind would be sinful. *8* Your sight is related to His holiness, not to your ego and therefore not to your body.

2 Four three-to-five-minute practice periods are required for today. *2* Try to distribute them fairly evenly, and make the shorter application frequently, to protect your protection throughout the day. 46 *3* The longer practice periods should take this form:

3 First, close your eyes and repeat the idea for today several times slowly. *2* Then open your eyes and look quite slowly about, applying the idea specifically to whatever you note in your casual survey. *3* Say, for example:

4My holiness envelops that rug.

5My holiness envelops that wall.

6My holiness envelops these fingers.

7My holiness envelops that chair.

8My holiness envelops that body.

9My holiness envelops this pen.

10 Several times during these practice periods, close your eyes and repeat the idea to yourself. *11* Then open your eyes and continue as before.

4 For the shorter exercise periods, close your eyes and repeat the idea, look about you as you repeat it again, and conclude with one more repetition with your eyes closed. *2* All applications should, of course, be made quite slowly, as effortlessly and unhurriedly as possible.

45. This appears to be a takeoff on the saying "You can't be just a little bit pregnant." Just as you can't be a little bit pregnant, so you can't be a little bit sinless.

46. "Your protection" here seems to be today's idea. By repeating the idea frequently, you are keeping it with you, rather than letting it get away from you. You are thus protecting your protection.

LESSON 37

My holiness blesses the world.

This idea contains the first glimmerings of your true function in the world, or why you are here. *2* Your purpose is to see the world through your own holiness. *3* Thus are you and the world blessed together. *4* No one loses; nothing is taken away from anyone; everyone gains through your holy vision. *5* It signifies the end of sacrifice because it offers everyone his full due. *6* And he is entitled to everything because it is his birthright as a Son of God.

2 There is no other way in which the idea of sacrifice can be removed

forever from the world's thinking. *2* Any other way of seeing will inevitably demand payment of someone or something. *3* As a result, the perceiver will lose. *4* Nor will he have any idea why he is losing. *5* Yet is his wholeness restored to his awareness through your vision. *6* Your holiness blesses him by asking nothing of him. *7* Those who see themselves as whole make no demands.

3 Your holiness is the salvation of the world. *2* It lets you teach the world that it is one with you, not by preaching to it, not by telling it anything, but merely by your quiet recognition that in your holiness are all things blessed along with you.

4 Today's four longer exercise periods, each to involve three to five minutes of practice, begin with the repetition of the idea for today, followed by a minute or so of looking about you as you apply the idea to whatever you see:

2My holiness blesses this chair.

3My holiness blesses that window.

4My holiness blesses this body.

5 Then close your eyes and apply the idea to any person who occurs to you, using his name and saying:

6My holiness blesses you, [name].

5 You may continue the practice period with your eyes closed, you may open your eyes again and apply the idea for today to your outer world if you so desire, you may alternate between applying it to what you see

around you and to those who are in your thoughts, or you may use any combination of these two phases of application which you prefer. *2* The practice period should conclude with a repetition of the idea made with your eyes closed, and another, following immediately, made with your eyes open.

6 The shorter exercises consist of repeating the idea as often as you can.

2 It is particularly helpful to apply it silently to anyone you meet, using his name as you do so. *3* It is essential to use the idea if anyone seems to cause an adverse reaction in you. *4* Offer him the blessing of your holiness immediately, that you may learn to keep it in your own awareness.

LESSON 38

There is nothing my holiness cannot do.

Your holiness reverses all the laws of the world. *2* It is beyond every restriction of time, space, distance, and limits of any kind. *3* Your holiness is totally unlimited in its power because it establishes you as a Son of God, at one with the Mind of his Creator. *4* Through your holiness the power of God is made manifest. *5* Through your holiness the power of God is made available. *6* And there is nothing the power of God cannot do.

2 Your holiness, then, can remove all pain, can end all sorrow, and can solve all problems. *2* It can do so in connection with yourself and with anyone else. *3* It is equal in its power to help anyone, because it is equal in its power to save anyone. *4* If you are holy, so is everything God

created. *5* You are holy because all things He created are holy. *6* And all things He created are holy because you are.

3 In today's exercises, we will apply the power of your holiness to all problems, difficulties, or suffering in any form that you happen to think of in yourself or in anyone else. *2* We will make no distinctions because there are no distinctions.

4 In the four longer practice periods, each preferably to last a full five minutes, repeat the idea for today, close your eyes, and then search your mind for any source of pain, sorrow, sense of loss, or unhappiness of any kind as you see it. *2* Try to make as little distinction as possible between a situation that is difficult for you and one that is difficult for someone else. *3* Identify the situation specifically, and also name the person concerned. *4* Use this form in applying the idea for today: *5In the situation involving ____ in which I see myself, there is nothing that my holiness cannot do.*

6In the situation involving ____ in which ____ sees himself, there is nothing my holiness cannot do.

5 From time to time you may want to vary the procedure, and add some relevant thoughts of your own. *2* You might like, for example, to include thoughts such as:

3There is nothing my holiness cannot do because the power of God lies in it.

4 Introduce whatever variations appeal to you, but keep the exercises focused on the theme "There is nothing my holiness cannot do." *5* The

purpose of today's exercises is to begin to instill in you a sense that you have dominion over all things because of what you are. 47

6 In the frequent shorter applications, apply the idea in its original form unless a specific problem concerning you or someone else arises or comes to mind. *2* In that event, use the more specific form of application.

47. Genesis 1:28 (RSV): "And God blessed them, and God said to them,

'Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth.'" The word "dominion"

above does not refer to dominion over other Sons of God, but over things of this world, particularly "all problems, difficulties, or suffering in any form" (3:1).

LESSON 39

My holiness is my salvation.

If guilt is hell, what is its opposite? *2* Like the text for which this workbook is written, the ideas which are used for these exercises are very simple, very clear, and totally unambiguous. *3* We are not concerned with intellectual feats nor logical playthings. *4* We are dealing only in the very obvious, which has been overlooked in the clouds of complexity in which you think you think.

2 If guilt is hell, what is its opposite? *2* This is not difficult, surely. *3* The hesitation which you may feel in answering is not due to the ambiguity

of the question. *4* But do you believe that guilt is hell? *5* If you did, you would see at once how direct and simple the text is, and you would not need a workbook at all. *6* No one needs practice to gain what is already his.

3 We have already said that your holiness is the salvation of the world. 48

2 What about your own salvation? *3* You cannot give what you do not have. *4* A savior must be saved. *5* How else can he teach salvation?

6 Today's exercises will apply to you alone, recognizing that your salvation is crucial to the salvation of the world. *7* As you apply the exercises to your own world, the whole world stands to benefit.

4 Your holiness is the answer to every question that was ever asked, is being asked now, or will be asked in the future.49 *2* Your holiness means the end of guilt, and thus the end of hell. *3* Your holiness is the salvation of the world, and your own. *4* How could you to whom your holiness belongs be excluded from it? *5* God does not know unholiness. *6* Can it be He does not know His Son?

5 A full five minutes are urged for the four longer practice periods for today, and longer and more frequent practice sessions are encouraged.

2 If you want to exceed the minimum requirements, more rather than longer sessions are recommended, although both are encouraged.

6 Begin the practice periods as usual, by repeating today's idea to yourself. *2* Then, with closed eyes, search out your unloving thoughts in whatever form they appear: uneasiness, depression, anger, fear, worry, attack, insecurity, and so on. *3* Whatever form they take, they are unloving and therefore fearful. *4* And so it is from them that you need to be saved.

7 Specific situations, events, or personalities you associate with unloving thoughts of any kind are suitable subjects for today's exercises. *2* It is imperative for your own salvation that you see them differently. *3* And it is your blessing on them that will save you and give you vision.

8 Slowly, without conscious selection and without undue emphasis on any one in particular, search your mind for every thought that stands between you and your salvation. *2* Apply the idea for today to each of them in this way:

3My unloving thoughts about ____ are keeping me in hell.50 4My holiness is my salvation.

9 You may find these sessions easier if you intersperse the applications with several short periods during which you merely repeat today's idea to yourself slowly a few times. *2* You may also find it helpful to include a few short intervals in which you just relax, and do not seem to be thinking of anything. *3* Sustained concentration is very difficult at first.

4 It will become much easier as your mind becomes more disciplined and less distractible.

10 Meanwhile, you should feel free to introduce variety into your application periods, in whatever form appeals to you. *2* Do not, however, change the idea itself in varying the method of applying it.

3 However you elect to use it, the idea must be stated so that its meaning remains that your holiness is your salvation. *4* End each practice period by repeating the idea in its original form once more, and adding: *5If guilt is hell, what is its opposite?*

11 In the shorter applications, which should be made some three or four times an hour and more if possible, you may ask yourself this question, repeat today's idea, or preferably both. *2* If temptations arise, a particularly helpful form of the idea is:

3My holiness is my salvation from this.

48. W-37.3:1: "Your holiness is the salvation of the world."

49. Since my holiness is the answer to every question, here we find the answer to the question "If guilt is hell, what is its opposite?" Answer:

"My holiness (which is my salvation)." What is the opposite of guilt (which is hell)? It is holiness (which is salvation). The answer to the lesson's opening question, then, is basically the idea for the day.

50. Unloving thoughts are keeping us in hell because they cause guilt, and as we are told above, "guilt is hell."

LESSON 40

I am blessed as a Son of God.

Today we will begin to assert some of the happy things to which you are entitled, being what you are. *2* No longer practice periods are required, but very frequent short ones are necessary. *3* Once every ten minutes would be highly desirable, and you are urged to attempt this and to adhere to this frequency whenever possible. *4* If you forget, try again. *5* If there are long interruptions, try again. *6* Whenever you remember, try again.

2 You need not close your eyes for the exercise periods, although you will probably find it more helpful if you do. *2* However, you may be in a number of situations during the day when closing your eyes would not be appropriate. *3* Do not miss a practice period because of this. *4* You can practice quite well under almost any circumstance, if you really want to.

3 Today's exercises take little time and no effort. *2* Repeat today's idea, and then add several of the attributes that you associate with being a Son of God, applying them to yourself. *3* One practice period might, for example, consist of the following:

4I am blessed as a Son of God.

5I am happy, peaceful, loving, and contented.

6 Another might take this form:

7I am blessed as a Son of God.

8I am calm, quiet, assured, and confident.

4 If only a brief period is available, merely telling yourself that you are blessed as a Son of God will do.

LESSON 41

God goes with me wherever I go.

Today's idea will eventually overcome completely the sense of loneliness and abandonment which all the separated ones experience.

2 Depression is an inevitable consequence of separation. *3* So are anxiety, worry, a deep sense of helplessness, misery, suffering, and intense fear of loss. *4* The separated ones have invented many, many "cures" for what they believe to be "the ills of the world." *5* But the one thing they do not do is to question the reality of the problem. *6* Yet its effects cannot be cured, because it is not real. 51

2 The idea for today has the power to end all this foolishness forever.

2 And foolishness it is, despite the serious and tragic forms it may take.

3 Deep within you is everything that is perfect, ready to radiate through you and out into the whole world. *4* It will cure all sorrow and pain and fear and loss, because it will heal the mind that thought these things were real and suffered out of its allegiance to these beliefs.

3 You can never be deprived of your perfect holiness because its Source goes with you wherever you go. *2* You can never suffer because the Source of all joy goes with you wherever you go. *3* You can never be alone because the Source of all life goes with you wherever you go.

4 Nothing can disturb your peace of mind because God goes with you wherever you go.

4 We understand that you do not believe all this. *2* How could you, when the truth is hidden deep within, under a heavy cloud of insane thoughts, dense and obscuring, yet representing all you see? *3* Today we will make our first real attempt to get past this dark and heavy cloud, and to go through it to the light beyond.52

5 There will be only one long practice period today. *2* In the morning, as soon as you get up if possible, sit quietly for some three to five minutes with your eyes closed. *3* At the beginning of the practice period, repeat

today's idea very slowly. *4* Then make no effort to think of anything.

5 Try, instead, to get a sense of turning inward, past all the idle thoughts of the world. *6* Try to enter very deeply into your own self, keeping your mind clear of any thoughts that might distract your attention.

6 From time to time, you may repeat today's idea, if you find it helpful.

2 But most of all, try to sink down and inward, away from the world and from all the foolish thoughts of the world. *3* You are trying to reach past all these things. *4* You are trying to leave appearances and approach reality.

7 It is quite possible to reach God. *2* In fact it is very easy, because it is the most natural thing in the world. *3* You might even say it is the only natural thing in the world. *4* The way will open if you believe that it is possible. *5* This exercise can bring very startling results even the first time it is attempted, and sooner or later it is always successful. *6* We will go into more detail in connection with this kind of practice as we go along. *7* But it can never fail completely, and instant success is possible.

8 Throughout the day use today's idea often, repeating it very slowly, and preferably with eyes closed. *2* Think of what you are saying; what the words mean. *3* Concentrate on the holiness that they imply about you, on the unfailing companionship that is yours, on the complete protection that surrounds you.

9 You can indeed afford to laugh at fear thoughts, remembering that God goes with you wherever you go. 53

51. "It" refers to "the problem" (of separation).

52. "Our first real attempt" refers to the fact that this is the first meditation exercise in the Workbook. As such, this lesson's

instructions are foundational for future meditation practice.

53. This refers to "response to temptation" practice, in which we respond to our fear thoughts (or other upsetting thoughts) by repeating the idea for the day. This allows us to laugh at our fears, since it reveals them to be pure "foolishness," as the second paragraph says.

LESSON 42

God is my strength.54 Vision is His gift.

The idea for today combines two very powerful thoughts, both of major importance. *2* It also sets forth a cause and effect relationship

which explains why you cannot fail in your efforts to achieve the goal of the course. *3* You will see because it is the will of God. *4* It is His strength, not your own, that gives you power. *5* And it is His gift, rather than your own, which offers vision to you.

2 God is indeed your strength. *2* And what He gives is truly given. *3* This means that you can receive it anytime and anywhere, wherever you are and in whatever circumstances you find yourself. *4* Your passage through time and space is not random. *5* You cannot but be in the right place at the right time. *6* Such is the strength of God. *7* Such are His gifts.

3 We will have two three-to-five-minute longer exercise periods today,

one as soon as possible after you wake and another as close as possible to the time you go to sleep. *2* It is better, however, to wait until you can sit quietly by yourself at a time when you feel you are ready than it is to be concerned with the time as such.

4 Begin the practice period by repeating the idea for today with eyes open, looking slowly about you. *2* Then close your eyes and repeat the idea again, quite slowly. *3* After this, try to think of nothing except thoughts that occur to you in relation to today's idea. 55 *4* You might say, for example:

5Vision must be possible. 6God gives truly.

7 Or:

God's gifts to me must be mine because He gave them to me.

5 Whatever thought that is clearly related to the idea itself is suitable.

2 You may, in fact, be astonished at the amount of course-related understanding some of your own thoughts contain. *3* Let them come

without censoring unless you realize that your mind is merely wandering, and you have let obviously irrelevant thoughts intrude.

4 You may also reach a point where no thoughts at all seem to come to mind. *5* If such interferences occur, open your eyes and repeat the thought[56] once more while looking slowly about, close your eyes, repeat it once more, and then continue to look for related thoughts in your mind.

6 Remember, though, that active searching for relevant thoughts is not appropriate for today's exercises. *2* Try merely to step back and let the

thoughts come. *3* If you find this difficult, it is better merely to spend the practice period alternating between slow repetitions of the idea with eyes first open, then closed, then open, and so on, than it is to strain to find suitable thoughts.

7 There is no limit on the number of short practice periods which might be most beneficial. *2* The idea for today is a beginning step in bringing thoughts together, and teaching you that what you are studying is a unified thought system in which nothing is lacking that is needed, and nothing is included that is irrelevant or contradictory.

8 The more often you repeat the idea during the day, the more often you will be reminding yourself that the goal of the course is important to you, and that you have not forgotten it.

54. 2 Samuel 22:33 (KJV): "God is my strength and power: and he maketh my way perfect."

55. This is the formal introduction (after a brief appearance in Lesson 38) of the practice of letting related thoughts come, in which we first repeat the idea and then mentally step back and let thoughts related to the idea arise spontaneously in our minds. The

instructions in this lesson are therefore foundational for all future practice of letting related thoughts come.

56. The "thought" is the idea for the day.

LESSON 43

God is my Source. I cannot see apart from Him.

Perception is not an attribute of God. *2* His is the realm of knowledge.

3 Yet He has created the Holy Spirit as the Mediator between knowledge and perception. *4* Without this link with God, perception would have replaced knowledge forever in your mind. *5* With this link with God, perception will become so changed and purified that it will lead to knowledge. *6* That is its function as the Holy Spirit sees it. *7* Therefore, that is its function in truth.

2 In God you cannot see. *2* Perception has no function in God, and does not exist. *3* Yet in salvation, which is the undoing of what never was, perception has a mighty purpose. *4* Made by the Son of God for an unholy purpose, it must become the means for the restoration of his holiness to his awareness. *5* Perception has no meaning. *6* Yet does the Holy Spirit give it a meaning very close to God's. *7* Healed perception becomes the means by which the Son of God forgives his brother and thus forgives himself.

3 You cannot see apart from God because you cannot be apart from God. *2* Whatever you do you do in Him, because whatever you think you think with His Mind. *3* If vision is real, and it is real to the extent to which it shares the Holy Spirit's purpose, then you cannot see apart from God.

4 Three five-minute practice periods are required today, one as early as possible and another as late as possible. *2* The third should

be undertaken at the most convenient and suitable time which circumstances and readiness permit.

5 At the beginning of the practice period, repeat the idea to yourself with your eyes open. *2* Then glance around you for a short time, applying today's idea specifically to what you see. *3* Four or five subjects for this phase of the exercises are sufficient. *4* Say, for example: *5God is my Source. 6I cannot see this desk apart from Him.*

7God is my Source. 8I cannot see that picture apart from Him.

9 Although this part of the exercise period should be quite short, be sure that you select the subjects for this phase indiscriminately, without self-directed inclusion or exclusion.

6 For the second and longer phase of the exercise period, close your eyes, repeat today's idea again, and then let whatever relevant thoughts that may occur to you add to the idea in your own personal way.

2 Thoughts such as

I see through the eyes of forgiveness,

I see the world as blessed,

I see my own thoughts, which are like God's,

The world can show me myself,

or any thought related more or less directly to today's idea are suitable.

3 The thoughts need not bear an obvious relationship to the idea, but they should not be in opposition to it.

7 If you should find your mind wandering, if you begin to be aware of thoughts which are clearly out of accord with the idea for today, or if

you seem to be unable to think of anything, open your eyes, repeat the first phase, and then try the second phase again. *2* Do not allow any protracted period to occur in which you become preoccupied with irrelevant thoughts. *3* Return to the first phase as often as necessary to prevent this.

8 In applying today's idea in the shorter practice periods, the form may vary according to the circumstances and situations in which you find yourself during the day. *2* When you are with someone else, for example, try to remember to tell him silently:

3God is my Source. 4I cannot see you apart from Him.

5 This form is equally applicable to strangers and to those you know well. *6* Try, in fact, not to make distinctions of this kind in using this form of the idea.

9 The idea should also be applied throughout the day to various situations and events which may occur, particularly to those which distress you in any way. *2* For this kind of application use this form: *3God is my Source. 4I cannot see this apart from Him.*

10 If no particular subject presents itself to your awareness, merely repeat the idea in its original form. *2* Try today not to allow long periods of time to slip by without remembering today's idea, and thus remembering your function.

LESSON 44

God is the light in which I see.

Today we are continuing with the idea for yesterday, adding another dimension to it. *2* You cannot see in darkness, and you cannot make light.

3 You can make darkness and then think you see in it, but light reflects life, and is therefore an aspect of creation. *4* Creation and darkness cannot coexist, but light and life must go together, being but different aspects of creation.

2 In order to see, one must recognize that light is within, not without.

2 You do not see outside yourself, nor is the equipment for seeing outside. *3* An essential part of this equipment is the light that makes seeing possible. *4* It is with you always, making vision possible in every circumstance.

3 Today we are going to attempt to reach that light. *2* For that purpose we will use a form of practice which we have suggested once before, and will utilize increasingly. 57 *3* It is a particularly difficult form for the undisciplined mind because it represents a major goal of mind training.

4 It embodies precisely what the untrained mind lacks. *5* Yet the training must be accomplished if you are to see.

4 Have at least three practice periods today, each lasting three to five minutes. *2* Longer is highly recommended, but only if you find the time merely slipping by with little or no sense of strain. *3* The form of exercise we will use is the most natural and easy one in the world for the trained mind, just as it seems to be the most unnatural and difficult for the untrained mind.

5 Your mind is no longer wholly untrained. *2* You are quite ready to learn the form of exercise we will use today, but you may find that you will

encounter strong resistance. *3* The reason is very simple: While you practice in this form, you leave behind everything that you now believe and all the thoughts which you have made up. *4* Properly speaking, this is the release from hell. *5* Perceived through the ego's eyes, it is loss of identity and a descent into hell.

6 If you can stand aside from the ego by ever so little, you will have no difficulty in recognizing that its opposition and fear are meaningless.

2 You might find it helpful to remind yourself from time to time that to reach the light is to escape from darkness, whatever you may believe to the contrary. *3* God is the light in which you see. *4* You are attempting to reach Him.

7 Begin the practice period by repeating today's idea with your eyes open, and then close them slowly, repeating the idea several times more. *2* Then try to sink into your mind, letting go every kind of interference and intrusion by quietly sinking past it. *3* Your mind cannot be stopped in this unless you choose to stop it. *4* It is merely taking its natural course. *5* Try to observe your passing thoughts without involvement and slip quietly by them.

8 While no particular form of approach is advocated, what is needful is a sense of the importance of what you are doing, its inestimable value to you, and an awareness that you are attempting something very holy. 58

2 Salvation is your happiest accomplishment. *3* It is also the only one that has any meaning, because it is the only one that has any use to you at all.

9 If resistance rises in any form, pause long enough to repeat today's idea, keeping your eyes closed unless you are aware of fear. *2* In that

case, you will probably find it more reassuring to open your eyes briefly. *3* Try, however, to return to the exercises as soon as possible.

10 If you are doing them correctly, you should experience some sense of relaxation, and even a sense of approaching, if not actually entering into, light. *2* Try to think of light, formless and without limit, as you pass by the thoughts of this world. *3* And do not forget that they cannot hold you to the world unless you give them power to do so.

11 Throughout the day, repeat the idea often, with eyes open or closed as seems better at the time.59 *2* Do not forget. *3* Above all, be determined not to forget today.

57. This "form of practice" is the meditation exercise that is taught in Lesson 41.

58. "Form of approach" may refer to specific forms of mentally approaching God, such as traveling through clouds (Lesson 69),

sinking beneath the churning surface to the calm depths (Lesson 47), or imagining that Jesus is holding your hand and leading you (Lesson 70). The point in this sentence is that having a heightened sense of the importance, value, and holiness of what you are attempting is more important than "the particular form of approach" you use.

59. The Workbook's general rule for this is "eyes open when necessary, and closed when possible" (W-49.5:2). See especially W-40.2:1-3, W-48.2:3-4, and W-63.4:1-3.

LESSON 45

God is the Mind with which I think.

Today's idea holds the key to what your real thoughts are. *2* They are nothing that you think you think, just as nothing that you think you see is related to vision in any way. *3* There is no relationship between what is real and what you think is real. *4* Nothing that you think represents your thoughts resembles your real thoughts in any respect. *5* Nothing that you think you see bears any resemblance to what vision will show you.

2 You think with the Mind of God. *2* Therefore you share your thoughts with Him, as He shares His with you. *3* They are the same thoughts because they are thought by the same Mind. *4* To share is to make alike, or to make one. *5* Nor do the thoughts you think with the Mind of God leave your mind, because thoughts do not leave their source.

3 Therefore, your thoughts are in the Mind of God, as you are. *2* They are in your mind as well, where He is. *3* As you are part of His Mind, so are your thoughts part of His thoughts. *4* Where, then, are your real thoughts? *5* Today we will attempt to reach them. *6* We will have to look for them in your mind, because that is where they are. *7* They must still be there, because they cannot have left. *8* What is thought by the Mind of God is eternal, being part of creation.

4 Our three five-minute practice periods for today will take the same general form that we used in applying yesterday's idea. *2* We will attempt to leave the unreal and seek for the real. *3* We will deny the world in favor of truth. *4* We will not let the thoughts of the world hold us back, and we will not let the beliefs of the world tell us that what God would have us do is impossible.

5 Instead, we will try to recognize that only what God would have us do is possible. *2* We will also try to understand that only what God would have us do is what we want to do. *3* And we will also try to remember that we cannot fail in doing what He would have us do. *4*

There is every reason to feel confident that you will succeed today. *5* It is the will of God.

6 Begin the exercises for today by repeating the idea to yourself, closing your eyes as you do so. *2* Spend a fairly short period in thinking a few relevant thoughts of your own, keeping the idea in mind as you do so.

3 After you have added some four or five thoughts of your own, repeat the idea again, and tell yourself gently:

4My real thoughts are in my mind. 5I would like to find them.

6 Then try to go past all the unreal thoughts which cover the truth in your mind, and reach to the eternal.

7 Under all the senseless thoughts and mad ideas with which you have cluttered up your mind are the thoughts which you thought with God in the beginning. *2* They are there in your mind now, completely unchanged. *3* They will always be in your mind, exactly as they always were. *4* Everything which you have thought since then will change, but the foundation on which they rest is wholly changeless. *5* It is this foundation toward which the exercises for today are directed. *6* Here is your mind joined with the Mind of God. *7* Here are your thoughts one with His.

8 For this kind of practice period only one thing is necessary: Approach it as you would an altar dedicated in Heaven itself to God the Father

and God the Son. 60 *2* For such is the place you are trying to reach. *3* You will probably be unable as yet to realize how high you are trying to go.

4 Yet even with the little understanding you have already gained, you should be able to remind yourself that this is no idle game, but

an exercise in holiness and an attempt to reach the Kingdom of Heaven.

9 In using the shorter form of applying today's idea, try to remember how important it is to you to understand the holiness of the mind that thinks with God. *2* Take a minute or two, as you repeat the idea throughout the day, to appreciate your mind's holiness. *3* Stand aside, however briefly, from all thoughts that are unworthy of Him Whose host you are, and thank Him for the thoughts He is thinking with you.

60. "God the Father, God the Son, and God the Holy Spirit" is a common statement of the Christian doctrine of the Trinity. Since the phrase "God the Son" in the above passage refers to us, it implies that we are a fundamental part of the Trinity.

LESSON 46

God is the love in which I forgive.

God does not forgive, because He has never condemned. *2* And there must be condemnation before forgiveness is necessary. *3* Forgiveness is the great need of this world, but that is because it is a world of illusions.

4 Those who forgive are thus releasing themselves from the world of illusions, while those who withhold forgiveness are binding themselves to it. *5* As you condemn only yourself, so do you forgive only yourself.

2 Although God does not forgive, His love is nevertheless the basis of forgiveness. *2* Fear condemns and love forgives. *3* Forgiveness thus undoes what fear has produced, returning the mind to the awareness of God. *4* For this reason, forgiveness can truly be called salvation. *5* It is the means by which illusions disappear.

3 Today's exercises require at least three full five-minute practice periods, and as many shorter applications as possible. *2* Begin the longer practice periods by repeating today's idea to yourself as usual. *3* Close your eyes as you do so, and spend a minute or two in searching your mind for those whom you have not forgiven. *4* It does not matter "how much" you have not forgiven. *5* You have forgiven them entirely or not at all.

4 If you are doing the exercises well, you should have no difficulty in finding a number of people you have not forgiven. *2* It is a safe rule that anyone you do not like is a suitable subject. *3* Mention each one by name, saying:

4God is the love in which I forgive you, [name].

5 The purpose of the first phase of today's practice is to put you in a better position to forgive yourself. *2* After you have applied the idea for today to all those who have come to mind, tell yourself:

3God is the love in which I forgive myself.

4 Then devote the remainder of the practice period to adding related ideas such as:61

5God is the love with which I love myself.

6God is the love in which I am blessed.

6 The form of these applications may vary considerably, but the central idea should not be lost sight of. *2* You might say, for example: *3I cannot be guilty because I am a Son of God.*

4I have already been forgiven.

5No fear is possible in a mind beloved of God.

6There is no need to attack because love has forgiven me.

7 The practice period should end, however, with a repetition of today's idea as originally stated.

7 The shorter applications may consist of a repetition of the idea either in the original or in a related form, as you prefer. *2* Be sure, however, to make more specific applications if they are needed. *3* They will be needed at any time during the day when you become aware of any kind of negative reaction to anyone, present or not. *4* In this event, tell him silently:

5God is the love in which I forgive you.

61. The related ideas seem to be related to "God is the love in which I forgive myself," rather than to the idea as originally stated.

LESSON 47

God is the strength in which I trust.

If you are trusting your own strength, you have every reason to be apprehensive, anxious, and fearful. *2* What can you predict or control?

3 What is there in you that can be counted on? *4* What would give you the ability to be aware of all the facets of any problem and to resolve it in such a way that only good can come of it? *5* What is there about you that gives you the recognition of the right solution and the guarantee that it will be accomplished?

2 Of yourself you can do none of these things.62 *2* To believe that you can is to put your trust where trust is unwarranted, and to justify fear, anxiety, depression, anger, and sorrow. *3* Who can put his faith in weakness and feel safe? *4* Yet who can put his faith in strength and feel weak?

3 God is your safety in every circumstance. *2* His Voice speaks for Him in all situations and in every aspect of all situations, telling you

exactly what to do to call upon His strength and His protection. *3* There are no exceptions because God makes no exceptions, and the Voice Which speaks for Him thinks as He does.

4 Today we will try to reach past your own weakness to the Source of real strength. *2* Four five-minute practice periods are necessary today, and longer and more frequent ones are urged. *3* Close your eyes and begin as usual by repeating today's idea. *4* Then spend a minute or two in searching for situations in your life which you have invested with fear, dismissing each one by telling yourself:

5God is the strength in which I trust.

5 Now try to slip past all concerns related to your own sense of inadequacy. *2* It is obvious that any situation which causes you concern is associated with feelings of inadequacy, since otherwise you would believe that you could deal with the situation successfully. *3* It is not by trusting yourself that you will gain confidence. *4* But the strength of God in you is successful in all things.

6 The recognition of your own frailty is a necessary step in the correction of your errors, but it could hardly be a sufficient one in giving you the confidence which you need, and to which you are entitled. *2* You must also gain an awareness that confidence in your real strength is fully justified in every respect and in all circumstances.

7 In the latter phase of the practice period, try to reach down into your mind to a place of real safety.63 *2* You will recognize that you have reached it if you feel a deep peace, however briefly. *3* Let go all the trivial things that churn and bubble on the surface of your mind, and reach down and below them to the Kingdom of Heaven. *4* There is a place in you where there is perfect peace. *5* There is a place in

you where nothing is impossible. *6* There is a place in you where the strength of God abides.

8 Repeat the idea for today often. *2* Use it as your answer to any disturbance. *3* Remember that peace is your right because you are giving your trust to the strength of God.

62. John 8:28 (KJV): "I do nothing of myself; but as my Father hath taught me, I speak these things."

63. This is another meditation exercise. See Lesson 41 for more detailed instructions.

LESSON 48

There is nothing to fear.

The idea for today simply states a fact. *2* It is not a fact to those who believe in illusions, but illusions are not facts. *3* In truth there is nothing to fear. *4* It is very easy to recognize this. *5* But it is very difficult to recognize it for those who want illusions to be true.

2 Today's practice periods will be very short, very simple, and very frequent. *2* Merely repeat the idea in its original form as often as possible. *3* You can use it with your eyes open at any time and in any situation. *4* It is strongly recommended, however, that you take a minute or so, whenever possible, to close your eyes and repeat the idea slowly to yourself several times. *5* It is particularly important that you use the idea immediately should anything disturb your peace of mind.

3 The presence of fear is a sure sign that you are trusting in your own strength. *2* The awareness that there is nothing to fear shows that somewhere in your mind—not necessarily in a place which you recognize as yet—you have remembered God and let His strength

take the place of yours. *3* The instant you are willing to do this, there is indeed nothing to fear.

LESSON 49

God's Voice speaks to me all through the day.

It is quite possible to listen to God's Voice all day without interrupting your regular activities in any way. *2* The part of your mind in which truth abides is in constant communication with God, whether you are aware of it or not. *3* It is the other part of your mind that functions in the world and obeys the world's laws. *4* It is this part that is constantly distracted, disorganized, and highly uncertain.

2 The part that is listening to the Voice of truth is calm, always at rest, and wholly certain. *2* It is really the only part there is. *3* The other part is a wild illusion, frantic and distraught, but without reality of any kind.

4 Try today not to listen to it. *5* Try to identify with the part of your mind where stillness reigns forever. *6* Try to hear God's Voice call to you lovingly, reminding you that your Creator has not forgotten His Son.

3 We will need four five-minute practice periods today, and more if possible. *2* We will try actually to hear the Voice within you reminding you of God and of your Self. *3* We will approach this happiest and holiest of all thoughts with confidence, knowing that in doing so we are joining our will with the will of God. *4* He wants you to hear His Voice.

5 He gave It to you to be heard.

4 Listen in deep silence. *2* Be very still and open your mind. *3* Go past all of the raucous shrieks and sick imaginings that cover your

real thoughts and obscure your eternal link with God. *4* Sink deep into the peace that waits for you beyond the frantic, riotous thoughts and sounds and sights of an insane world. *5* You do not live there. *6* You are trying to reach your real home. *7* You are trying to reach the place where you are

truly welcome. *8* You are trying to reach God.

5 Do not forget to repeat today's idea very frequently. *2* Do so with your eyes open when necessary, and closed when possible. *3* And be sure that you sit quietly and repeat it slowly whenever you can, closing your eyes on the world and realizing that you are inviting God's Voice to speak to you.

LESSON 50

I am sustained by the love of God.

Here is the answer to every problem that confronts you today and tomorrow and throughout time. *2* In this world, you believe you are sustained by everything but God. *3* Your faith is placed in the most trivial and insane symbols: pills, money, "protective" clothing, influence, prestige, being liked, knowing the "right" people, and an endless list of forms of nothingness which you endow with magical power. *4* All these things are your replacements for the love of God. *5* All these things are cherished to ensure a body identification. *6* They are songs of praise to the ego.

2 Do not put your faith in the worthless. *2* It will not sustain you. *3* Only the love of God will protect you in all circumstances. *4* It will lift you out of every trial and raise you high above all the perceived dangers of this world into a climate of perfect peace and safety. *5* It will transport you into a state of mind in which nothing can threaten, nothing can disturb, and nothing can intrude upon the eternal calm of the Son of God.

3 Put not your faith in illusions. *2* They will fail you. *3* Put all your faith in the love of God within you, eternal, changeless and forever unfailing.

4 This is the answer to whatever confronts you today. *5* Through the love of God in you, you can resolve all seeming difficulties without effort and in sure confidence. *6* Tell yourself this often today. *7* It is your declaration of release from the belief in idols. *8* It is your acknowledgment of the truth about yourself.

4 For ten minutes twice today, morning and evening, let the idea for today sink deep into your consciousness. *2* Repeat it, think about it, let related thoughts come to help you recognize its truth, and allow peace to flow over you like a blanket of protection and surety. *3* Let no idle and foolish thoughts enter to disturb the holy mind of the Son of God.

4 Such is the Kingdom of Heaven.64 *5* Such is the resting place where your Father has placed you forever.

64. Matthew 19:14 (KJV): "But Jesus said, Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."

REVIEW 1

Introduction

Beginning with today, we will have a series of review periods. *2* Each of them will cover five of the ideas already presented, starting with the first and ending with the fiftieth. *3* There will be a few short comments after

each of the ideas, which you should consider in your review. 65 *4* In the review practice periods, the exercises should be done as follows:

2 Begin the day by reading the five ideas, with the comments included.

2 Thereafter, it is not necessary to follow any particular order in considering them, though each one should be practiced at least once.

3 Devote two minutes or more to each practice period, thinking about the idea and the related comments after you read them. *4* Do this as often as possible during the day. *5* If any one of the five ideas appeals to you more than the rest, concentrate on that one. *6* At the end of the day, however, be sure to review all of them once more.

3 It is not necessary to cover the comments literally or thoroughly in the practice periods. *2* Try, rather, merely to emphasize the central point in each one, 66 and think about it as part of your review of the idea to which it relates. *3* After you read the idea and the comments, the review exercises should be done with eyes closed and when you are alone in a quiet place, if possible.

4 This is emphasized particularly for practice periods at your stage of learning. *2* It will be necessary, however, that you learn how to require no special settings in which to apply what you have learned. *3* You will need it most in situations which appear to be upsetting, rather than in those which already seem to be calm and quiet.

5 The purpose of your learning is to enable you to bring the quiet with you, and to heal distress and turmoil. *2* This is not done by avoiding them and seeking a haven of isolation for yourself. *3* You will yet learn that peace is part of you, and requires only that you be there to embrace any situation in which you are. *4* And finally you will learn that there is

no limit to where you are, so that your peace is everywhere, as you are.

6 You will note that, for review purposes, the ideas are not always given in quite their original form. *2* Use them as they are given here. *3* It is not necessary to return to the original statements, nor to apply the ideas as was suggested then. *4* We are now emphasizing the relationships among the first fifty of the ideas we have covered, and the cohesiveness of the thought system to which they are leading you.

65. What "you should consider in your review" are the "short comments" that follow "each of the ideas."

66. "Each one" refers to each set of comments that follows each review idea. These sets of comments, in fact, seem to be a model for how our own thought process should go in the exercise. In the comments, we are portrayed as reasoning with ourselves with a goal of changing our minds. We are talking ourselves into a new decision. This seems to be what our own thinking during the practice period should look like as well.

LESSON 51

The review for today includes the following ideas:

1 (1) Nothing I see means anything.

2 The reason this is so is that I see nothing, and nothing has no meaning. *3* It is necessary that I recognize this, that I may learn to see.

4 What I think I see now is taking the place of sight. *5* I must let it go by

realizing that it has no meaning, so that vision may take its place.

2 (2) I have given what I see all the meaning it has for me.

2 I have judged everything I look upon, and it is this and only this that I see. *3* This is not vision. *4* It is merely an illusion of reality, because my judgments have been made quite apart from reality. *5* I am willing to recognize the lack of validity in my judgments, because I want to see.

6 My judgments have hurt me, and I do not want to see according to them.

3 (3) I do not understand anything I see.

2 How could I understand what I see when I have judged it amiss?

3 What I see is the projection of my own errors of thought. *4* I do not understand what I see because it is not understandable. *5* There is no sense in trying to understand it. *6* But there is every reason to let it go, to make room for what can be seen and understood and loved. *7* I can exchange what I see now for this merely by being willing to do so. *8* Is not this a better choice than the one I made before?

4 (4) These thoughts do not mean anything.

2 The thoughts of which I am aware do not mean anything because I am trying to think without God. *3* What I call "my" thoughts are not my real thoughts. *4* My real thoughts are the thoughts I think with God. *5* I am not aware of them because I have made "my" thoughts to take their place. *6* I am willing to recognize that "my" thoughts do not mean anything, and to let them go. *7* I choose to have them replaced by what they were intended to replace. *8*"My" thoughts are meaningless, but all

creation lies in the thoughts I think with God.

5 (5) I am never upset for the reason I think.

2 I am never upset for the reason I think because I am constantly trying to justify "my" thoughts. *3* I am constantly trying to make

them true. *4* I make all things my "enemies," so that my anger is justified and my attacks are warranted. *5* I have not realized how much I have misused everything I see by assigning its role to it. *6* I have done this to defend a thought system which has hurt me, and which I no longer want. *7* I am willing to let it go.

LESSON 52

Today's review covers these ideas:

1 (6) I am upset because I see what is not there.

2 Reality is never frightening. *3* It is impossible that it could upset me.

4 Reality brings only perfect peace. *5* When I am upset, it is always because I have replaced reality with illusions which I made up. *6* The illusions are upsetting because I have given them reality, and thus regard reality as an illusion. *7* Nothing in God's creation is affected in any way by this confusion of mine. *8* I am always upset by nothing.

2 (7) I see only the past.

2 As I look about, I condemn the world I look upon. *3* I call this seeing.

4 I hold the past against everyone and everything, making them my enemies. *5* When I have forgiven myself and remembered who I am, I

will bless everyone and everything I see. *6* There will be no past and therefore no enemies. *7* And I will look with love on all that I had failed to see before.

3 (8) My mind is preoccupied with past thoughts.

2 I see only my own thoughts, and my mind is preoccupied with the past. *3* What, then, can I see as it is? *4* Let me remember that I look on the past to prevent the present from dawning on my mind. *5* Let me understand that I am trying to use time against God. *6* Let me learn to give the past away, realizing that in so doing I am giving up nothing.

4 (9) I see nothing as it is now.

2 If I see nothing as it is now, it can truly be said that I see nothing. *3* I can see only what is now. *4* The choice is not whether to see the past or the present; it is whether to see or not. *5* What I have chosen to see has cost me vision. *6* Now I would choose again, that I may see.

5 (10) My thoughts do not mean anything.

2 I have no private thoughts. *3* Yet it is only private thoughts of which I am aware. *4* What, then, can these thoughts mean? *5* They do not exist, and so they mean nothing. *6* Yet my mind is part of creation and part of its Creator. *7* Would I not rather join the thinking of the universe than to obscure all that is really mine with my pitiful and meaningless "private"

thoughts?

LESSON 53

Today we will review the following:

1 (11) My meaningless thoughts are showing me a meaningless world.

2 Since the thoughts of which I am aware do not mean anything, the world which pictures them has no meaning. *3* What is producing this world is insane, and so is what it produces. *4* Reality is not insane,

and I have real thoughts as well as insane ones. *5* I can therefore see a real world, if I look to my real thoughts as my guide for seeing.

2 (12) I am upset because I see a meaningless world.

2 Insane thoughts are upsetting, and they produce a world in which there is no order anywhere. *3* Only chaos rules a world which represents chaotic thinking, and chaos has no laws. *4* I cannot live in peace in such a world. *5* I am grateful that this world is not real, and that I need not see it at all unless I choose to value it. *6* And I do not choose to value what is totally insane and has no meaning.

3 (13) A meaningless world engenders fear.

2 The totally insane engenders fear because it is completely undependable and offers no grounds for trust. *3* Nothing in madness is dependable. *4* It holds out no safety and no hope. *5* But such a world is not real. *6* I have given it the illusion of reality and have suffered from my belief in it. *7* Now I choose to withdraw this belief and place my trust in reality. *8* In choosing this, I will escape all the effects of the world of fear, because I am acknowledging that it does not exist.

4 (14) God did not create a meaningless world.

2 How can a meaningless world exist if God did not create it? *3* He is the Source of all meaning, and everything that is real is in His Mind. *4* It is in my mind too, because He created it with me. *5* Why should I continue to suffer from the effects of my own insane thoughts when the perfection of creation is my home? *6* Let me remember the power of my decision and recognize where I really abide.

5 (15) My thoughts are images that I have made.

2 Whatever I see reflects my thoughts. *3* It is my thoughts which tell me where I am and what I am. *4* The fact that I see a world in which

there is suffering and loss and death shows me that I am seeing only the representation of my insane thoughts and am not allowing my real ones to cast their beneficent light on what I see. *5* Yet God's way is sure. *6* The images I have made cannot prevail against Hi[m67] because it is not my will that they do so. *7* My will is His, and I will place no other gods before Him.[68]

67. Matthew 16:18 (KJV): "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

68. Exodus 20:3 (KJV): "Thou shalt have no other gods before me."

This is the first of the Ten Commandments. Its usage here likens the images I see before me, images I have made, to "graven images"—

idols that are false gods and thus meant to replace the true God.

LESSON 54

These are the review ideas for today:

1 (16) I have no neutral thoughts.

2 Neutral thoughts are impossible because all thoughts have power.

3 They will either make a false world or lead me to the real one, but thoughts cannot be without effects. *4* As the world I see arises from my thinking errors, so will the real world rise before my eyes as I let my errors be corrected. *5* My thoughts cannot be neither true nor false. *6* They must be one or the other. *7* What I see shows me which they are.

2 (17) I see no neutral things.

2 What I see witnesses to what I think. *3* It is impossible to see nothing because it is impossible not to think. *4* If I did not think, I

would not exist, 69 because being is thought. *5* Let me look on the world I see as the representation of my own state of mind. *6* I know that my state of mind can change, and so I also know the world I see can change as well.

3 (18) I am not alone in experiencing the effects of my seeing.

2 If I have no private thoughts, I cannot see a private world. *3* Even the mad idea of separation had to be shared before it could form the basis of the world I see. *4* Yet that sharing was a sharing of nothing. *5* I can also call upon my real thoughts, which share everything with everyone. *6* As my thoughts of separation call to the separation thoughts of others, so my real thoughts awaken the real thoughts in them. *7* And the world my real thoughts show me will dawn on their sight as well.

4 (19) I am not alone in experiencing the effects of my thoughts.

2 I am alone in nothing. *3* Everything I think or say or do touches all the universe. *4* A Son of God cannot think or speak or act in vain. *5* He cannot be alone in anything. *6* It is therefore in my power to change every mind along with mine, for mine is the power of God.

5 (20) I am determined to see.

2 Recognizing the shared nature of my thoughts, I am determined to see. *3* I would look upon the witnesses that show me the thinking of the world has been changed. *4* I would behold the proof that what has been done through me has enabled love to replace fear, laughter to replace weeping, and abundance to replace loss. *5* I would look upon the real world, and let it teach me that my will and the will of God are one.

69. This is a reference to the famous *cogito* of Descartes, "I think, therefore I am," only here it is stated in the negative: "If I did not think, I would not exist." Its point here is that since I must think (or I

would not exist), I must also see something, since thinking results in seeing. Jesus also refers to the *cogito* approvingly in Chapter 3 of the Text, saying that it had a very positive effect on Descartes. It brought about, Jesus says, "a distinct shift in his own perception...because he *knew* he was there" (T-3.IX.11:5-6).

LESSON 55

Today's review includes the following:

1 (21) I am determined to see things differently.

2 What I see now are but signs of disease, disaster, and death. *3* This cannot be what God created for His beloved Son. 70 *4* The very fact that I see such things is proof that I do not understand God. *5* Therefore, I also do not understand His Son. *6* What I see tells me that I do not know who I am. *7* I am determined to see the witnesses to the truth in me, rather than those which show me an illusion of myself.

2 (22) What I see is a form of vengeance.

2 The world I see is hardly the representation of loving thoughts. *3* It is a picture of attack on everything and by everything. *4* It is anything but a reflection of the love of God and the love of His Son. *5* It is my own attack thoughts which give rise to this picture. *6* My loving thoughts will save me from this perception of the world, and give me the peace God intended me to have.

3 (23) I can escape from the world by giving up attack thoughts.

2 Herein lies my salvation and nowhere else. *3* Without attack thoughts I could not see a world of attack. *4* As forgiveness allows love to return to my awareness, I will see a world of peace and safety and joy. *5* And it is this I choose to see in place of what I look on now.

4 (24) I do not perceive my own best interests.

2 How could I recognize my own best interests when I do not know who I am? *3* What I think are my best interests would merely bind me closer to the world of illusions. *4* I am willing to follow the Guide God has given me to find out what my real best interests are, recognizing that I cannot perceive them by myself.

5 (25) I do not know what anything is for.

2 To me, the purpose of everything is to prove that my illusions about myself are real. *3* It is for this that I attempt to use everyone and everything. *4* It is this that I believe the world is for. *5* Therefore I do not recognize its real purpose. *6* The purpose I have given the world has led to a frightening picture of it. *7* Let me open my mind to its real purpose by withdrawing the one I have given it and learning the truth about it.

70. Matthew 3:17 (KJV): "And lo a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

LESSON 56

Our review for today covers the following:

1 (26) My attack thoughts are attacking my invulnerability.

2 How can I know who I am when I see myself as under constant attack? *3* Pain, illness, loss, age, and death seem to threaten me. *4* All my hopes and wishes and plans seem to be at the mercy of a world I cannot control. *5* Yet perfect security and complete fulfillment are my inheritance. *6* I have tried to give my inheritance away in exchange for the world I see,71 but God has kept my inheritance safe for me. *7* My own real thoughts will teach me what it is.

2 (27) Above all else I want to see.

2 Recognizing that what I see reflects what I think I am, I realize that

vision is my greatest need. *3* The world I see attests to the fearful nature of the self-image I have made. *4* If I would remember who I am, it is essential that I let this image of myself go. *5* As it is replaced by truth, vision will surely be given me. *6* And with this vision I will look upon the world and on myself with charity and love.

3 (28) Above all else I want to see things differently.

2 The world I see holds my fearful self-image in place and guarantees its continuance. *3* While I see the world as I see it now, truth cannot enter my awareness. *4* I would let the door behind this world be opened for me, that I may look past it to the world that reflects the love of God.

4 (29) God is in everything I see.

2 Behind every image I have made, the truth remains unchanged.

3 Behind every veil I have drawn across the face of love, its light remains undimmed. *4* And beyond all my insane wishes is my will united with the will of my Father. *5* God is still everywhere and in everything forever.

6 And we who are part of Him will yet look past all appearances and recognize the truth beyond them all.

5 (30) God is in everything I see because God is in my mind.

2 In my own mind, behind all my insane thoughts of separation and attack, is the knowledge that all is one forever. *3* I have not lost the knowledge of who I am because I have forgotten it. *4* It has been kept for me in the Mind of God, Who has not left His thoughts. *5* And I, who am among them, am one with them and with Him.

71. Genesis 25:29-34 tells the story of Esau giving away his inheritance in exchange for a bowl of lentils. Here our inheritance is the "perfect security and complete fulfillment" of Heaven, which we have tried to give away in exchange for the world.

LESSON 57

Today let us review these ideas:

1 (31) I am not the victim of the world I see.

2 How can I be the victim of a world which can be completely undone if I so choose? *3* My chains are loosened. *4* I can drop them off merely by desiring to do so. *5* The prison door is open. *6* I can leave it simply by walking out. *7* Nothing holds me in this world. *8* Only my wish to stay keeps me a prisoner. *9* I would give up insane wishes and walk into the sunlight at last.

2 (32) I have invented the world I see.

2 I made up the prison in which I see myself. *3* All I need do is recognize this and I am free. *4* I have deluded myself into believing it is possible to imprison the Son of God. *5* I was bitterly mistaken in this belief, which I no longer want. *6* The Son of God must be forever free.

7 He is as God created him, and not what I would make of him. *8* He is where God would have him be, and not where I thought to hold him prisoner.

3 (33) There is another way of looking at the world.

2 Since the purpose of the world is not the one I ascribed to it, there must be another way of looking at it. *3* I see everything upside down, and my thoughts are the opposite of truth. *4* I see the world as a prison for God's Son. *5* It must be, then, that the world is really a

place where he is set free. *6* I would look upon the world as it is, and see it as a place where the Son of God finds his freedom.

4 (34) I could see peace instead of this.

2 When I see the world as a place of freedom, I will realize that it reflects the laws of God instead of the rules which I made up for it to obey. *3* I will understand that peace, not war, abides in it. *4* And I will perceive that peace also abides in the hearts of all who share this place with me.

5 (35) My mind is part of God's. *2***I am very holy.**

3 As I share the peace of the world with my brothers, I begin to understand that this peace comes from deep within myself. *4* The world I look upon has taken on the light of my forgiveness and shines forgiveness back at me. *5* In this light, I begin to see what my illusions about myself had kept hidden. *6* I begin to understand the holiness of all living things, and their oneness with me.

LESSON 58

These ideas are for review today:

1 (36) My holiness envelops everything I see.

2 From my holiness does the perception of the real world come.

3 Having forgiven, I no longer see myself as guilty. *4* I can accept the innocence that is the truth about me. *5* Seen through understanding eyes, the holiness of the world is all I see, for I can picture only the thoughts I hold about myself.

2 (37) My holiness blesses the world.

2 The perception of my holiness does not bless me alone. *3* Everyone and everything I see in its light shares in the joy it brings to me. *4*

There is nothing that is apart from this joy, because there is nothing that does not share my holiness. *5* As I recognize my own holiness, so does the holiness of the world shine forth for everyone to see.

3 (38) There is nothing my holiness cannot do.

2 My holiness is unlimited in its power to heal, because it is unlimited in its power to save. *3* What is there to be saved from except illusions?

4 And what are all illusions except false ideas about myself? *5* My holiness undoes them all by asserting the truth about me. *6* In the presence of my holiness, which I share with God Himself, all idols vanish.

4 (39) My holiness is my salvation.

2 Since my holiness saves me from all guilt, to recognize my holiness is to recognize my salvation. *3* It is also to recognize the salvation of the world. *4* Once I have accepted my holiness, nothing can make me afraid.

5 And because I am unafraid, everyone must share in my strength and understanding, which are the gift of God to me and to the world.

5 (40) I am blessed as a Son of God.

2 Herein lies my claim to all good and only good. *3* I am blessed as a Son of God. *4* All good things are mine because God intended them for me. *5* I cannot suffer any loss or deprivation or pain because of who I am.

6 My Father supports me, protects me, and directs me in all things. *7* His care for me is infinite and is with me forever. *8* I am eternally blessed as His Son.

LESSON 59

The following ideas are for review today:

1 (41) God goes with me wherever I go.

2 How can I be alone when God always goes with me? *3* How can I be doubtful and unsure of myself when perfect certainty abides in Him?

4 How can I be disturbed by anything when He rests in absolute peace?

5 How can I suffer when love and joy surround me through Him? *6* Let me not cherish illusions about myself. *7* I am perfect because God goes with me wherever I go.

2 (42) God is my strength. *2***Vision is His gift.**

3 Let me not look to my own eyes to see today. *4* Let me be willing to exchange my pitiful illusion of seeing for the vision that is given by God. *5* Christ's vision is His gift, and He has given it to me. *6* Let me call upon this gift today, so that this day may help me to understand eternity.

3 (43) God is my Source. *2***I cannot see apart from Him.**

3 I can see what God wants me to see. *4* I cannot see anything else.

5 Beyond His will lie only illusions. *6* It is these I choose when I think I can see apart from Him. *7* It is these I choose when I try to see through the body's eyes. *8* Yet the vision of Christ is given me to replace them.

9 It is through this vision that I choose to see.

4 (44) God is the light in which I see.

2 I cannot see in darkness. *3* God is the only light. *4* Therefore, if I am to see, it must be through Him. *5* I have tried to define what seeing is, and I have been wrong. *6* Now it is given me to understand that

God is the light in which I see. *7* Let me welcome vision and the happy world it will show me.

5 (45) God is the Mind with which I think.

2 I have no thoughts which I do not share with God. *3* I have no thoughts apart from Him because I have no mind apart from His. *4* As part of His Mind, my thoughts are His and His thoughts are mine.

LESSON 60

These ideas are for today's review:

1 (46) God is the love in which I forgive.

2 God does not forgive, because He has never condemned. *3* The blameless cannot blame, and those who have accepted their innocence see nothing to forgive. *4* Yet forgiveness is the means by which I will recognize my innocence. *5* It is the reflection of God's love on earth. *6* It

will bring me near enough to Heaven that the love of God can reach down to me and raise me to my home.

2 (47) God is the strength in which I trust.

2 It is not my own strength through which I forgive. *3* It is through the strength of God in me, which I am remembering as I forgive. *4* As I begin to see, I recognize His reflection on earth. *5* I forgive all things because I feel the stirring of His strength in me. *6* And I begin to remember the love I chose to forget, but which has not forgotten me.

3 (48) There is nothing to fear.

2 How safe the world will look to me when I can see it! *3* It will not look anything like what I imagine I see now. *4* Everyone and

everything I see will lean toward me to bless me. *5* I will recognize in everyone my dearest friend. *6* What could there be to fear in a world which I have forgiven, and which has forgiven me?

4 (49) God's Voice speaks to me all through the day.

2 There is not a moment in which God's Voice ceases to call on my forgiveness to save me. *3* There is not a moment in which His Voice fails to direct my thoughts, guide my actions, and lead my feet.72 *4* I am walking steadily on toward truth. *5* There is nowhere else I can go, because God's Voice is the only voice and the only guide that has been given to His Son.

5 (50) I am sustained by the love of God.

2 As I listen to God's Voice, I am sustained by His love. *3* As I open my

eyes, His love lights up the world for me to see. *4* As I forgive, His love reminds me that His Son is sinless. *5* And as I look upon the world with the vision He has given me, I remember that I am His Son.

72. Luke 1:79 (KJV): "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace."

LESSON 61

I am the light of the world. 73

Who is the light of the world except God's Son? 74 *2* This, then, is merely a statement of the truth about yourself. *3* It is the opposite of a statement of pride, of arrogance, or of self-deception. *4* It does not describe the self-concept you have made. *5* It does not refer to any of the characteristics with which you have endowed your idols. *6* It refers to you as you were created by God. *7* It merely states the truth.

2 To the ego, the idea for today is the epitome of self-glorification. *2* But the ego does not understand humility, mistaking it for self-debasement.

3 Humility consists in accepting your role in salvation and in taking no other. *4* It is not humility to insist that you cannot be the light of the world, if that is the function God assigned to you. *5* It is only arrogance that asserts this function cannot be for you, and arrogance is always of the ego.

3 True humility requires that you accept today's idea because it is the Voice for God Himself which tells you it is true. *2* This is a beginning step in accepting your real function on earth. *3* It is a giant stride in

taking your rightful place in salvation.75 *4* It is a positive assertion of your right to be saved, and an acknowledgment of the power that is given you to save others.

4 You will want to think about this idea as often as possible today. *2* It is the perfect answer to all illusions and therefore to all temptation. *3* It brings all images you have made about yourself to the truth, and helps you to depart in peace, 76 unburdened and certain of your purpose.

5 As many practice periods as possible should be undertaken today, though each one need not exceed a minute or so. *2* They should begin with telling yourself:

3I am the light of the world.

4That is my only function.

5That is why I am here.

6 Then think about these statements for a short while, preferably with your eyes closed if the situation permits.77 *7* Let a few related

thoughts come to you, and repeat the idea to yourself if your mind wanders away from the central idea. 78

6 Be sure both to begin and end the day with a practice period. *2* Thus you will awaken with an acknowledgment of the truth about yourself, reinforce this acknowledgment throughout the day, and turn to sleep as you reaffirm your function and your only purpose here. *3* The first and last practice periods may be somewhat longer than the rest, if you find them helpful and want to extend them.

7 Today's idea goes far beyond the ego's petty views of what you are and what your purpose is. *2* As a bringer of salvation, this is obviously necessary. *3* This is the first of a number of giant strides we will take in the next few weeks. *4* Try today to begin to build a firm foundation for these advances. *5* You are the light of the world. *6* God has built His plan for the salvation of His Son on you.

73. Matthew 5:14 (RSV): "You are the light of the world. A city set on a hill cannot be hid." In the Bible reference, Jesus says this to the crowd gathered to hear him speak. Here in the Course, he has us proclaim it to ourselves.

74. John 8:12 (RSV): "Again Jesus spoke to them, saying, 'I am the light of the world; he who follows me will not walk in darkness, but will have the light of life.'" Traditionally, Jesus is God's Son who is the light of the world. In this Course line, *all* of us are God's Son.

75. This lesson is the first of the Workbook's "giant strides." The other lessons identified as giant strides are 66, 94, 127, 130, 135, and 194.

76. Luke 2:29-30, 32 (KJV): "Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy

salvation...A light to lighten the Gentiles." This is said by Simeon, who, having seen the infant Christ, the light of the world, declares

that he can now die in peace. In the above passage, because we have seen that our true nature is the light of the world, we can depart in peace from our false self-images, no longer burdened with them, and

walking forward certain of our purpose of saving the world.

77. This practice of thinking about the statements is no doubt meant to resemble the practice in Review 1 that we have just finished, in which we talk ourselves into embracing the idea for the day, by reminding ourselves of its benefits and supporting our decision with logic.

78. This is the practice of letting related thoughts come, which was formally introduced in Lesson 42. See that lesson for detailed

instructions.

LESSON 62

Forgiveness is my function as the light of the world.

It is your forgiveness that will bring the world of darkness to the light.

2 It is your forgiveness that lets you recognize the light in which you see.

3 Forgiveness is the demonstration that you are the light of the world.

4 Through your forgiveness does the truth about yourself return to your memory. *5* Therefore in your forgiveness lies your salvation.

2 Illusions about yourself and the world are one. *2* That is why all forgiveness is a gift to yourself. *3* Your goal is to find out who you are, having denied your identity by attacking creation and its Creator. *4* Now you are learning how to remember the truth. *5* For

this, attack must be replaced by forgiveness, so that thoughts of life may replace thoughts of death.

3 Remember that in every attack you call upon your own weakness, while each time you forgive you call upon the strength of Christ in you. 79 *2* Do you not then begin to understand what forgiveness will do for you? *3* It will remove all sense of weakness, strain, and fatigue from

your mind. *4* It will remove all fear and guilt and pain. *5* It will restore the invulnerability and power God gave His Son to your awareness.

4 Let us be glad to begin and end this day by practicing today's idea, and to use it as frequently as possible throughout. *2* It will help to make the day as happy for you as God wants it to be. *3* And it will help those around you, as well as those who seem to be far away in space and time, to share this happiness with you.

5 As often as you can, closing your eyes if possible, say to yourself: *2Forgiveness is my function as the light of the world.*

3I would fulfill my function, that I may be happy.

4 Then devote a minute or two to considering your function, and the happiness and release it will bring you.

6 Let related thoughts come freely, for your heart will recognize these words, and in your mind is the awareness that they are true. *2* Should your attention wander, repeat the idea and add:

3I would remember this because I want to be happy.

79. T-31.IX.2:3: "You always choose between *your* weakness and the strength of Christ in you."

LESSON 63

The light of the world brings peace to

every mind through my forgiveness.

How holy are you who have the power to bring peace to every mind!

2 How blessed are you who can learn to recognize the means for letting this be done through you! *3* What function would you want but this?

4 What purpose could you have that would bring you greater happiness?

2 You are indeed the light of the world with such a function. *2* The Son of God looks to you for his redemption. *3* It is yours to give him, for it belongs to you. *4* Accept no trivial purpose or meaningless desire in its place, or you will forget your purpose and leave God's Son in hell.

5 This is no idle request that is being asked of you. *6* You are asked to accept salvation that it may be yours to give.

3 Recognizing the importance of this function, we will be happy to remember it very often today. *2* We will begin the day by acknowledging it, and close the day with the thought of it in our awareness. *3* And throughout the day, we will repeat this as often as we can:

4The light of the world brings peace to every mind through my forgiveness.

5I am the means God has appointed for the salvation of the world.

4 You will probably find it easier to let related thoughts come to you in the minute or two you should devote to considering this if you can close your eyes. *2* However, do not wait for such an opportunity. 80 *3* No chance should be lost for reinforcing today's idea. *4* Remember

that God's Son looks to you for his salvation. 81 *5* And who but your Self

must be His Son?

80. The ideal, in other words, is to close your eyes while you spend a minute or two repeating the idea, thinking about it, and letting related thoughts come. However, you should not wait until you have an

opportunity to close your eyes. As the next sentence says, "No chance should be lost for reinforcing today's idea."

81. W-63.2:2: "The Son of God looks to you for his redemption."

LESSON 64

Let me not forget my function.

Today's idea is merely another way of saying, "Let me not wander into temptation. "82 *2* The purpose of the world you see is to obscure your function of forgiveness, and provide you with the justification for forgetting it. *3* It is the temptation to abandon God and His Son by taking on a physical appearance. *4* It is this which the body's eyes look upon.

2 Nothing the body's eyes seem to see can be anything but a form of temptation, since this was the purpose of the body itself. *2* Yet we have learned that the Holy Spirit has another use for all of the illusions you have made and therefore sees another purpose in them. 83 *3* To the Holy Spirit, the world is a place where you learn to forgive yourself what you think of as your sins. *4* In this perception, the physical appearance of temptation becomes the spiritual recognition of salvation.

3 To review our last few lessons, your function here is to be the light of

the world, a function given you by God. *2* It is only the arrogance of the ego that leads you to question this, and it is only the fear of the ego that induces you to regard yourself as unworthy of the task assigned to you by God Himself. *3* The world's salvation awaits your forgiveness because through it does the Son of God escape from all illusions and all temptation. *4* The Son of God is you.

4 Only by fulfilling the function given you by God will you be happy.

2 That is because your function is to be happy by using the means by which happiness becomes inevitable. *3* There is no other way.

4 Therefore, every time you choose whether or not to fulfill your function, you are really choosing whether to be happy or not.

5 Let us remember this today. *2* Let us remind ourselves of it in the morning and again at night, and all through the day as well. *3* Prepare yourself in advance for all the decisions you will make today by remembering that they are all really very simple. *4* Each one will lead to happiness or to unhappiness. *5* Can such a simple decision really be difficult to make? *6* Let not the form of the decision deceive you.

7 Complexity of form does not imply complexity of content. *8* It is impossible that any decision on earth can have a content different from just this one simple choice. *9* That is the only choice the Holy Spirit sees. *10* Therefore, it is the only choice there is.

6 Today, then, let us practice these thoughts often:

2Let me not forget my function.

3Let me not try to substitute mine for God's.

4Let me forgive and be happy.

7 At least once, devote ten or fifteen minutes to reflecting on this with closed eyes. *2* Related thoughts will come to help you, if you remember the crucial importance of your function to you and to the world.

8 In the frequent applications of today's idea to be practiced throughout the day, devote several minutes to reviewing these thoughts and then to thinking about them and about nothing else. *2* This will be difficult, at first particularly, since you are not proficient in the mind discipline which it requires. *3* You may need to repeat "Let me not forget my function" quite often to help you concentrate.

9 Two forms of shorter practice periods are required. *2* At times, do the exercises with your eyes closed, trying to concentrate on the thoughts you are applying. *3* At other times, keep your eyes open after reviewing the thoughts, and look slowly and unselectively about you, telling yourself:

4This is the world it is my function to save.

82. This is the Course's rephrasing of "Lead us not into temptation"

(Matthew 6:13), from the Lord's Prayer. It is found in the Course's version of the Lord's Prayer in Chapter 16 in the Text, which says,

"Let us not wander into temptation, for the temptation of the Son of God is not Your will" (T-16.VII.13:8). Whereas the original suggests we need to ask God to not lead us into temptation, the Course's version asks Him to keep us from wandering into temptation

ourselves, since our temptation is not His will.

83. T-7.II.4:6: "The Holy Spirit teaches you to use what the ego has made to teach the opposite of what the ego has 'learned.'" T-21.III.6:1-2: "The Holy Spirit has a use for all the means for sin by

which you sought to find it. But as He uses them, they lead *away* from sin, because His purpose lies in the opposite direction."

LESSON 65

My only function is the one God gave me.

The idea for today reaffirms your commitment to salvation. *2* It also reminds you that you have no other function but this. *3* Both of these thoughts are obviously necessary for a total commitment. *4* Salvation cannot be the only purpose you hold while you still cherish others.

2 The full acceptance of salvation as your only function necessarily entails two phases: the recognition of salvation as your function, and the relinquishment of all the other goals you have invented for yourself.

2 This is the only way in which you can take your rightful place among the saviors of the world. *3* This is the only way in which you can say and mean, "My only function is the one God gave me." *4* This is the only way in which you can find peace of mind.

3 Today, and for a number of days to follow, set aside ten to fifteen minutes during the day for a more sustained practice period in which you try to understand and accept what today's idea really means. *2* It offers you escape from all your perceived difficulties. *3* It places the key to the door to peace, which you have closed upon yourself, in your own hand. *4* It gives you the answer to all the searching you have done since

time began.

4 Try, if possible, to undertake the daily extended practice periods at approximately the same time each day. *2* Try also to determine this time today in advance, and then adhere to it as closely as

possible. *3* The purpose of this is to arrange your day so that you have set a time for God, as well as for all the trivial purposes and goals you will pursue.

4 This is part of the long-range disciplinary training which your mind needs, so that the Holy Spirit can use it consistently for the purpose He shares with you.

5 For this practice period, begin by reviewing the idea for today. *2* Then close your eyes, repeat it to yourself again, and watch your mind carefully to catch whatever thoughts cross it. *3* At first, make no attempt to concentrate only on thoughts related to today's idea. *4* Rather, try to uncover each one that arises to interfere with it. *5* Note each one as it comes to you with as little involvement or concern as possible, dismissing each one by telling yourself:

6This thought represents a goal which is preventing me from accepting my only function.

6 After a while, interfering thoughts will become harder to find. *2* Try, however, to continue a minute or so longer, attempting to catch a few of the idle thoughts which slipped past your attention before, but do not strain or make undue effort in doing this. *3* Then tell yourself: *4On this clean slate, let my true function be written for me.*

5 You need not use these exact words, but try to get a sense of being

willing to have your illusions of purpose be replaced by truth.

7 Finally, repeat the idea for today once more, and devote the rest of the practice period to trying to focus on its importance, the relief its acceptance will bring to you by resolving your conflicts once and for all, and the extent to which you really want salvation in spite of your own foolish notions to the contrary.

8 In the shorter practice periods, which should be undertaken at least once an hour, use this form in applying today's idea:

2My only function is the one God gave me.

3I want no other and I have no other.

4 Sometimes close your eyes as you practice, and sometimes keep them open and look about you. *5* It is what you see now that will be totally changed when you accept today's idea completely.

LESSON 66

My happiness and my function are one.

You have surely noticed an emphasis throughout our recent lessons on the connection between fulfilling your function and achieving happiness.

2 This is because you do not really see the connection. *3* Yet there is more than just a connection between them; they are the same thing. *4* Their forms are different, but their content is completely one.

2 The ego does constant battle with the Holy Spirit on the fundamental question of what your function is. *2* So does it do constant battle with

the Holy Spirit about what your happiness is. *3* It is not a two-way battle. *4* The ego attacks and the Holy Spirit does not respond. *5* He knows what your function is. *6* He knows that it is your happiness.

3 Today we will try to go past this wholly meaningless battle, and arrive at the truth about your function. *2* We will not engage in ceaseless arguments about what it is. *3* We will not become hopelessly involved in defining happiness and determining the means for achieving it. *4* We will not indulge the ego by listening to

its attacks on truth. *5* We will merely be glad that we can find out what truth is.

4 Our longer practice period today has as its purpose your acceptance of the fact that not only is there a very real connection between the function God gave you and your happiness, but that they are actually identical. *2* God gives you only happiness. *3* Therefore the function He gave you must be happiness, even if it appears to be different. *4* Today's exercises are an attempt to go beyond these differences in appearance, and recognize a common content where it exists in truth.

5 Begin the ten-to-fifteen-minute practice period by reviewing these thoughts:

2God gives me only happiness.

3He has given my function to me.

4Therefore my function must be happiness.

5 Try to see the logic in this sequence, even if you do not yet accept the conclusion. *6* It is only if the premises are wrong that the conclusion could be false. 84 *7* Let us, then, think about the premises for a while as

we are practicing.

6 The first is that God gives you only happiness. *2* This could be false, of course, but in order to be false it is necessary to define God as something He is not. *3* Love cannot give evil, and what is not happiness is evil. *4* God cannot give what He does not have, and He cannot have what He is not. *5* Unless God gives you only happiness, He must be evil. *6* And it is this definition of Him which you are believing if you do not accept the first premise.

7 The second premise is that God has given you your function. *2* We have seen that there are only two parts of your mind. *3* One is ruled by the ego, and is made up of illusions. *4* The other is the home of the Holy Spirit, where truth abides. *5* There are no other guides but these to choose between, and no other outcomes possible as the result of your choice but the fear which the ego always engenders and the love which the Holy Spirit always offers to replace it.

8 Thus it must be that your function is established by God through His Voice in you, or is made by the ego which you have made to replace Him. *2* Which is true? *3* Unless God gave your function to you, it must be the gift of the ego. *4* Does the ego really have gifts to give, being itself an illusion and offering only the illusion of gifts?

9 Think about this during the longer practice period today. *2* Think also about the many forms the illusion of your function has taken in your mind, and the many ways in which you have tried to find salvation under the ego's guidance. *3* Did you find it? *4* Were you happy? *5* Did they bring you peace?

10 We will need great honesty today. *2* Remember the outcomes fairly, and consider also whether it was ever reasonable to expect happiness from anything the ego has ever proposed. *3* Yet it is the only alternative to the Holy Spirit's voice. *4* You will listen to madness or hear the truth.

5 Try to make this choice as you think about the premises on which our conclusion rests. *6* We can share in this conclusion, but in no other. *7* For God Himself shares it with us.

11 Today's idea is another giant stride in the perception of the same as the same, and the different as different.85 *2* On one side stand all illusions. *3* All truth stands on the other. *4* Let us try today to realize that only the truth is true.

12 In the shorter periods, which would be particularly helpful if undertaken twice an hour today, this form of application is suggested: *2My happiness and function are one, because God has given me both.*

3 It will not take more than a minute, and probably less, to repeat these words slowly and think about them a little as you say them.

84. The premises are the first two ideas and the conclusion, of course, is the last. This is an Aristotelian syllogism, which consists of a major premise, a minor premise, and a conclusion. If the premises are both true, and if the conclusion follows logically from them, then the argument is sound and the conclusion is established as necessarily true.

85. This lesson is the second of the Workbook's giant strides. See

footnote 75 in Lesson 61 for a list of all of them.

LESSON 67

Love created me like Itself.

Today's idea is a complete and accurate statement of what you are.

2 This is why you are the light of the world. *3* This is why God appointed you as the savior of the world. 86 *4* This is why the Son of God looks to you for his salvation. *5* He is saved by what you are.

2 We will make every effort today to reach this truth about you, and to realize fully, if only for a moment, that it is the truth. *2* In the longer practice period for today, we will think about your reality and its wholly unchanged nature. *3* We will begin by repeating this truth, and then spend a few minutes in adding some relevant thoughts, such as: *4Holiness created me holy.*

5Kindness created me kind.

6Helpfulness created me helpful.

7Perfection created me perfect.

8 Any attribute which is in accordance with God as He defines Himself is appropriate. *9* We are trying today to undo your definition of God and replace it with His Own. *10* We are also trying to emphasize that you are part of His definition of Himself.

3 After you have gone over several such related thoughts, try to let all

thoughts drop away for a brief preparatory interval, and then try to reach past all your images and preconceptions about yourself to the truth in you. *2* If Love created you like Itself, this Self must be in you.

3 And somewhere in your mind It is there for you to find.

4 You may find it necessary to repeat the idea from time to time, to replace distracting thoughts. *2* You may also find that this is not sufficient, and that you need to continue to add other thoughts related to the truth about yourself. *3* Yet perhaps you can succeed in going past that, and through the interval of thoughtlessness, to the awareness of a blazing light in which you recognize yourself as Love created you. *4* Be confident, however, that you will do much today to bring that awareness nearer whether you feel you have succeeded or not.

5 It will be particularly helpful today to practice the idea for the day as often as you can. *2* You need to hear the truth about yourself as frequently as possible, because your mind is so preoccupied with false self-images. *3* Four or five times an hour, and perhaps even more, it would be most beneficial to remind yourself that Love created you like Itself. *4* Hear the truth about yourself in this.

6 Try to realize in the shorter practice periods that this is not your tiny, solitary voice that tells you this. *2* This is the Voice for God, reminding you of your Father and of your Self. *3* This is the Voice of truth, replacing everything the ego tells you about yourself with the simple truth about the Son of God. *4* You were created by Love like Itself.

86. 1 John 4:14 (RSV): "And we have seen and testify that the Father has sent his Son as the Savior of the world."

LESSON 68

Love holds no grievances.

You who were created by Love like Itself can hold no grievances and know your Self. *2* To hold a grievance is to forget who you are. *3* To hold a grievance is to see yourself as a body. *4* It is the decision to let the ego rule your mind and to condemn the body to death.

2 Perhaps you do not yet fully realize just what holding grievances does to your awareness. *2* It seems to split you off from your Source and make you unlike Him. *3* Then it makes you believe that He is like what you think you have become, for no one can conceive of his Creator as unlike himself.

3 Shut off from your Self, Which remains aware of Its likeness to Its Creator, your Self seems to sleep, while the part of your mind that weaves illusions in its sleep appears to be awake. *2* Can all this arise from holding grievances? *3* Oh yes! *4* For he who holds grievances denies he was created by Love, and his Creator has become fearful to him in his dreams of hate. *5* Who can dream of hatred and not fear God?

4 It is as sure that those who hold grievances will redefine God in their own image as it is certain that God created them like Himself and defined them as part of Him.87 *2* It is as sure that those who

hold grievances will suffer guilt as it is certain that those who forgive will find peace. *3* It is as sure that those who hold grievances will forget who they are as it is certain that those who forgive will remember. *4* Would you not be willing to relinquish your grievances if you believed all this

were so?

5 Perhaps you do not believe that you can let all your grievances go.

2 That, however, is simply a question of motivation. *3* Today we will try to find out how you would feel without them. *4* If we succeed even ever so slightly, there will never be a problem in motivation again.

6 Begin today's extended practice period by searching your mind for those against whom you hold what you regard as major grievances.

2 Some of these will be quite easy to find. *3* Then think of the seemingly minor grievances you hold against those you like and even think you love. *4* It will quickly become apparent that there is no one against whom you do not cherish grievances of some sort. *5* This has left you alone in all the universe in your perception of yourself.

7 Determine now to see all these people as friends. *2* Say to them all collectively, thinking of each one in turn as you do so:

3I would see you as my friend,

that I may remember you are part of me,

and come to know myself.

8 Spend the remainder of the practice period in thinking of yourself as completely at peace with everyone and everything, safe in a world which protects you and loves you and which you love in

return. *2* Try to feel safety surrounding you, hovering over you, and holding you up.

3 Try to believe, however briefly, that nothing can harm you in any way.

4 At the end of the practice period tell yourself:

5Love holds no grievances.

6When I let all my grievances go,

I will know I am perfectly safe.

9 The short practice periods should include a quick application of today's idea in this form, whenever any thought of grievance arises against anyone, physically present or not:

2Love holds no grievances.

3Let me not betray my Self.

4 In addition, repeat the idea several times an hour in this form:
5Love holds no grievances.

6I would waken to my Self

by laying all my grievances aside

and wakening in Him.

87. Genesis 1:26 (KJV): "And God said, Let us make man in our image, after our likeness." In the above allusion, we have reversed this and have defined God in *our* image.

LESSON 69

My grievances hide the light of the world in me.

No one can look upon what your grievances conceal. *2* Because your grievances are hiding the light of the world in you, everyone stands in darkness, and you beside him. *3* But as the veil of your grievances is lifted, you will be released with him. *4* Share your salvation now with him who stood beside you when you were in hell. *5* He is your brother in the light of the world which saves you both.

2 Today let us make another real attempt to reach the light in you. 88

2 Before we undertake this in our more extended practice period today, let us devote several minutes to thinking about what we are trying to do. *3* We are literally attempting to get in touch with the salvation of the world. *4* We are trying to see past the veil of darkness that keeps it concealed. *5* We are trying to let the veil be lifted, and see the tears of God's Son disappear in the sunlight.

3 Let us begin our longer practice period today with the full realization of all this, and real determination to reach what is dearer to us than all else. *2* Salvation is our only need. *3* There is no other purpose here and no other function to fulfill. *4* Learning salvation is our only goal. *5* Let us end the ancient search today by finding the light in us and holding it up for everyone who searches with us to look upon and rejoice.

4 Very quietly now, with your eyes closed, try to let go of all the content which generally occupies your consciousness. *2* Think of your mind as a vast round area, surrounded by a layer of heavy dark clouds. *3* You can see only the clouds because you seem to be standing outside the whole area and quite apart from it.89

5 From where you stand, you see no reason to believe there is a brilliant light hidden by the clouds. *2* The clouds seem to be the only reality.

3 They seem to be all there is to see. *4* Therefore you do not attempt to walk through them and past them, which is the only way in which you would be really convinced of their lack of substance. *5* We will make this attempt today.

6 After you have thought about the importance of what you are trying to do for yourself and the world, try to settle down in perfect stillness, remembering only how much you want to reach the light in you today

—now. *2* Determine to go past the clouds. *3* Reach out and touch them in your mind. *4* Brush them aside with your hand. *5* Feel them resting on your cheeks and forehead and eyelids as you go through them. *6* Go on

—clouds cannot stop you.

7 If you are doing the exercises properly, you will begin to get a sense of being lifted up and carried ahead. *2* Your little effort and small determination call on the power of the universe to help you, and God Himself will raise you from darkness into light. *3* You are in accord with His will. *4* You cannot fail because your will is His.

8 Have confidence in your Father today, and be certain that He has heard you and has answered. *2* You may not recognize His answer yet, but you can indeed be sure that it is given you and you will yet receive it. *3* Try, as you attempt to go through the clouds to the light, to hold this confidence in your mind. *4* Try to remember that you are at last joining your will to God's. *5* Try to keep the thought clearly in mind that what you undertake with God must succeed. *6* Then let the power of God work in you and through you, that His will and yours be done.90

9 In the shorter practice periods, which you will want to do as often as possible in view of the importance of today's idea to you and your

happiness, remind yourself that your grievances are hiding the light of the world from your awareness. *2* Remind yourself also that you are not searching for it alone, and that you do know where to look for it. *3* Say, then:

4My grievances hide the light of the world in me.

5I cannot see what I have hidden.

6Yet I want to let it be revealed to me,

for my salvation and the salvation of the world.

7 Also, be sure to tell yourself,

If I hold this grievance, the light of the world will be hidden from me, if you are tempted to hold anything against anyone today.

88. W-41.4:3: "Today we will make our first real attempt to get past this dark and heavy cloud, and to go through it to the light beyond." After the first meditation exercise in Lesson 41, similar exercises follow in Lessons 44, 45, 47, and 49.

89. The image is of our true mind as a radiant sphere surrounded by a layer of clouds. In the image, we are currently standing beside the sphere, outside the clouds, unable to see the sphere that the clouds obscure.

90. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." The difference in the Course allusion is that

God's will is *our* will as well. God's will is for us to reach the light in us today, and that is our will too.

LESSON 70

My salvation comes from me.

All temptation is nothing more than some form of the basic temptation not to believe the idea for today. *2* Salvation seems to come from anywhere except from you. *3* So too does the source of guilt. *4* You see neither guilt nor salvation as in your own mind and nowhere else. 91

5 When you have realized that all guilt is solely an invention of your mind, you will also realize that guilt and salvation must be together in the same place. *6* In understanding this you are saved.

2 The seeming cost of accepting today's idea is this: It means that nothing outside yourself can save you; nothing outside yourself can give you peace. *2* But it also means that nothing outside yourself can hurt you or disturb your peace or upset you in any way.

3 Today's idea places you in charge of the universe, where you belong because of who you are. *2* This is not a role which can be partially accepted, and you must surely begin to see that accepting it is salvation. *3* It may not, however, be clear to you why the recognition that guilt is in your own mind entails the realization that salvation is there as well.

4 God would not have put the remedy for sickness where it cannot help.

2 That is the way your mind has worked, but hardly His. *3* He wants you to be healed, so He has kept the source of healing where the need for

healing lies. *4* You have tried to do just the opposite, making every attempt, however distorted and fantastic it might be, to separate healing from the sickness for which it was intended, and thus to keep the sickness. *5* Your purpose was to ensure that healing did not occur; God's purpose was to ensure that it did.

5 Today we will practice realizing that God's will and ours are really the same in this. *2* He wants us to be healed, and we do not really want to be sick, because it makes us unhappy. *3* Therefore, in accepting the idea for today, we are in agreement with God. *4* He does not want us to be sick.

5 Neither do we. *6* He wants us to be healed. *7* So do we.

6 We are ready for two longer practice periods today, each of which should last some ten to fifteen minutes. *2* We will, however, still let you decide when to undertake them. *3* We will follow this practice for a number of lessons, and it would again be well to decide in advance when would be a good time to lay aside for each of them, and adhere to your own decision as closely as possible. 92

7 Begin these practice periods by repeating the idea for today, and adding a statement signifying your recognition that salvation comes from nothing outside of you. *2* You might put it this way: *3My salvation comes from me.*

4It cannot come from anywhere else.

5 Then devote a few minutes with your eyes closed to reviewing some of the external places where you have looked for it in the past—in other people, in possessions, in various situations and events, and in self-

concepts which you sought to make real. *6* Recognize that it was not there. *7* Tell yourself:

8My salvation cannot come from any of these things.

9My salvation comes from me, and only from me.

8 Now we will try again to reach the light in you, which is where your salvation is. *2* You cannot find it in the clouds that surround the light, and it is in them you have been looking for it. *3* It is not there. *4*

It is past the clouds and in the light beyond. *5* Remember that you will have to go through the clouds before you can reach the light. *6* But remember also that you never found anything in the cloud patterns you imagined that endured or that you wanted.93

9 Since all illusions of salvation have failed you, surely you do not want to remain in the clouds looking vainly for idols there, when you could so easily walk on into the light of real salvation. *2* Try to pass the clouds by whatever means appeals to you. *3* If it helps you, think of me holding your hand and leading you. *4* And I assure you this will be no idle fantasy.

10 For the short and frequent practice periods today, remind yourself that your salvation comes from you, and nothing but your own thoughts can hamper your progress. *2* You are free from all external interference.

3 You are in charge of your salvation. *4* You are in charge of the salvation of the world. *5* Say, then:

6My salvation comes from me.

7Nothing outside of me can hold me back.

8Within me is the world's salvation and my own.

91. In other words, you see guilt and salvation as having their *source* outside of you. Guilt seems to have its source in God, other people, or moral codes frowning on you for your misdeeds. Salvation, as the lesson says later, seems to have its source "in other people, in possessions, in various situations and events" (paragraph 7) that promise to make you happy.

92. W-65.4:2: "Try also to determine this time today in advance, and then adhere to it as closely as possible."

93. Whereas the clouds in yesterday's lesson were composed of your grievances, the clouds today are made of "the external places where you have looked for" salvation (7:5).

LESSON 71

Only God's plan for salvation will work.

You may not realize that the ego has set up a plan for salvation in opposition to God's. *2* It is this plan in which you believe. *3* Since it is the opposite of God's, you also believe that to accept God's plan in place of the ego's is to be damned. *4* This sounds preposterous, of course. *5* Yet after we have considered just what the ego's plan is, perhaps you will realize that, however preposterous it may be, you do believe it.

2 The ego's plan for salvation centers on holding grievances. *2* It maintains that if someone else spoke or acted differently, if some

external circumstance or event were changed, you would be saved.

3 Thus the source of salvation is constantly perceived as outside yourself. *4* Each grievance you hold is a declaration, and an assertion in which you believe, that says, "If this were different, I would be saved. "94 *5* The change of mind which is necessary for salvation is thus demanded of everyone and everything except yourself.

3 The role assigned to your own mind, then, is simply to determine what, other than itself, must change if you are to be saved. *2* According to this insane plan, any perceived source of salvation is acceptable, provided that it will not work. *3* This ensures that the fruitless search will continue, for the illusion persists that although this hope has failed, there are still grounds for hope in other places and in other things.

4 Another person will serve better; another situation will offer hope.

4 Such is the ego's plan for your salvation. *2* Surely you can see how it is in strict accord with the ego's basic doctrine, "Seek but do not find?" 95

3 For what could more surely guarantee that you will not find salvation than to channel all your efforts into searching for it where it is not?

5 God's plan for salvation works simply because, by following His direction, you seek for salvation where it is. *2* But if you are to succeed, as God promises you will, you must be willing to seek there only.

3 Otherwise your purpose is divided, and you will attempt to follow two plans for salvation which are diametrically opposed in all ways. *4* The result can only bring confusion, misery, and a deep sense of failure and despair.

6 How can you escape all this? *2* Very simply. *3* The idea for today is the answer. *4* Only God's plan for salvation will work. *5* There can be no

real conflict about this, because there is no possible alternative to God's plan that will save you. *6* His is the only plan that is certain in its outcome. *7* His is the only plan that must succeed.

7 Let us practice recognizing this certainty today. *2* And let us rejoice that there is an answer to what seemed to be a conflict with no resolution possible. *3* All things are possible to God. 96 *4* Salvation must be yours because of His plan, which cannot fail.

8 Begin the two longer practice periods for today by thinking about today's idea, and realizing that it contains two parts, each making equal contribution to the whole. *2* God's plan for your salvation will work, and other plans will not. *3* Do not allow yourself to become depressed or angry at the second part; it is inherent in the first, and

in the first is your full release from all your own insane attempts and mad proposals to free yourself. *4* They have led to depression and anger, but God's plan will succeed. *5* It will lead to release and joy.

9 Remembering this, let us devote the remainder of the extended practice period to asking God to reveal His plan to us.97 *2* Ask Him very specifically:

3What would You have me do?

4Where would You have me go?

5What would You have me say, and to whom?

6 Give Him full charge of the rest of the practice period, and let Him tell you what needs to be done by you in His plan for your salvation. *7* He will answer you in proportion to your willingness to hear His Voice.

8 Refuse not to hear. *9* The very fact that you are doing the exercises proves you have some willingness to listen. *10* This is enough to establish your claim to His answer.

10 In the shorter practice periods, tell yourself often that only God's plan for salvation will work. *2* Be alert to all temptation to hold grievances today, and respond to them with this form of today's idea: *3Holding grievances is the opposite of God's plan for salvation.*

4And only His plan will work.

5 Try to remember the idea for today some six or seven times an hour.

6 There could be no better way to spend a half a minute or less than to remember the source of your salvation, and to see it where it is.

94. A grievance is a complaint about a perceived wrong or hardship suffered—something that makes me unhappy. Without this hardship, I believe, "I would be saved" from this unhappiness. A grievance

therefore is a statement that "If this were different, I would be happy

—I would be saved."

95. T-12.VI.1:4: "Its dictates, then, can be summed up simply as 'Seek and do *not* find.'"

96. Matthew 19:26 (RSV): "But Jesus looked at them and said to them,

'With men this is impossible, but with God all things are possible.'"

In the original statement, what is possible with God is for a rich man to enter the Kingdom of God, even though this is harder than for a camel to go through the eye of a needle. In the Course's version, what

is possible with God is getting out of the conflict of feeling torn between two competing plans for salvation—God's and the ego's.

Perhaps this sheds light on the original saying. Perhaps the difficult thing that God made it possible for the rich man to do was to stop serving two masters: "God and mammon" (Matthew 6:24 [RSV]).

97. The questions that follow imply that we are asking God to reveal to us how we can serve His plan *today*.

LESSON 72

Holding grievances is an attack on God's plan for salvation.

While we have recognized that the ego's plan for salvation is the opposite of God's, we have not yet emphasized that it is an active assault on His plan and a deliberate attempt to destroy it. *2* In the attack, God is assigned the attributes which are actually associated with the ego, while the ego appears to take on the attributes of God.

2 The ego's fundamental wish is to replace God. *2* In fact, the ego is the physical embodiment of this wish. *3* For it is this wish which seems to surround the mind with a body, keeping it separate and alone and unable to reach other minds except through the body which was made to imprison it. *4* This, however, cannot be true communication. *5* The limit on communication cannot be the best means to expand communication. *6* Yet the ego would have you believe that it is.

3 Although the attempt to keep the limitations which a body would impose is obvious here, it is perhaps not so apparent why holding grievances is an attack on God's plan for salvation. *2* But let us consider

the kinds of things which you are apt to hold grievances for. *3* Are they not always associated with something a body does? *4* A person says something we do not like; he does something that displeases us; he

"betrays" his hostile thoughts in his behavior.

4 We are not dealing here with what the person is. *2* On the contrary, we are exclusively concerned with what he does in a body. *3* We are doing more than failing to help in freeing him from its limitations. *4* We are actively trying to hold him to it, by confusing it with him and judging them as one. *5* Herein is God attacked, for if His Son is only a body, so must He be as well. *6* A creator wholly unlike his creation is inconceivable.

5 If God is a body, what must His plan for salvation be? *2* What could it be but death? 98 *3* In trying to present Himself as the Author of life and not of death, He is a liar and a deceiver, full of false promises and offering illusions in place of truth.

6 The body's apparent reality makes this view of God quite convincing.

2 In fact, if the body were real, it would be difficult indeed to escape this conclusion. *3* And every grievance that you hold insists that the body is real. *4* It overlooks entirely what your brother is. *5* It reinforces your belief that he is a body, and condemns him for it. *6* And it asserts that his salvation must be death, projecting this attack onto God and holding Him responsible for it.

7 To this carefully prepared arena, where angry animals seek for prey and mercy enters not, the ego comes to save you. *2* God made you a body. *3* Very well. *4* Let us accept this and be glad. *5* As a body, do not let yourself be deprived of what the body can give you. *6* Take the little you

can get. *7* God gave you nothing. *8* The body is your only savior. *9* It is the death of God and your salvation.

8 This is the universal belief of the world you see. *2* Some hate the body, and try to harm and humiliate it. *3* Others love the body, and try to glorify and exalt it. *4* But while it stands at the center of your concept of yourself, you are attacking God's plan for salvation, and holding your grievances against Him and His creation, that you may not hear the Voice of truth and welcome It as friend. *5* Your chosen savior takes His place instead. *6* It is your friend; He is your enemy.

9 We will try today to stop these senseless attacks on salvation. *2* We will try to welcome it instead. *3* Our upside-down perception has been ruinous to our peace of mind. *4* We have seen ourselves in a body and the truth outside us, locked away from our awareness by

the body's limitations. *5* Now we are going to try to see this differently.

10 The light of truth is in us, where it was placed by God. *2* It is the body that is outside us and is not our concern. *3* To be without a body is to be in our natural state. *4* To recognize the light of truth in us is to recognize ourselves as we are. *5* To see our Self as separate from the body is to end the attack on God's plan for salvation and to accept it instead. *6* And wherever it is accepted, it is accomplished already.

11 Our goal in the longer practice periods today is to become aware that God's plan for salvation has already been accomplished in us. *2* To achieve this goal, we must replace attack with acceptance. 99 *3* As long as we attack it, we cannot understand what God's plan for us is. *4* We are therefore attacking what we do not recognize. *5* Now we are going to try to lay judgment aside and ask what God's plan for us is:

6What is salvation, Father?

7I do not know.

8Tell me, that I may understand.

9 Then we will wait in quiet for His answer.

12 We have attacked God's plan for salvation without waiting to hear what it is. *2* We have shouted our grievances so loudly that we have not listened to His Voice. *3* We have used our grievances to close our eyes and stop our ears. *4* Now we would see and hear and learn. *5*"What is salvation, Father?" *6* Ask and you will be answered. *7* Seek and you will find.100

13 You are no longer asking the ego what salvation is and where to find it. *2* You are asking it of truth. *3* Be certain, then, that the answer

will be true, because of Whom you ask. *4* Whenever you feel your confidence wane and your hope of success flicker and go out, repeat your question and your request, remembering that you are asking them of the infinite Creator of infinity, Who created you like Himself:

5What is salvation, Father?

6I do not know.

7Tell me, that I may understand.

8 He will answer. *9* Be determined to hear.

14 One or perhaps two shorter practice periods an hour will be enough for today, since they will be somewhat longer than usual. *2* These

exercises are as follows:

3Holding grievances is an attack on God's plan for salvation.

4Let me accept it instead.

5What is salvation, Father?

6 Then wait a minute or so in silence, preferably with your eyes closed, and listen for His answer.

98. Why does seeing God as a body mean that His plan for salvation must be death? The next paragraph shows that this comes from

projecting onto God your view of the interpersonal dynamics of

human bodies. It says that you sentence your brothers to death for their bodies not behaving the way you want, and then you project "this attack onto God…holding Him responsible for it." In other words, seeing yourself as a body, you demand that other bodies sacrifice for the sake of your needs, and then punish them when they

don't. Then you project this entire view onto God. So now He appears to be a larger body who demands that other bodies sacrifice to meet His demands, and then punishes them when they don't. This punishment

—including the ultimate punishment of death—pays their debt to

Him. It is thus the way to reconcile with Him, the way to find

salvation. Seeing God as a body, then, inevitably leads to seeing His plan for salvation as being death.

99. This means we must replace attack *on God's plan* with acceptance of His plan.

100. Matthew 7:7 (RSV): "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

LESSON 73

I will there be light.101

Today we are considering the will you share with God. *2* This is not the same as the ego's idle wishes, out of which darkness and nothingness arise. *3* The will you share with God has all the power of creation in it.

4 The ego's idle wishes are unshared, and therefore have no power at all.

5 Its wishes are not idle, in the sense that they can make a world of illusions in which your belief can be very strong. *6* But they are idle indeed in terms of creation. *7* They make nothing that is real.

2 Idle wishes and grievances are partners or co-makers in picturing the world you see. *2* The wishes of the ego gave rise to it, and the ego's need for grievances, which are necessary to maintain it,

peopled it with figures which seem to attack you and call for "righteous" judgment.

3 They become the middlemen the ego employs to traffic in grievances, and stand between your awareness and your brothers' reality. 102

4 Beholding them, you do not know your brothers nor your Self.

3 Your will is lost to you in this strange bartering, in which guilt is traded back and forth, and grievances increase with each exchange.

2 Can such a world have been created by the will the Son of God shares with his Father? *3* Did God create disaster for His Son? *4* Creation is the will of Both together. *5* Would God create a world that kills Himself?

4 Today we will try once more to reach the world which is in

accordance with your will. *2* The light is in it because it does not oppose the will of God. *3* It is not Heaven, but the light of Heaven shines on it.

4 Darkness has vanished; the ego's idle wishes have been withdrawn.

5 Yet the light which shines upon this world reflects your will, and so it must be in you that we look for it. *6* Your picture of the world can only mirror what is within. *7* The source of neither light nor darkness can be found without. *8* Grievances darken your mind, and you look out upon a darkened world. *9* Forgiveness lifts the darkness, reasserts your will, and lets you look upon a world of light.

5 We have repeatedly emphasized that the barrier of grievances is easily passed, and cannot stand between you and salvation. 103 *2* The reason is very simple. *3* Do you really want to be in hell? *4* Do you really want to weep and suffer and die? *5* Forget the ego's

arguments which seek to prove all this is really Heaven. *6* You know it is not so. *7* You cannot want this for yourself.

6 There is a point beyond which illusions cannot go. *2* Suffering is not happiness, and it is happiness you really want. *3* Such is your will in truth. *4* And so salvation is your will as well. *5* You want to succeed in what we are trying to do today. *6* We undertake it with your blessing and with your glad accord.

7 We will succeed today if you remember that you will salvation for yourself. *2* You will to accept God's plan because you share in it. *3* You have no will that can really oppose it, and you do not want to do so.

4 Salvation is for you. *5* And above all else, you want the freedom to remember who you really are. *6* Today it is the ego which stands powerless before your will. *7* Your will is free, and nothing can prevail

against it.104 *8* Therefore we undertake the exercises for today in happy confidence, certain that we will find what it is your will to find, and remember what it is your will to remember. *9* No idle wishes can detain us, nor deceive us with an illusion of strength.

8 Today let your will be done,105 and end forever the insane belief that it is hell in place of Heaven that you choose. *2* We will begin our longer practice periods with the recognition that God's plan for salvation, and only His, is wholly in accord with your will. *3* It is not the purpose of an alien power thrust upon you unwillingly. *4* It is the one purpose here on which you and your Father are in perfect accord.

9 You will succeed today, the time appointed for the release of the Son of God from hell and from all idle wishes. *2* His will is now restored to his awareness. *3* He is willing this very day to look upon the light in him and be saved.

10 After reminding yourself of this and determining to keep your will clearly in mind, tell yourself with gentle firmness and quiet certainty: *2I will there be light.*

3Let me behold the light that reflects God's will and mine.

4 Then let your will assert itself, joined to the power of God and united with your Self. *5* Put the rest of the practice period under Their guidance.

6 Join with Them as They lead the way.

11 In the shorter practice periods, again make a declaration of what you really want. *2* Say:

3I will there be light.

4Darkness is not my will.

5 This should be repeated several times an hour. *6* It is most important, however, to apply today's idea in this form immediately you are tempted to hold a grievance of any kind. *7* This will help you let your grievances go, instead of cherishing them and hiding them in the darkness.

101. Genesis 1:3 (RSV): "And God said, 'Let there be light'; and there was light."

102. A middleman is someone who buys goods from a producer and sells them to consumers, thus enabling the producer's goods to reach the consumers. In this case, the ego (the producer) is using attacking bodies (the middlemen)—which seem to "call for 'righteous'

judgment"—to induce you (the consumer) to hold grievances (the

goods). The attacking bodies, in other words, are the ego's means of getting you to buy what it's selling: grievances.

103. W-69.6:2-6: "Determine to go past the clouds [of grievances].

Reach out and touch them in your mind. Brush them aside with your hand. Feel them resting on your cheeks and forehead and eyelids as you go through them. Go on—clouds cannot stop you." W-70.9:1:

"Surely you do not want to remain in the clouds looking vainly for idols there, when you could so easily walk on into the light of real salvation."

104. Matthew 16:18 (KJV): "And I say also unto thee, That thou art

Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."

105. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." In this case, rather than us praying to God that His will be done, Jesus is asking *us* to let *our* will (for salvation) be done.

LESSON 74

There is no will but God's.

The idea for today can be regarded as the central thought toward which all our exercises are directed. *2* God's is the only will. *3* When you have accepted this, you have recognized that your will is His. *4* The belief that conflict is possible has gone. *5* Peace has replaced the strange idea that you are torn by conflicting goals. 106 *6* As an expression of the will of God, you have no goal but His.

2 There is great peace in today's idea. *2* And the exercises for today are directed toward finding it. *3* The idea itself is wholly true. *4*

Therefore it cannot give rise to illusions. *5* Without illusions conflict is impossible.

6 Let us try to recognize this today and experience the peace this recognition brings.

3 Begin the longer practice periods by repeating these thoughts several times, slowly and with firm determination to understand what they mean and to hold them in mind:

2There is no will but God's.

3I cannot be in conflict.

4 Then spend several minutes in adding some related thoughts, such as: *5I am at peace.*

6Nothing can disturb me. 7My will is God's.

8My will and God's are one.

9God wills peace for His Son.

4 During this introductory phase, be sure to deal quickly with any conflict thoughts that may cross your mind. 107 *2* Tell yourself immediately:

3There is no will but God's.

4These conflict thoughts are meaningless.

5 If there is one conflict area which seems particularly difficult to resolve, single it out for special consideration. *2* Think about it briefly but very specifically, recognize the particular person or persons and the situation or situations involved, and tell yourself:

3There is no will but God's.

4I share it with Him.

5My conflicts about ____ cannot be real.

6 After you have cleared your mind in this way, close your eyes and try to experience the peace to which your reality entitles you. *2* Sink into it,

and feel it closing around you. *3* There may be some temptation to mistake these attempts for withdrawal, but the difference is easily detected. *4* If you are succeeding, you will feel a deep sense of joy and an increased alertness, rather than a feeling of drowsiness and enervation.108

7 Joy characterizes peace. *2* By this experience will you recognize that you have reached it. *3* If you feel yourself merely slipping off into withdrawal, quickly repeat the idea for today and try again. *4* Do this as often as necessary. *5* There is definite gain in refusing to allow retreat into withdrawal even if you do not experience the peace you seek.

8 In the shorter practice periods, which should be undertaken at regular and predetermined intervals today, say to yourself:

2There is no will but God's.

3I seek His peace today.

4 Then try to find what you are seeking. *5* A minute or two every half hour, with eyes closed if possible, would be well spent on this today.

106. The conflict here is between the goals you see as reflecting God's will and the goals you see as meeting your own needs.

107. "Conflict thoughts" here appear to be thoughts about a situation in which your will seems to be clashing with someone else's will—more specifically, thoughts that regard this clash as real.

108. Jesus is cautioning us against slipping off into a "peace" that is

sleepy, sluggish, and drained of vitality (enervated). This would turn meditation into "withdrawal"—an act of withdrawing from life's

conflicts into a drowsy pseudo-peace. Instead, the peace we are seeking—the peace that is the sign of a successful meditation—is characterized by "a deep sense of joy and an increased alertness."

LESSON 75

The light has come.109

The light has come. *2* You are healed and you can heal. *3* The light has come. *4* You are saved and you can save. *5* You are at peace and you bring peace with you wherever you go. *6* Darkness and turmoil and death have disappeared. *7* The light has come.

2 Today we celebrate the happy ending to your long dream of disaster.

2 There are no dark dreams now. *3* The light has come. *4* Today begins the time of light for you and everyone. *5* It is a new era, in which a new world is born. *6* The old one has left no trace upon it in its passing.

7 Today you see a different world, because the light has come.

3 Our exercises for today will be happy ones, in which we offer thanks for the passing of the old and the beginning of the new. *2* No shadows from the past remain to darken our sight and the world forgiveness offers us. *3* Today we will accept the new world as what we want to see.

4 We will be given what we desire. *5* We will to see the light; the light has come.

4 Our longer practice periods will be devoted to looking on the world our forgiveness shows us. *2* This is what we want to see, and only this.

3 Our single purpose makes our goal inevitable. *4* Today the real world rises before us in gladness, to be seen at last. *5* Sight is given us, now that the light has come. *6* We do not see the ego's shadow on the world today. *7* We see the light, and in it do we see Heaven's reflection lie across the world.

5 Begin the practice period by telling yourself the glad tidings of your release:110

The light has come.

2I have forgiven the world.

3 Dwell not upon the past today. *4* Keep a completely open mind, washed of all past ideas and clean of every concept you have made. *5* You have forgiven the world today. *6* And you can look upon it now as if you never saw it before. *7* You do not know yet what it looks like. *8* You merely wait to have it shown to you.

6 While you wait, repeat several times, slowly and in complete patience: *2The light has come.*

3I have forgiven the world.

4 Realize that your forgiveness entitles you to vision. *5* Understand that the Holy Spirit never fails to give the gift of sight to the forgiving.

6 Believe He will not fail you now. *7* You have forgiven the world. *8* He will be with you as you watch and wait. *9* He will show you what true vision sees. *10* It is His will, and you have joined with Him. *11* Wait patiently for Him. *12* He will be there. *13* The light has come. *14* You have

forgiven the world.

7 Tell Him you know you cannot fail because you trust in Him. *2* And tell yourself you wait in certainty to look upon the world He promised you. *3* From this time forth, you will see differently. *4* Today the light has come. *5* And you will see the world that has been promised you since time began, and in which is the end of time made sure.

8 The shorter practice periods, too, will be joyful reminders of your release. *2* Remind yourself every quarter of an hour or so that today is a time for special celebration. *3* Give thanks for mercy and the love of God. *4* Rejoice in the power of forgiveness to heal your sight completely. *5* Be confident that on this day there is a new beginning.

6 Without the darkness of the past upon your eyes, you cannot fail to see today. *7* And what you see will be so welcome that you will gladly extend today forever. *8* Say, then:

9The light has come.

10I have forgiven the world.

9 Should you be tempted, say to anyone who seems to pull you back to darkness:

2The light has come.

3I have forgiven you.

10 We dedicate this day to the serenity in which God would have you be. *2* Keep it in your awareness of yourself and see it everywhere today, as we celebrate the beginning of your vision and the sight of the real

world, which has come to replace the unforgiven world you thought was real.

109. Isaiah 60:1-5 (RSV): "Arise, shine; for your light has come, and the glory of the LORD has risen upon you." The next verses (2-5)

continue with themes relevant to this lesson: Because the light of God has shined on you, it is now your light. This light banishes darkness and ushers in a new world.

110. Luke 1:19 (KJV): "And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings."

LESSON 76

I am under no laws but God's.

We have observed before how many senseless things have seemed to you to be salvation. 111 *2* Each has imprisoned you with laws as senseless as itself. *3* You are not bound by them. *4* Yet to understand that this is so, you must first realize salvation lies not there. *5* While you would seek for it in things which have no meaning, you bind yourself to laws which make no sense. *6* Thus do you seek to prove salvation is where it is not.

2 Today we will be glad you cannot prove it. *2* For if you could, you would forever seek where salvation is not and never find it. *3* The idea for today tells you once again how simple is salvation. 112 *4* Look for it where it waits for you, and there it can be found. *5* Look nowhere else, for it is nowhere else.

3 Think of the freedom in the recognition that you are not bound to all the strange and twisted laws you have set up to save you. *2* You really think that you will starve unless you have stacks of green paper strips and piles of metal discs. *3* You really think a small round pellet or some fluid pushed into your veins through a sharpened needle will ward off death. *4* You really think you are alone unless another body is with you.

4 It is insanity that thinks these things. *2* You call them laws, and put them under different names in a long catalog of rituals that have no use and serve no purpose. *3* You think you must obey the "laws" of medicine, of economics, and of health. *4* Protect the body, and you will be saved.

5 These are not laws but madness. *2* The body is endangered by the mind that hurts itself. *3* The body suffers that the mind will fail to see it is the victim of itself. *4* The body's suffering is a mask the mind holds up to hide what really suffers. *5* It would not understand it is its own enemy; that it attacks itself and wants to die. *6* It is from this your "laws" would save the body. *7* It is for this you think you are a body.

6 There are no laws except the laws of God. *2* This needs repeating, over and over, until you realize that it applies to everything that you have made in opposition to His will. *3* Your magic has no meaning. *4* What it is meant to save does not exist. *5* Only what it is meant to hide will save you.

7 The laws of God can never be replaced. *2* We will devote today to rejoicing that this is so. *3* It is no longer a truth that we would hide. *4* We realize instead it is a truth which keeps us free forever. 113 *5* Magic

imprisons, but the laws of God set free. *6* The light has come because there are no laws but His.

8 We will begin the longer practice periods today with a short review of some of the different kinds of "laws" we have believed we must obey.

2 These would include, for example, the laws of nutrition, of immunization, of medication, and of the body's protection in innumerable ways. *3* Think further: you believe in laws of friendship, of

“good” relationships and reciprocity. *4* Perhaps you even think that there are laws which set forth what is God’s and what is yours.114 *5* Many

“religions” have been based on this.115 *6* They would not save but damn in Heaven’s name. *7* Yet they are no more strange than other laws you hold must be obeyed to make you safe.

9 There are no laws but God’s. *2* Dismiss all foolish magical beliefs today, and hold your mind in silent readiness to hear the Voice that speaks the truth to you. *3* You will be listening to One Who says there is no loss under the laws of God. *4* Payment is neither given nor received.

5 Exchange cannot be made, there are no substitutes, and nothing is replaced by something else. *6* God’s laws forever give and never take.

10 Hear Him Who tells you this, and realize how foolish are the laws you thought upheld the world you thought you saw. *2* Then listen further. *3* He would tell you more. *4* About the love your Father has for you. *5* About the endless joy He offers you. *6* About His yearning for His only Son, created as His channel for creation; denied to Him by his belief in hell.

11 Let us today open God’s channels to Him, and let His will extend through us to Him. *2* Thus is creation endlessly increased. *3* His Voice

will speak of this to us, as well as of the joys of Heaven which His laws keep limitless forever. *4* We will repeat today’s idea until we have listened and understood there are no laws but God’s. *5* Then we will tell ourselves, as a dedication with which the practice period concludes: *6I am under no laws but God’s.*

12 We will repeat this dedication as often as possible today: at least four or five times an hour, as well as in answer to any temptation to experience ourselves as subject to other laws throughout the day. *2* It is our statement of our freedom from all danger and all tyranny. *3* It is our acknowledgment that God is our Father and that His Son is saved.

111. W-50.1:3: "Your faith is placed in the most trivial and insane symbols: pills, money, 'protective' clothing, influence, prestige, being liked, knowing the 'right' people, and an endless list of forms of nothingness which you endow with magical power." T-27.X.2:3: "It

[the body] works to get them ['little metal discs or paper strips'], doing senseless things, and tosses them away for senseless things it does not need and does not even *want*."

112. T-12.I.9:1: "How simple, then, is God's plan for salvation." T-15.X.8:6: "Salvation is simple, being of God, and therefore very easy to understand." T-31.I.1:1: "How simple is salvation!"

113. John 8:32 (KJV): "And ye shall know the truth, and the truth shall make you free."

114. A major focus of the Course is to correct the traditional view that

what is God's is His alone. The Course, therefore, emphasizes that God's power, glory, will, Name, holiness, love, knowledge, thoughts, peace, function, purpose, Kingdom, and Sons are also ours, because He has shared them with us.

115. "Religions" is in quotation marks (as it is in the Notes) because Jesus does not consider these true religions, since they are based on a God that is not purely loving. This is similar to his comment in Chapter 3 of the Text, where he mentions the traditional view of the crucifixion—that "God permitted and even encouraged one of His

Sons to suffer *because* he was good" (T-3.III.2:1)—and then says,

"This particularly anti-religious concept happens to enter into many religions, and this is neither by chance nor coincidence" (T-3.III.2:4).

LESSON 77

I am entitled to miracles.

You are entitled to miracles because of what you are. *2* You will receive miracles because of what God is. *3* And you will offer miracles because you are one with God. *4* Again, how simple is salvation! 116 *5* It is merely a statement of your true identity. *6* It is this that we will celebrate today.

2 Your claim to miracles does not lie in your illusions about yourself. *2* It does not depend on any magical powers you have ascribed to yourself, nor on the rituals you have devised.117 *3* It is inherent in the truth of what you are. *4* It is implicit in what God your Father is. *5* It was ensured in your creation and guaranteed by the laws of God.

3 Today we will claim the miracles that are your right, since they belong

to you. *2* You have been given the correction for all your mistakes. *3* You have been promised full release from the world you made. *4* You have been assured that the Kingdom of God is within you, 118 and can never be lost. *5* We ask no more than what belongs to us in truth. *6* Today, however, we will also make sure that we will not content ourselves with less.

4 Begin the longer practice periods by telling yourself quite confidently that you are entitled to miracles. *2* Closing your eyes, remind yourself that you are asking only for what is rightfully yours. 119 *3* Remind yourself also that miracles are never taken from one and given to another, and that in asking for your rights you are

upholding the rights of everyone. *4* Miracles do not obey the laws of the world. *5* They merely follow from the laws of God.

5 After this brief introductory phase, wait quietly for the assurance that your request is granted. *2* You have asked for the salvation of the world and for your own. *3* You have requested that you receive the means by which this is accomplished. *4* You cannot fail to be assured in this. *5* You are but asking that the will of God be done.120

6 In doing this, you do not really ask for anything. *2* You state a fact that cannot be denied. *3* The Holy Spirit cannot but assure you that your request is granted. *4* The fact you accepted must be so. 121 *5* There is no room for doubt and uncertainty today. *6* We are asking a real question at last.122 *7* The answer is a simple statement of a simple fact. *8* You will receive the assurance that you seek.

7 Our shorter practice periods will be frequent, and will also be devoted to a reminder of a simple fact. *2* Tell yourself often today:

3I am entitled to miracles.

4 Ask for them whenever a situation arises in which they are called for.123 *5* You will recognize these situations. *6* And since you are not relying on yourself to find miracles, you are therefore fully entitled to receive them whenever you ask.

8 Remember, too, not to be satisfied with less than the perfect answer.

2 Be quick to tell yourself, should you be tempted:

3I will not trade miracles for grievances.

4I want only what belongs to me.

5God has established miracles as my right.

116. W-76.2:3: “The idea for today tells you once again how simple is salvation.”

117. “Magical powers” in the Course refers to the abilities we possess that we see as having power to keep us safe, meet our needs, and make us worthy. “Rituals” refers to repetitive behaviors that we see as magically invoking these same benefits. In the previous lesson (see W-76.4:2-4), rituals are behaviors by which we obey the “laws” of medicine, economics, health, and religion, and thereby expect to conjure up certain rewards, including God’s approval. The point in this lesson is that our claim to miracles does not rest on our special abilities or magical routines, but on God’s nature and on our nature as His Son.

118. Luke 17:21 (KJV): “Neither shall they say, Lo here! or, lo there!

for, behold, the kingdom of God is within you.” T-11.IX.7:3: “The Kingdom of Heaven *is* within you.”

119. By stating “quite confidently that you are entitled to miracles,” you are really *asking* for miracles or, as the next two paragraphs make clear, asking for the *assurance* that miracles belong to you. Thus, when we are told that “your request is granted,” the reference is to this same request for miracles (or the assurance that miracles are yours).

120. Matthew 6:10 (RSV): “Thy kingdom come. Thy will be done, On earth as it is in heaven.” By seeking to lay claim to the miracles that are yours, you are really saying “Thy will be done,” for it is through the miracles you accept and give that God’s will is done on earth.

121. The “fact” here is that miracles are indeed yours, that you are entitled to them. That is “the fact you accepted.”

122. The Text (T-27.V.5:6) defines a real question in this way: “An *honest* [or real] question is a learning tool which asks for something

that you do not know," rather than a question that implicitly contains the answer, like the questions of the world. Here, then, you are asking for the assurance that miracles really are yours, which is something you do not currently know.

123. A situation in which miracles are called for is presumably one in which you need to accept a miracle to heal yourself, or one in which you need to *give* a miracle to heal someone else.

LESSON 78

Let miracles replace all grievances. 124

Perhaps it is not yet quite clear to you that each decision that you make is one between a grievance and a miracle. *2* Each grievance stands like a dark shield of hate before the miracle it would conceal. *3* And if you raise it up before your eyes, you will not see the miracle beyond. 125 *4* Yet all the while it waits for you in light, but you behold your grievances instead.

2 Today we go beyond the grievances, to look upon the miracle instead.

2 We will reverse the way you see by not allowing sight to stop before it sees. *3* We will not wait before the shield of hate, but lay it down and gently lift our eyes in silence to behold the Son of God.

3 He waits for you behind your grievances, and as you lay them down he will appear in shining light where each one stood before. *2* For every grievance is a block to sight, and as it lifts you see the Son of God where he has always been. *3* He stands in light, but you were in the dark. *4* Each grievance made the darkness deeper, and you could not see.

4 Today we will attempt to see God's Son. *2* We will not let ourselves be blind to him; we will not look upon our grievances. *3* So is the

seeing of the world reversed as we look out toward truth, away from fear.

5 We will select one person you have used as target for your grievances, and lay the grievances aside and look at him. *2* Someone, perhaps, you fear or even hate; someone you think you love who angers you; someone you call a friend, but whom you see as difficult at times or hard to please, demanding, irritating, or untrue to the ideal he should

accept as his according to the role you set for him.

6 You know the one to choose; his name has crossed your mind already.

2 He will be the one of whom we ask God's Son be shown to us.

3 Through seeing him behind the grievances that we have held against him, we will learn that what lay hidden while we saw him not is there in everyone and can be seen. *4* He who was enemy is more than friend when he is freed to take the holy role the Holy Spirit has assigned to him. *5* Let him be savior unto you today. *6* Such is his role in God your Father's plan.

7 Our longer practice periods today will place him in this role. *2* We will attempt to hold him in our mind, first as we now consider him. *3* We will review his faults, the difficulties we have had with him, the pain he caused us, his neglect, and all the little and the larger hurts he gave.

4 We will regard his body, with its flaws and better points as well, and we will think of his mistakes and even of his "sins."

8 Then let us ask of Him Who knows this Son of God in his reality and truth, that we may look on him a different way, and see our

savior shining in the light of true forgiveness, given unto us. *2* We ask Him in the holy Name of God and of His Son, as holy as Himself:

3Let me behold my savior in this one

You have appointed as the one for me

to ask to lead me to the holy light

in which he stands, that I may join him there.

9 The body's eyes are closed, and as you think of him who grieved you, let your mind be shown the light in him beyond your grievances. *2* What you have asked for cannot be denied. *3* Your savior has been waiting long for this. *4* He would be free, and make his freedom yours. *5* The Holy Spirit leans from him to you, seeing no separation in God's Son.

6 And what you see through Him will free you both.

10 Be very quiet now, and look upon your shining savior. *2* No dark grievances obscure the sight of him. *3* You have allowed the Holy Spirit to express through him the role God gave Him that you might be saved.

4 God thanks you for these quiet times today in which you laid your images aside and looked upon the miracle of love the Holy Spirit showed to you instead. *5* The world and Heaven join in thanking you, for not one thought of God but must rejoice as you are saved, and all the world with you.

11 We will remember this throughout the day, and take the role assigned to us as part of God's salvation plan and not our own. *2* Temptation falls away when we allow each one we meet to save us, and refuse to hide his light behind our grievances. *3* To everyone you meet, and to each one you think of or remember from the past,

allow the role of savior to be given, that you may share it with him. *4* For you both, and all the sightless ones as well,126 we pray:

5Let miracles replace all grievances.

124. This is the first lesson that is written in iambic pentameter (See

Cameo 29 for an explanation of iambic pentameter). It will be twenty more lessons before the Workbook switches into continuous iambic

pentameter. Given that the Manual for Teachers shifts into iambic pentameter in especially important passages, like the concluding lines of a section, the fact that this lesson is singled out for iambic pentameter seems to place special importance on it, perhaps because of the significance of its forgiveness exercise.

125. This lesson's usage of the word "miracle" as something we look upon—specifically, our brother's true nature—is not the standard usage of the word in the Course. In usual Course parlance, the miracle is an *agent*—it corrects, undoes, dissolves, rearranges, adjusts, shifts, induces, and inverts. It thus brings us—or someone else through us—

from false perception to true perception. That is somewhat different from the usage in this lesson, in which the miracle is what true perception looks upon. This may reflect the Course's minority usage of the term "miracle" to refer to the Son of God: "*You* are a miracle"

(T-1.23.2:1).

126. "Sightless" is explained in the first two paragraphs of the lesson, which depict us as holding a "dark shield of hate" (1:2) before our eyes, and thus "allowing sight to stop before it sees" (2:2).

LESSON 79

Let me recognize the problem so it can be solved.

A problem cannot be solved if you do not know what it is. *2* Even if it is actually solved already, you will still have the problem because you cannot recognize that it has been solved. *3* This is the situation of the world. *4* The problem of separation, which is really the only problem, has

already been solved. *5* But the solution is not recognized because the problem is not recognized.

2 Everyone seems to have his own special problems. *2* Yet they are all the same, and must be recognized as one if the one solution which solves them all is to be accepted. *3* Who can see that his problem has been solved if he thinks the problem is something else? *4* Even if he is given the answer, he cannot see its relevance.

3 That is the position in which you find yourself now. *2* You have the answer, but you are still uncertain about what the problem is. *3* A long series of problems seems to confront you, and as one is settled the next one and the next arise. *4* There seems to be no end to them. *5* There is no time in which you feel completely free of problems and at peace.

4 The temptation to regard problems as many is the temptation to keep the problem of separation unsolved. *2* The world seems to present you with a vast number of problems, each requiring a different answer.

3 This perception places you in a position in which your problem-solving skills must be inadequate and failure must be inevitable.

5 No one could solve all the problems the world appears to hold. *2* They seem to be on so many levels, in such varying forms and with

such varied content, that they confront you with an impossible situation.

3 Dismay and depression are inevitable as you regard them. *4* Some spring up unexpectedly, just as you think you have resolved the previous ones. *5* Others remain unsolved under a cloud of denial and rise to haunt you from time to time, only to be hidden again but still unsolved.

6 All this complexity is but a desperate attempt not to recognize the problem and not to let it be resolved. *2* If you could recognize that your only problem is separation, no matter what form it takes, you could accept the answer because you would not lose sight of its relevance.

3 Perceiving the underlying constancy in all the problems that confront you, you would understand that you have the means to solve them all.

4 And you would use the means because you recognize the problem.

7 In our longer practice periods, we will ask what the problem is and what is the answer to it. *2* We will not assume that we already know. 127

3 We will try to free our minds of all the many different kinds of problems that we think we have. *4* We will try to realize that we have only one problem, which we have failed to recognize. *5* We will ask what it is, and wait for the answer. *6* We will be told. *7* Then we will ask for the solution to it. *8* And we will be told.

8 Our exercises for today will be successful to the extent to which we do not insist on defining the problem. *2* Perhaps we will not succeed in letting all our preconceived notions go, but that is not necessary. *3* All that is necessary is to entertain some doubt about the reality of our version of what our problems are. *4* We are trying

to recognize that we have been given the answer by recognizing the problem, so that the problem and the answer can be brought together and we can be at peace.

9 The shorter practice periods for today will not be set by time but by need. *2* You will see many problems today, each one calling for an answer. *3* Our efforts will be directed toward recognizing that there is only one problem and only one answer. *4* In this recognition are all

problems resolved. *5* In this recognition there is peace.

10 Be not deceived by the form of problems today. *2* Whenever any difficulty seems to rise, tell yourself quickly:

3Let me recognize this problem so it can be solved.

4 Then try to suspend all judgment about what the problem is. *5* If possible, close your eyes for a moment and ask what it is. *6* You will be heard and you will be answered.

127. Even though this lesson has told us that the one problem is separation, in the exercise we are meant to ask with an open mind what that one problem is. This does not mean that the problem might be other than separation. Instead, it means the answer we receive to the question "What is the problem?" might focus on a particular form of separation or be a way of describing separation that is especially relevant for us.

LESSON 80

Let me recognize my problems have been solved.

If you are willing to recognize your problems, you will recognize that you have no problems. *2* Your one central problem has been answered, and you have no other. *3* Therefore you must be at peace. *4* Salvation thus depends on recognizing this one problem and

understanding that it has been solved. *5* One problem, one solution. *6* Salvation is accomplished.

7 Freedom from conflict has been given you. *8* Accept that fact, and you

are ready to take your rightful place in God's plan for salvation.

2 Your only problem has been solved! *2* Repeat this over and over to yourself today, with gratitude and conviction. *3* You have recognized your only problem, opening the way for the Holy Spirit to give you God's answer. *4* You have laid deception aside and seen the light of truth. *5* You have accepted salvation for yourself by bringing the problem to the answer. *6* And you can recognize the answer because the problem has been identified.

3 You are entitled to peace today. *2* A problem which has been resolved cannot trouble you. *3* Only be certain that you do not forget that all your problems are the same. *4* Their many forms will not deceive you while you remember this. *5* One problem, one solution. *6* Accept the peace this simple statement brings.

4 In our longer practice periods today, we will claim the peace that must be ours when the problem and the answer have been brought together.

2 The problem must be gone because God's answer cannot fail. *3* Having recognized one, we have recognized the other. *4* The solution is inherent in the problem. *5* You are answered and have accepted the answer. *6* You are saved.

5 Now let the peace that your acceptance brings be given you. *2* Close your eyes and receive your reward. *3* Recognize that your problems have been solved. *4* Recognize that you are out of conflict, free and at peace. *5* Above all, remember that you have one problem and that the problem has one solution. *6* It is in this that the

simplicity of salvation lies. *7* It is because of this that it is guaranteed to work.

6 Assure yourself often today that your problems have been solved.

2 Repeat the idea with deep conviction as frequently as possible. *3* And be particularly careful to remember to apply the idea for today to any specific problem that may arise. *4* Say quickly:

5Let me recognize this problem has been solved.

7 Let us be determined not to collect grievances today. *2* Let us be determined to be free of problems that do not exist. *3* The means is simple honesty. *4* Do not deceive yourself about what the problem is, and you must recognize it has been solved.

REVIEW 2

Introduction

We are ready now for another review. *2* We will begin where our last review left off and will cover two ideas each day. *3* The earlier part of the day will be devoted to one of these ideas, and the latter part of the day to the other. *4* We will have one longer exercise period and frequent shorter ones in which we will practice each of them.128

2 The longer practice periods will follow this general form: Take about fifteen minutes for each of them, and begin by thinking about the idea and the comments which are included in the assignments. *2* Devote about two or three minutes to reading them over slowly, several times if you wish, and then close your eyes and listen. *3* Repeat the first phase if you find your mind wandering, but try to spend the major part of the practice period listening quietly but attentively.

3 There is a message waiting for you. *2* Be confident that you will receive it. *3* Remember that it belongs to you, and that you want it. *4* Do not allow your intent to waver in the face of distracting thoughts. *5* Realize that, whatever form they take, they have no meaning and no power.

6 Replace them with your own determination to succeed. *7* Do not forget that your will has power over all fantasies and dreams. *8* Trust it to see you through and carry you beyond them all.

4 Regard these practice periods as dedications to the way, the truth, and the life.129 *2* Refuse to be sidetracked into detours, illusions, and thoughts of death. 130 *3* You are dedicated to salvation. *4* Be determined each day not to leave your function unfulfilled.

5 Reaffirm your determination in the shorter practice periods as well, using the original form of the idea for general application and a more specific form when needed. *2* Specific forms will be included in the comments. 131 *3* These, however, are merely suggestions. *4* It is not the particular words you use that matter.

128. Having one longer practice period for *each* idea amounts to two longer practice periods per day, one in the earlier part of the day and one in the later part. This is made especially clear in the next sentence, which instructs us to begin each longer practice period by "thinking about the idea" (singular). In other words, we devote the first practice period to the first idea and the second practice period to the second idea.

129. John 14:6 (RSV): "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but by me.'" In the Course's

allusion to this, the way, the truth, and the life represents salvation in general (sentence 3 says "You are dedicated to salvation"), rather than Jesus in particular.

130. The trio in this sentence is designed to be the opposite of the trio in the previous sentence. Detours are the opposite of the way, illusions are the opposite of truth, and death is the opposite of life.

131. The "specific forms" to be used "when needed" (when upsets occur) are the three italicized statements underneath the paragraph of commentary for each idea. That is why most of those statements

include "this"—the situation or event we are upset about—or

"[name]"—the person we are upset about. This practice of responding to upsets with the idea for the day or a related thought is called *response to temptation* elsewhere in the Workbook and Text.

LESSON 81

Our ideas for today's review are:

1 (61) I am the light of the world.

2 How holy am I, who have been given the function of lighting up the world! *3* Let me be still before my holiness. *4* In its calm light let all my conflicts disappear. *5* In its peace let me remember who I am.

2 Suggested specific forms for applying the idea, to be used when specific difficulties seem to arise, are:

2Let me not allow my perception of this to obscure the light of the world

in me.

3Let the light of the world shine through this appearance.

4This shadow will vanish before the light.

3 (62) Forgiveness is my function as the light of the world.

2 It is through accepting my function that I will see the light in me.

3 And in this light will my function stand clear and perfectly unambiguous before my sight. *4* My acceptance does not depend on recognizing what my function is, for I do not yet understand forgiveness.

5 Yet I will trust that in the light I will see it as it is.

4 Specific forms for using the idea might be:

2Let this help me learn what forgiveness means.

3Let me not separate my function from my will by misperceiving this.

4I would not use this for an alien purpose.

LESSON 82

We will review these ideas today:

1 (63) The light of the world brings peace to every mind through my forgiveness.

2 My forgiveness is the means by which the light of the world finds expression through me. *3* My forgiveness is the means by which I become aware of the light of the world in me. *4* My forgiveness is the

means by which the world is healed, together with myself. *5* Let me, then, forgive the world, that it may be healed along with me.

2 Suggestions for specific forms for applying this idea are: *2Let peace extend from my mind to yours, [name].*

3I share the light of the world with you, [name].

4Through my forgiveness I can see this as it is.

3 (64) Let me not forget my function.

2 I would not forget my function, because I would remember my Self.

3 I cannot fulfill my function if I forget it. *4* And unless I fulfill my function, I will not experience the joy that God intends for me.

4 Suitable specific forms of this idea include:

2Let me not use this to hide my function from me.

3I would use this as an opportunity to fulfill my function.

4This may threaten my ego, but cannot change my function in any way.

LESSON 83

Today let us review these ideas:

1 (65) My only function is the one God gave me.

2 I have no function but the one God gave me. *3* This recognition

releases me from all conflict, because it means I cannot have conflicting goals. *4* With one purpose only, I am always certain what to do, say, and think. *5* All doubt must disappear as I acknowledge that my only function is the one God gave to me.

2 More specific applications of this idea might take these forms: *2My perception of this does not change my function.*

3This does not give me a function other than the one God gave me.

4Let me not use this to justify a function God did not give to me.

3 (66) My happiness and my function are one.

2 All things that come from God are one. *3* They come from Oneness and must be received as one. *4* Fulfilling my function is my

happiness because both come from the same Source. *5* And I must learn to recognize what makes me happy if I would find happiness.

4 Some useful forms for specific applications of this idea are: *2This cannot separate my happiness from my function.*

3The oneness of my happiness and my function remains wholly unaffected by this.

4Nothing, including this, can justify the illusion of happiness apart from my function.

LESSON 84

These are the ideas for today's review:

1 (67) Love created me like Itself.

2 I am in the likeness of my Creator.132 *3* I cannot suffer, I cannot die, and I can experience no loss. *4* I am not a body. *5* I would recognize my reality today. *6* I will worship no idols, nor raise my own self-concepts to replace my Self. *7* I am in the likeness of my Creator. *8* Love created me like Itself.

2 You might find these specific forms helpful in applying the idea: *2Let me not see an illusion of myself in this.*

3As I look on this, let me remember my Creator.

4My Creator did not create this as I see it.

3 (68) Love holds no grievances.

2 Grievances are completely alien to love. *3* Grievances attack love and keep its light obscure. *4* If I hold grievances I am attacking love, and therefore attacking my Self. *5* My Self thus becomes alien to me. *6* I am determined not to attack my Self today, so that I can remember who I am.

4 These more specific forms for applying this idea would be helpful: *2This is no justification for denying my Self.*

3I will not use this to attack love.

4Let this not tempt me to attack myself.

132. Genesis 1:26 (KJV): "And God said, Let us make man in our image, after our likeness."

LESSON 85

Today's review will cover these ideas:

1 (69) My grievances hide the light of the world in me.

2 My grievances show me what is not there and hide from me what I would see. *3* Recognizing this, what do I want my grievances for? *4* They keep me in darkness and hide the light. *5* Grievances and light cannot go together, but light and vision must be joined for me to see. *6* To see, I must lay grievances aside. *7* I want to see, and this will be the means by which I will succeed.

2 Specific applications of the idea might be made in forms like these: *2Let me not use this as a block to sight.*

3The light of the world can shine all this away.

4I have no need for this. 5I want to see.

3 (70) My salvation comes from me.

2 Today I will recognize where my salvation is. *3* It is in me because its Source is there. *4* It has not left its Source, and so it cannot have left my

mind. *5* Today I will not look for it outside myself. *6* It is not found outside and then brought in. *7* But from within me it will reach

beyond, and everything I see will but reflect the light that shines in me and in itself.133

4 These forms of the idea are suitable for more specific application: *2Let this not tempt me to look away from me for my salvation.*

3I will not let this interfere with my awareness of the source of my salvation.

4This has no power to remove salvation from me.

133. "Itself" refers to "everything I see." In other words, each thing I see

"will but reflect the light that shines in me and in itself."

LESSON 86

These ideas are for review today:

1 (71) Only God's plan for salvation will work.

2 It is senseless for me to search wildly about for salvation. *3* I have seen it in many people and in many things, but when I reached for it, it was not there. *4* I was mistaken about where it is. *5* I was mistaken about what it is. *6* I will undertake no more idle seeking. *7* Only God's plan for salvation will work. *8* And I will rejoice because His plan can never fail.

2 These are some suggested forms for applying this idea specifically:

2God's plan for salvation will save me in this.

3This is no exception in God's plan for my salvation.

4Let me perceive this only in the light of God's plan for salvation.

3 (72) Holding grievances is an attack on God's plan for salvation.

2 Holding grievances is an attempt to prove that God's plan for salvation will not work. *3* Yet only His plan will work. *4* By holding grievances, I am therefore excluding my only hope of salvation from my awareness. *5* I would no longer defeat my own best interests in this insane way. *6* I would accept God's plan for salvation and be happy.

4 Specific applications might be in these forms:

2I am choosing between misperception and salvation as I look on this.

3If I see grounds for grievances in this, I will not see the grounds for my salvation.

4This calls for salvation, not attack.

LESSON 87

Our review today will cover these ideas:

1 (73) I will there be light.

2 I will use the power of my will today. *3* It is not my will to grope in darkness, fearful of shadows and afraid of things unseen and unreal.

4 Light shall be my guide today. *5* I will follow it where it leads me, and I

will look on only what it shows me. *6* This day I will experience the peace of true perception.

2 These forms of this idea would be helpful for specific applications: *This cannot hide the light I will to see.*

2You stand with me in light, [name].

3In the light this will look different.

3 (74) There is no will but God's.

2 I am safe today because there is no will but God's. *3* I can become afraid only when I believe there is another will. *4* I try to attack only when I am afraid, and only when I try to attack can I believe that my eternal safety is threatened. *5* Today I will recognize that all this has not occurred. *6* I am safe because there is no will but God's.

4 These are some useful forms of this idea for specific applications: *2Let me perceive this in accordance with the will of God.*

3It is God's will you are His Son, [name], and mine as well. 134

4This is part of God's will for me, however I may see it.

134. "Mine" here means "my will." In other words, "it is my will as well that you are His Son." There is even a handwritten change in the Urtext replacing "mine" with "my will," though this change was

subsequently crossed out.

LESSON 88

Today we will review these ideas:

1 (75) The light has come.

2 In choosing salvation rather than attack, I merely choose to recognize what is already here. *3* Salvation is a decision made already. *4* Attack and grievances are not there to choose. *5* That is why I always choose between truth and illusion; between what is there and what is not. *6* The light has come. *7* I can but choose the light, for it has no alternative. *8* It has replaced the darkness, and the dark is gone.

2 These would prove useful forms for specific applications of this idea: *2This cannot show me darkness, for the light has come.*

3The light in you is all that I would see, [name].

4I would see in this only what is there.

3 (76) I am under no laws but God's.

2 Here is the perfect statement of my freedom: I am under no laws but God's. *3* I am constantly tempted to make up other laws and give them power over me. *4* I suffer only because of my belief in them. *5* They have no real effect on me at all. *6* I am perfectly free of the effects of all laws save God's. *7* And His are the laws of freedom.

4 For specific forms for applying this idea, these would be useful:

2My perception of this shows me I believe in laws which do not exist.

3I see only the laws of God at work in this.

4Let me allow God's laws and not my own to work in this.

LESSON 89

These are our review ideas for today:

1 (77) I am entitled to miracles.

2 I am entitled to miracles because I am under no laws but God's. *3* His laws release me from all grievances and replace them with miracles.

4 And I would accept the miracles in place of the grievances, which are but illusions that hide the miracles beyond them. *5* Now I would accept only what the laws of God entitle me to have, that I may use it on behalf of the function He has given me.

2 You might use these suggestions for specific applications of this idea: *2Behind this is a miracle to which I am entitled.*

3Let me not hold a grievance against you, [name], but offer you the miracle that belongs to you instead.

4Seen truly, this offers me a miracle.

3 (78) Let miracles replace all grievances.

2 By this idea do I unite my will with the Holy Spirit's, and perceive them as one. *3* By this idea do I accept my release from hell. *4* By this

idea do I express my willingness to have all my illusions be replaced with truth, according to God's plan for my salvation. *5* I would make no exceptions and no substitutes. *6* I want all of Heaven and only Heaven, as God wills me to have.

4 Useful specific forms for applying this idea would be: *2I would not hold this grievance apart from my salvation.*

3Let our grievances be replaced by miracles, [name].

4Beyond this is the miracle by which all my grievances are replaced.

LESSON 90

For this review we will use these ideas:

1 (79) Let me recognize the problem so it can be solved.

2 Let me realize today that the problem is always some form of grievance which I would cherish. *3* Let me also understand that the solution is always a miracle with which I let the grievance be replaced.

4 Today I would remember the simplicity of salvation by reinforcing the lesson that there is one problem and one solution. *5* The problem is a grievance; the solution is a miracle. *6* And I invite the solution to come to me through my forgiveness of the grievance, and my welcome of the miracle to take its place.

2 Specific applications of this idea might be in these forms: *2This presents a problem to me which I would have resolved.*

3The miracle behind this grievance will resolve it for me.

4The answer to this problem is the miracle which it conceals.

3 (80) Let me recognize my problems have been solved.

2 I seem to have problems only because I am misusing time. *3* I believe that the problem comes first, and that time must elapse before the problem can be worked out. *4* I do not see the problem and the answer as simultaneous in their occurrence. *5* That is because I do not yet realize that God has placed the answer together with the problem, so that they cannot be separated by time. *6* The Holy Spirit will teach me this, if I will let Him. *7* And I will understand it is impossible that I could have a problem which has not been solved already.

4 These forms of the idea would be useful for specific applications:
2I need not wait for this to be resolved.

3The answer to this problem is already given me, if I will accept it.

4Time cannot separate this problem from its solution.

LESSON 91

Miracles are seen in light.

It is important to remember that miracles and vision necessarily go together. *2* This needs repeating, and frequent repeating. *3* It is a central idea in your new thought system and the perception which it produces.

4 The miracle is always there. *5* Its presence is not caused by your vision;

its absence is not the result of your failure to see. *6* It is only your awareness of the miracle that is affected. *7* You will see it in the light; you will not see it in the dark.135

2 To you, then, light is crucial. *2* While you remain in darkness, the miracle remains unseen. *3* Thus you are convinced that it is not there.

4 This follows from the premises from which the darkness comes.

5 Denial of light leads to failure to perceive it. *6* Failure to perceive light is to perceive darkness. *7* The light is useless to you then, even though it is there. *8* You cannot use it because its presence is unknown to you.

9 And the seeming reality of the darkness makes the idea of light meaningless.

3 To be told that what you do not see is there sounds like insanity. *2* It is very difficult to become convinced that it is insanity not to see what is there, and to see what is not there instead. *3* You do not doubt that the body's eyes can see. *4* You do not doubt the images they show you are reality. *5* Your faith lies in the darkness, not the light.

4 How can this be reversed? *2* For you it is impossible, but you are not alone in this.136 *3* Your efforts, however little they may be, have strong support. *4* Did you but realize how great this strength, your doubts would vanish. *5* Today we will devote ourselves to the attempt to let you feel this strength. *6* When you have felt the strength in you, which makes all miracles within your easy reach, you will not doubt. *7* The miracles your sense of weakness hides will leap into awareness as you feel the strength in you.

5 Three times today, set aside about ten minutes for a quiet time in which you try to leave your weakness behind. *2* This is accomplished

very simply as you instruct yourself that you are not a body. *3* Faith goes to what you want, and you instruct your mind accordingly. *4* Your will remains your teacher, and your will has all the strength it needs to do whatever it desires. *5* You can escape the body if you choose. *6* You can experience the strength in you.

6 Begin the longer practice periods with this statement of true cause and effect relationships:

2Miracles are seen in light.

3The body's eyes do not perceive the light,

but I am not a body. 4What am I?

7 The question with which this statement ends is needed for our exercises today. *2* What you think you are is a belief to be undone, but what you really are must be revealed to you. *3* The belief you are a body calls for correction, being a mistake. *4* The truth of what you are calls on the strength in you to bring to your awareness what the mistake concealed.

8 If you are not a body, what are you? *2* You need to be aware of what the Holy Spirit uses to replace the image of a body in your mind. *3* You need to feel something to put your faith in as you lift it from the body.

4 You need a real experience of something else, something more solid and more sure; more worthy of your faith, and really there.

9 If you are not a body, what are you? 137 *2* Ask this in honesty, and then devote several minutes to allowing your mistaken thoughts

about your attributes to be corrected and their opposites to take their place. *3* Say,

for example:

4I am not weak, but strong.

5I am not helpless, but all-powerful.

6I am not limited, but unlimited.

7I am not doubtful, but certain.

8I am not an illusion, but a reality.

9I do not see in darkness, but in light.

10 In the second phase of the exercise period, try to experience these truths about yourself. 138 *2* Concentrate particularly on the experience of strength. *3* Remember that all sense of weakness is associated with the belief you are a body, a belief which is mistaken and deserves no faith.

4 Try to remove your faith from it, if only for a moment. *5* You will become accustomed to keeping faith with the more worthy in you as we go along.

11 Relax for the rest of the practice period, confident that your efforts, however meager they may be, are fully supported by the strength of God and all His thoughts. *2* It is from Them your strength will come to you. *3* It is through Their strong support that you will feel the strength in you. *4* They are united with you in this practice period, in which you share a purpose like Their own. *5* Theirs is the light in which you will see miracles, because Their strength is yours. *6* Their strength becomes your eyes, that you may see.

12 Five or six times an hour, at reasonably regular intervals, remind yourself that miracles are seen in light. *2* Also be sure to meet temptation with today's idea. *3* This form would be helpful for this special purpose:

4Miracles are seen in light.

5Let me not close my eyes because of this.139

135. This usage of "miracle"—as something we see—seems to be the same as the usage in Lesson 78. Usually in the Course, the miracle is an agent that shifts us (or others through us) into true perception, but here it is what true perception sees.

136. Mark 10:27 (RSV): "Jesus looked at them and said, 'With men it is impossible, but not with God; for all things are possible with God.'"

In the Bible reference, what is possible with God is for a rich man to enter the Kingdom of God. Here, what is possible with God is to have our faith in what the body's eyes see replaced by faith in the light of vision.

137. The repetition of this question here, along with the emphasis on it in the preceding paragraphs, implies that we should repeat it to ourselves several times during the practice period.

138. This second phase appears to be a meditation aimed at experiencing the truth in ourselves, especially the strength in us.

139. "This" refers to the situation or event we are finding upsetting.

LESSON 92

Miracles are seen in light, and light and strength are one.

The idea for today is an extension of the previous one. *2* You do not think of light in terms of strength and darkness in terms of weakness. *3* That is because your idea of what seeing means is tied up with the body and its eyes and brain. *4* This is why you believe that you can change what you see by keeping little bits of glass or other clear material before your eyes, held in a frame or placed against the eyeball. *5* These are among the many magical beliefs that come from the conviction you are a body and the body's eyes can see.

2 You also believe the body's brain can think.140 *2* If you but understood the true nature of thought, you could but laugh at this insane idea. *3* It is as if you thought you held the match that lights the sun and gives it all its warmth; or that you had the universe imprisoned in your hand, securely bound until you let it go. *4* Yet this is no more foolish than to believe the body's eyes can see; the brain can think.

3 It is God's strength in you that is the light in which you see, as it is His Mind with which you think. *2* His strength denies your weakness. *3* It is your weakness that sees through the body's eyes, peering about in darkness to behold the likeness of itself: the small, the weak, the sickly and the dying, those in need, the helpless and afraid, the sad, the poor, the starving and the joyless. *4* These are seen through eyes that cannot see and cannot bless.

4 Strength overlooks these things by seeing past appearances. *2* It keeps

its steady gaze upon the light that lies beyond them. *3* It unites with light, of which it is a part. *4* It sees itself. *5* It brings the light in which your Self appears. *6* In darkness you perceive a self that is not there.

5 Strength is the truth about you; weakness is an idol falsely worshipped and adored that strength may be dispelled, and

darkness rule where God appointed that there should be light.141 *2* Strength comes from truth, and shines with light its Source has given it; weakness reflects the darkness of its maker. *3* It is sick and looks on sickness, which is like itself.

6 Truth is a savior and can only will for happiness and peace for everyone. *2* It gives its strength to everyone who asks, in limitless supply. *3* It sees that lack in anyone would be a lack in all, and so it gives its light that all may see and benefit as one. *4* Its strength is shared, that it may bring to all the miracle in which they will unite in purpose and forgiveness and in love.

7 Weakness, which looks in darkness, cannot see a purpose in forgiveness and in love. *2* It sees all others different from itself, and nothing in the world which it would share. *3* It judges and condemns, but does not love. *4* In darkness it remains to hide itself, and dreams that it is strong and conquering, a victor over limitations which but grow in darkness to enormous size. *5* It fears and it attacks and hates itself, and darkness covers everything it sees, leaving its dreams as fearful as itself. *6* No miracles are here, but only hate. *7* It separates itself from what it sees, while light and strength perceive themselves as one.

8 The light of strength is not the light you see. *2* It does not change and flicker and go out. *3* It does not shift from night to day, and back to

darkness till the morning comes again. *4* The light of strength is constant, sure as love, forever glad to give itself away because it cannot give but to its Self. *5* No one can ask in vain to share its sight, and none who enters its abode can leave without a miracle before his eyes, and strength and joy abiding in his heart.

9 The strength in you will offer you the light and guide your seeing, so you do not dwell on idle shadows which the body's eyes provide

for self-deception. *2* Strength and light unite in you, and where they meet your Self stands ready to embrace you as Its Own. *3* Such is the meeting place we try today to find and rest in, for the peace of God is where your Self, His Son, is waiting now to meet Itself again and be as One.

10 Let us give twenty minutes twice today to join this meeting. *2* Let yourself be brought unto your Self. *3* Its strength will be the light in which the gift of sight is given you. *4* Leave, then, the dark a little while today, and we will practice seeing in the light, closing the body's eyes and asking truth to show us how to find the meeting place of self and Self, where light and strength are one.

11 After the morning meeting, we will use the day in preparation for the time at night when we will meet again in hope and trust. *2* Let us repeat as often as we can the idea for today, and recognize that we are being introduced to sight and led away from darkness to the light where only miracles can be perceived.

140. It is not until Lesson 98 that iambic pentameter (See Cameo 29 for an explanation of iambic pentameter) becomes continuous in the

Workbook, but it begins to enter the Workbook on a more consistent

basis here in this paragraph, as can be seen here: be ***lieve*** the ***bo*** dy's ***brain*** can ***think***. If ***you***

but ***un*** der ***stood*** the ***true*** na ***ture*** of ***thought***, you ***could*** but ***laugh*** at ***this*** in ***sane*** i ***dea***.

It ***is*** as ***if*** you ***thought*** you ***held*** the ***match***

that ***lights*** the ***sun*** and ***gives*** it ***all*** its ***warmth***...

141. Genesis 1:3 (RSV): "And God said, 'Let there be light'; and there was light." Here, your perception of the world is "where God

appointed that there should be light." As the idea for the day says, you should see "in light."

LESSON 93

Light and joy and peace abide in me.

You think you are the home of evil, darkness, and sin. 142 *2* You think if anyone could see the truth about you he would be repelled, recoiling from you as if from a poisonous snake. *3* You think if what is true about you were revealed to you, you would be struck with horror so intense that you would rush to death at your own hand, living on after seeing this being impossible.

2 These are beliefs so firmly fixed that it is hard indeed to help you see that they are based on nothing. *2* That you have made mistakes is obvious. *3* That you have sought salvation in strange ways; have been

deceived, deceiving, and afraid of foolish fantasies and savage dreams; and have bowed down to idols made of dust—all this is true by what you now believe.

3 Today we question this, not from the point of view of what you think, but from a very different reference point, from which such idle thoughts are meaningless. *2* These thoughts are not according to God's will. *3* He does not share these weird beliefs with you. *4* This is enough to prove that they are wrong, but you do not perceive that this is so.

4 Why would you not be overjoyed to be assured that all the evil which you think you did was never done, that all your "sins" are nothing, that you are as pure and holy as you were created, and that light and joy and peace abide in you? *2* Your image of yourself cannot withstand the will of God. *3* You think that this is death, but it is life. *4* You think you are destroyed, but you are saved.

5 The self you made is not the Son of God. *2* Therefore, this self does not exist at all. *3* And everything it seems to do and think means nothing. *4* It is neither bad nor good. *5* It is unreal, and nothing more than that. *6* It does not battle with the Son of God. *7* It does not hurt him, nor attack his peace. *8* It has not changed creation, nor reduced eternal sinlessness to sin and love to hate. *9* What power can this self you made possess when it would contradict the will of God?

6 Your sinlessness is guaranteed by God. *2* Over and over this must be repeated until it is accepted. *3* It is true. *4* Your sinlessness is guaranteed by God. *5* Nothing can touch it, nor can change what God created as eternal. *6* The self you made, evil and full of sin, is meaningless. *7* Your sinlessness is guaranteed by God, and light and joy and peace abide in

you.

7 Salvation requires the acceptance of but one thought: You are as God created you, not what you made of yourself. *2* Whatever evil you may think you did, you are as God created you. *3* Whatever mistakes you made, the truth about you is unchanged. *4* Creation is eternal and unalterable. *5* Your sinlessness is guaranteed by God. *6* You are and will forever be exactly as you were created. *7* Light and joy and peace abide in you because God put them there.

8 In our longer exercise periods today, which would be most profitable if done for the first five minutes of every waking hour, we will begin by stating the truth about our creation:

2Light and joy and peace abide in me.

3My sinlessness is guaranteed by God.

4 Then put away your foolish self-images, and spend the rest of the practice period trying to experience what God has given you, in place of what you have decreed for yourself.

9 You are what God created or what you made. *2* One Self is true; the other is not there. *3* Try to experience the unity of your one Self. *4* Try to appreciate Its holiness and the love in which It was created. *5* Try not to interfere with the Self Which God created as you by hiding Its majesty behind the tiny idols of evil and sinfulness you have made to replace It.

6 Let It come into Its Own. *7* Here you are; This is you. *8* And light and joy and peace abide in you because this is so.

10 You may not be willing or even able to use the first five minutes of

each hour for these exercises. *2* Try, however, to do so when you can.

3 At least remember to repeat today's idea each hour in this form: *4Light and joy and peace abide in me.*

5My sinlessness is guaranteed by God.

6 Then try to devote at least a minute or so to closing your eyes and realizing that this is a statement of the truth about you. *7* If a situation arises which seems to be disturbing, quickly dispel the illusion of fear by repeating the idea again. *8* Should you be tempted to become angry with someone, tell him silently:

9Light and joy and peace abide in you.

10Your sinlessness is guaranteed by God.

11 You can do much for the world's salvation today. *2* You can do much today to bring yourself closer to the part in salvation God has assigned to you. *3* And you can do much to bring the conviction to your mind that the idea for the day is true indeed.

142. This paragraph is talking about a belief that exists is in all of us, a belief that is usually unconscious, but that does come to the surface at times.

LESSON 94

I am as God created me.

Today we continue with the one idea which brings complete salvation, the one statement which makes all forms of temptation powerless, the one thought which renders the ego silent and entirely undone. *2* You are as God created you. 143 *3* The sounds of this world are still, the sights of this world disappear, and all the thoughts that this world ever held are wiped away forever by this one idea. *4* Here is salvation accomplished.

5 Here is sanity restored.

2 True light is strength, and strength is sinlessness. *2* If you remain as God created you, you must be strong, and light must be in you. *3* He Who ensured your sinlessness must be your guarantee of strength and light as well. *4* You are as God created you. *5* Darkness cannot obscure the glory of the Son of God.144 *6* You stand in light, strong in the sinlessness in which you were created, and in which you will remain throughout eternity.

3 Today we will again devote the first five minutes of each waking hour to the attempt to feel the truth in you. *2* Begin these times of searching with these words:

3I am as God created me.

4I am His Son eternally.

5 Now try to reach the Son of God in you. *6* This is the Self Which never sinned, nor made an image to replace reality. *7* This is the Self Which never left Its home in God, to walk the world uncertainly. *8*

This is the Self Which knows no fear, nor could conceive of loss or suffering or death.

4 Nothing is required of you to reach this goal except to lay all idols and self-images aside, go past the long list of attributes—both "good" and

"bad"—you have ascribed to yourself, and wait in silent expectancy for the truth. 145 *2* God has Himself promised it will be revealed to all who ask for it. *3* You are asking now. *4* You cannot fail because He cannot fail.

5 If you do not meet the requirement of practicing for the first five minutes of every hour, at least remind yourself hourly:

2I am as God created me.

3I am His Son eternally.

6 Tell yourself frequently today that you are as God created you. *2* And be sure to respond to anyone who seems to irritate you with these words:

3You are as God created you.

4You are His Son eternally.

7 Make every effort to do the hourly exercises today. *2* Each one you do will be a giant stride toward your release, and a milestone in learning the thought system which this course sets forth. 146

143. See W-93.7:1-2.

144. Matthew 25:31 (KJV): "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the

throne of his glory." In the above passage, of course, the Son is all of us.

145. As with most of the five-minutes-per-hour practices, this one is a meditation exercise. Here, you lay aside all the attributes you have ascribed to yourself and then, rather than sinking down into your mind (as in most earlier meditations), you simply "wait" in a state of stillness in which the only thing that occupies your mind is

"expectancy"—the anticipation that your true Self will be revealed to you. This is an initial occurrence of a method of meditation that will become the Workbook's predominant form in the second half of its year.

146. This lesson is the third "giant stride" in the Workbook. See footnote 75 in Lesson 61 for a list of all the giant strides.

LESSON 95

I am one Self, united with my Creator.

Today's idea accurately describes you as God created you. *2* You are one within yourself and one with Him. *3* Yours is the unity of all creation.

4 Your perfect unity makes change in you impossible. *5* You do not accept this and you fail to realize it must be so only because you believe that you have changed yourself already. *6* You see yourself as a ridiculous parody on God's creation: weak, vicious, ugly and sinful, miserable and beset with pain.

2 Such is your version of yourself—a self divided into many warring parts, separate from God, and tenuously held together by its erratic and

capricious maker, to which you pray. *2* It does not hear your prayers, for it is deaf. *3* It does not see the oneness in you, for it is blind. *4* It does not understand you are the Son of God, for it is senseless and cannot understand anything.

3 We will attempt today to be aware only of what can hear and see, and makes perfect sense. *2* We will again direct our exercises toward reaching your one Self, Which is united with Its Creator. *3* In patience and in hope we try again today.

4 The use of the first five minutes of every hour for practicing the idea for the day has special advantages for the stage of learning in which you are at present. *2* It is difficult, at this point in learning, not to allow your mind to wander if it undertakes more extended attempts. *3* You have surely realized this by now. *4* You have seen the extent of your lack of mental discipline and of your need for mind training. *5* It is necessary that you be aware of this, for it is indeed a hindrance to your advance.

5 Frequent and shorter practice periods have other advantages at this time. *2* In addition to recognizing your difficulties with sustained attention, you must also have noticed that, unless you are reminded of your purpose frequently, you tend to forget about it for long periods of time. *3* You often fail to remember the shorter and more frequent applications of the idea for the day, and you have not yet formed the habit of using the idea as an automatic response to temptation.

6 Structure, then, is necessary for you at this time, planned to include frequent reminders of your goal and regular attempts to reach it.

2 Regularity in terms of time is not the ideal requirement for the most

beneficial form of practice in salvation. *3* It is advantageous, however, for those whose motivation is inconsistent and who remain heavily defended against learning.147

7 We will therefore keep to the five-minutes-an-hour practice periods for a while, and urge you to omit as few as possible. *2* Using

the first five minutes of the hour will be particularly helpful, since it imposes firmer structure. *3* Do not, however, use your lapses from this schedule as an excuse not to return to it again as soon as you can. *4* There may well be a temptation to regard the day as lost because you have already failed to do what is required. *5* This should, however, be merely recognized as what it is: a refusal to let your mistakes be corrected, and an unwillingness to try again.

8 The Holy Spirit is not delayed in His teaching by your mistakes. *2* He can be held back only by your unwillingness to let them go. *3* Let us therefore be determined, particularly for the next week or so, to be willing to forgive ourselves for our lapses in diligence and our failures to follow the instructions for practicing the day's idea.148 *4* This tolerance for weakness will enable us to overlook it, rather than give it the power to delay our learning. *5* If we give it power to do this, we are regarding it as strength, and thus confusing strength with weakness.

9 When you fail to comply with the requirements of this course, you have merely made a mistake. *2* This calls for correction and for nothing else. *3* To allow the mistake to continue is to make additional mistakes, based on the first and reinforcing it. *4* It is this process which must be laid aside, for it is but another way in which you would defend illusions against the truth.

10 Let all these errors go by recognizing them for what they are. *2* They are attempts to keep you unaware you are one Self, united with your Creator, at one with every aspect of creation, and limitless in power and in peace. *3* This is the truth, and nothing else is true. *4* Today we will affirm this truth again, and try to reach the place in you in which there is no doubt that only this is true.

11 Begin the practice periods with this assurance, given to your mind with all the certainty that you can give:

2I am one Self, united with my Creator,

at one with every aspect of creation,

and limitless in power and in peace.

3 Then close your eyes and tell yourself again, slowly and thoughtfully, attempting to allow the meaning of the words to sink into your mind, replacing false ideas:

4I am one Self.

12 Repeat this several times, and then attempt to feel the meaning which the words convey. *2* You are one Self, united and secure in light and joy and peace. *3* You are God's Son, one Self, with one Creator and one goal: to bring awareness of this oneness to all minds, that true creation may extend the allness and the unity of God.

13 You are one Self, complete and healed and whole, with power to lift the veil of darkness from the world and let the light in you come through to teach the world the truth about itself. *2* You are one Self, in

perfect harmony with all there is and all that there will be. *3* You are one Self, the holy Son of God, united with your brothers in this Self, united with your Father in His will.

14 Feel this one Self in you, and let It shine away all your illusions and your doubts. *2* This is your Self, the Son of God Himself, sinless as Its Creator, with His strength within you and His love forever yours. *3* You are one Self, and it is given you to feel this Self within you and to cast all your illusions out of the one Mind Which is this Self, the holy truth in you.

15 Do not forget today. *2* We need your help, your little part in bringing happiness to all the world. *3* And Heaven looks to you in

confidence that you will try today. *4* Share, then, its surety, for it is yours. *5* Be vigilant. *6* Do not forget today.

16 Throughout the day do not forget your goal. *2* Repeat today's idea as frequently as possible, and understand each time you do so someone hears the voice of hope, the stirring of the truth within his mind, the gentle rustling of the wings of peace. *3* Your own acknowledgment you are one Self, united with your Father, is a call to all the world to be at one with you. *4* To everyone you meet today be sure to give the promise of today's idea and tell him this:

5You are one Self with me,

united with our Creator in this Self.

6I honor you because of what I am,

and what He is, Who loves us both as one.

147. The implication is that our practice would ideally flow spontaneously—and frequently—from our desire for the happiness

that results from practice. However, we currently lack the motivation to practice in this way, and left to our own devices would practice little or not at all. Therefore, for the time being we need an external structure that impels us to practice regularly and frequently.

148. As the context makes clear, we "forgive ourselves for our lapses in diligence" *so that* we can get back to our practice schedule without delay. Heaping condemnation on ourselves for our lapses in practicing just gives those lapses power, so that we feel trapped in them. Instead, we could simply forgive ourselves, put the lapses behind us, and carry on with our practicing.

LESSON 96

Salvation comes from my one Self.

Although you are one Self, you experience yourself as two: as both good and evil, loving and hating, mind and body. *2* This sense of being split into opposites must induce feelings of acute and constant conflict, and lead to frantic attempts to reconcile the contradictory aspects of this self-perception. *3* You have sought many such solutions, and none of them has worked. *4* The opposites you see in you can never be compatible.

5 Only one exists.

2 The fact that truth and illusion cannot be reconciled, no matter how you try, what means you use, and where you see the problem, must be accepted if you would be saved. *2* Until you have accepted this, you will

attempt an endless list of goals you cannot reach; a senseless series of expenditures of time and effort, hopefulness and doubt, each one as futile as the one before, and failing as the next one surely will.

3 Problems which have no meaning cannot be resolved within the framework they are set. *2* Two selves in conflict could not be resolved, and good and evil have no meeting place. *3* The self you made can never be your Self, nor can your Self be split in two and still be what It is and must forever be.

4 A mind and body cannot both exist. *2* Make no attempt to reconcile the two, for one denies the other can be real. *3* If you are physical, your mind is gone from your self-concept, for it has no place in which it could be really part of you. *4* If you are spirit, then the body must be meaningless to your reality.

5 Spirit makes use of mind as means to find its self-expression. *2* And the mind that serves the spirit is at peace and filled with joy. *3* Its power comes from spirit, and it is fulfilling happily its function

here. *4* Yet mind can also see itself divorced from spirit, and perceive itself within a body it confuses with itself. *5* Without its function then, it has no peace, and happiness is alien to its thoughts.

6 Yet mind apart from spirit cannot think. *2* It has denied its source of strength, and sees itself as helpless, limited, and weak. *3* Dissociated from its function now, it thinks it is alone and separate, attacked by armies massed against itself, and hiding in the body's frail support.

4 Now must it reconcile unlike with like, for this is what it thinks that it is for.

7 Waste no more time on this. *2* Who can resolve the senseless conflicts which a dream presents? *3* What could the resolution mean in truth?

4 What purpose could it serve? *5* What is it for? *6* Salvation does not make illusions real and solve a problem that does not exist. *7* Perhaps you hope it can. *8* Yet would you have God's plan for the release of His dear Son bring pain to him, and fail to set him free?

8 Your Self retains Its thoughts, and they remain within your mind and in the Mind of God. *2* The Holy Spirit holds salvation in your mind, and offers it the way to peace. *3* Salvation is a thought you share with God, because His Voice accepted it for you and answered in your name that it was done. *4* Thus is salvation kept among the thoughts your Self holds dear and cherishes for you.

9 We will attempt today to find this thought, whose presence in your mind is guaranteed by Him Who speaks to you from your one Self.

2 Our hourly five-minute practicing will be a search for Him within your mind. *3* Salvation comes from this one Self through Him Who is the bridge between your mind and It.

10 Wait patiently and let Him speak to you about your Self, and what your mind can do, restored to It and free to serve Its will. *2* Begin by saying this:

3Salvation comes from my one Self.

4Its thoughts are mine to use.

5 Then seek Its thoughts, and claim them as your own. *6* These are your own real thoughts you have denied, letting your mind go wandering in a

world of dreams to find illusions in their place. *7* Here are your thoughts, the only ones you have. *8* Salvation is among them; find it there.

11 If you succeed, the thoughts that come to you will teach you you are saved, and that your mind has found the function that it sought to lose.

2 Your Self will welcome it and give it peace. *3* Restored in strength, it will again flow out from spirit to the spirit in all things created by the Spirit as Itself. *4* Your mind will bless all things. *5* Confusion done, you are restored, for you have found your Self.

12 Your Self knows that you cannot fail today. *2* Perhaps your mind remains uncertain yet a little while. *3* Be not dismayed by this.149 *4* The joy your Self experiences It will save for you, and it will yet be yours in full awareness. *5* Every time you spend five minutes of the hour seeking Him Who joins your mind and Self, you offer Him another treasure to be kept for you.

13 Each time today you tell your frantic mind salvation comes from your one Self, you add another treasure to your growing store. *2* And all of it is given everyone who asks for it and will accept the gift. *3*

Think, then, how much is given unto you to give this day, that it be given you!

149. The phrase "Be not dismayed" occurs several times in the Bible.

See, for example, Isaiah 41:10 (RSV): "Fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with my victorious right hand."

LESSON 97

I am spirit.

Today's idea identifies you with your one Self. *2* It accepts no split identity, nor tries to weave opposing factors into unity. *3* It simply states the truth. *4* Practice this truth today as often as you can, for it will bring your mind from conflict to the quiet fields of peace. *5* No chill of fear can enter, for your mind has been absolved from madness, letting go illusions of a split identity.

2 We state again the truth about your Self, the holy Son of God, Who rests in you whose mind has been restored to sanity. 150 *2* You are the spirit lovingly endowed with all your Father's love and peace and joy.

3 You are the spirit which completes Himself and shares His function as Creator. *4* He is with you always, 151 as you are with Him.

3 Today we try to bring reality still closer to your mind. *2* Each time you practice, awareness of the truth is brought a little nearer at least; sometimes a thousand years or more are saved. *3* The minutes that you give are multiplied over and over, for the miracle makes use of time but is not ruled by it. *4* Salvation is a miracle—the first and last; the first that is the last, for it is one.

4 You are the spirit in whose mind abides the miracle in which all time stands still; the miracle in which a minute spent in using these ideas becomes a time which has no limit and which has no end. *2* Give, then, these minutes willingly, and count on Him Who promised to lay timelessness beside them. *3* He will offer all His strength to every little effort which you make. *4* Give Him the minutes that He needs today to help you understand with Him you are the spirit that abides in Him, and

that calls through His Voice to every living thing; offers His sight to everyone who asks; replaces errors with the simple truth.

5 The Holy Spirit will be glad to take five minutes of each hour from your hands and carry them around this aching world where pain and misery appear to rule. *2* He will not overlook one open mind that will accept the healing gift they bring, and He will lay them everywhere He knows they will be welcome. *3* And they will increase in healing power each time someone accepts them as his thoughts and uses them to heal.

6 Thus will your gift to Him be multiplied a thousandfold, and tens of thousands more. *2* And when it is returned to you, it will surpass in might the little gift you gave as much as does the radiance of the sun outshine the tiny gleam a firefly makes an uncertain moment, which then goes out. *3* Yet will the steady brilliance of this light remain, and lead you out of darkness. *4* Nor will you be able to forget the way again.

7 Begin these happy exercises with the words the Holy Spirit speaks to you, and let them echo round the world through Him:

2Spirit am I, a holy Son of God,

free of all limits, safe and healed and whole,

free to forgive, and free to save the world.

3 Expressed through you, the Holy Spirit will accept this gift which you received of Him, increase its power, and give it back to you.

8 Offer each practice period today gladly to Him. *2* And He will speak to you, reminding you that you are spirit, one with Him and God, your

brothers and your Self. *3* Listen for His assurance every time you speak the words He offers you today, and let Him tell your mind that they are true. *4* Use them against temptation, and escape its sorry consequences if you yield to the belief that you are something else. *5* The Holy Spirit gives you peace today. *6* Receive His words, and offer them to Him.

150. The previous four lessons, beginning with Lesson 93, have been about our true Self.

151. Matthew 28:20 (RSV): "And lo, I am with you always, to the close of the age."

LESSON 98

I will accept my part in God's plan for salvation.

Today is a day of special dedication. *2* We take a stand on but one side today.152 *3* We side with truth and let illusions go. *4* We will not vacillate between the two, but take a firm position with the one. *5* We dedicate ourselves to truth today, and to salvation as God planned it be. *6* We will not argue it is something else; we will not seek for it where it is not. *7* In gladness we accept it as it is, and take the part assigned to us by God.

2 How happy to be certain! *2* All our doubts we lay aside today, and take our stand with certainty of purpose and with thanks that doubt is gone and surety has come. *3* We have a mighty purpose to fulfill, and have been given everything we need with which to reach the

goal. *4* Not one mistake stands in our way, for we have been absolved of errors. *5* All our sins are washed away by realizing they were but mistakes.

3 The guiltless have no fear, for they are safe and recognize their safety.

2 They do not appeal to magic, nor invent escapes from fancied threats without reality. *3* They rest in quiet certainty that they will do what it is given them to do. *4* They do not doubt their own ability, because they know their function will be filled completely in the perfect time and place. *5* They took the stand which we will take today, that we may share their certainty and thus increase it by accepting it ourselves.

4 They will be with us; all who took the stand we take today will gladly offer us all that they learned and every gain they made. *2* Those still uncertain, too, will join with us and, borrowing our certainty, will make it stronger still. *3* While those as yet unborn will hear the call we heard, and answer it when they have come to make their choice again. *4* We do not choose but for ourselves today.

5 Is it not worth five minutes of your time each hour to be able to accept the happiness which God has given you? *2* Is it not worth five minutes hourly to recognize your special function here?153 *3* Is not five minutes but a small request to make in terms of gaining a reward so great it has no measure? *4* You have made a thousand losing bargains at the least.

6 Here is an offer guaranteeing you your full release from pain of every kind, and joy the world does not contain. *2* You can exchange a little of your time for peace of mind and certainty of purpose, with the promise of complete success. *3* And since time has no meaning, you are being asked for nothing in return for everything. *4* Here is a

bargain where you cannot lose. *5* And what you gain is limitless indeed!

7 Each hour today give Him154 your tiny gift of but five minutes. *2* He

will give the words you use in practicing today's idea the deep conviction and the certainty you lack. *3* His words will join with yours and make each repetition of today's idea a total dedication, made in faith as perfect and as sure as His in you.

8 His confidence in you will bring the light to all the words you say, and you will go beyond their sound to what they really mean. *2* Today you practice with Him, as you say:

3I will accept my part in God's plan for salvation.

4 In each five minutes that you spend with Him, He will accept your words and give them back to you all bright with faith and confidence so strong and steady they will light the world with hope and gladness. *5* Do not lose one chance to be the glad receiver of His gifts, that you may give them to the world today.

9 Give Him the words, and He will do the rest. *2* He will enable you to understand your special function. *3* He will open up the way to happiness, and peace and trust will be His gifts, His answer to your words. *4* He will respond with all His faith and joy and certainty that what you say is true. *5* And you will have conviction then of Him Who knows the function that you have on earth as well as Heaven. 155 *6* He will be with you each practice period you share with Him, exchanging every instant of the time you offer Him for timelessness and peace.

10 Throughout the hour, let your time be spent in happy preparation for the next five minutes you will spend again with Him. *2* Repeat today's idea while you wait for the glad time to come to

you again. *3* Repeat it often, and do not forget each time you do so, you have let your mind be

readied for the happy time to come.

11 And when the hour goes and He is there once more to spend a little time with you, be thankful and lay down all earthly tasks, all little thoughts and limited ideas, and spend a happy time again with Him.

2 Tell Him once more that you accept the part that He would have you take and help you fill. *3* And He will make you sure you want this choice, which He has made with you and you with Him.

152. This sentence is the beginning of consistent iambic pentameter in the Workbook: "We ***take*** a ***stand*** on ***but*** one ***side*** to ***day***." Beginning with the previous lesson, statements that we are meant to repeat are laid out in iambic pentameter (although today's lesson is an exception, since the idea for today is not a line of iambic pentameter).

153. "Your special function" is another way of referring to the particular

"part in God's plan for salvation" that you are meant to accept in this lesson, a part that is also described here as your "mighty purpose"

(2:3). The implication in this sentence (and also later in the lesson—

see 9:2) is that the practice periods for this lesson will not only bring acceptance of your part in God's plan, but will also reveal to you what your part is.

154. The references to "Him," "He," and "His" from here until the end of the lesson sound at first like typical Course references to the Holy Spirit. However, the Holy Spirit is not unambiguously referred to anywhere in this lesson. In contrast, God is referred to several

times. It is, after all, His plan that you are accepting your part in today. Further, both God and the unidentified "He" from the later paragraphs have a

similar relationship with your "part," in that God "assigned" you the part (1:7) and the unidentified "He" "would have you take" it (11:2).

Therefore, "He," "His," and "Him" in this lesson are most likely references to God (although God here would be working through the Holy Spirit).

155. Matthew 6:10 (RSV): "Thy will be done, on earth as it is in heaven."

LESSON 99

Salvation is my only function here.

Salvation and forgiveness are the same. *2* They both imply that something has gone wrong: something to be saved from, forgiven for; something amiss that needs corrective change; something apart or different from the will of God. *3* Thus do both terms imply something impossible but yet which has occurred, resulting in a state of conflict now between what is and what could never be.

2 Truth and illusions both are equal now, for both have happened. *2* The impossible becomes the thing you need forgiveness for, salvation from.

3 Salvation is the borderland between truth and illusion. *4* It reflects the truth because it is the means by which you can escape illusions. *5* Yet it is not truth because it undoes what was never done.

3 How could there be a meeting place at all where earth and Heaven can be reconciled within a mind where both of them exist? *2* The mind which sees illusions thinks them real. *3* They have existence in

that they are thoughts. *4* And yet they are not real because the mind that thinks

these thoughts is separate from God.

4 What joins the separated mind and thoughts with Mind and thought which are forever one? *2* What plan could hold the truth inviolate, yet recognize the need illusions bring, and offer means by which they are undone without attack and with no touch of pain? *3* What but a thought of God could be this plan by which the never done is overlooked, and sins forgotten which were never real?

5 The Holy Spirit holds this plan of God exactly as it was received of Him within the Mind of God and in your own. *2* It is apart from time in that its Source is timeless. *3* Yet it operates in time, because of your belief that time is real. *4* Unshaken does the Holy Spirit look on what you see: on sin and pain and death, on grief and separation and on loss.

5 Yet does He know one thing must still be true: God still is love, 156 and this is not His will.

6 This is the thought which brings illusions to the truth, and sees them as appearances behind which is the changeless and the sure. *2* This is the thought which saves and which forgives, because it lays no faith in what is not created by the only Source it knows. *3* This is the thought whose function is to save by giving you its function as your own.

4 Salvation is your function, with the One to Whom the plan was given.

5 Now are you entrusted with this plan, along with Him. *6* He has one answer to appearances, regardless of their form, their size, their depth, or any attribute they seem to have:

7Salvation is my only function here.

8God still is love, and this is not His will.

7 You who will yet work miracles, be sure you practice well the idea for today. *2* Try to perceive the strength in what you say, for these are words in which your freedom lies. *3* Your Father loves you. *4* All the world of pain is not His will. *5* Forgive yourself the thought He wanted this for you. *6* Then let the thought with which He has replaced all your mistakes enter the darkened places of your mind which thought the thoughts that never were His will.157

8 This part belongs to God, as does the rest. *2* It does not think its solitary thoughts and make them real by hiding them from Him. *3* Let in the light, and you will look upon no obstacle to what He wills for you.

4 Open your secrets to His kindly light, and see how bright this light still shines in you. *5* Practice His thought today, and let His light seek out and lighten up all darkened spots, and shine through them and join them to the rest. *6* It is God's will your mind be one with His. *7* It is God's will that He has but one Son. *8* It is God's will that His one Son is you.

9 Think of these things in practicing today, and start your longer practice periods with this instruction in the way of truth:

2Salvation is my only function here.

3Salvation and forgiveness are the same.

4 Then turn to Him Who shares your function here, and let Him teach you what you need to learn to lay all fear aside and know your Self as love which has no opposite in you. *5* Forgive all thoughts that would oppose the truth of your completeness, unity, and peace. *6*

You cannot lose the gifts your Father gave. *7* You do not want to be another self.

8 You have no function that is not of God. *9* Forgive yourself the one you think you made. *10* Forgiveness and salvation are the same. *11* Forgive what you have made, and you are saved.

10 You have a special message for today which has the power to remove all forms of doubt and fear forever from your mind. *2* If you are tempted to believe them true, remember that appearances cannot withstand the truth these mighty words contain:

3Salvation is my only function here.

4God still is love, and this is not His will.

11 Your only function tells you you are one. *2* Remind yourself of this between the times you give five minutes to be shared with Him Who shares God's plan with you. *3* Remind yourself:

4Salvation is my only function here.

5 Thus do you lay forgiveness on your mind and let all fear be gently laid aside, that love may find its rightful place in you and show you that you are the Son of God.

156. 1 John 4:8, 16 (RSV): "He who does not love does not know God; for God is love….God is love, and he who abides in love abides in God, and God abides in him." In the above reference, the fact that God is love means that all the painful appearances of the world are *not* His will, and therefore are not real. This stands in stark contrast to the usual reassurance that a tragic event must be all right because it *is* God's will.

157. "The thought" that we should allow to "enter the darkened places of [our] mind" is the thought we are meant to repeat ("Salvation is my only function here. God still is love, and this is not

His will"), especially the second sentence (which is also the concluding thought of paragraph 5).

LESSON 100

My part is essential to God's plan for salvation.

Just as God's Son completes his Father, so your part in it completes your Father's plan. *2* Salvation must reverse the mad belief in separate thoughts and separate bodies, which lead separate lives and go their separate ways. *3* One function shared by separate minds unites them in one purpose, for each one of them is equally essential to them all.

2 God's will for you is perfect happiness. *2* Why should you choose to go against His will? *3* The part that He has saved for you to take in working out His plan is given you that you might be restored to what He wills.

4 This part is as essential to His plan as to your happiness. *5* Your joy must be complete158 to make His plan be understood by those to whom He sends you. *6* They will see their function in your shining face, and hear God calling to them in your happy laugh.

3 You are indeed essential to God's plan. *2* Without your joy His joy is incomplete. *3* Without your smile the world cannot be saved. *4* While you are sad the light which God Himself appointed as the means to save the world is dim and lusterless, and no one laughs because all laughter can but echo yours.

4 You are indeed essential to God's plan. *2* Just as your light increases every light that shines in Heaven, so your joy on earth calls to all minds to let their sorrows go, and take their place beside you in God's plan.

3 God's messengers are joyous, and their joy heals sorrow and despair.

4 They are the proof that God wills perfect happiness for all who will accept their Father's gifts as theirs.

5 We will not let ourselves be sad today. *2* For if we do, we fail to take the part that is essential to God's plan, as well as to our vision.

3 Sadness is the sign that you would play another part, instead of what has been assigned to you by God. *4* Thus do you fail to show the world how great the happiness He wills for you, and so you do not recognize that it is yours.

6 Today we will attempt to understand joy is our function here. *2* If you are sad your part is unfulfilled, and all the world is thus deprived of joy along with you. *3* God asks that you be happy, so the world can see how much He loves His Son, and wills no sorrow rise up to abate his joy; no fear beset him to disturb his peace. *4* You are His messenger today.

5 You bring His happiness to all you look upon; His peace to everyone who looks on you and sees His message in your happy face.

7 We will prepare ourselves for this today in our five-minute practice periods by feeling happiness arise in us according to our Father's will and ours. *2* Begin the exercises with the thought today's idea contains.

3 Then realize your part is to be happy. *4* Only this is asked of you or anyone who wants to take his place among God's messengers. *5* Think what this means. *6* You have indeed been wrong in your belief that sacrifice is asked. *7* You but receive according to God's plan, and never

lose or sacrifice or die.

8 Now let us try to find that joy which proves to us and all the world God's will for us. 159 *2* It is your function that you find it here and that you find it now. *3* For this you came. *4* Let this one be the day that you succeed! *5* Look deep within you, undismayed by all the little thoughts and foolish goals you pass as you ascend to meet the Christ in you.

9 He will be there. *2* And you can reach Him now. *3* What could you rather look upon in place of Him Who waits that you may look on Him? *4* What little thought has power to hold you back? *5* What foolish goal can keep you from success when He Who calls to you is God Himself? *6* He will be there. *7* You are essential to His plan. *8* You are His messenger today. *9* And you must find what He would have you give.

10 Do not forget the idea for today between your longer practice periods. *2* It is your Self Who calls to you today, and it is Him you answer every time you tell yourself you are essential to God's plan for the salvation of the world.

158. John 15:11 (NRSV): "I have said these things to you so that my joy may be in you, and that your joy may be complete."

159. The practice today, and for several days to come, is an hourly meditation in which we quiet our thoughts and sink deep within our minds to find the joy that is inherent in our nature.

LESSON 101

God's will for me is perfect happiness.

Today we will continue with the theme of happiness. *2* This is a key idea in understanding what salvation means. *3* You still believe it asks for suffering as penance for your "sins." *4* This is not so. *5* Yet

you must think it so while you believe that sin is real and that God's Son can sin.

6 If sin is real, then punishment is just and cannot be escaped. *7* Salvation thus cannot be purchased but through suffering.

2 If sin is real, then happiness must be illusion, for they cannot both be true. *2* The sinful warrant only death and pain, and it is this they ask for, for they know it waits for them and it will seek them out and find them somewhere, sometime, in some form that evens the account they owe to God. *3* They would escape Him in their fear. *4* And yet He will pursue, and they cannot escape.

3 If sin is real, salvation must be pain.160 *2* Pain is the cost of sin, and suffering can never be escaped if sin is real. *3* Salvation must be feared, for it will kill, but slowly, taking everything away before it grants the welcome boon of death to victims who are little more than bones before salvation is appeased. *4* Its wrath is boundless, merciless, but wholly just.

4 Who would seek out such savage punishment? *2* Who would not flee salvation and attempt in every way he can to drown the Voice Which offers it to him? *3* Why would he try to listen, and accept Its offering?

4 If sin is real, its offering is death, and meted out in cruel form to match the vicious wishes in which sin is born. *5* If sin is real, salvation has become your bitter enemy, the curse of God upon you who have

crucified His Son.

5 You need the practice periods today. *2* The exercises teach sin is not real, and all that you believe must come from sin will never happen, for it has no cause.161 *3* Accept Atonement with an open

mind, which cherishes no lingering belief that you have made a devil of God's Son.

6 There is no sin. 162 *2* We practice with this thought as often as we can today, because it is the basis for today's idea. *3* God's will for you is perfect happiness because there is no sin, and suffering is causeless.

4 Joy is just, and pain is but the sign you have misunderstood yourself.

7 Fear not the will of God. *2* But turn to it in confidence that it will set you free from all the consequences sin has wrought in feverish imaginations. *3* Say:

4God's will for me is perfect happiness.

5There is no sin; it has no consequence.

6 So should you start your practice periods, and then attempt again to find the joy these thoughts will introduce into your mind. *7* Give these five minutes gladly, to remove the heavy load you laid upon yourself in the insane belief that sin is real.

8 Today escape from madness. *2* You are set on freedom's road, and now today's idea brings wings to speed you on, and hope to go still faster to the waiting goal of peace. *3* There is no sin. *4* Remember this today, and tell yourself as often as you can:

5God's will for me is perfect happiness.

6This is the truth because there is no sin.

160. If sin is real, then pain is the way in which, as the previous paragraph says, we even the account we owe to God.

161. “It” refers to “all that you believe must come from sin,” which “has no cause” because sin does not exist.

162. 1 John 3:5 (RSV): “You know that he appeared to take away sins, and in him there is no sin.” The above reference extends this state of sinlessness to everyone.

LESSON 102

I share God’s will for happiness for me.

You do not want to suffer. *2* You may think it buys you something, and may still believe a little that it buys you what you want. *3* Yet this belief is surely shaken now, at least enough to let you question it, and to suspect it really makes no sense. *4* It has not gone as yet, but lacks the roots that once secured it tightly to the dark and hidden secret places of your mind.

2 Today we try to loose its weakened hold still further, and to realize that pain is purposeless, without a cause, and with no power to accomplish anything. *2* It cannot purchase anything at all. *3* It offers nothing and does not exist. *4* And everything you think it offers you is lacking in existence, like itself. *5* You have been slave to nothing. *6* Be you free today to join the happy will of God.

3 For several days we will continue to devote our longer practice periods to exercises planned to help you reach the happiness God’s will has placed in you. *2* Here is your home, and here your safety is. *3* Here is your peace, and here there is no fear. *4* Here is salvation. *5* Here is rest at last. *6* Begin the longer practice periods with this acceptance of God’s will for you:

7I share God’s will for happiness for me,

and I accept it as my function now.

8 Then seek this function deep within your mind, for it is there, awaiting but your choice. *9* You cannot fail to find it when you learn it is your choice, and that you share God's will.

4 Be happy, for your only function here is happiness. *2* You have no need to be less loving to God's Son than He Whose Love created him as loving as Himself. *3* Besides these hourly five-minute rests, pause frequently today to tell yourself that you have now accepted happiness as your one function. *4* And be sure that you are joining with God's will in doing this.

LESSON 103

God, being love, is also happiness.

Happiness is an attribute of love. *2* It cannot be apart from it, nor can it be experienced where love is not. *3* Love has no limits, being everywhere, and therefore joy is everywhere as well. *4* Yet can the mind deny that this is so, believing there are gaps in love where sin can enter,

bringing pain instead of joy. 163

2 This strange belief would limit happiness by redefining love as limited, and introducing opposition in what has no limit and no opposite. *2* Fear is associated now with love,164 and its results become the heritage of minds which think what they have made is real. *3* These images, with no reality in truth, bear witness to the fear of God, forgetting being love He must be joy.

3 This basic error we will try again to shift to truth today, teaching ourselves:

2God, being love, is also happiness.

3To fear Him is to be afraid of joy.

4 Begin your longer exercises for today with this association, which corrects the false belief that God is fear. *5* It also emphasizes happiness belongs to you because of what He is.

4 Allow this one correction to be placed within your mind each waking hour today. *2* Then welcome all the happiness it brings, as truth replaces fear and joy becomes what you expect to take the place of pain. *3* God being love, it will be given you. *4* Bolster this expectation frequently throughout the day, and quiet all your fears with this assurance, kind and wholly true:

5God, being love, is also happiness.

6And it is happiness I seek today.

7I cannot fail, because I seek the truth.

163. Based on Text discussions, the "gaps in love" would include the apparent "gap between you and your brother" (T-28.VII.3:1) and

would even include the world itself: "What is the world except a little gap perceived to tear eternity apart and break it into days and months and years?" (T-28.III.6:4).

164. The idea here seems to be that if there are gaps in love—such as a gap between our brother and ourselves—then that must ultimately trace back to gaps in *God's* love, which would cause us to associate fear with Him. This situation is described in detail in the Text: The compromise the least and littlest gap would represent in His eternal love is quite impossible. For it would mean His love could harbor just a hint of hate, His gentleness turn sometimes to attack, and His eternal patience sometimes fail. All this do you believe when you perceive a gap between your brother and yourself. How could you trust Him, then? For He must be deceptive in His love. Be wary, then; let Him not come too close, and leave a gap

between you and His love, through which you can escape if there be need for you to flee. (T-29.I.1:4-9)

LESSON 104

I seek but what belongs to me in truth.

Today's idea continues with the thought that joy and peace are not but idle dreams. *2* They are your right, because of what you are. *3* They come

to you from God, Who cannot fail to give you what He wills. *4* Yet must there be a place made ready to receive His gifts. *5* They are not welcomed gladly by a mind which has instead received the gifts it made where His belong, as substitutes for them.

2 Today we would remove all meaningless and self-made gifts which we have placed upon the holy altar where God's gifts belong. *2* These are the gifts which are our own in truth. *3* These are the gifts which we inherited before time was, and which will still be ours when time has passed into eternity.

3 These are the gifts which are within us now, for they are timeless.

2 And we need not wait to have them. *3* They belong to us today.

4 Therefore we will to have them now, and know in choosing them in place of what we made, we but unite our will with what God wills, and recognize the same as being one.

4 Our longer practice periods today, the hourly five minutes given truth for your salvation, should begin with this:

2I seek but what belongs to me in truth,

and joy and peace are my inheritance.

3 Then lay aside the conflicts of the world, which offer other gifts and other goals made of illusions, witnessed to by them, and sought for only in a world of dreams. *4* All this we lay aside, and seek instead that which is truly ours, as we request to recognize what God has given us.

5 We clear a holy place within our minds before His altar, where His gifts of peace and joy are welcome, and to which we come to find what

has been given us by Him. *2* We come in confidence today, aware that what belongs to us in truth is what He gives. *3* And we would wish for nothing else, for nothing else belongs to us in truth.

6 So do we clear the way for Him today by simply recognizing that His will is done already, and that joy and peace belong to us as His eternal gifts. *2* We will not let ourselves lose sight of them between the times in which we seek for them where He has laid them. *3* This reminder will we bring to mind as often as we can:

4I seek but what belongs to me in truth.

5God's gifts of joy and peace are all I want.

LESSON 105

God's peace and joy are mine.

God's peace and joy are yours. *2* Today we will accept them, knowing they belong to us. *3* And we will try to understand these gifts increase as we receive them. *4* They are not like to the gifts the world can give, in which the giver loses as he gives the gift; the taker is the richer by his loss. *5* These are not gifts, but bargains made with guilt.165

2 A truly given gift entails no loss. *2* It is impossible that one can gain because another loses. *3* This implies a limit and an

insufficiency. *4* No gift is given thus. *5* Such "gifts" are but a bid for a more valuable return; a loan with interest to be paid in full; a temporary lending, meant to be a pledge of debt to be repaid with more than was received by him who took the gift.

3 This strange distortion of what giving means pervades all levels of the world you see. *2* It strips all meaning from the gifts you give, and leaves you nothing in the ones you take. *3* A major learning goal this course has set is to reverse your view of giving, so you can receive. *4* For giving has become a source of fear, and so you would avoid the only means by which you can receive.

4 Accept God's peace and joy, and you will learn a different way of looking at a gift. *2* His gifts will never lessen when they are given away.

3 They but increase thereby. *4* As Heaven's peace and joy intensify when you accept them as God's gifts to you, so does the joy of your Creator grow when you accept His joy and peace as yours.

5 True giving is creation. *2* It extends the limitless to the unlimited, eternity to timelessness, and love unto itself. *3* It adds to all that is complete already, not in simple terms of adding more, for that implies that it was less before. *4* It adds by letting what cannot contain itself fulfill its aim of giving everything it has away, securing it forever for itself.

6 Today accept God's peace and joy as yours. *2* Let Him complete Himself as He defines completion. *3* You will understand that what completes Him must complete His Son as well. *4* He cannot give through loss, nor can His Son.166 *5* Receive His gift of joy and peace today, and He will thank you for your gift to Him.

7 Today our practice periods will start a little differently. *2* Begin today by thinking of those brothers who have been denied by you the peace and joy that are their right under the equal laws of God. *3*

Here you denied them to yourself. *4* And here you must return to claim them as

your own. *5* Think of your "enemies" a little while, and tell each one as he occurs to you:

6My brother, peace and joy I offer you,

that I may have God's peace and joy as mine.

8 Thus you prepare yourself to recognize God's gifts to you, and let your mind be free of all that would prevent success today. *2* Now are you ready to accept the gifts of peace and joy which God has given you. *3* Now are you ready to experience the joy and peace you have denied yourself. *4* Now you can say "God's peace and joy are mine," for you have given what you would receive.

9 You must succeed today if you prepare your mind as we suggest, for you have let all bars to peace and joy be lifted up, and what is yours can come to you at last. *2* So tell yourself, "God's peace and joy are mine," and close your eyes a while and let His Voice assure you that the words you speak are true.

10 Spend your five minutes thus with Him each time you can today.

2 But do not think that less is worthless when you cannot give Him more. *3* At least remember hourly to say the words that call on Him to give you what He wills to give, and wills you to receive.

11 Determine not to interfere today with what He wills. *2* And if a brother seems to tempt you to deny God's gifts to him, see it as but another chance to let yourself receive the gifts of God as yours. *3* Then bless your brother thankfully and say:

4My brother, peace and joy I offer you,

that I may have God's peace and joy as mine.

165. In other words, when you feel loss from the act of giving, you are not giving a genuine gift. You are just making a bargain with your guilt, in which you say to it, "If I make this sacrifice for the sake of being good, will you ease up on me?" (The taker, meanwhile, feels guilty for taking, and feels pressure to make his own bargain with guilt—by giving.)

166. This seems to mean that God cannot lose from giving, nor can His Son lose from giving.

LESSON 106

Let me be still and listen to the truth.

If you will lay aside the ego's voice, however loudly it may seem to call; if you will not accept its petty gifts, which give you nothing that you really want; if you will listen with an open mind, which has not told you what salvation is; then you will hear the mighty Voice of truth, quiet in power, strong in stillness, and completely certain in Its messages.

2 Listen, and hear your Father speak to you through His appointed Voice, Which silences the thunder of the meaningless, and shows the way to peace to those who cannot see. *2* Be still today and listen to the truth. *3* Be not deceived by voices of the dead, 167 which tell you they have found the source of life and offer it to you for your belief. *4* Attend them not, but listen to the truth.

3 Be not afraid today to circumvent the voices of the world. *2* Walk lightly past their meaningless persuasion. *3* Hear them not. *4* Be still today and listen to the truth. *5* Go past all things which do not speak of Him Who holds your happiness within His hand, held out to you in welcome and in love. *6* Hear only Him today, and do not wait to reach Him longer. *7* Hear one Voice today.

4 Today the promise of God's Word is kept. *2* Hear and be silent. *3* He would speak to you. *4* He comes with miracles a thousand times as happy and as wonderful as those you ever dreamed or wished for in your dreams. *5* His miracles are true. *6* They will not fade when dreaming ends. *7* They end the dream instead, and last forever, for they come from God to His dear Son, whose other name is you.

5 Prepare yourself for miracles today. *2* Today allow your Father's ancient pledge to you and all your brothers to be kept. *3* Hear Him today, and listen to the Word which lifts the veil that lies upon the earth, and wakes all those who sleep and cannot see. *4* He calls to them through you. *5* He needs your voice to speak to them, for who could reach God's Son except his Father, calling through your Self?

6 Hear Him today, and offer Him your voice to speak to all the multitude who wait to hear the Word that He will speak today. *2* Be ready for salvation. *3* It is here, and will today be given unto you. *4* And you will learn your function from the One Who chose it in your Father's Name for you.

7 Listen today, and you will hear a Voice That will resound throughout the world through you. *2* The Bringer of all miracles has need that you receive them first, and thus become the joyous giver of what you

received. *3* Thus does salvation start and thus it ends: when everything is yours, and everything is given away, it will remain with you forever.

4 And the lesson has been learned.

8 Today we practice giving, not the way you understand it now, but as it is. *2* The longer exercises should begin with this request for your enlightenment:

3I will be still and listen to the truth.

4What does it mean to give and to receive?

5 Ask and expect an answer. *6* Your request is one whose answer has been waiting long to be received by you. *7* It will begin the ministry for which you came, and which will free the world from thinking giving is a way to lose. *8* And so the world becomes ready to understand and to receive.

9 Be still and listen to the truth today. *2* For each five minutes spent in listening, a thousand minds are opened to the truth, and they will hear the holy Word you hear. *3* And when the hour is past, you can again release a thousand more who pause to ask that truth be given them along with you.

10 Today the holy Word of God is kept through your receiving it to give away, so you can teach the world what giving means by listening and learning it of Him. *2* Do not forget today to reinforce your choice to hear and to receive the Word by this reminder, given to yourself as often as is possible today:

3Let me be still and listen to the truth.

4I am the messenger of God today.

5My voice is His, to give what I receive.

167. As we see in the next paragraph, the "voices of the dead" is a figurative way of talking about "the voices of the world."

LESSON 107

Truth will correct all errors in my mind.

What can correct illusions but the truth? *2* And what are errors but illusions which remain unrecognized for what they are? *3* Where truth has entered, errors disappear. *4* They merely vanish, leaving not a trace by which to be remembered. *5* They are gone because

without belief they have no life, and so they disappear to nothingness, returning whence they came. *6* From dust to dust they come and go, 168 for only truth remains.

2 Can you imagine what a state of mind without illusions is? *2* How it would feel? *3* Try to remember when there was a time—perhaps a minute, maybe even less—when nothing came to interrupt your peace; when you were certain you were loved and safe. *4* Then try to picture what it would be like to have that moment be extended to the end of time and to eternity. *5* Then let the sense of quiet that you felt be multiplied a hundred times, and then be multiplied another hundred more. *6* And now you have a hint, not more than just the faintest intimation, of the state your mind will rest in when the truth has come.

3 Without illusions there could be no fear, no doubt, and no attack.

2 When truth has come all pain is over, for there is no room for transitory thoughts and dead ideas to linger in your mind. *3* Truth occupies your mind completely, liberating you from all beliefs in the ephemeral. *4* They have no place because the truth has come, and they are nowhere. *5* They cannot be found, for truth is everywhere forever now.

4 When truth has come it does not stay a while, to disappear or change to something else. *2* It does not shift and alter in its form, nor come and go and go and come again. *3* It stays exactly as it always was, to be depended on in every need and trusted with a perfect trust, in all the seeming difficulties and the doubts which the appearances the world presents engender. *4* They will merely blow away, when truth corrects the errors in your mind.

5 When truth has come it harbors in its wings the gift of perfect constancy, and love which does not falter in the face of pain, but looks beyond it steadily and sure. *2* Here is the gift of healing. *3* For

the truth needs no defense, and therefore no attack is possible. *4* Illusions can be brought to truth to be corrected. *5* But the truth stands far beyond illusions, and cannot be brought to them to turn them into truth.

6 Truth does not come and go nor shift nor change, in this appearance now and then in that, evading capture and escaping grasp. *2* It does not hide. *3* It stands in open light, in obvious accessibility. *4* It is impossible that anyone could seek it truly and would not succeed.

7 Today belongs to truth. *2* Give truth its due, and it will give you yours.

3 You were not meant to suffer and to die. *4* Your Father wills these

dreams be gone. *5* Let truth correct them all. *6* We do not ask for what we do not have. *7* We merely ask for what belongs to us, that we may recognize it as our own.

8 Today we practice on the happy note of certainty which has been born of truth. *2* The shaky and unsteady footsteps of illusion are not our approach today. *3* We are as certain of success as we are sure we live and hope and breathe and think. *4* We do not doubt we walk with truth today, and count on it to enter into all the exercises that we do this day.

9 Begin by asking Him Who goes with you upon this undertaking that He be in your awareness as you go with Him.169 *2* You are not made of flesh and blood and bone, but were created by the selfsame thought which gave the gift of life to Him as well. *3* He is your Brother, and so like to you your Father knows that you are both the same.

10 It is your Self you ask to go with you, and how could He be absent where you are? *2* Truth will correct all errors in your mind which

tell you you could be apart from Him. *3* You speak to Him today, and make your pledge to let His function be fulfilled through you. *4* To share His function is to share His joy. *5* His confidence is with you as you say: *6Truth will correct all errors in my mind,*

and I will rest in Him Who is my Self.

7 Then let Him lead you gently to the truth, which will envelop you and give you peace so deep and tranquil that you will return to the familiar world reluctantly.

11 And yet you will be glad to look again upon this world. *2* For you will

bring with you the promise of the changes which the truth that goes with you will carry to the world. *3* They will increase with every gift you give of five small minutes, and the errors which surround the world will be corrected as you let them be corrected in your mind.

12 Do not forget your function for today. *2* Each time you tell yourself with confidence "Truth will correct all errors in my mind," you speak for all the world, and Him Who would release the world as He would set you free.

168. Genesis 3:19 (RSV): "In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken; you are dust, and to dust you shall return." This verse was adapted by the Anglican Book of Common Prayer for its funeral service, where it became the well-known phrase "ashes to ashes, dust to dust." In the above

reference, it is illusions, not we ourselves, that came from dust and will return to dust.

169. “Him Who goes with you” is your Self, Christ, Who accompanies you on the journey home as a Companion and Brother, but Who,

when you awaken, will be recognized by you as your Self.

LESSON 108

To give and to receive are one in truth.

Vision depends upon today’s idea. *2* The light is in it, for it reconciles all seeming opposites. *3* And what is light except the resolution, born of peace, of all your conflicts and mistaken thoughts into one concept

which is wholly true? *4* Even that one will disappear, because the thought behind it will appear instead to take its place. *5* And now we are at peace forever, for the dream is over now.

2 True light which makes true vision possible is not the light the body’s eyes behold. *2* It is a state of mind which has become so unified that darkness cannot be perceived at all. *3* And thus what is the same is seen as one, while what is not the same remains unnoticed, for it is not there.

3 This is the light which shows no opposites, and vision, being healed, has power to heal. *2* This is the light which brings your peace of mind to other minds, to share it and be glad that they are one with you and with themselves. *3* This is the light which heals because it brings single perception, based upon one frame of reference from which one meaning comes.

4 Here are both giving and receiving seen as different aspects of one thought whose truth does not depend on which is seen as first, nor which appears to be in second place. *2* Here it is understood that both occur together, that the thought remain complete. *3* And in this

understanding is the base on which all opposites are reconciled, because they are perceived from the same frame of reference which unified this thought.

5 One thought, completely unified, will serve to unify all thought. *2* This is the same as saying one correction will suffice for all correction, or that to forgive one brother wholly is enough to bring salvation to all minds. *3* For these are but some special cases of one law which holds for every kind of learning, if it be directed by the One Who knows the truth.

6 To learn that giving and receiving are the same has special usefulness, because it can be tried so easily and seen as true. *2* And when this special case has proved it always works in every circumstance where it is tried, the thought behind it can be generalized to other areas of doubt and double vision. *3* And from there it will extend and finally arrive at the one thought which underlies them all.

7 Today we practice with the special case of giving and receiving. *2* We will use this simple lesson in the obvious because it has results you cannot miss. *3* To give is to receive. *4* Today we will attempt to offer peace to everyone, and note how quickly peace returns to us. *5* Light is tranquility, and in that peace is vision given us, and we can see.

8 So we begin the practice periods with the instruction for today and say:

2To give and to receive are one in truth.

3I will receive what I am giving now.

4 Then close your eyes, and for five minutes think of what you would hold out to everyone to have it yours. *5* You might, for instance, say: *6To everyone I offer quietness.*

7To everyone I offer peace of mind.

8To everyone I offer gentleness.

9 Say each line slowly, and then pause a while, expecting to receive the gift you gave, and it will come to you in the amount in which you gave

it. *2* You will find you have exact return, for this is what you asked. *3* It might be helpful, too, to think of one to whom to give your gifts. *4* He represents the others, and through him you give to all.

10 Our very simple lesson for today will teach you much. *2* Effect and cause will be far better understood from this time on, and we will make much faster progress now. *3* Think of the exercises for today as quick advances in your learning, 170 made still faster and more sure each time you say:

4To give and to receive are one in truth.

170. Asking you to "Think of the exercises for today as quick advances in your learning" comes close to calling this lesson a "giant stride"—a giant step forward in your progress.

LESSON 109

I rest in God.

We ask for rest today, and quietness unshaken by the world's appearances. *2* We ask for peace and stillness, in the midst of all the turmoil born of clashing dreams. *3* We ask for safety and for happiness, although we seem to look on danger and on sorrow. *4* And we have the thought that will answer our asking with what we request.

2 "I rest in God." *2* This thought will bring to you the rest and quiet, peace and stillness, and the safety and the happiness you seek. *3*"I

rest in God." *4* This thought has power to wake the sleeping truth in you,

whose vision sees beyond appearances to that same truth in everyone and everything there is. *5* Here is the end of suffering for all the world, and everyone who ever came and yet will come to linger for a while.

6 Here is the thought in which the Son of God is born again, to recognize himself. 171

3 "I rest in God." *2* Completely undismayed this thought will carry you through storms and strife, past misery and pain, past loss and death, and onward to the certainty of God. *3* There is no suffering it cannot heal.

4 There is no problem which it cannot solve. *5* And no appearance but will turn to truth before the eyes of you who rest in God.

4 This is the day of peace. *2* You rest in God, and while the world is torn by winds of hate, your rest remains completely undisturbed. *3* Yours is the rest of truth. *4* Appearances cannot intrude on you. *5* You call to all to join you in your rest, and they will hear and come to you because you rest in God. *6* They will not hear another voice but yours, because you gave your voice to God, and now you rest in Him and let Him speak through you.

5 In Him you have no cares and no concerns, no burdens, no anxiety, no pain, no fear of future, and no past regrets. *2* In timelessness you rest, while time goes by without its touch upon you, for your rest can never change in any way at all.

6 You rest today. *2* And as you close your eyes, sink into stillness. *3* Let these periods of rest and respite reassure your mind that all its frantic fantasies were but the dreams of fever that has passed away. *4* Let it be still and thankfully accept its healing. *5* No more fearful

dreams will come, now that you rest in God. *6* Take time today to slip away from

dreams and into peace.

7 Each hour that you take your rest today, a tired mind is suddenly made glad, a bird with broken wings begins to sing, a stream long dry begins to flow again. *2* The world is born again each time you rest and hourly remember that you came to bring the peace of God into the world, that it might take its rest along with you.

8 With each five minutes that you rest today the world is nearer waking.

2 And the time when rest will be the only thing there is comes closer to all worn and tired minds, too weary now to go their way alone. *3* And they will hear the bird begin to sing and see the stream begin to flow again, with hope reborn and energy restored to walk with lightened steps along the road that suddenly seems easy as they go. 172

9 You rest within the peace of God today, and call upon your brothers from your rest to draw them to their rest along with you. *2* You will be faithful to your trust today, forgetting no one, bringing everyone into the boundless circle of your peace, the holy sanctuary where you rest.

3 Open the temple doors and let them come from far across the world, and near as well—your distant brothers and your closest friends; bid them all enter here and rest with you.173

10 You rest today within the peace of God, quiet and unafraid. *2* Each brother comes to take his rest, and offer it to you. *3* We rest together here, for thus our rest is made complete, and what we give today we have received already. *4* Time is not the guardian of what we give today.

5 We give to those unborn and those passed by, to every thought of God, and to the Mind in which these thoughts were born and where they rest. *6* And we remind them of their resting place each time we tell

ourselves:

I rest in God.

171. John 3:3 (KJV): "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the

kingdom of God."

172. The ones who are experiencing "hope reborn and energy restored"

and can now "walk with lightened footsteps" are the formerly "worn and tired minds" who had been "too weary now to go their way

alone." The reason their hope is now reborn is that they have heard the bird with broken wings begin to sing and seen the stream long dry begin to flow again. You are indirectly responsible for their renewal, because the bird and stream were restored by your hourly five minutes of resting in God.

173. See Cameo 31: "The Priestess."

LESSON 110

I am as God created me.

We will repeat today's idea from time to time. *2* For this one thought would be enough to save you and the world, if you believed that it is true. *3* Its truth would mean that you have made no changes in yourself which have reality, nor changed the universe so that what God created was replaced by fear and evil, misery and death. *4* If you

remain as God created you, fear has no meaning, evil is not real, and misery and death

do not exist.

2 Today's idea is therefore all you need to let complete correction heal your mind and give you perfect vision, which will heal all the mistakes which any mind has made at any time or place. *2* It is enough to heal the past and make the future free.174 *3* It is enough to let the present be accepted as it is. *4* It is enough to let time be the means for all the world to learn escape from time and every change which time appears to bring in passing by.

3 If you remain as God created you, appearances cannot replace the truth, health cannot turn to sickness, nor can death be substitute for life, or fear for love. *2* All this has not occurred, if you remain as God created you. *3* You need no thought but just this one to let redemption come to light the world and free it from the past.

4 In this one thought is all the past undone; the present saved to quietly extend into a timeless future. *2* If you are as God created you, then there has been no separation of your mind from His, no split between your mind and other minds, and only unity within your own.

5 The healing power of today's idea is limitless. *2* It is the birthplace of all miracles, the great restorer of the truth to the awareness of the world. *3* Practice today's idea with gratitude. *4* This is the truth that comes to set you free. 175 *5* This is the truth that God has promised you.

6 This is the Word in which all sorrow ends.

6 For your five-minute practice periods, begin with this quotation from the text:176

2I am as God created me. 3His Son

can suffer nothing. 4And I ***am*** *His Son.*

5 Then, with this statement firmly in your mind, try to discover in your mind this Self Who is the holy Son of God Himself. *6* Seek Him within you Who is Christ in you, the Son of God and Brother to the world; the Savior Who has been forever saved, with power to save whoever touches Him, however lightly,177 asking for the Word that tells him he is brother unto Him.

7 You are as God created you. *2* Today honor your Self. *3* Let graven images you made to be the Son of God instead of what he is be worshipped not today.178 *4* Deep in your mind the holy Christ in you is waiting your acknowledgment as you. *5* And you are lost and do not know yourself while He is unacknowledged and unknown.

8 Seek Him today, and find Him. *2* He will be your Savior from all idols you have made. *3* For when you find Him you will understand how worthless are your idols, and how false the images which you believed were you. *4* Today we make a great advance to truth by letting idols go, 179 and opening our hands and hearts and minds to God today.

9 We will remember Him throughout the day with thankful hearts and loving thoughts for all who meet with us today, for it is thus that we remember Him. *2* And we will say, that we may be reminded of His Son, our holy Self, the Christ in each of us:

3I am as God created me.

4 Let us declare this truth as often as we can. *5* This is the Word of God

that sets you free. 180 *6* This is the key that opens up the gate of Heaven, and that lets you enter in the peace of God and His eternity.

174. “It” refers to today’s idea. So today’s idea is what “is enough to heal the past and make the future free.” The same is true of the “it” in the next two sentences above: today’s idea is what “is enough to let the present be accepted as it is,” and what “is enough to let time be the means for all the world to learn escape from time and every change which time appears to bring in passing by.”

175. John 8:32 (KJV): “And ye shall know the truth, and the truth shall make you free.”

176. T-31.IX.5:2-4.

177. Mark 5:27-29 (RSV): “She had heard the reports about Jesus, and came up behind him in the crowd and touched his garment. For she said, ‘If I touch even his garments, I shall be made well.’ And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease.”

178. A “graven image” is a carved likeness of a god that is worshipped as an idol and that takes the place of the true God (see the second commandment: “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth”—Exodus 20:4 [KJV]).

Here, the graven images are our false images of ourselves, which we worship and which have taken the place of our true divinity. This explains the references to “idols” in the next paragraph.

179. Since it is labeled “a great advance,” this lesson sounds very much like a “giant stride.” That would make sense because Lesson 94, which is the same idea as this (“I am as God created me”), is also a

“giant stride.”

180. John 8:32 (KJV): "And ye shall know the truth, and the truth shall make you free." In the above allusion, the truth that sets you free is "I am as God created me."

REVIEW 3

Introduction

Our third review begins today. *2* We will review two of the last twenty ideas each day, until we have reviewed them all. *3* We will observe a special format for these practice periods, which you are urged to follow just as closely as you can.

2 We understand, of course, that it may be impossible for you to undertake what is suggested here as optimal each day and every hour of the day. *2* Learning will not be hampered when you miss a practice period because it is impossible at the appointed time. *3* Nor is it necessary that you make excessive efforts to be sure that you catch up in terms of numbers. *4* Rituals are not our aim, and would defeat our learning goal.181

3 But learning will be hampered when you skip a practice period because you are unwilling to devote the time to it that you are asked to give. *2* Do not deceive yourself in this. *3* Unwillingness can be most

carefully concealed behind a cloak of situations you cannot control.182

4 Learn to distinguish situations which are poorly suited to your practicing from those which you establish to uphold the camouflage for your unwillingness.

4 Those practice periods which you have lost because you did not want to do them, for whatever reason, should be done as soon as you have changed your mind about your goal. *2* You are unwilling to

cooperate in practicing salvation only if it interferes with gods you hold more dear.

3 When you withdraw the value given them, allow your practice periods to be replacements for your litanies to them. 183 *4* They gave you nothing. *5* But your practice periods offer you everything. *6* Accept their offering and be at peace.

5 The format you should use for these reviews is this: Devote five minutes twice a day, or longer if you would prefer, to contemplating the ideas assigned. *2* Read over the ideas and comments which are written down for each day's exercises. *3* Then begin to think about them quietly, letting your mind relate them to your needs, your seeming problems, and all your concerns. 184

6 Place the ideas within your mind, and let it use them as it chooses.

2 Give it faith that it will use them wisely, being helped in its decisions by the One Who gave the thoughts to you. *3* What can you trust but what is in your mind? *4* Have faith, in these reviews, the means the Holy Spirit uses will not fail. *5* The wisdom of your mind will come to your assistance. *6* Give it direction at the start, and then lean back in quiet faith, and let it use the ideas you have given it as they were given you.

7 You have been given them in perfect trust, in perfect confidence that

you would use them well, in perfect faith that you would understand their messages and use them for yourself. *2* Offer them to your mind in that same trust and confidence and faith. *3* It will not fail. *4* It is the Holy Spirit's chosen means for your salvation. *5* And with His trust it merits yours as well.

8 We emphasize the benefits to you if you devote the first five minutes of the day to your reviews, and also give the last five

minutes of your waking day to them. *2* If this cannot be done, at least try to divide them so you undertake one in the morning, and the other in the hour just before you go to sleep.

9 The exercises to be done throughout the day are equally important, and perhaps of even greater value. *2* You have been inclined to do your exercises only at appointed times, and then go on to other things without applying what you learned to them. *3* As a result, your learning has had little reinforcement, and you have not given it a fair chance to prove how great are its potential gifts to you.

10 Here is another chance to use it well. *2* In these reviews we stress the need to let your learning not lie idly by between your longer practice periods. *3* Attempt to give your daily two ideas a brief but serious review each hour. *4* Use one on the hour, and the other one a half an hour later. *5* You need not give more than just a moment to each one.

6 Repeat it, then allow your mind to rest a little time in silence and in peace. *7* Then turn to other things, but try to keep the thought with you, and let it serve to help you keep your peace throughout the day.

11 If you are shaken,185 think of it again. *2* These practice periods are planned to help you form the habit of applying what you learn each day

to everything you do. *3* Do not repeat the thought and then lay it down.186 *4* Its usefulness is limitless to you. *5* And it is meant to serve you in all ways, all times and places, and whenever you need help of any kind. *6* Try, then, to take it with you in the business of the day and make it holy, 187 worthy of God's Son, acceptable to God and to your Self.

12 Each day's review assignment will conclude with a restatement of the thought to use each hour, and the one to be applied on each

half hour as well. *2* Forget them not. *3* This second chance with each of these ideas will bring such large advances that we come from these reviews with learning gains so great that we begin again on solid ground, with firmer footsteps and with stronger faith.

13 Do not forget how little you have learned. *2* Do not forget how much you can learn now. *3* Do not forget your Father's need of you, as you review these thoughts He gave to you.

181. What turns the practice into a ritual is "to make excessive efforts to be sure that you catch up in terms of numbers," for this implies that there is magical power in the sheer quantity of practice periods you do. However, trying to follow the practice requirements "just as closely as you can" is what you are being asked to do and is not ritualistic.

182. That you "cannot control" these situations is only what you tell yourself. The truth, as the next sentence says, is that "you establish"

these situations in order "to uphold the camouflage for your

unwillingness."

183. A *litany* is a liturgical prayer in which the officiant recites a series of petitions and then the people respond to each of these with a fixed, recurring response. The word has also taken on the negative meaning of any lengthy list or tedious recital. In the above passage, the things you do instead of your practice periods—because you think those things will deliver more happiness—are referred to as tedious litanies you recite to the "gods you hold more dear" than salvation.

184. This practice is a variation on letting related thoughts come, which was formally introduced in Lesson 42 and which involves placing the idea into our mind and then stepping back and letting our mind

spontaneously come up with thoughts that are related to it. Here, however, the related thoughts are specifically intended to speak to our needs, problems, and concerns. The process, then, is one in which the idea for the day inspires in us a thought that then directly addresses the difficulties we face. For examples of what these related thoughts might look like, see Review 2, where for each idea reviewed we are given three related thoughts "to be used when specific difficulties seem to arise" (W-81.2:1).

185. This means if your *peace* is shaken. This paragraph, in other words, is talking about response to temptation practice, in which you repeat the idea in response to your upsets in order to dispel them.

186. In other words, do not repeat the idea on the hour or half hour and then forget about it. Rather (as is said later in the paragraph), "take it with you" so that you have it ready for any upsets that may arise.

187. "It" refers to "the business of the day." In other words, by taking the idea with us into the business of the day, we make that business

holy.

LESSON 111

For morning and evening review:

1 (91) Miracles are seen in light.

2I cannot see in darkness. 3Let the light

of holiness and truth light up my mind

and let me see the innocence within.

2 (92) Miracles are seen in light, and light and strength are one.

2I see through strength, the gift of God to me.

3My weakness is the dark His gift dispels,

by giving me His strength to take its place.

3 On the hour: "Miracles are seen in light."

2On the half hour: "Miracles are seen in light, and light and strength are one."

LESSON 112

For morning and evening review:

1 (93) Light and joy and peace abide in me.

2I am the home of light and joy and peace.

3I welcome them into the home I share

with God, because I am a part of Him.

2 (94) I am as God created me.

2I will remain forever as I was,

created by the Changeless like Himself.

3And I am one with Him, and He with me.

3 On the hour: "Light and joy and peace abide in me."

2On the half hour: "I am as God created me."

LESSON 113

For morning and evening review:

1 (95) I am one Self, united with my Creator.

2Serenity and perfect peace are mine

because I am one Self, completely whole,

at one with all creation and with God.

2 (96) Salvation comes from my one Self.

2From my one Self, Whose knowledge still remains

within my mind, I see God's perfect plan

for my salvation perfectly fulfilled.

3 On the hour: "I am one Self, united with my Creator."

2On the half hour: "Salvation comes from my one Self."

LESSON 114

For morning and evening review:

1 (97) I am spirit.

2I am the Son of God. 3No body can

contain my spirit, nor impose on me

a limitation God created not.

2 (98) I will accept my part in God's plan for salvation.

2What can my function be but to accept

the Word of God, Who has created me,

for what I am and will forever be?

3 On the hour: "I am spirit."

2On the half hour: “I will accept my part in God’s plan for salvation.”

LESSON 115

For morning and evening review:

1 (99) Salvation is my only function here.

2My function here is to forgive the world

for all the errors I have made. 3For thus

am I released from them with all the world.

2 (100) My part is essential to God’s plan for salvation.

2I am essential to the plan of God

for the salvation of the world. 3For He

gave me His plan that I might save the world.

3 On the hour: “Salvation is my only function here.”

2On the half hour: “My part is essential to God’s plan for salvation.”

LESSON 116

For morning and evening review:

1 (101) God’s will for me is perfect happiness.

2God’s will is perfect happiness for me.

3And I can suffer but from the belief

there is another will apart from His.

2 (102) I share God’s will for happiness for me.

2I share my Father’s will for me, His Son.

3What He has given me is all I want.

4What He has given me is all there is.

3 On the hour: "God's will for me is perfect happiness."

2On the half hour: "I share God's will for happiness for me."

LESSON 117

For morning and evening review:

1 (103) God, being love, is also happiness.

2Let me remember love is happiness

and nothing else brings joy. 3And so I choose

to entertain no substitutes for love.

2 (104) I seek but what belongs to me in truth.

2Love is my heritage, and with it joy.

3These are the gifts my Father gave to me.

4I would accept all that is mine in truth.

3 On the hour: "God, being love, is also happiness."

2On the half hour: "I seek but what belongs to me in truth."

LESSON 118

For morning and evening review:

1 (105) God's peace and joy are mine.

2Today I will accept God's peace and joy

in glad exchange for all the substitutes

which I have made for happiness and rest.

2 (106) Let me be still and listen to the truth.

2Let mine own feeble voice be still, and let

me hear the mighty Voice of truth itself

assure me that I am God's perfect Son.

3 On the hour: "God's peace and joy are mine."

2On the half hour: "Let me be still and listen to the truth."

LESSON 119

For morning and evening review:

1 (107) Truth will correct all errors in my mind.

2I am mistaken when I think I can

be hurt in any way. 3I am God's Son,

whose Self rests safely in the Mind of God.

2 (108) To give and to receive are one in truth.

2I will forgive all things today, that I

may learn how to accept the truth in me,

and come to recognize my sinlessness.

3 On the hour: "Truth will correct all errors in my mind."

2On the half hour: "To give and to receive are one in truth."

LESSON 120

For morning and evening review:

1 (109) I rest in God.

2I rest in God today, and let Him work

in me and through me while I rest in Him

in quiet and in perfect certainty.

2 (110) I am as God created me.

2I am God's Son. 3Today I lay aside

all sick illusions of myself, and let

my Father tell me what I really am.

3 On the hour: "I rest in God."

2On the half hour: "I am as God created me."

LESSON 121

Forgiveness is the key to happiness.

Here is the answer to your search for peace. *2* Here is the key to meaning in a world which seems to make no sense. *3* Here is the way to safety in apparent dangers which appear to threaten you at every turn and bring uncertainty to all your hopes of ever finding quietness and peace. *4* Here are all questions answered. *5* Here the end of all uncertainty ensured at last.

2 The unforgiving mind is full of fear, and offers love no room to be itself; no place where it can spread its wings in peace and soar above the turmoil of the world. *2* The unforgiving mind is sad, without the hope of respite and release from pain. *3* It suffers and abides in misery, peering about in darkness, seeing not, yet certain of the danger lurking there.

3 The unforgiving mind is torn with doubt, confused about itself and all it sees, afraid and angry, weak and blustering, afraid to go ahead, afraid to stay, afraid to waken or to go to sleep, afraid of every sound, yet more afraid of stillness; terrified of darkness, yet more terrified at the approach of light.

4 What can the unforgiving mind perceive but its damnation? *2* What can it behold except the proof that all its sins are real? *3* The unforgiving mind sees no mistakes, but only sins. *4* It looks upon the world with sightless eyes, and shrieks as it beholds its own projections rising to attack its miserable parody of life. *5* It wants to live, yet wishes it were dead. *6* It wants forgiveness, yet it sees no hope. *7* It wants escape, yet can conceive of none, because it sees the sinful everywhere.

5 The unforgiving mind is in despair, without the prospect of a future which can offer anything but more despair. *2* Yet it regards its judgment of the world as irreversible, and does not see it has condemned itself to this despair. *3* It thinks it cannot change, for what it sees bears witness that its judgment is correct. *4* It does not ask, because it thinks it knows.

5 It does not question, certain it is right.

6 Forgiveness is acquired. *2* It is not inherent in a mind which cannot sin.

3 As sin was an idea you taught yourself, forgiveness must be learned by you as well, but from a Teacher other than yourself Who represents the other Self in you. *4* Through Him you learn how to forgive the self you think you made, and let it disappear. *5* Thus you return your mind as one to Him Who is your Self, and Who can never sin.

7 Each unforgiving mind presents you with an opportunity to teach your own how to forgive itself. *2* Each one awaits release from hell through

you, and turns to you imploringly for Heaven here and now. *3* It has no hope, but you become its hope. *4* And as its hope, do you become your own. *5* The unforgiving mind must learn through your forgiveness that it has been saved from hell. *6* And as you teach salvation, you will learn.

8 Yet all your teaching and your learning will be not of you, but of the Teacher Who was given you to show the way to you. *2* Today we practice learning to forgive. *3* If you are willing, you can learn today to take the key to happiness and use it on your own behalf. *4* We will devote ten minutes in the morning, and at night another ten, to learning how to give forgiveness and receive forgiveness too.

9 The unforgiving mind does not believe that giving and receiving are the same. *2* Yet we will try to learn today that they are one, through practicing forgiveness toward one whom you think of as an enemy and one whom you consider as a friend. *3* And as you learn to see them both as one, we will extend the lesson to yourself and see that their escape included yours.

10 Begin the longer practice periods by thinking of someone you do not like, who seems to irritate you or to cause regret in you if you should meet him; one you actively despise, or merely try to overlook. *2* It does not matter what the form your anger takes. *3* You probably have chosen him already. *4* He will do.

11 Now close your eyes and see him in your mind, and look at him a while. *2* Try to perceive some light in him somewhere; a little gleam which you had never noticed. *3* Try to find some little spark of brightness shining through the ugly picture that you hold of him.

4 Look at this picture till you see a light somewhere within it, and then

try to let this light extend until it covers him and makes the picture beautiful and good.

12 Look at this changed perception for a while, and turn your mind to one you call a friend. *2* Try to transfer the light you learned to see around your former "enemy" to him. *3* Perceive him now as more than friend to you, for in that light his holiness shows you your savior, saved and saving, healed and whole. *4* Then let him offer you the light you see in him, and let your "enemy" and friend unite in blessing you with what you gave. *5* Now are you one with them, and they with you. *6* Now have you been forgiven by yourself.

13 Do not forget, throughout the day, the role forgiveness plays in bringing happiness to every unforgiving mind, with yours among them.

2 Every hour tell yourself:

3Forgiveness is the key to happiness.

4I would awaken from the dream that I

am mortal, fallible, and full of sin,

and know I am the perfect Son of God.189

188. The "spark of brightness" that you are looking for is probably the same as the "spark of beauty" that is mentioned in the Text: "In these loving thoughts is the spark of beauty" (T-17.III.7:6). What you are looking for, then, are this person's loving thoughts, acts, and qualities, the evidence of her underlying holiness.

189. The implication in these sentences is that *through forgiveness* you awaken from the dream of being "mortal, fallible, and full of sin."

By performing an egoless act (forgiveness), you teach yourself that you are an egoless being.

LESSON 122

Forgiveness offers everything I want.

What could you want forgiveness cannot give? *2* Do you want peace?

3 Forgiveness offers it. *4* Do you want happiness, a quiet mind, a certainty of purpose, and a sense of worth and beauty that transcends the world?

5 Do you want care and safety, and the warmth of sure protection always? *6* Do you want a quietness that cannot be disturbed, a gentleness that never can be hurt, a deep, abiding comfort, and a rest so perfect it can never be upset?

2 All this forgiveness offers you, and more. *2* It sparkles in your eyes as you awake, and gives you joy with which to meet the day. *3* It soothes your forehead while you sleep, and rests upon your eyelids so you see no dreams of fear and evil, malice and attack. *4* And when you wake again, it offers you another day of happiness and peace. *5* All this forgiveness offers you, and more.

3 Forgiveness lets the veil be lifted up that hides the face of Christ from those who look with unforgiving eyes upon the world. *2* It lets you recognize the Son of God, and clears your memory of all dead thoughts, so that remembrance of your Father can arise across the threshold of your mind.

4 What would you want forgiveness cannot give? *2* What gifts but these are worthy to be sought? *3* What fancied value, trivial effect, or transient promise never to be kept can hold more hope than what forgiveness brings? *4* Why would you seek an answer other than the answer which will answer everything? *5* Here is the perfect answer,

given to imperfect questions, meaningless requests, halfhearted willingness to hear, and less-than-halfway diligence and partial trust.

5 Here is the answer! *2* Seek for it no more. *3* You will not find another one instead. *4* God's plan for your salvation cannot change, nor can it fail. *5* Be thankful it remains exactly as He planned it. *6* Changelessly it stands before you like an open door, with warmth and welcome calling from beyond the doorway, bidding you to enter in and make yourself at home where you belong.

6 Here is the answer! *2* Would you stand outside while all of Heaven waits for you within? *3* Forgive and be forgiven. *4* As you give you will receive.190 *5* There is no plan but this for the salvation of the Son of God. *6* Let us today rejoice that this is so, for here we have an answer, clear and plain, beyond deceit in its simplicity. *7* All the complexities the world has spun of fragile cobwebs disappear before the power and the majesty of this extremely simple statement of the truth.

7 Here is the answer! *2* Do not turn away in aimless wandering again.

3 Accept salvation now! *4* It is the gift of God and not the world. *5* The world can give no gifts of any value to a mind which has received what God has given as its own. *6* God wills salvation be received today, and that the intricacies of your dreams no longer hide their nothingness from you.

8 Open your eyes today and look upon a happy world of safety and of peace. *2* Forgiveness is the means by which it comes to take the place of hell. *3* In quietness it rises up to greet your open eyes and fill your heart with deep tranquility as ancient truths, forever newly born, arise in your awareness. *4* What you will remember then could never be described.

5 Yet your forgiveness offers it to you.

9 Remembering the gifts forgiveness gives, we undertake our practicing today with hope and faith that this will be the day salvation will be ours. *2* Earnestly and gladly will we seek for it today, aware we hold the key within our hands, accepting Heaven's answer to the hell we made but where we would remain no more.

10 Morning and evening do we gladly give a quarter of an hour to the search in which the end of hell is guaranteed. *2* Begin in hopefulness, for we have reached the turning point, at which the road becomes far easier. *3* And now the way is short that yet we travel. *4* We are close indeed to the appointed ending of the dream.

11 Sink into happiness as you begin these practice periods, for they hold out the sure reward of questions answered and what your acceptance of the answer brings. *2* Today it will be given you to feel the peace forgiveness offers and the joy the lifting of the veil holds out to you.191

12 Before the light you will receive today, the world will fade until it disappears, and you will see another world arise you have no words to picture. *2* Now we walk directly into light, and we receive the gifts which have been held in store for us since time began, kept waiting for today. *3* Forgiveness offers everything you want. *4* Today all things you want are given you.

13 Let not your gifts recede throughout the day as you return again to meet a world of shifting change and bleak appearances. *2* Retain your gifts in clear awareness as you see the changeless in the heart of change, the light of truth behind appearances. *3* Be tempted not to let your gifts slip by and drift into forgetfulness, but hold them firmly in your mind by your attempts to think of them at least a minute as each quarter of an hour passes by. *4* Remind yourself how

precious are these gifts with this reminder, which has power to hold your gifts in your awareness through the day:

5Forgiveness offers everything I want.

6Today I have accepted this as true.

7Today I have received the gifts of God.

190. Luke 6:37-8 (RSV): "Forgive, and you will be forgiven; give, and it will be given to you." The above sentence also seems to be a

reworking of "As you sow, so shall you reap," which is a popularized form of Galatians 6:7 (KJV): "Whatsoever a man soweth, that shall he also reap."

191. This practice seems to be a meditation in which, filled with hope, we sink into the treasure house in our minds, the place where the gifts of joy and peace that forgiveness gives "have been held in store for us since time began." This sounds similar to the meditations in the early 100s, in which we attempt to sink into the happiness that God placed deep within us.

LESSON 123

I thank my Father for His gifts to me.

Today let us be thankful. *2* We have come to gentler pathways and to smoother roads. *3* There is no thought of turning back and no implacable resistance to the truth. *4* A bit of wavering remains, some small objections and a little hesitance, but we can well be grateful for our gains, which are far greater than we realize.

2 A day devoted now to gratitude will add the benefit of some insight into the real extent of all the gains which you have made, the gifts you have received. *2* Be glad today, in loving thankfulness, your Father has not left you to yourself, nor let you wander in the dark

alone. *3* Be grateful He has saved you from the self you thought you made to take the place of Him and His creation. *4* Give Him thanks today.

3 Give thanks that He has not abandoned you, and that His love forever will remain shining on you, forever without change. *2* Give thanks as well that you are changeless, for the Son He loves is changeless as Himself. *3* Be grateful you are saved. *4* Be glad you have a function in salvation to fulfill. *5* Be thankful that your value far transcends your meager gifts and petty judgments of the one whom God established as His Son.

4 Today in gratitude we lift our hearts above despair and raise our thankful eyes, no longer looking downward to the dust. *2* We sing the song of thankfulness today in honor of the Self Which God has willed to be our true identity in Him. *3* Today we smile on everyone we see,

and walk with lightened footsteps as we go to do what is appointed us to do. *4* We do not go alone. *5* And we give thanks that in our solitude a Friend has come to speak the saving Word of God to us.

5 And thanks to you for listening to Him. *2* His Word is soundless if it be not heard. *3* In thanking Him the thanks are yours as well. *4* An unheard message will not save the world, however mighty be the Voice that speaks, however loving may the message be. *5* Thanks be to you who heard, for you become the messenger who brings His Voice with you, and lets It echo round and round the world.

6 Receive the thanks of God today, as you give thanks to Him. *2* For He would offer you the thanks you give, since He receives your gifts in loving gratitude and gives them back a thousand and a hundred thousand times more than they were given. *3* He will bless your gifts by sharing them with you, and so they grow in power and in strength until they fill the world with gladness and with gratitude.

7 Receive His thanks and offer yours to Him for fifteen minutes twice today. *2* And you will realize to Whom you offer thanks, and whom He thanks as you are thanking Him. *3* This holy half an hour given Him will be returned to you in terms of years for every second; power to save the world eons more quickly for your thanks to Him.

8 Receive His thanks, and you will understand how lovingly He holds you in His Mind, how deep and limitless His care for you, how perfect is His gratitude to you. *2* Remember hourly to think of Him and give Him thanks for everything He gave His Son, that he might rise above the world, remembering his Father and his Self.

LESSON 124

Let me remember I am one with God.

Today we will again give thanks for our identity in God. *2* Our home is safe, protection guaranteed in all we do, power and strength available to us in all our undertakings. *3* We can fail in nothing. *4* Everything we touch takes on a shining light which blesses and which heals. *5* At one with God and all the universe, we go our way rejoicing, 192 with the thought that God Himself goes everywhere with us.

2 How holy are our minds! *2* And everything we see reflects the holiness within the mind at one with God and with itself. *3* How easily do errors disappear and death give place to everlasting life. *4* Our shining footprints point the way to truth, for God is our Companion as we walk the world a little while. *5* And those who come to follow us will recognize the way because the light we carry stays behind, yet still remains with us as we walk on. *6* What we received is our eternal gift to those who follow after, and to those who went before or stayed with us a while. *7* And God, Who loves us

with the equal love in which we were created, smiles on us and offers us the happiness we gave.

3 Today we will not doubt His love for us, nor question His protection and His care. *2* No meaningless anxieties can come between our faith and our awareness of His presence. *3* We are one with Him today in recognition and remembrance. *4* We feel Him in our hearts. *5* Our minds contain His thoughts. *6* Our eyes behold His loveliness in all we look upon. *7* Today we see only the loving and the lovable.

4 We see it in appearances of pain, and pain gives way to peace. *2* We see it in the frantic, in the sad and the distressed, the lonely and afraid, who are restored to the tranquility and peace of mind in which they were created. *3* And we see it in the dying and the dead as well, restoring them to life. *4* All this we see because we saw it first within ourselves.

5 No miracle can ever be denied to those who know that they are one with God. *2* No thought of theirs but has the power to heal all forms of suffering in anyone in times gone by and times as yet to come as easily as in the ones who walk beside them now. *3* Their thoughts are timeless, and apart from distance as apart from time.

6 We join in this awareness as we say that we are one with God. *2* For in these words we say as well that we are saved and healed; that we can save and heal accordingly. *3* We have accepted and we now would give, for we would keep the gifts our Father gave. *4* Today we would experience ourselves at one with Him, so that the world may share our recognition of reality. *5* In our experience the world is freed; 193 as we deny our separation from our Father, it is healed along with us.

7 Peace be to you today. 194 *2* Secure your peace by practicing awareness you are one with your Creator, as He is with you. *3*

Sometime today, whenever it seems best, devote a half an hour to the thought that you are one with God. *4* This is our first attempt at an extended period for which we give no rules nor special words to guide your meditation.195

5 We will trust God's Voice to speak as He sees fit today, certain He will not fail. *6* Abide with Him this half an hour. *7* He will do the rest.

8 Your benefit will not be less if you believe that nothing happened.

2 You may not be ready to accept the gain today. *3* Yet sometime, somewhere, it will come to you, nor will you fail to recognize it when it dawns with certainty upon your mind. *4* This half an hour will be framed in gold, with every minute like a diamond set around the mirror that this exercise will offer you.196 *5* And you will see Christ's face upon it, in reflection of your own.

9 Perhaps today, perhaps tomorrow, you will see your own transfiguration in the glass this holy half an hour will hold out to you, to look upon yourself.197 *2* When you are ready you will find it there, within your mind and waiting to be found. *3* You will remember then the thought to which you gave this half an hour, thankfully aware no time was ever better spent.

10 Perhaps today, perhaps tomorrow, you will look into this glass and understand the sinless light you see belongs to you; the loveliness you look on is your own. *2* Count this half hour as your gift to God, in certainty that His return will be a sense of love you cannot understand, a joy too deep for you to comprehend, a sight too holy for the body's eyes to see. *3* And yet you can be sure someday, perhaps today, perhaps tomorrow, you will understand and comprehend and see.

11 Add further jewels to the golden frame that holds the mirror offered you today by hourly repeating to yourself:

2Let me remember I am one with God,

at one with all my brothers and my Self,

in everlasting holiness and peace.

192. Acts 8:39 (RSV): "And when they came up out of the water, the Spirit of the Lord caught up Philip; and the eunuch saw him no more, and went on his way rejoicing."

193. This means that our experience of being "at one with Him" (see previous sentence) frees the world.

194. Luke 24:36 (KJV): "And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you."

195. This practice period in which you have "no rules nor special words to guide your meditation" is part of a long-range process in the Workbook in which you receive fewer and fewer special instructions for each day's practice, and rely instead on your inner guidance, previous experience, and individual needs for the specific content of your practice periods. This lack of explicit instruction is echoed in tomorrow's lesson: "Only be quiet. You will need no rule but this to let your practicing today lift you above the thinking of the world, and free your vision from the body's eyes" (W-125.9:1-2).

196. The image here is that the practice period is a mirror, set within a golden frame that is studded with thirty diamonds—one for each

minute. In this mirror you will look to see your own true face, the face of Christ.

197. Matthew 17:2 (RSV): "And he [Jesus] was transfigured before them, and his face shone like the sun, and his garments became white as light." The above passage uses this as a symbol for what

you will see happen to yourself as you look into the mirror "this holy half an hour will hold out to you."

LESSON 125

In quiet I receive God's Word today.

Let this day be a day of stillness and of quiet listening. *2* Your Father wills you hear His Word today. *3* He calls to you from deep within your mind where He abides. *4* Hear Him today. *5* No peace is possible until His Word is heard around the world; until your mind, in quiet listening, accepts the message which the world must hear to usher in the quiet time of peace.

2 This world will change through you. *2* No other means can save it, for God's plan is simply this: The Son of God is free to save himself, given the Word of God to be his Guide, forever in his mind and at his side, to lead him surely to his Father's house by his own will, forever free as God's. *3* He is not led by force, but only love. *4* He is not judged, but only sanctified.

3 In stillness we will hear His Voice today, without intrusion of our petty thoughts, without our personal desires, and without all judgment of His holy Word. *2* We will not judge ourselves today, for what we are cannot be judged. *3* We stand apart from all the judgments which the world has laid upon the Son of God. *4* It knows him not. *5* Today we will not listen to the world, but wait in silence for the Word of God.

4 Hear, holy Son of God, your Father speak. *2* His Voice would give to you His holy Word to spread across the world the tidings of salvation198 and the holy time of peace. *3* We gather at the throne of God today, the quiet place within your mind where He abides forever

in the holiness which He created and will never leave.

5 He has not waited until you return your mind to Him to give His Word to you. *2* He has not hid Himself from you while you have wandered off a little while from Him. *3* He does not cherish the illusions which you hold about yourself. *4* He knows His Son, and wills that he remain as part of Him regardless of his dreams; regardless of his madness that his will is not his own.

6 Today He speaks to you. *2* His Voice awaits your silence, for His Word cannot be heard unless your mind is quiet for a while, and meaningless desires have been stilled. *3* Await His Word in quiet. *4* There is peace within you to be called upon today, to help make ready your most holy mind to hear the Voice of its Creator speak.

7 Three times today, at times most suitable for silence, give ten minutes set apart from listening to the world, and choose instead a gentle listening to the Word of God. *2* He speaks from nearer than your heart to you. 199 *3* His Voice is closer than your hand. 200 *4* His love is everything you are and that He is; the same as you, and you the same as He.

8 It is your voice to which you listen as He speaks to you. 201 *2* It is your Word He speaks. *3* It is the Word of freedom and of peace, of unity of will and purpose, with no separation nor division in the single Mind of Father and of Son. *4* In quiet listen to your Self today, and let Him tell you God has never left His Son, and you have never left your Self.

9 Only be quiet. *2* You will need no rule but this to let your practicing today lift you above the thinking of the world, and free your vision from the body's eyes. *3* Only be still and listen. *4* You will hear the Word

in which the will of God the Son joins in His Father's will, at one with it, with no illusions interposed between the wholly indivisible and true.

10 As every hour passes by today, be still a moment and remind yourself you have a special purpose for this day: in quiet to receive the Word of God.

198. Luke 8:1 (KJV): "And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him."

199. Deuteronomy 30:14 (RSV): "But the word is very near you; it is in your mouth and in your heart, so that you can do it."

200. This may be a reference to a line from Alfred, Lord Tennyson's poem "The Higher Pantheism":

Speak to Him, thou, for He hears, and Spirit with Spirit can meet—

Closer is He than breathing, and nearer than hands and feet."

201. As the final sentence of the paragraph implies, that "it is your voice" means that you are hearing the voice of your true Self.

LESSON 126

All that I give is given to myself.

Today's idea, completely alien to the ego and the thinking of the world, is crucial to the thought reversal which this course would bring about.

2 If you believed this statement, there would be no problem in complete forgiveness, 202 certainty of goal, and sure direction. *3* You would understand the means by which salvation comes to you, and would not hesitate to use it now.

2 Let us consider what you do believe in place of this idea. *2* It seems to you that other people are apart from you, and able to behave in

ways which have no bearing on your thoughts, nor yours on theirs.203

3 Therefore your attitudes have no effect on them, and their appeals for help are not in any way related to your own. *4* You further think that they can sin without affecting your perception of yourself, while you can judge their sins and yet remain apart from condemnation and at peace.204

3 When you "forgive" a sin, there is no gain to you directly. *2* You give charity to one unworthy, merely to point out that you are better, on a higher plane than he whom you forgive. *3* He has not earned your charitable tolerance, which you bestow on one unworthy of the gift because his sins have lowered him beneath a true equality with you.

4 He has no claim on your forgiveness. *5* It holds out a gift to him, but hardly to yourself.

4 Thus is forgiveness basically unsound; a charitable whim, benevolent yet undeserved; a gift bestowed at times, at other times withheld.

2 Unmerited, withholding it is just, nor is it fair that you should suffer when it is withheld. *3* The sin which you forgive is not your own.

4 Someone apart from you committed it. *5* And if you then are gracious unto him by giving him what he does not deserve, the gift is no more yours than was his sin.

5 If this be true, forgiveness has no grounds on which to rest dependably and sure. *2* It is an eccentricity in which you sometimes choose to give indulgently an undeserved reprieve. *3* Yet it remains your right to let the

“sinner” not escape the justified repayment for his sins. *4* Think you the Lord of Heaven would allow the world’s salvation to depend on this?

5 Would not His care for you be small indeed if your salvation rested on a whim?

6 You do not understand forgiveness. *2* As you see it, it is but a check upon overt attack, without requiring correction in your mind. *3* It cannot give you peace as you perceive it. *4* It is not a means for your release from what you see in someone other than yourself. *5* It has no power to restore your unity with him to your awareness. *6* It is not what God intended it to be for you.

7 Not having given Him the gift He asks of you, you cannot recognize His gifts, and think He has not given them to you. *2* Yet would He ask you for a gift unless it was for you? *3* Could He be satisfied with empty gestures, and evaluate such petty gifts as worthy of His Son? *4* Salvation is a better gift than this, and true forgiveness, as the means by which it is attained, must heal the mind that gives, for giving is receiving. *5* What remains as unreceived has not been given, but what has been given must have been received.

8 Today we try to understand the truth that giver and receiver are the same. *2* You will need help to make this meaningful, because it is so alien to the thoughts to which you are accustomed. *3* But the Help you need is there. *4* Give Him your faith today, and ask Him that He share your practicing in truth today. *5* And if you only catch a tiny glimpse of

the release which lies in the idea we practice for today, this is a day of glory for the world.

9 Give fifteen minutes twice today to the attempt to understand today’s idea. *2* It is the thought by which forgiveness takes its proper place in your priorities. *3* It is the thought that will release your

mind from every bar to what forgiveness means, and let you realize its worth to you.

10 In silence, close your eyes upon the world which does not understand forgiveness, and seek sanctuary in the quiet place where thoughts are changed and false ideas laid by. *2* Repeat today's idea, and ask for help in understanding what it really means. *3* Be willing to be taught. *4* Be glad to hear the Voice of truth and healing speak to you, and you will understand the words He speaks, and recognize He speaks your words to you.

11 As often as you can, remind yourself you have a goal today, an aim which makes this day of special value to yourself and all your brothers.

2 Do not let your mind forget this goal for long, but tell yourself: *3All that I give is given to myself.*

4The Help I need to learn that this is true

is with me now. 5And I will trust in Him.

6 Then spend a quiet moment opening your mind to His correction and His love. *7* And what you hear of Him you will believe, for what He gives will be received by you.

202. In other words, if you believed that by giving forgiveness to another you are really giving forgiveness to yourself, you would have no problem with complete forgiveness.

203. "Nor yours on theirs" seems to mean "nor do your thoughts seem to have any bearing on theirs."

204. The overall idea seems to be that, because you believe you are separate from others, you believe that what they think, feel, do, and are has no bearing on what you think, feel, do, and are, and vice versa.

You also believe that how you see them has no effect on how you see yourself. The truth, however, is the reverse of everything this paragraph says: Other people are *not* apart from you. Their behavior *does* have a bearing on your thoughts, and your thoughts *do* have a bearing on their thoughts. Your attitudes *do* have an effect on them.

Their appeals for help *are* the same as yours. If they "sin," that *does* affect your perception of yourself. And if you judge their "sins" you *will* experience self-condemnation and loss of peace. That is why all that you give to them is given to yourself.

LESSON 127

There is no love but God's.

Perhaps you think that different kinds of love are possible. *2* Perhaps you think there is a kind of love for this, a kind for that; a way of loving one, another way of loving still another. *3* Love is one. *4* It has no separate parts and no degrees, no kinds nor levels, no divergencies and no distinctions. *5* It is like itself, unchanged throughout. *6* It never alters with

a person or a circumstance. *7* It is the heart of God and therefore of His Son.

2 Love's meaning is obscure to anyone who thinks that love can change.

2 He does not see that changing love must be impossible. *3* And thus he thinks that he can love at times and hate at other times. *4* He also thinks that love can be bestowed on one and yet remain itself although it is withheld from others. *5* To believe these things of love is not to understand it. *6* If it could make such distinctions, it would have to judge between the righteous and the sinner, and perceive the Son of God in separate parts.

3 Love cannot judge. *2* As it is one itself, it looks on all as one. *3* Its meaning lies in oneness. *4* And it must elude the mind that thinks of it as partial or in part. *5* There is no love but God's, and all of love is His.

6 There is no other principle which rules where love is not. *7* Love is a law without an opposite. *8* Its wholeness is the power holding everything as one, the link between the Father and the Son which holds Them both forever as the same.

4 No course whose purpose is to teach you what you really are could fail to emphasize there is no difference in what you are and what love is.

2 Love's meaning is your own, and shared by God Himself. *3* For what you are is what He is. *4* There is no love but His, and what He is, is everything there is. *5* There is no limit placed upon Himself, and so are you unlimited as well.

5 No laws the world obeys can help you grasp love's meaning. *2* What the world believes was made to hide love's meaning and to keep it dark and secret. *3* There is not one principle the world upholds but violates

the truth of what love is, and what you are as well. *4* Seek not within the world to find your Self. *5* Love is not found in darkness and in death.

6 Yet is it perfectly apparent to the eyes that see and ears that hear its voice.

6 Today we practice making free our minds of all the laws we think we must obey, of all the limits under which we live and all the changes which we think are part of human destiny. *2* Today we take the largest single step this course requests in our advance towards its established goal. 205 *3* If you achieve the faintest glimmering of

what love means today, you have advanced in distance without measure and in time beyond the count of years to your release.

7 Let us together, then, be glad to give some time to God today and understand there is no better use for time than this. *2* For fifteen minutes twice today, escape from every law in which you now believe. *3* Open your mind and rest. *4* The world that seems to hold you prisoner can be escaped by anyone who does not hold it dear. *5* Withdraw all value you have placed upon its meager offerings and senseless gifts, and let the gift of God replace them all.

8 Call to your Father, certain that His Voice will answer. *2* He Himself has promised this. *3* And He Himself will place a spark of truth within your mind wherever you give up a false belief, a dark illusion of your own reality and what love means. *4* He will shine through your idle thoughts today and help you understand the truth of love. *5* In loving gentleness He will abide with you,206 as you allow His Voice to teach love's meaning to your clean and open mind. *6* And He will bless the lesson with His Love.

9 Today the legion of the future years of waiting for salvation disappears before the timelessness of what you learn. *2* Let us give thanks today that we are spared a future like the past. *3* Today we leave the past behind us, nevermore to be remembered. *4* And we raise our eyes upon a different present, where a future dawns unlike the past in every attribute.

10 The world in infancy is newly born. *2* And we will watch it grow in health and strength, to shed its blessing upon all who come to learn to cast aside the world they thought was made in hate to be love's enemy.

3 Now are they all made free along with us. *4* Now are they all our brothers in God's love.

11 We will remember them throughout the day, because we cannot leave a part of us outside our love if we would know our Self. *2* At least three times an hour think of one who makes the journey with you, and who came to learn what you must learn. *3* And as he comes to mind, give him this message from your Self:

4I bless you, brother, with the love of God,

which I would share with you. 5For I would learn

the joyous lesson that there is no love

but God's and yours and mine and everyone's.

205. The fact that this lesson is "the largest single step this course requests" also means that it must be the largest of the giant strides in the Workbook. See Lesson 61, footnote 75 for a complete list of the

giant strides.

206. John 14:16 (KJV): "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."

LESSON 128

The world I see has nothing that I want.

The world you see has nothing that you need to offer you; nothing that you can use in any way, nor anything at all that serves to give you joy.

2 Believe this thought, and you are saved from years of misery, from countless disappointments, and from hopes that turn to bitter ashes of despair. *3* No one but must accept this thought as true, if he would leave this world behind and soar beyond its petty scope and little ways.

2 Each thing you value here is but a chain that binds you to the world, and it will serve no other end but this. *2* For everything must serve the purpose you have given it until you see a different purpose there. *3* The only purpose worthy of your mind this world contains is that you pass it by, without delaying to perceive some hope where there is none. *4* Be you deceived no more. *5* The world you see has nothing that you want.

3 Escape today the chains you place upon your mind when you perceive salvation here. *2* For what you value you make part of you as you perceive yourself. *3* All things you seek to make your value greater in your sight limit you further, hide your worth from you, and add another bar across the door that leads to true awareness of your Self.

4 Let nothing that relates to body thoughts delay your progress to

salvation, nor permit temptation to believe the world has anything you want to hold you back. *2* Nothing is here to cherish. *3* Nothing here is worth one instant of delay and pain, one moment of uncertainty and doubt. *4* The worthless offers nothing. *5* Certainty of worth cannot be found in worthlessness.

5 Today we practice letting go all thought of values we have given to the world. *2* We leave it free of purposes we gave its aspects and its phases and its dreams. *3* We hold it purposeless within our minds, and loosen it from all we wish it were. *4* Thus do we lift the chains that bar the door to freedom from the world, and go beyond all little values and diminished aims.

6 Peace and be still a little while, and see how far you rise above the world when you release your mind from chains and let it seek the level where it finds itself at home. *2* It will be grateful to be free a while. *3* It knows where it belongs. *4* But free its wings, and it will fly

in sureness and in joy to join its holy purpose. 207 *5* Let it rest in its Creator, there to be restored to sanity, to freedom, and to love.

7 Give it ten minutes' rest three times today. *2* And when your eyes are opened afterwards, you will not value anything you see as much as when you looked at it before. *3* Your whole perspective on the world will shift by just a little every time you let your mind escape its chains.

4 The world is not where it belongs. *5* And you belong where it would be, and where it goes to rest when you release it from the world. *6* Your Guide is sure. *7* Open your mind to Him. *8* Be still and rest.

8 Protect your mind throughout the day as well. *2* And when you think you see some value in an aspect or an image of the world, refuse to lay

this chain upon your mind, and tell yourself with quiet certainty: *3This will not tempt me to delay myself.*

4The world I see has nothing that I want.

207. The mind here is being likened to a bird that has been caged but now is freed, and so flies in joy and gratitude to its home.

LESSON 129

Beyond this world there is a world I want.

This is the thought which follows from the one we practiced yesterday.

2 You cannot stop with the idea this world is worthless, for unless you see that there is something else to hope for, you will only be depressed.

3 Our emphasis is not on giving up the world, but on exchanging it for what is far more satisfying, filled with joy, and capable of offering you peace. *4* Think you this world can offer that to you?

2 It might be worth a little time to think once more about the value of this world. *2* Perhaps you will concede there is no loss in letting go all thought of value here. *3* The world you see is merciless indeed: unstable, cruel, unconcerned with you, quick to avenge and pitiless with hate. *4* It gives but to rescind, and takes away all things that you have cherished for a while. *5* No lasting love is found, for none is here.

6 This is the world of time, where all things end.

3 Is it a loss to find a world instead where losing is impossible? 208

2 Where love endures forever, hate cannot exist, and vengeance has no meaning? *3* Is it loss to find all things you really want, and know they have no ending and they will remain exactly as you want them throughout time?

4 Yet even they will be exchanged at last for what we cannot speak of.

2 For you go from there to where words fail entirely, into a silence where the language is unspoken and yet surely understood.

3 Communication, unambiguous and plain as day, remains unlimited for all eternity. *4* And God Himself speaks to His Son, as His Son speaks to Him. *5* Their language has no words, for what They say cannot be symbolized. *6* Their knowledge is direct and wholly shared and wholly one.

5 How far away from this are you who stay bound to this world. *2* And yet how near are you when you exchange it for the world you want.

3 Now is the last step certain; now you stand an instant's space away from timelessness. *4* Here can you but look forward, never back to see again the world you do not want. *5* Here is the world that comes to take its place as you unbind your mind from little things the world sets forth to keep you prisoner there. *6* Value them not, and they will disappear.

7 Esteem them, and they will seem real to you.

6 Such is the choice. *2* What loss can be for you in choosing not to value nothingness? *3* This world holds nothing that you really want, but what you choose instead you want indeed! *4* Let it be given you today. *5* It waits but for your choosing it to take the place of all the things you seek but do not want.

7 Practice your willingness to make this change ten minutes in the

morning and at night, and once more in between. *2* Begin with this: *3Beyond this world there is a world I want.*

4I choose to see that world instead of this,

for here is nothing that I really want.

5 Then close your eyes upon the world you see, and in the silent darkness watch the lights that are not of this world light one by one, until where one begins another ends loses all meaning as they blend in one. *6* Today the lights of Heaven bend to you, to shine upon your eyelids as you rest beyond the world of darkness. *7* Here is light your eyes cannot behold.

8 And yet your mind can see it plainly, and can understand.

8 A day of grace is given you today, and we give thanks. *2* This day we realize that what you feared to lose was only loss. *3* Now do we understand there is no loss, for we have seen its opposite at last, and we are grateful that the choice is made. *4* Remember your decision

hourly, and take a moment to confirm your choice by laying by whatever thoughts you have and dwelling briefly only upon this:

5The world I see has nothing that I want.

6Beyond this world there is a world I want.

208. This refers to what the Course often calls the real world, a world we can see now if we look with the eyes of Christ. Thus, the phrase

"beyond this world" in today's idea does not imply that we need to physically leave this world to find the "world I want." Rather, it

implies that we need to use the eyes of Christ to *look past* the world shown to us by our body's eyes.

LESSON 130

It is impossible to see two worlds.

Perception is consistent. *2* What you see reflects your thinking. *3* And your thinking but reflects your choice of what you want to see. *4* Your values are determiners of this, for what you value you must want to see, believing what you see is really there. *5* No one can see a world his mind has not accorded value. *6* And no one can fail to look upon what he believes he wants.

2 Yet who can really hate and love at once? *2* Who can desire what he does not want to have reality? *3* And who can choose to see a world of which he is afraid? *4* Fear must make blind, for this its weapon is: that which you fear to see you cannot see. *5* Love and perception thus go hand in hand, but fear obscures in darkness what is there.209

3 What, then, can fear project upon the world? *2* What can be seen in darkness that is real? *3* Truth is eclipsed by fear, and what remains

is but imagined. *4* Yet what can be real in blind imaginings of panic born?

5 What would you want that thus is shown to you? *6* What would you wish to keep in such a dream?

4 Fear has made everything you think you see: all separation, all distinctions, and the multitude of differences you believe make up the world. *2* They are not there. *3* Love's enemy has made them up. *4* Yet love can have no enemy, and so they have no cause, no being, and no

consequence. *5* They can be valued, but remain unreal. *6* They can be sought, but they cannot be found.

5 Today we will not seek for them, nor waste this day in seeking not what can be found. *2* It is impossible to see two worlds which have no overlap of any kind. *3* Seek for the one, the other disappears. *4* But one remains. *5* This is the range of choice beyond which your decision cannot go. *6* The real and the unreal are all there is to choose between, and nothing more than these.

6 Today we will attempt no compromise where none is possible. *2* The world you see is proof you have already made a choice as all-embracing as its opposite. *3* What we would learn today is more than just the lesson that you cannot see two worlds. *4* It also teaches that the one you see is quite consistent from the point of view from which you see it. *5* It is all a piece, because it stems from one emotion and reflects its source in everything you see.

7 Six times today, in thanks and gratitude, we gladly give five minutes to the thought which ends all compromise and doubt, and go beyond it all as one. *2* We will not make a thousand meaningless distinctions, nor attempt to bring with us a little part of unreality as we devote our minds to finding only what is real.

8 Begin your searching for the other world by asking for a strength beyond your own, and recognizing what it is you seek. *2* You do not want illusions, and you come to these five minutes emptying your hands of all the petty treasures of this world. *3* You wait for God to help you as you say:

4It is impossible to see two worlds.

5Let me accept the strength God offers me

and see no value in this world, that I

may find my freedom and deliverance.

9 God will be there. *2* For you have called upon the great unfailing Power Who will take this giant step with you in gratitude. 210 *3* Nor will you fail to see His thanks expressed in tangible perception and in truth.

4 You will not doubt what you will look upon, for though it is perception, it is not the kind of seeing that your eyes alone have ever seen before. *5* And you will know God's strength upheld you as you made this choice.

10 Dismiss temptation easily today whenever it arises, merely by remembering the limits on your choice. *2* The unreal or the real, the false or true, is what you see and only what you see. *3* Perception is consistent with your choice, and hell or Heaven comes to you as one.

11 Accept a little part of hell as real, and you have damned your eyes and cursed your sight, and what you will behold is hell indeed. *2* Yet the release to Heaven still remains within your range of choice, to take the place of everything that hell would show to you. *3* All you need say to any part of hell, whatever form it takes, is simply this:

4It is impossible to see two worlds.

5I seek my freedom and deliverance,

and this is not a part of what I want.

209. This paragraph and the previous one build an overall case: Perception and desire are consistent. You first value something, then desire to see it, then actually perceive it. Conversely, if you fear to see something, you obviously do not desire to see it, and therefore you will *not* see it. Even if what you fear to see is really there, you will still be blind to it. The implication is that that is the position we are in: We fear to see the real world and this fear has obscured "in darkness what is there."

210. This lesson is another of the Workbook's giant strides. See Lesson 61, footnote 75 for a list of all the giant strides.

LESSON 131

No one can fail who asks to reach the truth.

Failure is all about you while you seek for goals which 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 which 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

can they achieve that offers any hope of being real?

3 Pursuit of the imagined leads to death because it is the search for nothingness. *2* And while you seek for life you ask for death. *3* You

look for safety and security, while in your heart you pray for danger, and protection for the little dream you made.

4 Yet searching is inevitable here. *2* For this you came, and you will surely do the thing you came for. *3* But the world cannot 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, and one which comes to you from an idea relinquished yet remembered, old yet new; an echo of a heritage forgot, yet holding everything you really want.

5 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 cannot 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; when he wanders off he is led back to his appointed path.

6 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, but not because it has been taken from you. *4* It will go because you do not want it. *5* You will reach the goal you really want as certainly as God created you in sinlessness.

7 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.

8 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.

9 God does not suffer conflict, nor is His creation split in two. *2* How could it be His Son could be in hell, when God Himself established him in Heaven? *3* Could he lose what the Eternal Will has given him to be his home forever? *4* Let us try no longer to impose an alien will upon His single purpose. *5* He is here because He wills to be, and what He wills is present now, beyond the reach of time.

10 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. *5* Leave foolish thoughts like these behind today, and turn your mind to true ideas instead.

11 No one can fail who asks to reach the truth, and it is truth we ask to reach today. *2* We will devote ten minutes to this goal three times today.

3 And we will ask to see the rising of the real world to replace the

foolish images that we held dear, with true ideas arising in the place of thoughts which have no meaning, no effect, and neither source nor substance in the truth.

12 This we acknowledge as we start upon our practice periods. *2* Begin with this:

3I ask to see a different world and think

a different kind of thought from those I made.

4The 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 not. *8* There is a door beneath them in your mind which you could not completely lock to hide what lies beyond.

13 Seek for that door and find it. *2* But before you try to open it, remind yourself no one can fail who asks to reach the truth, and it is this request you make today. *3* 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.

14 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.

15 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.

16 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:

5Today I seek and find all that I want.

6My single purpose promises it to me.

7No one can fail who asks to reach the truth.

LESSON 132

I loose the world from all I thought it was.

What keeps the world in chains but your beliefs? *2* And what can save the world except your Self? *3* Belief is powerful indeed. *4* The thoughts you hold are mighty, and illusions are as strong in their effects as is the truth. *5* A madman thinks the world he sees is real and does not doubt it.

6 Nor can he be swayed by questioning his thoughts' effects. *7* It is but when their source is raised to question that the hope of freedom comes to him at last. 211

2 Yet is salvation easily achieved, for anyone is free to change his mind, and all his thoughts change with it. *2* Now the source of thought has shifted, for to change your mind means you have changed the source of all ideas you think or ever thought or yet will

think. *3* You free the past from what you thought before. *4* You free the future from all ancient thoughts of seeking what you do not want to find.

3 The present now remains the only time. *2* Here in the present is the world set free. *3* For as you let the past be lifted and release the future from your ancient fears, you find escape and give it to the world. *4* You have enslaved the world with all your fears, your doubts and miseries, your pain and tears; and all your sorrows press upon it and keep it a prisoner to your beliefs. *5* Death strikes it everywhere because you hold the bitter thought of death within your mind.

4 The world is nothing in itself. *2* Your mind must give it meaning. *3* And what you behold upon it are your wishes, acted out so you can look on them and think them real. *4* Perhaps you think you did not make the world, but came unwillingly to what was made already, hardly waiting for your thoughts to give it meaning. *5* Yet in truth you found exactly what you looked for when you came. *6* There is no world apart from

what you wish, and herein lies your ultimate release. *7* Change but your mind on what you want to see, and all the world must change accordingly.

5 Ideas leave not their source. *2* This central theme is often stated in the text, 212 and must be borne in mind if you would understand the lesson for today. *3* It is not pride which tells you that you made the world you see, and that it changes as you change your mind. *4* But it is pride that argues you have come into a world quite separate from yourself, impervious to what you think, and quite apart from what you chance to think it is.

6 There is no world! *2* This is the central thought the course attempts to teach. *3* Not everyone is ready to accept it, and each one

must go as far as he can let himself be led along the road to truth. *4* He will return and go still farther, or perhaps step back a while and then return again.

7 But healing is the gift of those who are prepared to learn there is no world, and can accept the lesson now. *2* Their readiness will bring the lesson to them in some form which they can understand and recognize.

3 Some see it suddenly on point of death, and rise to teach it. 213 *4* Others find it in experience that is not of this world, which shows them that the world does not exist because what they behold must be the truth, and yet it clearly contradicts the world.214

8 And some will find it in this course, and in the exercises that we do today. *2* Today's idea is true because the world does not exist, and if it is indeed your own imagining, then you can loose it from all things you ever thought it was by merely changing all the thoughts that gave it these appearances. *3* The sick are healed as you let go all thoughts of

sickness, and the dead arise when you let thoughts of life replace all thoughts you ever held of death.215

9 A lesson earlier repeated once must now be stressed again, for it contains the firm foundation for today's idea: You are as God created you. 216 *2* There is no place where you can suffer, and no time that can bring change to your eternal state. *3* How can a world of time and place exist if you remain as God created you?

10 What is the lesson for today except another way of saying that to know your Self is the salvation of the world? *2* To free the world from every kind of pain is but to change your mind about yourself. *3* There is no world apart from your ideas because ideas leave not their source, and you maintain the world within your mind in thought.

11 Yet if you are as God created you, you cannot think apart from Him, nor make what does not share His timelessness and love. *2* Are these inherent in the world you see? *3* Does it create like Him? *4* Unless it does, it is not real and cannot be at all. *5* If you are real the world you see is false, for God's creation is unlike the world in every way. *6* And as it was His thought by which you were created, so it is your thoughts which made it and must set it free,217 that you may know the thoughts you share with God.

12 Release the world! *2* Your real creations wait for this release to give you fatherhood, not of illusions, but as God in truth. *3* God shares His fatherhood with you who are His Son, for He makes no distinctions in what is Himself and what is still Himself. *4* What He creates is not apart from Him, and nowhere does the Father end, the Son begin as something separate from Him.

13 There is no world because it is a thought apart from God, and made to separate the Father and the Son and break away a part of God Himself, and thus destroy His wholeness. *2* Can a world which comes from this idea be real? *3* Can it be anywhere? *4* Deny illusions, but accept the truth. *5* Deny you are a shadow briefly laid upon a dying world. *6* Release your mind, and you will look upon a world released.

14 Today our purpose is to free the world from all the idle thoughts we ever held about it, and about all living things we see upon it. *2* They cannot be there; no more than we. *3* For we are in the home our Father set for us along with them. *4* And we who are as He created us would loose the world this day from every one of our illusions, that we may be free.

15 Begin the fifteen-minute periods in which we practice twice today with this:

2I who remain as God created me

would loose the world from all I thought it was.

3For I am real because the world is not,

and I would know my own reality.

4 Then merely rest, alert but with no strain, and let your mind in quietness be changed so that the world is freed along with you.

16 You need not realize that healing comes to many brothers far across the world, as well as to the ones you see nearby, as you send out these thoughts to bless the world. *2* But you will sense your own release,

although you may not fully understand as yet that you could never be released alone.

17 Throughout the day, increase the freedom sent through your ideas to all the world, and say whenever you are tempted to deny the power of your simple change of mind:

2I loose the world from all I thought it was,

and choose my own reality instead.

211. "Their source" probably refers to the source of his thoughts, which would be his mind. The next paragraph twice calls his mind "the source" of his thoughts. Since that paragraph refers to changing one's mind—in other words, changing one's ideas—raising the mind to

question basically means questioning the mind's ideas.

212. T-5.V.14:1: "Ideas do not leave the mind which thought them in order to have separate being." T-26.VII.4:6-8: "Ideas leave not their source, and their effects but seem to be apart from them. Ideas are of the mind. What is projected out and seems to be external to the

mind is not outside at all, but an effect of what is in, and has not left its source." See also T-19.IV.C.3:7, T-22.III.9:1-3, T-26.VII.12:5-6, T-26.VII.13:3-4, and T-29.IX.3:2-3.

213. This may be a reference to near-death experiences, which first gained public awareness in 1975 (five years after this material was dictated) through the book *Life After Life* by Raymond Moody. Near-death experiences share many features with the scenario described

above: They are life-changing experiences that take place on the brink of death, in which the person sometimes sees that the world is an illusion, after which the person then recovers—sometimes

miraculously—and, filled with a sense of mission, often teaches others the truths that he or she learned in the experience. All of these features are reflected in the sentence above. It is true that nothing in that sentence identifies the insight gained "on point of death" as coming from an otherworldly experience, but this may simply be to

distinguish this item from the next item in the list, which features

"experience that is not of this world."

214. This appears to be a reference to mystical experiences, in which a person reports having a direct experience of true reality, without the mediation of the senses and outside of ordinary consciousness. The mystic commonly experiences a fundamental unity with and between all things, and the certainty that this oneness is what is truly real

—"more real than real." In contrast to this, the physical world—

including separation, time, form, and evil—is revealed to be a mere shadow or even altogether illusory.

215. Matthew 10:8 (KJV): "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

216. See Lessons 94 and 110.

217. The final two occurrences of "it" here ("made it and must set it free") refer to the world (see end of previous sentence).

LESSON 133

I will not value what is valueless.

Sometimes in teaching there is benefit, particularly after you have gone through what seems theoretical and quite remote from what the student has already learned, to bring him back to practical concerns. *2* This we will do today. *3* We will not speak of lofty, world-encompassing ideas, 218

but dwell instead on benefits to you.

2 You do not ask too much of life, but far too little. *2* When you let your mind be drawn to bodily concerns, to things you buy, to eminence as valued by the world, you ask for sorrow, not for happiness. *3* This course does not attempt to take from you the little that you have. *4* It does not try to substitute utopian ideas for satisfactions that the world contains. *5* There are no satisfactions in the world.

3 Today we list the real criteria by which to test all things you think you want. *2* Unless they meet these sound requirements, they are not worth desiring at all, for they can but replace what offers more. *3* The laws which govern choice you cannot make, no more than you can make alternatives from which to choose. *4* The choosing you can do; indeed you must. *5* And it is wise to learn the laws you set in motion when you choose, and what alternatives you choose between.

4 We have already stressed there are but two, however many there appear to be.219 *2* The range is set, and this you cannot change. *3* It would be most ungenerous to you to let alternatives be limitless, and thus delay your final choice until you had considered all of them in time, and not been brought so clearly to the place where there is but one choice which must be made.

5 Another kindly and related law is that there is no compromise in what your choice must bring. *2* It cannot give you just a little, for there is no in between. *3* Each choice you make brings everything to you or nothing. *4* Therefore, if you learn the tests by which you can distinguish everything from nothing, you will make the better choice.220

6 First, if you choose a thing that will not last forever, what you choose is valueless. *2* A temporary value is without all value. *3* Time can never take away a value that is real. *4* What fades and dies was never there, and makes no offering to him who chooses it. *5* He is deceived by nothing in a form he thinks he likes.

7 Next, if you choose to take a thing away from someone else, you will have nothing left. *2* This is because when you deny his right to everything, you have denied your own. *3* You therefore will not recognize the things you really have, denying they are there. *4* Who seeks to take away has been deceived by the belief that loss can offer gain. *5* Yet loss must offer loss and nothing more.

8 Your next consideration is the one on which the others rest: Why is the choice you make of value to you? *2* What attracts your mind to it?

3 What purpose does it serve? 221 *4* Here it is easiest of all to be deceived, for what the ego wants it fails to recognize. *5* It does not even tell the truth as it perceives it, for it needs to keep the halo

which it uses to protect its goals from tarnish and from rust, that you may see how

"innocent" it is. *6* Yet is its camouflage a thin veneer which could deceive but those who are content to be deceived. *7* Its goals are obvious to anyone who cares to look for them.

9 Here is deception doubled, for the one who is deceived will not

perceive that he has merely failed to gain.222 *2* He will believe that he has served the ego's hidden goals. *3* And though he tries to keep its halo clear within his vision, yet must he perceive its tarnished edges and its rusted core. *4* His ineffectual mistakes appear as sins to him, because he looks upon the tarnish as his own, the rust a sign of deep unworthiness within himself. *5* He who would still preserve the ego's goals and serve them as his own makes no mistakes, according to the dictates of his guide. *6* This guidance teaches it is error to believe that sins are but mistakes, for who would suffer for his sins if this were so?

10 And so we come to the criterion for choice which is the hardest to believe, because its obviousness is overlaid with many levels of obscurity: If you feel any guilt about your choice, you have allowed the ego's goals to come between the real alternatives, and thus you do not realize there are but two. 223 *2* And the alternative you think you chose seems fearful and too dangerous to be the nothingness it actually is.

11 All things are valuable or valueless, worthy or not of being sought at all, entirely desirable or not worth the slightest effort to obtain.

2 Choosing is simple just because of this. *3* Complexity is nothing but a screen of smoke which hides the very simple fact that no decision can be difficult.

12 What is the gain to you in learning this? *2* It is far more than merely letting you make choices easily and without pain. *3* Heaven itself is reached by empty hands and open minds, which come with nothing to find everything and claim it as their own. *4* We will attempt to reach this state today, with self-deception laid aside and with an honest willingness to value but the truly valuable and the real.

13 Our two extended practice periods of fifteen minutes will begin with this:

2I will not value what is valueless,

and only what has value do I seek,

for only that do I desire to find.

3 And then receive what waits for everyone who reaches unencumbered to the gate of Heaven, which swings open as he comes.

14 Should you begin to let yourself collect some needless burdens or believe you see some difficult decisions facing you, be quick to answer with this simple thought:

2I will not value what is valueless,

for what is valuable belongs to me.

218. This probably refers mainly to the previous lesson, with its repeated statement that "There is no world."

219. W-130.5:2-6: "It is impossible to see two worlds which have no overlap of any kind. Seek for the one, the other disappears. But one remains. This is the range of choice beyond which your decision cannot go. The real and the unreal are all there is to choose between, and nothing more than these."

220. The lesson has just described two "laws you set in motion when you choose" (paragraph 3). The first law is that there are only two

alternatives to choose between. The second law is that one of these brings everything and the other brings nothing. Now the lesson is going to teach us the four "tests" by which we can tell whether a particular choice is a choice for everything or for nothing.

221. The essence of this test seems to be this: Is the reason you value this an ego-based reason? Is what attracts your mind to this something that is of the ego? Does this serve a purpose for you that is of the ego?

The reason you may so easily be deceived about these questions is that the ego tries to protect its goals from being seen. It puts a shining halo over them, so that you will not see their corruption.

222. "Here is deception doubled" because when you choose something for ego reasons, you fall into two levels of deception. On the surface level, you believe you made a completely innocent choice, though the choice was actually corrupt. On a deeper level, however, you believe that you wickedly gained at someone else's expense and have thus truly sinned, so that the ego's corruption is now your own. This second level is just as much a deception as the first, for the truth is that you have "merely failed to gain," and so have made a simple mistake, which means you are still innocent.

223. Feeling guilt about your choice is the emotional evidence that you made your choice for ego reasons and thus have fallen into the second level of deception: the belief that you truly sinned by gaining at someone else's expense. This, however, cannot be true. You were told at the start that there are only two alternatives, and one brings everything and the other nothing. Now you believe you have done the impossible and chosen a *third* alternative—sinful gain; gain that

comes at the cost of guilt. This blinds you to the fact that you actually chose the second alternative: nothing. Rather than sinfully gaining, you merely failed to gain anything at all.

Because this fourth test is implicitly connected to the third, and the third test is overtly connected to the first two ("Your next consideration is the one on which the others rest"—8:1), the four tests seem to be merely different aspects of a single scenario. In this scenario, you feel guilty (#4) because you tried to serve the ego's purposes (#3) by taking away from someone else (#2) something of temporary value (#1).

LESSON 134

Let me perceive forgiveness as it is.

Let us review the meaning of "forgive," for it is apt to be distorted and to be perceived as something which entails an unfair sacrifice of righteous wrath, a gift unjustified and undeserved, and a complete denial of the truth. *2* In such a view, forgiveness must be seen as mere eccentric folly, and this course appear to rest salvation on a whim.

2 This twisted view of what salvation means is easily corrected when you can accept the fact that pardon is not asked for what is true. *2* It must be limited to what is false. *3* It is irrelevant to everything except illusions. *4* Truth is God's creation, and to pardon this is meaningless.

5 All truth belongs to Him, reflects His laws, and radiates His love.

6 Does this need pardon? *7* How can you forgive the sinless and eternally benign?

3 The major difficulty that you find in genuine forgiveness on your part

is that you still believe you must forgive the truth and not illusions.

2 You conceive of pardon as a vain attempt to look past what is there; to overlook the truth in an unfounded effort to deceive yourself by making an illusion true. *3* This twisted viewpoint but reflects the hold that the idea of sin retains as yet upon your mind as you regard yourself.224

4 Because you think your sins are real, you look on pardon as deception.

2 For it is impossible to think of sin as true and not believe forgiveness is a lie. *3* Thus is forgiveness really but a sin, like all the rest. *4* It says the truth is false, and smiles on the corrupt as if they were as blameless as the grass, as white as snow. 225 *5* It is delusional in what it thinks it can accomplish. *6* It would see as right the plainly wrong, the loathsome as the good.

5 Pardon is no escape in such a view. *2* It merely is a further sign that sin is unforgivable—at best to be concealed, denied, or called another name, for pardon is a treachery to truth. *3* Guilt cannot be forgiven. *4* If you sin, your guilt is everlasting. *5* Those who are forgiven from the view their sins are real are pitifully mocked and twice condemned: first by themselves for what they think they did, and once again by those who pardon them.

6 It is sin's unreality which makes forgiveness natural and kind and sane; a deep relief to those who offer it; a quiet blessing where it is received. *2* It does not countenance illusions, but collects them lightly, with a little laugh, and gently lays them at the feet of truth. *3* And there they disappear entirely.

7 Forgiveness is the only thing that stands for truth in the illusions of the world. *2* It sees their nothingness, and looks right through the thousand

forms in which they may appear. *3* It looks on lies, but it is not deceived. *4* It does not heed the self-accusing shrieks of sinners mad with guilt. *5* It looks on them with quiet eyes, and merely says to them,

"My brother, what you think is not the truth. "226

8 The strength of pardon is its honesty, which is so uncorrupted that it sees illusions as illusions, not as truth. *2* It is because of this that it becomes the undeceiver in the face of lies, the great restorer of the simple truth. *3* By its ability to overlook what is not there, it opens up the way to truth, which had been blocked by dreams of guilt. *4* Now are you free to follow in the way your true forgiveness opens up to you.

5 For if one brother has received this gift of you, the door is open to yourself.

9 There is a very simple way to find the door to true forgiveness, and perceive it open wide in welcome. *2* When you feel that you are tempted to accuse someone of sin in any form, do not allow your mind to dwell on what you think he did, for this is self-deception. *3* Ask instead,

"Should I accuse myself of doing this? "227

10 Thus will you see alternatives for choice in terms which render choosing meaningful, and keep your mind as free of guilt and pain as God Himself intended it to be, and as it is in truth. *2* It is but lies which would condemn. *3* In truth is innocence the only thing there is.

4 Forgiveness stands between illusions and the truth; between the world you see and that which lies beyond; between the hell of guilt and Heaven's gate.

11 Across this bridge, as powerful as love which laid its blessing on it, are all dreams of evil and of hatred and attack brought silently to truth.

2 They are not kept to swell and bluster, and to terrify the foolish dreamer who believes in them. *3* He has been gently wakened from his dream by understanding what he thought he saw was never there. *4* And now he cannot feel that all escape has been denied to him.

12 He does not have to fight to save himself. *2* He does not have to kill the dragons which he thought pursued him. *3* Nor need he erect the heavy walls of stone and iron doors he thought would make him safe.

4 He can take off the ponderous and useless armor made to chain his mind to fear and misery. *5* His step is light, and as he lifts his foot to stride ahead, a star is left behind to point the way to those who follow him.

13 Forgiveness must be practiced, for the world cannot perceive its meaning, nor provide a guide to teach you its beneficence. *2* There is no thought in all the world which leads to any understanding of the laws it follows or the thought which it reflects. *3* It is as alien to the world as is your own reality. *4* And yet it joins your mind with the reality in you.

14 Today we practice true forgiveness, that the time of joining be no more delayed. *2* For we would meet with our reality in freedom and in peace. *3* Our practicing becomes the footsteps lighting up the way for all our brothers, who will follow us to the reality we share with them.

15 That this may be accomplished, let us give a quarter of an hour twice today, and spend it with the Guide Who understands the

meaning of forgiveness and was sent to us to teach it. *2* Let us ask of Him: *3Let me perceive forgiveness as it is.*

16 Then choose one brother as He will direct, and catalogue his "sins"

as one by one they cross your mind. *2* Be certain not to dwell on any one of them, but realize that you are using his "offenses" but to save the world from all ideas of sin. *3* Briefly consider all the evil things you thought of him, and each time ask yourself:

4Would I condemn myself for doing this?228

17 Let him be freed from all the thoughts you had of sin in him. *2* And now you are prepared for freedom. *3* If you have been practicing thus far in willingness and honesty, you will begin to sense a lifting up, a lightening of weight across your chest, a deep and certain feeling of relief. *4* The time remaining should be given to experiencing the escape from all the heavy chains you sought to lay upon your brother, which were laid upon yourself.

18 Forgiveness should be practiced through the day, for there will be so many times when you forget its meaning and attack yourself. *2* When this occurs, allow your mind to see through this illusion as you tell yourself:

3Let me perceive forgiveness as it is.

4Should I accuse myself of doing this?229

5I will not lay this chain upon myself.

19 In everything you do remember this:

2No one is crucified alone, and yet

no one can enter Heaven by himself.

224. In other words, it is because you see *yourself* as sinful that you think forgiveness is an attempt to overlook in others the sin that is really there.

225. Isaiah 1:18 (RSV): "Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow."

226. As the previous sentence implies, what this brother thinks that is not the truth is that he is a guilty sinner.

227. "Should I" here does not so much mean "Is it right to?" but "Is it in my best interests to? Do I really want to?" For a fuller explanation, see the next footnote's discussion of "Would I condemn myself for doing this?" which has an identical meaning.

228. This question does not mean "If I did this same thing, would I condemn myself for it?" (Because if I wouldn't condemn myself for it, then I shouldn't condemn him.) "Would" here is an archaic usage that refers to *desire* or *wish*, a usage that is very common in the Course. The question therefore means "Do I *want* to condemn myself for doing this?" (Because that is exactly what I am doing when I condemn my brother for doing it.) The principle behind this is that a rule we apply to others we will then apply to ourselves. Therefore, if we condemn another for a particular "sin," we will then condemn ourselves for our version of that same "sin." Is this what we really want to do? That is what we are asking ourselves in this exercise.

229. Again, this means "Do I really want to accuse myself of doing this?" This explains the final line, which means "No, I don't want to. I am not going to lay this chain upon myself." The overall sense of these lines, then, is that I want to perceive forgiveness as it really is—

that it is rooted in the unreality of sin—and realize that I don't want to condemn my brother, for that will automatically entail condemning *myself*.

LESSON 135

If I defend myself I am attacked.

Who would defend himself unless he thought he was attacked, that the attack was real, and that his own defense could save himself? *2* And herein lies the folly of defense: It gives illusions full reality, and then attempts to handle them as real. *3* It adds illusions to illusions, thus making correction doubly difficult.

2 And it is this you do when you attempt to plan the future, activate the past, 230 or organize the present as you wish. *2* You operate from the belief you must protect yourself from what is happening, because it must contain what threatens you. *3* A sense of threat is an acknowledgment of an inherent weakness, a belief that there is danger which has power to call on you to make appropriate defense.

3 The world is based on this insane belief. *2* And all its structures, all its thoughts and doubts, its penalties and heavy armaments, its legal definitions and its codes, its ethics and its leaders and its gods, all serve but to preserve its sense of threat. *3* For no one walks the world in

armature but must have terror striking at his heart.

4 Defense is frightening. *2* It stems from fear, increasing fear as each defense is made. *3* You think it offers safety, yet it speaks of fear made real and terror justified. *4* Is it not strange you do not pause to ask, as you elaborate your plans and make your armor thicker and your locks more tight, what you defend, and how, and against what?

5 Let us consider first what you defend. *2* It must be something that is very weak and easily assaulted. *3* It must be something made easy prey, unable to protect itself, and needing your defense. *4* What but the body has such frailty that constant care and watchful, deep concern are needful to protect its little life? *5* What but the body falters and must fail to serve the Son of God as worthy host?

6 Yet it is not the body that can fear, nor be a thing to fear. *2* It has no needs but those which you assign to it. *3* It needs no complicated structures of defense, no health-inducing medicine, no care, and no concern at all. *4* Defend its life, or give it gifts to make it beautiful or walls to make it safe, and you but say your home is open to the thief of time, corruptible and crumbling, so unsafe it must be guarded with your very life.

7 Is not this picture fearful? *2* Can you be at peace with such a concept of your home? *3* Yet what endowed the body with the right to serve you thus except your own belief? *4* It is your mind which gave the body all the functions that you see in it, and set its value far beyond a little pile of dust and water. *5* Who would make defense of something that he recognized as this?

8 The body is in need of no defense. *2* This cannot be too often emphasized. *3* It will be strong and healthy if the mind does not abuse it by assigning it to roles it cannot fill, to purposes beyond its scope, and to exalted aims which it cannot accomplish. *4* Such attempts, ridiculous yet deeply cherished, are the sources for the many mad attacks you make upon it. 231 *5* For it seems to fail your hopes, your needs, your values, and your dreams.

9 The "self" that needs protection is not real. *2* The body, valueless and hardly worth the least defense, need merely be perceived as quite apart from you, and it becomes a healthy, serviceable instrument through which the mind can operate until its usefulness is over. *3* Who would want to keep it when its usefulness is done?

10 Defend the body and you have attacked your mind. *2* For you have seen in it the faults, the weaknesses, the limits, and the lacks from which you think the body must be saved. *3* You will not see the mind as separate from bodily conditions. *4* And you will impose upon the body all the pain that comes from the conception of the mind as limited and fragile, and apart from other minds and separate from its Source.

11 These are the thoughts in need of healing, and the body will respond with health when they have been corrected and replaced with truth.

2 This is the body's only real defense. *3* Yet is this where you look for its defense? *4* You offer it protection of a kind from which it gains no benefit at all, but merely adds to your distress of mind. *5* You do not heal, but merely take away the hope of healing. *6* For you fail to see where hope must lie if it be meaningful.

12 A healed mind does not plan. *2* It carries out the plans which it

receives through listening to wisdom that is not its own. *3* It waits until it has been taught what should be done, and then proceeds to do it. *4* It does not depend upon itself for anything except its adequacy to fulfill the plans assigned to it. *5* It is secure in certainty that obstacles cannot impede its progress to accomplishment of any goal which serves the greater plan established for the good of everyone.

13 A healed mind is relieved from the belief that it must plan, although it cannot know the outcome that is best, the means by which it is achieved, or how to recognize the problem that the plan is made to solve. *2* It must misuse the body in its plans until it recognizes this is so.

3 But when it has accepted this as true, then is it healed, and lets the body go.

14 Enslavement of the body to the plans the unhealed mind sets up to save itself must make the body sick. *2* It is not free to be a means of helping in a plan which far exceeds its own protection, and which needs its service for a little while. *3* In this capacity is health assured, for everything the mind employs for this will function flawlessly, and with the strength that has been given it and cannot fail.

15 It is, perhaps, not easy to perceive that self-initiated plans are but defenses, with the purpose all of them were made to realize. *2* They are the means by which a frightened mind would undertake its own protection, at the cost of truth. *3* This is not difficult to realize in some forms which these self-deceptions take, for the denial of reality is very obvious. *4* Yet planning is not often recognized as a defense.

16 The mind engaged in planning for itself is occupied in setting up control of future happenings. *2* It does not think that it will be provided

for unless it makes its own provisions. *3* Time becomes a future emphasis, to be controlled by learning and experience obtained from past events and previous beliefs. *4* This overlooks the present, for it rests on the idea the past has taught enough to let the mind direct its future course.

17 The mind that plans is thus refusing to allow for change. *2* What it has learned before becomes the basis for its future goals. *3* Its past experience directs its choice for what will happen. *4* And it does not see that here and now is everything it needs to guarantee a future quite unlike the past, without a continuity of any old ideas and sick beliefs.

5 Anticipation plays no part at all, and present confidence directs the way.

18 Defenses are the plans you undertake to make against the truth.

2 Their aim is to select what you approve and disregard what you consider incompatible with your beliefs of your reality. *3* Yet what remains is meaningless indeed. *4* For it is your reality which is the

"threat" that your defenses would attack, obscure, and take apart and crucify.

19 What could you not accept if you but knew that everything that happens, all events past, present, and to come, are gently planned by One Whose only purpose is your good? *2* Perhaps you have misunderstood His plan. *3* For He would never offer pain to you, but your defenses did not let you see His loving blessing shine in every step you ever took. *4* While you made plans for death, He led you gently to eternal life.

20 Your present trust in Him is the defense which promises a future

undisturbed, without a trace of sorrow, and with joy which constantly increases, as this life becomes a holy instant, set in time but heeding only immortality. *2* Let no defenses but your present trust direct the future, and this life becomes a meaningful encounter with the truth that only your defenses would conceal.

21 Without defenses, you become a light which Heaven gratefully acknowledges to be its own. *2* And it will lead you on in ways appointed for your happiness according to the ancient plan, begun when time was born. *3* Your followers will join their light with yours, and it will be increased until the world is lighted up with joy. *4* And gladly will our brothers lay aside their cumbersome defenses, which availed them nothing and could only terrify.

22 We will anticipate that time today with present confidence, for this is part of what is planned for us. *2* We can be sure that everything we need is given us for our accomplishment of this today.

3 We make no plans for how it will be done, but realize that our defenselessness is all that is required for the truth to dawn upon our minds with certainty.

23 For fifteen minutes twice today, we rest from senseless planning and from every thought which blocks the truth from entering our minds.

2 Today we will receive instead of plan, that we may give instead of organize. *3* And we are given truly, as we say:

4If I defend myself I am attacked.

5But in defenselessness I will be strong,

and I will learn what my defenses hide.

24 Nothing but that. *2* If there are plans to make, you will be told of them. *3* They may not be the plans you thought were needed, nor indeed the answers to the problems which you thought confronted you. *4* But they are answers to another kind of question, which remains unanswered yet in need of answering until the answer comes to you at last.

25 All your defenses have been aimed at not receiving what you will receive today. *2* And in the light and joy of simple truth, you will but wonder why you ever thought that you must be defended from release.

3 Heaven asks nothing. *4* It is hell that makes extravagant demands for sacrifice. *5* You give up nothing in these times today when, undefended, you present yourself to your Creator as you really are.

26 He has remembered you. *2* Today you will remember Him. *3* For this is Eastertime in your salvation, and you rise again from what was seeming death and hopelessness. *4* Now is the light of hope reborn in you, for now you come without defense to learn the part

for you within the plan of God. *5* What little plans or magical beliefs can still have value, when you have received your function from the Voice of God Himself?

27 Try not to shape this day as you believe would benefit you most, for you cannot conceive of all the happiness that comes to you without your planning. *2* Learn today. *3* And all the world will take this giant stride232 and celebrate your Eastertime with you. *4* Throughout the day, as foolish little things appear to raise defensiveness in you and tempt you to engage in weaving plans, remind yourself this is a special day for learning, and acknowledge it with this:

5This is my Eastertime. 6And I would keep it holy. 7I will not defend myself,

because the Son of God needs no defense

against the truth of his reality.

230. To "activate the past" is to treat it as real, present, and relevant, even though it is really over and gone. It basically means to bring the past to life again.

231. The "mad attacks" we make upon the body are (mostly unconscious) mental attacks upon it that are the source of physical illness. The process sketched in the above paragraph is that first we assign roles to the body that it cannot fill—like making us feel happy, whole, and safe—and then when the body inevitably fails to fulfill these roles, we become angry with it and mentally attack it, thus making it sick.

232. This lesson is another of the Workbook's giant strides. See Lesson 61, footnote 75 for a list of the other giant strides.

LESSON 136

Sickness is a defense against the truth.

No one can heal unless he understands what purpose sickness seems to serve. *2* For then he understands as well its purpose has no meaning.

3 Being causeless and without a meaningful intent of any kind, it cannot

be at all. *4* When this is seen, healing is automatic. *5* It dispels this meaningless illusion by the same approach which carries all of them to truth and merely leaves them there to disappear.

2 Sickness is not an accident. *2* Like all defenses, it is an insane device for self-deception. *3* And like all the rest, its purpose is to hide reality, attack it, change it, render it inept, distort it, twist it, and reduce it to a little pile of disassembled parts. *4* The aim of all defenses is to keep the truth from being whole. *5* The parts are seen as if each one were whole within itself. 233

3 Defenses are not unintentional, nor are they made without awareness.

2 They are secret magic wands you wave when truth appears to threaten what you would believe. *3* They seem to be unconscious but because of the rapidity with which you choose to use them. *4* In that second, even less, in which the choice is made, you recognize exactly what you would attempt to do, and then proceed to think that it is done.

4 Who but yourself evaluates a threat, decides escape is necessary, and sets up a series of defenses to reduce the threat which has been judged as real? *2* All this cannot be done unconsciously. *3* But afterwards your plan requires that you must forget you made it, so it seems to be external to your own intent, a happening beyond your

state of mind, an outcome with a real effect on you, instead of one effected by yourself.

5 It is this quick forgetting of the part you play in making your "reality"

which makes defenses seem to be beyond your own control. *2* But what you have forgot can be remembered, given willingness to reconsider the decision which is doubly shielded by oblivion. *3* Your not remembering is but the sign that this decision still remains in force as

far as your desires are concerned.

6 Mistake this not for fact. *2* Defenses must make facts unrecognizable.

3 They aim at doing this, and this they seem to do. *4* Every defense takes fragments of the whole, assembles them without regard to all their true relationships, and thus constructs illusions of a whole which is not there. *5* It is this process which imposes threat, and not whatever outcome may result.

7 When parts are wrested from the whole and seen as separate and wholes within themselves, they become symbols standing for attack upon the whole, successful in effect, and never to be seen as whole again. *2* And yet you have forgotten that they stand but for your own decision of what should be real, to take the place of what is real.

8 Sickness is a decision. *2* It is not a thing that happens to you, quite unsought, which makes you weak and brings you suffering. *3* It is a choice you make, a plan you lay, when for an instant truth arises in your own deluded mind and all your world appears to totter and prepare to fall. *4* Now are you sick, that truth may go away and threaten your establishments no more.

9 How do you think that sickness can succeed in shielding you from truth? *2* Because it proves the body is not separate from you, and so you must be separate from the truth. *3* You suffer pain because the body does, and in this pain are you made one with it. *4* Thus is your "true"

identity preserved, and the strange, haunting thought that you might be something beyond this little pile of dust silenced and stilled. *5* For see, this dust can make you suffer, twist your limbs and stop your heart, commanding you to die and cease to be.

10 Thus is the body stronger than the truth, which asks you live but cannot overcome your choice to die. *2* And so the body is more powerful than everlasting life, Heaven more frail than hell, and God's design for the salvation of His Son opposed by a decision stronger than His will. *3* His Son is dust, the Father incomplete, and chaos sits in triumph on His throne.

11 Such is your planning for your own defense. *2* And you believe that Heaven quails before such mad attacks as these, with God made blind by your illusions, truth turned into lies, and all the universe made slave to laws which your defenses would impose on it. *3* Yet who believes illusions but the one who made them up? *4* Who else can see them and react to them as if they were the truth?

12 God knows not of your plans to change His will. *2* The universe remains unheeding of the laws by which you thought to govern it. *3* And Heaven has not bowed to hell, nor life to death. *4* You can but choose to think you die or suffer sickness or distort the truth in any way. *5* What is created is apart from all of this. *6* Defenses are plans to defeat what cannot be attacked. *7* What is unalterable cannot change, and what is wholly sinless cannot sin.

13 Such is the simple truth. *2* It does not make appeal to might nor triumph. *3* It does not command obedience, nor seek to prove how

pitiful and futile your attempts to plan defenses which would alter it. *4* It merely wants to give you happiness, for such its purpose is. *5* Perhaps it sighs a little when you throw away its gifts. *6* And yet it knows with perfect certainty that what God wills for you must be received.

14 It is this fact which demonstrates that time is an illusion, for it lets

you think what God has given you is not the truth right now, as it must be. *2* The thoughts of God are quite apart from time. *3* For time is but another meaningless defense you made against the truth. *4* Yet what God wills is here, and you remain as He created you.

15 Truth has a power far beyond defense, for no illusion can remain where it has been allowed to enter, and it comes to any mind which would lay down its arms and cease to play with folly. *2* It is found at any time—today, if you will choose to practice giving welcome to the truth.

16 This is our aim today. *2* And we will give a quarter of an hour twice to ask the truth to come to us and set us free.234 *3* And truth will come, for it has never been apart from us. *4* It merely waits for just this invitation which we give today. *5* We introduce it with a healing prayer to help us rise above defensiveness and let truth be as it has always been: *6Sickness is a defense against the truth.*

7I will accept the truth of what I am,

and let my mind be wholly healed today.

17 Healing will flash across your open mind as peace and truth arise to take the place of war and vain imaginings. *2* There will be no dark corners sickness can conceal and keep defended from the light of truth.

3 There will be no dim figures from your dreams, nor their obscure and meaningless pursuits with double purposes insanely sought, remaining in your mind. *4* It will be healed of all the sickly wishes that it tried to authorize the body to obey.

18 Now is the body healed because the source of sickness has been

opened to relief. *2* And you will recognize you practiced well by this: the body should not feel at all. *3* If you have been successful, there will be no sense of feeling ill or feeling well, of pain or pleasure. *4* No response at all is in the mind to what the body does. *5* Its usefulness remains and nothing more.

19 Perhaps you do not realize that this removes the limits you had placed upon the body by the purposes you gave to it. *2* As these are laid aside, the strength the body has will always be enough to serve all truly useful purposes. *3* The body's health is fully guaranteed, because it is not limited by time, by weather or fatigue, by food and drink, or any laws you made it serve before. 235 *4* You need do nothing now to make it well, for sickness has become impossible.

20 Yet this protection needs to be preserved by careful watching. *2* If you let your mind harbor attack thoughts, yield to judgment, or make plans against uncertainties to come, you have again misplaced yourself and made a bodily identity which will attack the body, for the mind is sick.

21 Give instant remedy, should this occur, by not allowing your defensiveness to hurt you longer. *2* Do not be confused about what must be healed, but tell yourself:

3I have forgotten what I really am,

for I mistook my body for myself.

4Sickness is a defense against the truth.

5But I am not a body. 6And my mind

cannot attack. 7So I cannot be sick.236

233. As passages later in this lesson and the next make clear, sickness—

the chief defense discussed in this lesson—seems to reduce reality to a pile of separate parts by identifying us with the body. Sickness seems to be a case of the body having power over the mind, making the mind feel what the body commands. Therefore, it seems to prove that we are one with the body (see paragraph 9). This in turn makes us seem separate from our brothers—since the body *is* separate—and this appears to shatter the oneness of God's Son. Through sickness, then, the unified reality of the Sonship seems to have been reduced to "a little pile of disassembled parts."

234. John 8:32 (KJV): "And ye shall know the truth, and the truth shall make you free."

235. "Not limited by time" means that the body will not age. Not limited

"by weather" means that it will not need protection from the weather (see the reference to "'protective' clothing" in W-50.1:3). Not limited

"by…fatigue" means that it will not get tired and need to rest. Not limited "by food and drink" means that it will not need to eat or drink.

This list obviously paints a very extreme picture. However, it is a natural consequence of the Course's view that the body is merely a projection of the mind. Also, there are tantalizing stories of people who by virtue of spiritual training or spiritual gifts have had one or more of each of these characteristics.

236. This statement (21:5-7) is a refutation of two primary causes of sickness. One cause is the belief that we are a separate body. This is a

sickness of the mind that we then project onto the body. Another cause is the belief that we have genuinely attacked. This leads us to punish the body as payment for our sins. If neither one of these causes is actually real—if we are not a body and if we cannot truly attack—

then sickness has no cause and cannot be.

LESSON 137

As I am healed I am not healed alone.

Today's idea remains the central thought on which salvation rests. *2* For healing is the opposite of all the world's ideas which dwell on sickness and on separate states. *3* Sickness is a retreat from others and a shutting off of joining. *4* It becomes a door that closes on a separate self and keeps it isolated and alone.

2 Sickness is isolation, for it seems to keep one self apart from all the rest, to suffer what the others do not feel. *2* It gives the body final power to make separation real and keep the mind in solitary prison, split apart and held in pieces by a solid wall of sickened flesh which it cannot surmount. *3* The world obeys the laws that sickness serves, but healing operates apart from them.

3 It is impossible that anyone be healed alone. *2* In sickness must he be apart and separate. *3* But healing is his own decision to be one again, and to accept his Self with all Its parts intact and unassailed. *4* In sickness does his Self appear to be dismembered and without the unity which gives It life. *5* But healing is accomplished as he sees the body has no power to attack the universal oneness of God's Son.

4 Sickness would prove that lies must be the truth, but healing demonstrates that truth is true. *2* The separation sickness would impose has never really happened. *3* To be healed is merely to accept what always was the simple truth, and always will remain exactly as it has forever been. *4* Yet eyes accustomed to illusions must be shown that what they look upon is false. *5* So healing, never needed by the truth, must demonstrate that sickness is not real.

5 Healing might thus be called a counter-dream, which cancels out the dream of sickness in the name of truth, but not in truth itself. *2* Just as forgiveness overlooks all sins that never were accomplished, healing but removes illusions that have not occurred. *3* Just as the real world will arise to take the place of what has never been at all, healing but offers restitution for imagined states and false ideas which dreams embroider into pictures of the truth.

6 Yet think not healing is unworthy of your function here. *2* For anti-Christ becomes more powerful than Christ to those who dream the world is real. *3* The body seems to be more stable and more solid than the mind. *4* And love becomes a dream, while fear remains the one reality which can be seen and justified and fully understood.

7 Just as forgiveness shines away all sin, and the real world must occupy the place of what you made, so healing must replace the fantasies of sickness you have held before the simple truth. *2* When sickness has been seen to disappear in spite of all the laws which hold it cannot but be real, then questions have been answered, and the laws can be no longer cherished nor obeyed.

8 Healing is freedom. *2* For it demonstrates that dreams will not prevail

against the truth. *3* Healing is shared. *4* And by this attribute it proves that laws unlike the ones which hold that sickness is inevitable are more potent than their sickly opposites. *5* Healing is

strength. *6* For by its gentle hand is weakness overcome, and minds which were walled off within a body free to join with other minds, to be forever strong.

9 Healing, forgiveness, and the glad exchange of all the world of sorrow for a world where sadness cannot enter are the means by which the Holy Spirit urges you to follow Him. *2* His gentle lessons teach how easily salvation can be yours; how little practice you need undertake to let His laws replace the ones you made to hold yourself a prisoner to death.

10 His life becomes your own as you extend the little help He asks in freeing you of everything that ever caused you pain. *2* And as you let yourself be healed, you see all those around you, or who cross your mind, or whom you touch, or those who seem to have no contact with you, healed along with you. *3* Perhaps you will not recognize them all, nor realize how great your offering to all the world when you let healing come to you. *4* But you are never healed alone. *5* And legions upon legions will receive the gifts that you receive when you are healed.

11 Those who are healed become the instruments of healing. *2* Nor does time elapse between the instant they are healed and all the grace of healing it is given them to give. *3* What is opposed to God does not exist, and who accepts it not within his mind becomes a haven where the weary can remain to rest. *4* For here is truth bestowed, and here are all illusions brought to truth.

12 Would you not offer shelter to God's will? *2* You but invite your Self to be at home, and can this invitation be refused? *3* Ask the inevitable to occur, and you will never fail. *4* The other choice is but to ask what cannot be to be, and this cannot succeed. *5* Today we ask that only truth will occupy our minds, that thoughts of healing will this day go forth from what is healed to what must yet be healed, aware that they will both occur as one.

13 We will remember, as the hour strikes, our function is to let our minds be healed, that we may carry healing to the world, exchanging curse for blessing, pain for joy, and separation for the peace of God. *2* Is not a minute of the hour worth the giving to receive a gift like this? *3* Is not a little time a small expense to offer for the gift of everything?

14 Yet must we be prepared for such a gift. *2* And so we will begin the day with this, and give ten minutes to these thoughts with which we will conclude today at night as well:

3As I am healed I am not healed alone.

4And I would share my healing with the world,

that sickness may be banished from the mind

of God's one Son, Who is my only Self.

15 Let healing be through you this very day. *2* And as you rest in quiet, be prepared to give as you receive, to hold but what you give, and to receive the Word of God to take the place of all the foolish thoughts that ever were imagined. *3* Now we come together to make well all that was sick, and offer blessing where there was attack. *4* Nor will we let

this function be forgot as every hour of the day slips by, remembering our function with this thought:

5As I am healed I am not healed alone.

6And I would bless my brothers, for I would

be healed with them, as they are healed with me.

LESSON 138

Heaven is the decision I must make.

In this world Heaven is a choice, because here we believe there are alternatives to choose between. *2* We think that all things have an opposite, and what we want we choose. *3* If Heaven exists there must be hell as well, for contradiction is the way we make what we perceive and what we think is real. *4* Creation knows no opposite, but here is opposition part of being "real."

2 It is this strange perception of the truth that makes the choice of Heaven seem to be the same as the relinquishment of hell. *2* It is not really thus. *3* Yet what is true in God's creation cannot enter here unless it is reflected in some form the world can understand. *4* Truth cannot come where it could only be perceived with fear, for this would be the error truth can be brought to illusions. *5* Opposition makes the truth unwelcome, and it cannot come.

3 Choice is the obvious escape from what appears as opposites.

2 Decision lets one of conflicting goals become the aim of effort and

expenditure of time. *3* Without decision, time is but a waste and effort dissipated. *4* It is spent for nothing in return, and time goes by without results. *5* There is no sense of gain, for nothing is accomplished, nothing learned.

4 You need to be reminded that you think a thousand choices are confronting you, when there is really only one to make, and even this but seems to be a choice. *2* Do not confuse yourself with all the doubts that myriad decisions would induce. *3* You make but one. *4* And when that one is made, you will perceive it was no choice at all, for truth is true and nothing else is real. *5* There is no opposite to choose instead.

6 There is no contradiction to the truth.

5 Choosing depends on learning. *2* And the truth cannot be learned, but only recognized. *3* In recognition its acceptance lies, and as it is

accepted it is known. *4* But knowledge is beyond the goals we seek to teach within the framework of this course. *5* Ours are teaching goals, to be attained through learning how to reach them, what they are, and what they offer you. *6* Decisions are the outcome of your learning, for they rest on what you have accepted as the truth of what you are and what your needs must be.

6 In this insanely complicated world, Heaven appears to take the form of choice, rather than merely being what it is. *2* Of all the choices you have tried to make, this is the simplest, most definitive, the prototype of all the rest, the one which settles all decisions. *3* If you could decide the rest, this one remains unsolved. *4* But when you solve this one, the others are resolved with it, for all decisions but conceal this one by taking different forms. *5* Here is the final and the only choice in which is

truth accepted or denied.

7 So we begin today considering the choice that time was made to help us make. *2* Such is its holy purpose, now transformed from the intent you gave it: that it be a means for demonstrating hell is real, hope changes to despair, and life itself must in the end be overcome by death. *3* In death alone are opposites resolved, for ending opposition is to die. *4* And thus salvation must be seen as death, for life is seen as conflict. *5* To resolve the conflict is to end your life as well.

8 These mad beliefs can gain unconscious hold of great intensity, and grip the mind with terror and anxiety so strong that it will not relinquish its ideas about its own protection. *2* It must be saved from salvation, threatened to be safe, and magically armored against truth.

3 And these decisions are made unaware to keep them safely undisturbed, apart from question and from reason and from doubt.

9 Heaven is chosen consciously. *2* The choice cannot be made until alternatives are accurately seen and understood. *3* All that is veiled in shadows237 must be raised to understanding to be judged again, this time with Heaven's help. *4* And all mistakes in judgment which the mind had made before are open to correction, as the truth dismisses them as causeless. *5* Now are they without effects. *6* They cannot be concealed because their nothingness is recognized.

10 The conscious choice of Heaven is as sure as is the ending of the fear of hell, when it is raised from its protecting shroud of unawareness and is brought to light. *2* Who can decide between the clearly seen and the unrecognized? *3* Yet who can fail to make a choice between alternatives when only one is seen as valuable, the other as a wholly worthless

thing, a but imagined source of guilt and pain? *4* Who hesitates to make a choice like this? *5* And shall we hesitate to choose today?

11 We make the choice for Heaven as we wake, and spend five minutes making sure that we have made the one decision that is sane. *2* We recognize we make a conscious choice between what has existence and what has nothing but an appearance of the truth. *3* Its pseudo-being, brought to what is real, is flimsy and transparent in the light. *4* It holds no terror now, for what was made enormous, vengeful, pitiless with hate demands obscurity for fear to be invested there. *5* Now it is recognized as but a foolish, trivial mistake.

12 Before we close our eyes in sleep tonight we reaffirm the choice that we have made each hour in between. *2* And now we give the last five minutes of our waking day to the decision with which we awoke. *3* As every hour passed by we declared our choice again, in a brief quiet time devoted to maintaining sanity. *4* And finally we close the day with this, acknowledging we chose but what we want:

5Heaven is the decision I must make.

6I make it now and will not change my mind,

because it is the only thing I want.

237. "All that is veiled in shadows" refers to beliefs that have been buried in the unconscious. These are the "mad beliefs" referred to in the previous paragraph. They need to be raised from their "protecting shroud of unawareness" (10:1) so that they can be consciously

reevaluated and seen to be baseless.

LESSON 139

I will accept Atonement for myself.

Here is the end of choice.238 *2* For here we come to a decision to accept ourselves as God created us. *3* And what is choice except uncertainty of what we are? *4* There is no doubt that is not rooted here. *5* There is no question but reflects this one. *6* There is no conflict that does not entail the single simple question "What am I?"

2 Yet who could ask this question except one who has refused to recognize himself? *2* Only refusal to accept yourself could make the question seem to be sincere. *3* The only thing that can be surely known by any living thing is what it is. 239 *4* From this one point of certainty it looks on other things as certain as itself. *5* Uncertainty about what you must be is self-deception on a scale so vast its magnitude can hardly be conceived.

3 To be alive and not to know yourself is to believe that you are really dead. *2* For what is life except to be yourself, and what but you can be alive instead? *3* Who is the doubter? *4* What is it he doubts? *5* Whom does he question? *6* Who can answer him? *7* He merely states

that he is not himself, and therefore, being something else, becomes a questioner of what that something is.

4 Yet he could never be alive at all unless he knew the answer. *2* If he asks as if he does not know, it merely shows he does not want to be the thing he is. *3* He has accepted it because he lives, has judged against it

and denied its worth, and has decided that he does not know the only certainty by which he lives. *4* Thus he becomes uncertain of his life, for what it is has been denied by him.

5 It is for this denial that you need Atonement. *2* Your denial made no change in what you are. *3* But you have split your mind into what knows and does not know the truth. *4* You are yourself. *5* There is no doubt of this, and yet you doubt it. *6* But you do not ask what part of you can really doubt yourself. *7* It cannot really be a part of you that asks this question, for it asks of one who knows the answer. *8* Were it part of you, uncertainty would be impossible.240

6 Atonement remedies the strange idea that it is possible to doubt yourself and be unsure of what you really are. *2* This is the depth of madness. *3* Yet it is the universal question of the world. *4* What does this prove except the world is mad? *5* Why share its madness in the sad belief that what is universal here is true? *6* Nothing the world believes is true. *7* It is a place whose purpose is to be a home where those who claim they do not know themselves can come to question what it is they are.

7 And they will come again until the time Atonement is accepted, and they learn it is impossible to doubt yourself and not to be aware of what you are. *2* Only acceptance can be asked of you, for what you are is certain. *3* It is set forever in the holy Mind of God and in your own. *4* It is so far beyond all doubt and question that to ask what it

must be is all the proof you need to show that you believe the contradiction that you know not what you cannot fail to know.

8 Is this a question, or a statement which denies itself in statement? *2* Let

us not allow our holy minds to occupy themselves with senseless musings such as this. *3* We have a mission here. *4* We did not come to reinforce the madness which we once believed in. *5* Let us not forget the goal which we accepted. *6* It is more than just our happiness alone we came to gain. *7* What we accept as what we are proclaims what everyone must be along with us.

9 Fail not your brothers, or you fail yourself. *2* Look lovingly on them, that they may know that they are part of you and you of them. *3* This does Atonement teach, and demonstrates the oneness of God's Son is unassailed by his belief he knows not what he is. *4* Today accept Atonement, not to change reality, but merely to accept the truth about yourself, and go your way rejoicing in the endless love of God. 241 *5* It is but this that we are asked to do. *6* It is but this that we will do today.

10 Five minutes in the morning and at night we will devote to dedicating our minds to our assignment for today. *2* We start with this review of what our mission is:

3I will accept Atonement for myself,242

for I remain as God created me.

11 We have not lost the knowledge that God gave to us when He created us like Him. *2* We can remember it for everyone, for in creation are all minds as one. *3* And in our memory is the recall how dear our brothers are to us in truth, how much a part of us is every mind, how faithful they have really been to us, and how our Father's love contains us all.

12 In thanks for all creation, in the Name of its Creator and His oneness

with all aspects of creation, we repeat our dedication to our cause today each hour, as we lay aside all thoughts that would distract us from our holy goal. *2* For several minutes let your mind be cleared of all the foolish cobwebs which the world would weave around the holy Son of God. *3* And learn the fragile nature of the chains which seem to keep the knowledge of yourself apart from your awareness, as you say:

4I will accept Atonement for myself,

for I remain as God created me.

238. This refers to the previous lesson, which states that choice is ultimately an illusion: "You make but one [choice]. And when that one is made, you will perceive it was no choice at all, for truth is true and nothing else is real. There is no opposite to choose instead. There is no contradiction to the truth" (W-138.4:3-6).

239. To know something, in the strict sense of the word, is to be so completely united with it that the thing itself and your knowing of it are one and the same. This kind of direct union, if it exists with anything, must exist with yourself. You are, after all, completely united with yourself; there is no separation between you and yourself.

Therefore, whatever else remains unknown to you, if you exist and if you are yourself, you *must* know yourself.

240. The idea here is that you have split your mind into two parts—the part of you that knows who you are and the part that doesn't. That second part then doubts who you are and tries to find out. But how can this second part be *part* of you—which means not separate from you

—and *not* know you? To know is to be one with, and what is part of you is by definition not separate. Based on the Course's thought system, what is apparently going on here is that the second part is really a case in which the first part (which knows who you are) has merely identified with something that really is outside of it (the ego), and thus tricked itself into believing it does not know itself. Therefore, the not knowing of itself is not a genuine unknowing, but rather a case of self-deception. You don't consciously experience knowing, but you *do* know. You have simply deceived yourself into thinking you do not.

241. Acts 8:39 (RSV): "And when they came up out of the water, the Spirit of the Lord caught up Philip; and the eunuch saw him no more, and went on his way rejoicing."

242. "Atonement" in the Course usually means reconciliation with God, through the realization that we never separated from Him in the first place. In this lesson it seems to mean reuniting with *ourselves*, through the realization that we have never been separate from who we are and therefore must always have *known* who we are.

LESSON 140

Only salvation can be said to cure.

"Cure" is a word that cannot be applied to any remedy the world accepts as beneficial. *2* What the world perceives as therapeutic is but what will make the body better. *3* When it tries to heal the mind, it sees no separation from the body, where it thinks the mind exists. 243 *4* Its forms of healing thus must substitute illusion for illusion. *5* One belief in

sickness takes another form, and so the patient now perceives himself as well.

2 He is not healed. *2* He merely had a dream that he was sick, and in the dream he found a magic formula to make him well. *3* Yet he has not awakened from the dream, and so his mind remains exactly as it was before. *4* He has not seen the light that would awaken him and end the dream. *5* What difference does the content of a dream make in reality?

6 One either sleeps or wakens. *7* There is nothing in between.

3 The happy dreams the Holy Spirit brings are different from the dreaming of the world, where one can merely dream he is awake. *2* The dreams forgiveness lets the mind perceive do not induce another form of sleep so that the dreamer dreams another dream. *3* His happy dreams are heralds of the dawn of truth upon the mind. *4* They lead from sleep to gentle waking, so that dreams are gone. *5* And thus they cure for all eternity.

4 Atonement heals with certainty, and cures all sickness. *2* For the mind which understands that sickness can be nothing but a dream is not deceived by forms the dream may take. *3* Sickness where guilt is absent cannot come, for it is but another form of guilt. *4* Atonement does not heal the sick, for that is not a cure. *5* It takes away the guilt that made the sickness possible. *6* And that is cure indeed. *7* For sickness now is gone, with nothing left to which it can return.

5 Peace be to you who have been cured in God and not in idle dreams.

2 For cure must come from holiness, and holiness cannot be found where sin is cherished. *3* God abides in holy temples. *4* He is barred where sin has entered. *5* Yet there is no place where He is not. *6* And

therefore sin can have no home in which to hide from His beneficence.

7 There is no place where holiness is not, and nowhere sin and sickness can abide.

6 This is the thought that cures. *2* It does not make distinctions among unrealities. *3* Nor does it seek to heal what is not sick, unmindful where the need for healing is. *4* This is no magic. *5* It is merely an appeal to truth, which cannot fail to heal and heal forever. *6* It is not a thought which judges an illusion by its size, its seeming gravity, or anything that is related to the form it takes. *7* It merely focuses on what it is, and knows that no illusion can be real.

7 Let us not try today to seek to cure what cannot suffer sickness.

2 Healing must be sought but where it is, and then applied to what is sick, so that it can be cured. *3* There is no remedy the world provides that can effect a change in anything. *4* The mind that brings illusions to the truth is really changed. *5* There is no change but this. *6* For how can one illusion differ from another but in attributes which have no substance, no reality, no core, and nothing that is truly different?

8 Today we seek to change our minds about the source of sickness, for we seek a cure for all illusions, not another shift among them. *2* We will try today to find the source of healing, which is in our minds because our Father placed it there for us. *3* It is no farther from us than ourselves.

4 It is as near to us as our own thoughts, so close it is impossible to lose. 244 *5* We need but seek it, and it must be found.

9 We will not be misled today by what appears to us as sick. *2* We go beyond appearances today and reach the source of healing, from which nothing is exempt. *3* We will succeed to the extent to which we realize

that there can never be a meaningful distinction made between what is untrue and equally untrue. *4* Here there are no degrees, and no beliefs that what does not exist is truer in some forms than others. *5* All of them are false, and can be cured because they are not true.

10 So do we lay aside our amulets, our charms and medicines, our chants and bits of magic in whatever form they take. *2* We will be still and listen for the Voice of healing, Which will cure all ills as one, restoring saneness to the Son of God. *3* No voice but this can cure.

4 Today we hear a single Voice Which speaks to us of truth where all illusions end and peace returns to the eternal, quiet home of God.

11 We waken hearing Him,245 and let Him speak to us five minutes as the day begins, and end the day by listening again five minutes more before we go to sleep. *2* Our only preparation is to let our interfering thoughts be laid aside, not separately, but all of them as one. *3* They are the same. *4* We have no need to make them different, and thus delay the time when we can hear our Father speak to us. *5* We hear Him now.

6 We come to Him today.

12 With nothing in our hands to which we cling, with lifted hearts and listening minds, we pray:

2Only salvation can be said to cure.

3Speak to us, Father, that we may be healed.

4 And we will feel salvation cover us with soft protection and with peace so deep that no illusion can disturb our minds, nor offer proof to us that it is real. *5* This will we learn today. *6* And we will say our prayer for

healing hourly, and take a minute as the hour strikes to hear the answer to our prayer be given us, as we attend in silence and in joy. *7* This is the day when healing comes to us. *8* This is the day when separation ends, and we remember who we really are.

243. This is a reference to attempts to heal the mind by using medication and other physical means to heal the brain.

244. Deuteronomy 30:11-14 (RSV): "For this commandment which I command you this day is not too hard for you, neither is it far off. It is not in heaven, that you should say, 'Who will go up for us to heaven, and bring it to us, that we may hear it and do it?' Neither is it beyond the sea, that you should say, 'Who will go over the sea for us, and bring it to us, that we may hear it and do it?' But the word is very near you; it is in your mouth and in your heart, so that you can do it."

245. "Him" refers to God, Who will speak to us through His Voice. That this is God is made especially clear later in this paragraph, which speaks of "the time when we can hear our Father speak to us" (11:4).

REVIEW 4

Introduction

Now we review again, this time aware we are preparing for the second part of learning how the truth can be applied.246 *2* Today we will begin to concentrate on readiness for what will follow next. *3* Such is our aim for this review and for the lessons following. *4* Thus we review the recent

lessons and their central thoughts in such a way as will facilitate the readiness that we would now achieve.

2 There is a central theme that unifies each step in the review we undertake, which can be simply stated in these words:

2My mind holds only what I think with God.

3 This is a fact, and represents the truth of what you are and What your Father is. *4* It is this thought by which the Father gave creation to the Son, establishing the Son as co-creator with Himself. *5* It is this thought which fully guarantees salvation to the Son, for in his mind no thoughts can dwell but those his Father shares. *6* Lack of forgiveness blocks this thought from his awareness. *7* Yet it is forever true.

3 Let us begin our preparation with some understanding of the many forms in which the lack of true forgiveness may be carefully concealed.

2 Because they are illusions, they are not perceived to be but what they are: defenses which protect your unforgiving thoughts from being seen and recognized. *3* Their purpose is to show you something else, and hold correction off through self-deception made to take its place.

4 And yet your mind holds only what you think with God. *2* Your self-deceptions cannot take the place of truth, no more than can a child who throws a stick into the ocean change the coming and the going of the tides, the warming of the water by the sun, the silver of the moon on it by night. 247 *3* So do we start each practice period in this review with readying our minds to understand the lessons that we read, and see the meaning which they offer us.

5 Begin each day with time devoted to the preparation of your mind to learn what each idea you will review that day can offer you in freedom and in peace. *2* Open your mind and clear it of all thoughts that would deceive, and let this thought alone engage it fully and remove the rest: *3My mind holds only what I think with God.*

6 Five minutes with this thought will be enough to set the day along the lines which God appointed, and to place His Mind in charge of all the thoughts you will receive that day. *2* They will not come from you alone, for they will all be shared with Him. *3* And so each one will bring the message of His love to you, returning messages of yours to Him.

4 So will communion with the Lord of hosts be yours, 248 as He Himself has willed it be. *5* And as His Own completion joins with Him, so will He join with you who are complete, as you unite with Him and He with you.

7 After your preparation, merely read each of the two ideas assigned to you to be reviewed that day. *2* Then close your eyes and say them slowly to yourself. *3* There is no hurry now, for you are using time for its intended purpose. *4* Let each word shine with the meaning God has given it, as it was given to you through His Voice. *5* Let each idea that you review that day give you the gift which He has laid in it for you to have of Him. *6* And we will use no format for our practicing but this: **8** Each hour of the day, bring to your mind the thought with which the day began, and spend a quiet moment with it. *2* Then repeat the two ideas you practice for the day unhurriedly, with time enough to see the gifts which they contain for you, and let them be received where they were meant to be. *3* We add no other thoughts, but let them be the

messages they are. *4* We need no more than that to give us happiness and rest, and endless quiet, perfect certainty, and all our Father wills that we receive as the inheritance we have of Him.

9 Each day of practicing, as we review, we close as we began, repeating first the thought that made the day a special time of blessing and of happiness for us, and through our faithfulness restored the world from darkness to the light, from grief to joy, from pain to peace, from sin to holiness.

10 God offers thanks to you who practice thus the keeping of His Word.

2 And as you give your mind to the ideas for the day again before you sleep, His gratitude surrounds you in the peace wherein He willed you be forever, and which you are learning now to claim again as your inheritance.

246. "The second part of learning how the truth can be applied" refers to Part II of the Workbook, which begins with Lesson 221. This means, then, that we are supposed to practice this review "aware we are preparing for" Part II and concentrating "on readiness" for it (see next sentence).

247. This poetic image means that, just as a child throwing a stick into the ocean cannot change the ocean's eternal rhythms—"the coming and the going of the tides, the warming of the water by the sun, the silver of the moon on it by night"—so the tiny, self-deceptive

thoughts we throw into our minds cannot change our eternal, oceanic minds, which ultimately respond only to the light, warmth, and the gravitational pull of God.

248. "Lord of hosts" is a term for God used frequently in the Old Testament, meaning "Lord of armies." This can mean earthly armies, but the accent is probably on angelic armies. The idea is that God has at His command great armies—both visible and invisible—that He

can send in service of His cause. In a Course context, we can perhaps see it as implying that God has at His disposal a multitude of angels through which He guards our journey and leads us back to Him.

LESSON 141

My mind holds only what I think with God.

1 (121) Forgiveness is the key to happiness.

2 (122) Forgiveness offers everything I want.

LESSON 142

My mind holds only what I think with God.

1 (123) I thank my Father for His gifts to me.

2 (124) Let me remember I am one with God.

LESSON 143

My mind holds only what I think with God.

1 (125) In quiet I receive God's Word today.

2 (126) All that I give is given to myself.

LESSON 144

My mind holds only what I think with God.

1 (127) There is no love but God's.

2 (128) The world I see has nothing that I want.

LESSON 145

My mind holds only what I think with God.

1 (129) Beyond this world there is a world I want.

2 (130) It is impossible to see two worlds.

LESSON 146

My mind holds only what I think with God.

1 (131) No one can fail who asks to reach the truth.

2 (132) I loose the world from all I thought it was.

LESSON 147

My mind holds only what I think with God.

1 (133) I will not value what is valueless.

2 (134) Let me perceive forgiveness as it is.

LESSON 148

My mind holds only what I think with God.

1 (135) If I defend myself I am attacked.

2 (136) Sickness is a defense against the truth.

LESSON 149

My mind holds only what I think with God.

1 (137) As I am healed I am not healed alone.

2 (138) Heaven is the decision I must make.

LESSON 150

My mind holds only what I think with God.

1 (139) I will accept Atonement for myself.

2 (140) Only salvation can be said to cure.

LESSON 151

All things are echoes of the Voice of God.

No one can judge on partial evidence. *2* That is not judgment. *3* It is merely an opinion based on ignorance and doubt. *4* Its seeming certainty is but a cloak for the uncertainty it would conceal. *5* It needs irrational defense because it is irrational. *6* And its defense seems strong, convincing, and without a doubt because of all the doubting underneath.

2 You do not seem to doubt the world you see. *2* You do not really question what is shown you through the body's eyes. *3* Nor do you ask why you believe it, even though you learned a long while since your senses do deceive. *4* That you believe them to the last detail which they report is even stranger when you pause to recollect how frequently they have been faulty witnesses indeed. *5* Why would you trust them so implicitly? *6* Why but because of underlying doubt which you would hide with show of certainty?

3 How can you judge? *2* Your judgment rests upon the witness that your senses offer you, yet witness never falser was than this. *3* But how else do you judge the world you see? *4* You place pathetic faith in what your eyes and ears report. *5* You think your fingers touch reality and close upon the truth. *6* This is awareness which you understand, and think more real than what is witnessed to by the eternal Voice of God Himself.

4 Can this be judgment? *2* You have often been urged to refrain from judging, 249 not because it is a right to be withheld from you. *3* You cannot judge. *4* You merely can believe the ego's judgments, all of which are false. *5* It guides your senses carefully, to prove how weak

you are, how helpless and afraid, how apprehensive of just punishment, how black with sin, how wretched in your guilt.

5 This thing it speaks of and would yet defend it tells you is yourself.

2 And you believe that this is so with stubborn certainty. *3* Yet underneath remains the hidden doubt that what it shows you as

reality with such conviction it does not believe. *4* It is itself alone that it condemns. *5* It is within itself it sees the guilt. *6* It is its own despair it sees in you.

6 Hear not its voice. *2* The witnesses it sends to prove to you its evil is your own are false, and speak with certainty of what they do not know.250 *3* Your faith in them is blind, because you would not share the doubts their lord cannot completely vanquish. *4* You believe to doubt his vassals is to doubt yourself.251 *5* Yet you must learn to doubt their evidence will clear the way to recognize yourself, and let the Voice for God alone be judge of what is worthy of your own belief.

7 He will not tell you that your brother should be judged by what your eyes behold in him, or what his body's mouth says to your ears, or what your fingers' touch reports of him. *2* He passes by such idle witnesses, which merely bear false witness to God's Son. 252 *3* He recognizes only what God loves, and in the holy light of what He sees do all the ego's dreams of what you are vanish before the splendor He beholds.

8 Let Him be judge of what you are, for He has certainty in which there is no doubt, because it rests on Certainty so great that doubt is meaningless before Its face. 253 *2* Christ cannot doubt Himself. *3* The Voice of God can only honor Him, rejoicing in His perfect, everlasting

sinlessness. *4* Whom He has judged can only laugh at guilt, unwilling now to play with toys of sin, unheeding of the body's witnesses before the rapture of Christ's holy face.

9 And thus He judges you. *2* Accept His word for what you are, for He bears witness to your beautiful creation and the Mind Whose thought created your reality. *3* What can the body mean to Him Who

knows the glory of the Father and the Son? *4* What whispers of the ego can He hear? *5* What could convince Him that your sins are real?

10 Let Him be judge as well of everything that seems to happen to you in this world. *2* His lessons will enable you to bridge the gap between illusions and the truth. *3* He will remove all faith that you have placed in pain, disaster, suffering, and loss. *4* He gives you vision which can look beyond these grim appearances, and can behold the gentle face of Christ in all of them. *5* You will no longer doubt that only good can come to you who are beloved of God, for He will judge all happenings and teach the single lesson which they all contain.

11 He will select the elements in them that represent the truth, and disregard those aspects which reflect but idle dreams. *2* And He will reinterpret all you see, and all occurrences, each circumstance, and every happening which seems to touch on you in any way from His one frame of reference, wholly unified and sure. *3* And you will see the love beyond the hate, the constancy in change, the pure in sin, and only Heaven's blessing on the world.

12 Such is your resurrection, for your life is not a part of anything you see. *2* It stands beyond the body and the world, past every witness for unholiness, within the Holy, holy as Itself. *3* In everyone and everything

His Voice will speak to you of nothing but your Self and your Creator, Who is one with Him. *4* So will you see the holy face of Christ in everything, and hear in everything no sound except the echo of God's Voice.

13 We practice wordlessly today, except at the beginning of the time we spend with God. *2* We introduce these times with but a single, slow repeating of today's idea. *3* And then we watch our thoughts, appealing silently to Him Who sees the elements of truth in each of

them. *4* Let Him evaluate all thoughts that come to mind, remove the elements of dreams, and give them back to you as clean ideas which do not contradict the will of God. 254

14 Give Him your thoughts, and He will give them back as miracles which joyously proclaim the wholeness and the happiness God wills His Son, as proof of His eternal love. *2* And as each thought is thus transformed, it takes on healing power from the Mind Which saw the truth in it, and failed to be deceived by what was falsely added. *3* All the threads of fantasy are gone, and what remains is unified into a perfect thought that offers its perfection everywhere.

15 Spend fifteen minutes thus when you awake, and gladly give another fifteen more before you go to sleep. *2* Your ministry begins as all your thoughts are purified. *3* So are you taught to teach the Son of God the holy lesson of his sanctity. *4* No one can fail to listen when you hear the Voice of God give honor to God's Son. *5* And everyone will share the thoughts with you which He has retranslated in your mind.

16 Such is your Eastertide. *2* And so you lay the gift of snow-white lilies on the world, replacing witnesses to sin and death. *3* Through your

transfiguration is the world redeemed and joyfully released from guilt.255 *4* Now do we lift our resurrected minds in gladness and in gratitude to Him Who has restored our sanity to us.

17 And we will hourly remember Him Who is salvation and deliverance. 256 *2* As we give thanks, the world unites with us and happily accepts our holy thoughts, which Heaven has corrected and made pure. *3* Now has our ministry begun at last, to carry round the world the joyous news that truth has no illusions, and the peace of God, through us, belongs to everyone.

249. The biblical admonition "Judge not" (Matthew 7:1 [KJV]) is repeated many times in the Course. See, for example, T-25.IX.3:3:

"Judge not because you cannot, not because you are a miserable

sinner too."

250. "The witnesses it sends" are the things that your physical senses show you, especially the things the ego "guides your senses" to see, in order "to prove…how black with sin" you are (4:5).

251. A vassal was a person in medieval Europe who, in exchange for loyalty and service to a lord, was granted the use of land by that lord.

In the above passage, the lord is the ego and his vassals are our physical senses. The point of the terms "lord" and "vassal" here, then, is that our senses are faithful servants of their lord, the ego. This, presumably, is the only reason they are granted the "real estate" they occupy.

252. Exodus 20:16 (RSV): "You shall not bear false witness against

your neighbor." This is the ninth commandment (Catholics and Lutherans number it as the eighth). In the above passage, your senses bear false witness against your brother, for they tell you that he is defined by his body, by what it says and does, when in fact he is defined only by God, being God's Son. In this context, then, to "bear false witness against your neighbor" is to convey that he is what your eyes and ears and fingers tell you about him.

253. "Certainty" (capitalized) here refers to Christ, Who is the basis for the Holy Spirit's certainty.

254. Note that in this practice the Holy Spirit *purifies* our thoughts, which implies retaining what is true in them and removing what is false. In other words, He does not *negate* our thoughts and offer true

thoughts in their place (as He does elsewhere in the Course). Rather, He sees what is *already* true in our thoughts ("sees the elements of truth in each of them") and strips away everything else ("remove the elements of dreams"), so that we receive back thoughts that contain *only* the truth that was already there ("clean ideas which do not contradict the will of God"). What He does, in other words, is strip away the egoic elements in our thoughts, leaving only the love, kindness, pure intentions, and holy desires that were already present in our thoughts.

255. Matthew 17:2 (RSV): "And he [Jesus] was transfigured before them, and his face shone like the sun, and his garments became white as light." The above allusion applies Jesus' transfiguration to us, just as the sentence following it applies his *resurrection* to us. Together, they imply that what happened to Jesus' body in the transfiguration

and in the resurrection will happen to our minds as a result of practicing today's lesson.

256. Salvation and deliverance are often paired in the Bible. See, for example, Isaiah 56:1 (RSV): "Thus says the LORD: 'Keep justice, and do righteousness, for soon my salvation will come, and my

deliverance be revealed.'"

LESSON 152

The power of decision is my own.

No one can suffer loss unless it be his own decision. *2* No one suffers pain except his choice elects this state for him. *3* No one can grieve nor fear nor think him sick unless these are the outcomes that he wants.

4 And no one dies without his own consent. *5* Nothing occurs but represents your wish, and nothing is omitted that you choose. *6* Here is your world, complete in all details. *7* Here is its whole reality for you.

8 And it is only here salvation is.

2 You may believe that this position is extreme, and too inclusive to be true. *2* Yet can truth have exceptions? *3* If you have the gift of everything, can loss be real? *4* Can pain be part of peace, or grief of joy?

5 Can fear and sickness enter in a mind where love and perfect holiness abide? *6* Truth must be all-inclusive if it be the truth at all. *7* Accept no opposite and no exceptions, for to do so is to contradict the truth entirely.

3 Salvation is the recognition that the truth is true and nothing else is true. *2* This you have heard before,257 but may not yet accept both parts

of it. *3* Without the first the second has no meaning, but without the second is the first no longer true. *4* Truth cannot have an opposite. *5* This cannot be too often said and thought about. *6* For if what is not true is true as well as what is true, then part of truth is false, and truth has lost its meaning. *7* Nothing but the truth is true, and what is false is false.

4 This is the simplest of distinctions, yet the most obscure. *2* But not because it is a difficult distinction to perceive. *3* It is concealed behind a vast array of choices which do not appear to be entirely your own.

4 And thus the truth appears to have some aspects which belie consistency, but do not seem to be but contradictions introduced by you. 258

5 As God created you, you must remain unchangeable, with transitory states by definition false. *2* And that includes all shifts in feeling, alterations in conditions of the body and the mind, in all awareness and in all response. *3* This is the all-inclusiveness which sets the truth apart from falsehood, and the false kept separate from the truth as what it is.

6 Is it not strange that you believe to think you made the world you see is arrogance? *2* God made it not. *3* Of this you can be sure! *4* What could He know of the ephemeral, the sinful and the guilty, the afraid, the suffering and lonely, and the mind which lives within a body that must die? *5* You but accuse Him of insanity to think He made a world where such things seem to have reality. *6* He is not mad. *7* Yet only madness makes a world like this.

7 To think that God made chaos, contradicts His will, invented opposites to truth, and suffers death to triumph over life—all this is arrogance.

2 Humility would see at once these things are not of Him. *3* And can you

see what God created not? *4* To think you can is merely to believe you can perceive what God willed not to be. *5* And what could be more arrogant than this?

8 Let us today be truly humble, and accept what we have made as what it is. *2* The power of decision is your own. *3* Decide but to accept your rightful place as co-creator of the universe,259 and all you think you made will disappear. *4* What rises to awareness then will be all that there ever was, eternally as it is now. *5* And it will take the place of self-deceptions made but to usurp the altar to the Father and the Son.

9 Today we practice true humility, abandoning the false pretense by which the ego seeks to prove it arrogant. *2* Only the ego can be arrogant.

3 But truth is humble in acknowledging its mightiness, its changelessness, and its eternal wholeness, all-encompassing, God's perfect gift to His beloved Son.

10 We lay aside the arrogance which says that we are sinners, guilty and afraid, ashamed of what we are, and lift our hearts in true humility instead to Him Who has created us immaculate, 260 like to Himself in power and in love. *2* The power of decision is our own. *3* And we accept of Him that which we are, and humbly recognize the Son of God.

11 To recognize God's Son implies as well that all self-concepts have been laid aside, and recognized as false. *2* Their arrogance has been perceived, and in humility the radiance of God's Son, his gentleness, his perfect sinlessness, his Father's love, his right to Heaven and release from hell are joyously accepted as our own. *3* Now do we join in glad acknowledgment that lies are false and only truth is true.

12 We think of truth alone as we arise, and spend five minutes practicing its ways, encouraging our frightened minds with this: *2The power of decision is my own.*

3This day I will accept myself as what

my Father's will created me to be.

4 Then will we wait in silence, giving up all self-deceptions as we humbly ask our Self that He reveal Himself to us. *5* And He Who never left will come again to our awareness, grateful to restore His home to God, as it was meant to be.

13 In patience wait for Him throughout the day, and hourly invite Him with the words with which the day began, concluding it with this same invitation to your Self. *2* God's Voice will answer, for He speaks for you and for your Father. *3* He will substitute the peace of God for all your frantic thoughts, the truth of God for self-deceptions, and God's Son for your illusions of yourself.

257. T-14.II.4:2-3: "The truth is true. Nothing else matters, nothing else is real, and everything beside it is not there." W-138.4:4: "Truth is true and nothing else is real."

258. In other words, it seems that there are opposites to the truth; that sin, evil, time, and form exist. These seem to have their own objective reality, but in fact they are simply illusions produced by our own power of choice. They are thus not *real* opposites to the truth, but rather, as the above passage puts it, are "contradictions introduced by

you."

259. This does not mean co-creator of the *physical* universe. The word

"universe" in the Course typically refers to what the Course considers the *true* universe, a transcendental realm that is beyond time and space. It would be synonymous with the Kingdom of God, a heavenly realm that contains the sum total of God's creations and our own.

260. To speak of God having "created us immaculate" sounds like a reference to the Immaculate Conception, a Catholic doctrine that refers to the Virgin Mary's conception in her mother's womb. In this doctrine, at the moment of the creation of Mary's soul, God acted upon her soul, preserving it exempt from all stain of original sin. The implication of the above reference is that what Catholics believe

about God's creation of Mary's soul is true of God's creation of *each* of us.

LESSON 153

In my defenselessness my safety lies.

You who feel threatened by this changing world, its twists of fortune and its bitter jests, its brief relationships and all the "gifts" it merely lends to take away again, attend this lesson well. *2* The world provides no safety. *3* It is rooted in attack, and all its gifts of seeming safety are illusory deceptions. *4* It attacks and then attacks again. *5* No peace of mind is possible where danger threatens thus.

2 The world gives rise but to defensiveness. *2* For threat brings anger, anger makes attack seem reasonable, honestly provoked, and righteous in the name of self-defense.261 *3* Yet is defensiveness a double threat,

for it attests to weakness, and sets up a system of defense that cannot work. *4* Now are the weak still further undermined, for there is treachery without, and still a greater treachery within. *5* The mind is now confused, and knows not where to turn to find escape from its imaginings.

3 It is as if a circle held it fast, wherein another circle bound it, and another in that one, until escape no longer can be hoped for nor attained. *2* Attack, defense; defense, attack become the circles of the hours and the days which bind the mind in heavy bands of steel with iron overlaid, returning but to start again. *3* There seems to be no break nor ending in the ever-tightening grip of imprisonment upon the mind.

4 Defenses are the costliest of all the prices which the ego would exact.

2 In them lies madness in a form so grim that hope of sanity but seems to be an idle dream beyond the possible. *3* The sense of threat the world encourages is so much deeper and so far beyond the frenzy and intensity of which you can conceive that you have no idea of all the devastation it has wrought. *4* You are its slave. *5* You know not what you do in fear of it. 262 *6* You do not understand how much you have been made to sacrifice who feel its iron grip upon your heart.

5 You do not realize what you have done to sabotage the holy peace of God by your defensiveness. *2* For you behold the Son of God as but a victim to attack by fantasies, by dreams, and by illusions he has made; yet helpless in their presence, needful only of defense by still more fantasies and dreams by which illusions of his safety comfort him.

6 Defenselessness is strength. *2* It testifies to recognition of the Christ in you. *3* Perhaps you will recall the course maintains that choice is always

made between His strength and your own weakness, seen apart from Him.263 *4* Defenselessness can never be attacked, because it recognizes strength so great attack is folly, or a silly game a tired child might play when he becomes too sleepy to remember what he wants.

7 Defensiveness is weakness. *2* It proclaims you have denied the Christ and come to fear His Father's anger. *3* What can save you now from your delusion of an angry god, whose fearful image you believe you see at work in all the evils of the world? *4* What but illusions could defend you now, when it is but illusions which you fight?

8 We will not play such childish games today, for our true purpose is to save the world, and we would not exchange for foolishness the endless joy our function offers us. *2* We would not let our happiness

slip by because a senseless fragment of a dream happened to cross our minds,264 and we mistook the figures in it for the Son of God, its tiny instant for eternity.

9 We look past dreams today, and recognize that we need no defense because we were created unassailable, without all thought or wish or dream in which attack has any meaning. *2* Now we cannot fear, for we have left all fearful thoughts behind. *3* And in defenselessness we stand secure, serenely certain of our safety now, sure of salvation, sure we will fulfill our chosen purpose as our ministry extends its holy blessing through the world.

10 Be still a moment, and in silence think how holy is your purpose, how secure you rest, untouchable within its light. *2* God's ministers have chosen that the truth be with them.265 *3* Who is holier than they?

4 Who could be surer that his happiness is fully guaranteed? *5* And who

could be more mightily protected? *6* What defense could possibly be needed by the ones who are among the chosen ones of God, by His election and their own as well? 266

11 It is the function of God's ministers to help their brothers choose as they have done. *2* God has elected all, but few have come to realize His will is but their own. 267 *3* And while you fail to teach what you have learned, salvation waits and darkness holds the world in grim imprisonment. *4* Nor will you learn that light has come to you and your escape has been accomplished. *5* For you will not see the light until you offer it to all your brothers. *6* As they take it from your hands, so will you recognize it as your own.

12 Salvation can be thought of as a game that happy children play. *2* It was designed by One Who loves His children, and Who would replace their fearful toys with joyous games which teach them that

the game of fear is gone. *3* His game instructs in happiness because there is no loser.

4 Everyone who plays must win, and in his winning is the gain for everyone ensured. *5* The game of fear is gladly laid aside when children come to see the benefits salvation brings.

13 You who have played that you are lost to hope, abandoned by your Father, left alone in terror in a fearful world made mad by sin and guilt, be happy now. *2* That game is over. *3* Now a quiet time has come, in which we put away the toys of guilt, and lock our quaint and childish thoughts of sin forever from the pure and holy minds of Heaven's children and the Son of God. *4* We pause but for a moment more, to play our final, happy game upon this earth. *5* And then we go to take our rightful place where truth abides and games are meaningless.

14 So is the story ended. *2* Let this day bring the last chapter closer to the world, that everyone may learn the tale he reads of terrifying destiny, defeat of all his hopes, his pitiful defense against a vengeance he cannot escape, was but his own deluded fantasy. *3* God's ministers have come to waken him from the dark dreams this story has evoked in his confused, bewildered memory of this distorted tale. *4* God's Son can smile at last, on learning that it is not true.

15 Today we practice in a form we will maintain for quite a while.268

2 We will begin each day by giving our attention to the daily thought as long as possible. *3* Five minutes now becomes the least we give to preparation for a day in which salvation is the only goal we have. *4* Ten would be better; fifteen better still. *5* And as distraction ceases to arise to turn us from our purpose, we will find that half an hour is

too short a time to spend with God. *6* Nor will we willingly give less at night in gratitude and joy.

16 Each hour adds to our increasing peace, as we remember to be faithful to the will we share with God. *2* At times, perhaps, a minute, even less, will be the most that we can offer as the hour strikes.

3 Sometimes we will forget. *4* At other times the business of the world will close on us, and we will be unable to withdraw a little while and turn our thoughts to God. *5* Yet when we can, we will observe our trust as ministers of God in hourly remembrance of our mission and His love. *6* And we will quietly sit by and wait on Him and listen to His Voice, and learn what He would have us do the hour that is yet to come, while thanking Him for all the gifts He gave us in the one gone by.

17 In time, with practice, you will never cease to think of Him, and hear His loving Voice guiding your footsteps into quiet paths where you will walk in true defenselessness, for you will know that Heaven goes with you. *2* Nor would you keep your mind away from Him a moment, even though your time is spent in offering salvation to the world. *3* Think you He will not make this possible for you who chose to carry out His plan for the salvation of the world and yours?

18 Today our theme is our defenselessness. *2* We clothe ourselves in it as we prepare to meet the day. *3* We rise up strong in Christ, and let our weakness disappear as we remember that His strength abides in us.269

4 We will remind ourselves that He remains beside us through the day, and never leaves our weakness unsupported by His strength. *5* We call upon His strength each time we feel the threat of our defenses undermine our certainty of purpose. *6* We will pause a moment as He tells us, "I am here."

19 Our practicing will now begin to take the earnestness of love, to help you keep your mind from wandering from its intent. *2* Be not afraid nor timid. 270 *3* There can be no doubt that you will reach your final goal.

4 The ministers of God can never fail, because the love and strength and peace that shine from them to all their brothers come from Him. *5* These are His gifts to you. *6* Defenselessness is all you need to give Him in return. *7* You lay aside but what was never real, to look on Christ and see His sinlessness.

261. In other words, the world's attacks on us seem to be a threat. This threat inspires anger in us and makes our retaliative attacks seem like

justified self-defense. This is how "The world gives rise but to defensiveness."

262. Luke 23:34 (RSV): "And Jesus said, 'Father, forgive them; for they know not what they do.'" The above allusion implies that out of fear of the world's attack we unknowingly end up crucifying God's Son—

ourselves.

263. T-31.IX.2:3: "You always choose between *your* weakness and the strength of Christ in you."

264. The "senseless fragment of a dream" is the world.

265. The term "ministers" ("God's ministers," "ministers of God") is used only in this lesson and in the next, and there only in the idea for the day. (Our "ministry" is also referred to in Lessons 106, 151, and 157.) This lesson emphasizes that God's ministers have been entrusted by Him with a mission to awaken their brothers, which they do by extending God's "love and strength and peace" (19:4) to

them. The next lesson emphasizes that they are God's "messengers," who must first accept His messages for themselves so that they then can "give them everywhere that they were meant to be" (W-154.6:2).

266. Psalm 105:6 (RSV): "O offspring of Abraham his servant, sons of Jacob, his chosen ones!" Luke 18:7 (RSV): "And will not God

vindicate his elect, who cry to him day and night?" The above passage alludes both to the concept of God's chosen ones and the concept of His elect, both of which will be reinterpreted in the following paragraph.

267. Matthew 22:14 (KJV): "For many are called, but few are chosen."

By saying that "God has elected all," the Course here corrects the notion that God chooses some people but excludes others—the idea that "few are chosen," the idea of God's "elect" as an exclusive group, and, by implication, the idea of God's "chosen ones" as a particular people (referred to in the previous paragraph). The exclusion comes not from Him but from us: "but few have come to realize His will

[which chooses them] is but their own."

268. "We will maintain" this form of practice for forty-eight lessons, until the beginning of Review 6 at Lesson 201. This form includes morning and evening quiet time that lasts "as long as possible"—at least five minutes, and ideally more than thirty—plus hourly practice periods in which, besides spending time with the idea for the day, we thank God for His gifts in the previous hour and ask His guidance for the coming hour. This form should also be understood to include response to temptation—repeating the idea in response to upsets in order to dispel them—which we are asked to practice throughout the Workbook. There is, in fact, a reference in this lesson to a type of response to temptation: "We call upon [Christ's]

strength each time we feel the threat of our defenses undermine our certainty of purpose.

We will pause a moment as He tells us, 'I am here'" (18:5-6).

269. This may be a reference to Ephesians 6:10-11 (RSV): "Finally, be strong in the Lord and in the strength of his might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil." Both references include the image of clothing yourself with divine strength that will protect you from temptation. The Course version puts its own unique twist on the image: Instead of putting on

armor, you are putting on defenselessness.

270. Several times in the King James Version of the gospels Jesus says,

"Be not afraid." See, for example, Matthew 14:27: "But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid."

LESSON 154

I am among the ministers of God.

Let us today be neither arrogant nor falsely humble. *2* We have gone beyond such foolishness. *3* We cannot judge ourselves, nor need we do so. *4* These are but attempts to hold decision off, and to delay commitment to our function. *5* It is not our part to judge our worth, nor can we know what role is best for us—what we can do within a larger plan we cannot see in its entirety. *6* Our part is cast in Heaven, not in hell.

7 And what we think is weakness can be strength; what we believe to be our strength is often arrogance.

2 Whatever your appointed role may be, it was selected by the Voice for God, Whose function is to speak for you as well. *2* Seeing your strengths exactly as they are, and equally aware of where they can be best applied, for what, to whom, and when, He chooses and accepts your part for you. *3* He does not work without your own consent, but He is not deceived in what you are, and listens only to His Voice in you.

3 It is through His ability to hear one Voice Which is His Own that you become aware at last there is one Voice in you. *2* And that one Voice appoints your function and relays it to you, giving you the strength to understand it, do what it entails, and to succeed in everything you do

that is related to it. *3* God has joined His Son in this, and thus His Son becomes His messenger of unity with Him.

4 It is this joining through the Voice of God, of Father and of Son, that sets apart salvation from the world. *2* It is this Voice Which speaks of laws the world does not obey, Which promises salvation from all sin, with guilt abolished in the mind which God created sinless. *3* Now this mind becomes aware again of Who created it, and of His lasting union with itself. *4* So is its Self the one reality in which its will and that of God are joined.

5 A messenger does not elect to write the message he delivers. *2* Nor does he question the right of him who does, nor ask why he has chosen those who will receive the message that he brings. 271 *3* It is enough that he accept it, bring it to the ones for which it is appointed, and fulfill his role in its delivery. *4* If he insists on judging what the messages should be or what their purpose is or where they should be carried, he is failing to perform his proper part as bringer of the Word.

6 There is one major difference in the role of Heaven's messengers which sets them off from those the world appoints: The messages which they deliver are intended first for them. *2* And it is only as they can accept them for themselves that they become able to bring them further, and to give them everywhere that they were meant to be. *3* Like earthly messengers, they did not write the messages they bear, but they become their first receivers in the truest sense, receiving to prepare themselves to give.

7 An earthly messenger fulfills his role by giving all the messages away.

2 The messengers of God perform their part by their acceptance of His

messages as for themselves, and show they understand the messages by giving them away. *3* They choose no roles that are not given them by His authority. *4* And so they gain by every message which they give away.

8 Would you receive the messages of God? *2* For thus do you become His messenger. *3* You are appointed now. *4* And yet you wait to give the messages you have received. *5* And so you do not see that they are yours, and do not recognize them. *6* No one can receive, and understand he has received, until he gives. *7* For in the giving is his own acceptance of what he received.

9 You who are now the messenger of God, receive His messages, for that is part of your appointed role. *2* He has not failed to offer what you need, nor has it been left unaccepted. *3* Yet another part of your appointed task is yet to be accomplished. *4* He Who has received for you the messages of God would have them be received by you as well.

5 For thus do you identify with Him and claim your own.

10 It is this joining that we undertake to recognize today. *2* We will not seek to keep our minds apart from Him Who speaks for us, for it is but our voice we hear as we attend Him. *3* He alone can speak to us and for us, joining in one Voice the getting and the giving of God's Word, the giving and receiving of His will.

11 We practice giving Him what He would have, that we may recognize His gifts to us. *2* He needs our voice that He may speak through us. *3* He needs our hands to hold His messages and carry them to those whom He appoints. *4* He needs our feet to bring us where He wills, that those who wait in misery may be at last delivered. *5* And He needs our will

united with His Own, that we may be the true receivers of the gifts He gives.

12 Let us but learn this lesson for today: We will not recognize what we receive until we give it. *2* You have heard this said a hundred ways, a hundred times,272 and yet belief is lacking still. *3* But this is sure: Until belief is given it, you will receive a thousand miracles and then receive a thousand more, but will not know that God Himself has left no gift beyond what you already have, nor has denied the tiniest of blessings to His Son. *4* What can this mean to you until you have identified with Him and with His Own?

13 Our lesson for today is stated thus:

2I am among the ministers of God,

and I am grateful that I have the means

by which to recognize that I am free.

3 The world recedes as we light up our minds and realize these holy words are true. *4* They are the message sent to us today from our Creator.

5 Now we demonstrate how they have changed our minds about ourselves and what our function is. *6* For as we prove that we accept no will we do not share, our many gifts from our Creator will spring to our sight and leap into our hands, and we will understand what we received.

271. Pronoun clarification: "nor ask why he [the writer of the message]

has chosen those who will receive the message that he [the messenger]

brings."

272. The idea that giving is receiving (or, more accurately, that giving is the way to recognize what you have received) is indeed one of the Course's most frequently repeated themes. For instance, we find the following references to it in the group of lessons before the most recent review (Lessons 121-140): W-121.9:1: "giving and receiving are the same." W-122.6:4-5: "As you give you will receive. There is no plan but this for the salvation of the Son of God." W-126.1:1: Today's idea [All that I give is given to myself], completely alien to the ego and the thinking of the world, is crucial to the thought reversal which this course would bring about." W-126.7:4: "And true

forgiveness…must heal the mind that gives, for giving is receiving."

W-134.8:5: "For if one brother has received this gift of you, the door is open to yourself."

LESSON 155

I will step back and let Him lead the way.

There is a way of living in the world that is not here, although it seems to be. *2* You do not change appearance, though you smile

more frequently. *3* Your forehead is serene, your eyes are quiet. *4* And the ones who walk the world as you do recognize their own. *5* Yet those who have not yet perceived the way will recognize you also, and believe that you are like them, as you were before.

2 The world is an illusion. *2* Those who choose to come to it are seeking for a place where they can be illusions and avoid their own reality. *3* Yet when they find their own reality is even here, then they step back and let it lead the way. *4* What other choice is really theirs to make? *5* To let

illusion walk ahead of truth is madness. *6* But to let illusion sink behind the truth and let the truth stand forth as what it is, is merely sanity.

3 This is the simple choice we make today. *2* The mad illusion will remain awhile in evidence, for those to look upon who chose to come, and have not yet rejoiced to find they were mistaken in the choice.

3 They cannot learn directly from the truth, because they have denied that it is so. *4* And so they need a teacher who perceives their madness, but who still can look beyond illusion to the simple truth in them. 273

4 If truth demanded they give up the world, it would appear to them as if it asked the sacrifice of something that is real. *2* Many have chosen to renounce the world while still believing its reality, and they have suffered from a sense of loss and have not been released accordingly.

3 Others have chosen nothing but the world, and they have suffered from a sense of loss still deeper, which they have not understood.274

5 Between these paths there is another road that leads away from loss of every kind, for sacrifice and deprivation both are quickly left behind.

2 This is the way appointed for you now. *3* You walk this path as others walk, nor do you seem to be distinct from them, although you are indeed. *4* Thus can you serve them while you serve yourself, and set their footsteps on the way which God has opened up to you, and them through you.

6 Illusion still appears to cling to you, that you may reach them. *2* Yet it has stepped back, and it is not illusion that they hear you speak of, nor illusion which you bring their eyes to look on and their minds to grasp.

3 Now can the truth, which walks ahead of you, speak to them through illusion, 275 for the road leads past illusion now, while on the way you

call to them that they may follow you.

7 All roads will lead to this one in the end. *2* For sacrifice and deprivation are paths which lead nowhere, choices for defeat, and aims which will remain impossible. *3* All this steps back as truth comes forth in you, to lead your brothers from the ways of death and set them on the way to happiness. *4* Their suffering is but illusion. *5* Yet they need a guide to lead them out of it, for they mistake illusion for the truth.

8 Such is salvation's call, and nothing more. *2* It asks that you accept the truth and let it go before you, lighting up the path of ransom from illusion. *3* It is not a ransom with a price.276 *4* There is no cost, but only gain. *5* Illusion can but seem to hold in chains the holy Son of God. *6* It is but from illusions he is saved. *7* As they step back he finds himself again.

9 Walk safely now, yet carefully, because this path is new to you, and you will find that you are tempted still to walk ahead of truth and let illusion be your guide. *2* Your holy brothers have been given you to follow in your footsteps as you walk with certainty of purpose to the truth. *3* It goes before you now, that they may see something with which they can identify; something they understand to lead the way.277

10 Yet at the journey's ending will there be no gap, no distance between truth and you. *2* And all illusions walking in the way you traveled will be gone from you as well, with nothing left to keep the truth apart from God's completion, holy as Himself. *3* Step back in faith, and let truth lead the way. *4* You know not where you go, but One Who knows goes with you. *5* Let Him lead you with the rest.

11 When dreams are over, time has closed the door on all the things that pass, and miracles are purposeless, the holy Son of God will make no journeys. *2* There will be no wish to be illusion rather than the truth.

3 And we step forth toward this as we progress along the way that truth points out to us. *4* This is our final journey, which we make for everyone. *5* We must not lose our way. *6* For as truth goes before us, so it goes before our brothers who will follow us.

12 We walk to God. *2* Pause and reflect on this. *3* Could any way be holier, or more deserving of your effort, of your love, and of your full intent? *4* What way could give you more than everything, or offer less and still content the holy Son of God? *5* We walk to God. *6* The truth that walks before us now is one with Him, and leads us to where He has always been. *7* What way but this could be a path that we would choose instead?

13 Your feet are safely set upon the road that leads the world to God.

2 Look not to ways which seem to lead you elsewhere. *3* Dreams are not a worthy guide for you who are God's Son. *4* Forget not He has placed His hand in yours, and given you your brothers in His trust that you are worthy of His trust in you. *5* He cannot be deceived. *6* His trust has made your pathway certain and your goal secure. *7* You will not fail your brothers nor your Self.

14 And now He asks but that you think of Him a while each day, that He may speak to you and tell you of His love, reminding you how great His trust, how limitless His love. *2* In your name and His Own, which are the same, we practice gladly with this thought today:

3I will step back and let Him lead the way,

for I would walk along the road to Him.

273. The later paragraphs of this lesson, beginning with paragraph 5, ask you to be this teacher.

274. Those who "have chosen to renounce the world" are renunciates, such as monastics, who give up earthly pleasures and conventional life in order to seek true reality. According to the above passage, they feel a sense of loss because they believe the world they have given up is real. This is why the next paragraph describes their way as "sacrifice."

Most people, though, are those who "have chosen nothing but the world." Due to this choice, they suffer from a deeper sense of loss—

the loss of true reality. They do not know, though, where this loss comes from, which is why the next paragraph describes their way as

"deprivation"—they feel deprived, and have no idea that they have done it to themselves.

275. This seems to mean that even though they are in a realm of illusion, the truth can finally reach them through that illusion,

because you are there as its messenger—through you, "they find their own reality is even here" (2:3).

276. Mark 10:45 (RSV): "For the Son of man also came not to be served but to serve, and to give his life as a ransom for many." The above allusion corrects the notion that salvation involves a "ransom" in the usual sense: "It is not a ransom with a price."

277. What they see that they can identify with and understand is *you*.

They do not see truth directly; they see you, truth's representative.

LESSON 156

I walk with God in perfect holiness.

Today's idea but states the simple truth which makes the thought of sin impossible. *2* It promises there is no cause for guilt, and being causeless, it does not exist. *3* It follows surely from the basic thought so often mentioned in the text: ideas leave not their source.278 *4* If this be true, how could you be apart from God? *5* How could you walk the world alone and separate from your Source?

2 We are not inconsistent in the thoughts that we present in our curriculum. *2* Truth must be true throughout if it be true. *3* It cannot contradict itself, nor be in parts uncertain and in others sure. *4* You cannot walk the world apart from God because you could not be without Him. 279 *5* He is what your life is. *6* Where you are He is. *7* There is one life. *8* That life you share with Him. *9* Nothing can be apart from Him and live.

3 Yet where He is there must be holiness as well as life. *2* No attribute of His remains unshared by everything that lives. *3* What lives is holy as Himself, because what shares His life is part of Holiness, and could no more be sinful than the sun could choose to

be of ice, the sea elect to be apart from water, or the grass to grow with roots suspended in the air.

4 There is a Light in you which cannot die, Whose presence is so holy that the world is sanctified because of you.280 *2* All things that live bring gifts to you and offer them in gratitude and gladness at your feet. *3* The scent of flowers is their gift to you. *4* The waves bow down before you,

and the trees extend their arms to shield you from the heat, and lay their leaves before you on the ground that you may walk in softness, while the wind sinks to a whisper round your holy head.281

5 The Light in you is what the universe longs to behold. *2* All living things are still before you, for they recognize Who walks with you.

3 The Light you carry is their own, and thus they see in you their holiness, saluting you as Savior and as God. *4* Accept their reverence, for it is due to Holiness Itself, Which walks with you, transforming in Its gentle light all things into Its likeness and Its purity.282

6 This is the way salvation works. *2* As you step back, the light in you steps forward and encompasses the world. *3* It heralds not the end of sin in punishment and death. *4* In lightness and in laughter is sin gone, because its quaint absurdity is seen. *5* It is a foolish thought, a silly dream, not frightening—ridiculous perhaps, but who would waste an instant in approach to God Himself for such a senseless whim?

7 Yet you have wasted many, many years on just this foolish thought.

2 The past is gone, with all its fantasies. *3* They keep you bound no longer. *4* The approach to God is near. *5* And in the little interval of doubt that still remains, you may perhaps lose sight of your

Companion, and mistake Him for the senseless, ancient dream that now is past.

8 "Who walks with me?" 283 *2* This question should be asked a thousand times a day, 284 till certainty has ended doubting and established peace.

3 Today let doubting cease. *4* God speaks for you in answering your question with these words:285

5I walk with God in perfect holiness.

6I light the world, I light my mind, and all

the minds which God created one with me.

278. T-19.IV.C.3:7: "We know that the result of an idea leaves not its source, and death is the result of the thought we call the ego, as surely as life is the result of the thought of God." T-26.VII.13:3-4: "God wills you learn what always has been true: that He created you as part of Him. And this must still be true *because* ideas leave not their source." For a more complete list, see footnote 212 in Lesson 132.

279. "You could not be without Him" means you could not *exist* if you were apart from Him, for, as the next sentence says, "He is what your life is."

280. This Light is both of God and *is* God. That is why, in the following paragraph, all living things salute you "as God": not because you are God, but because they behold this Light in you and thus recognize God in you.

281. The flowers, waves, trees, and wind are depicted as treating you like royalty—bowing down to you, shielding you from heat, laying a carpet before you—because, as the next paragraph says, they

recognize the God Who walks with you.

282. Genesis 1:26 (KJV): "And God said, Let us make man in our image, after our likeness."

283. The two possible answers to this question are *God*, the Companion Who cannot be apart from us, and *sin*, "the senseless, ancient dream that now is past."

284. To take this literally would mean to ask this question once a minute, since there are roughly a thousand minutes in the average waking day.

285. The following statement, then, is the way that God has provided for us to answer the question that begins this paragraph. In other words, we ask "Who walks with me?" and then answer "I walk with God in perfect holiness…."

LESSON 157

Into His presence would I enter now.

This is a day of silence and of trust. *2* It is a special time of promise in your calendar of days. *3* It is a time Heaven has set apart to shine upon and cast a timeless light upon this day when echoes of eternity are heard.

4 This day is holy, for it ushers in a new experience, a different kind of feeling and awareness. *5* You have spent long days and nights in celebrating death. *6* Today you learn to feel the joy of life.

2 This is another crucial turning point in the curriculum. 286 *2* We add a new dimension now, a fresh experience which sheds a light on all that we have learned already, and prepares us for what we have yet to learn.

3 It brings us to the door where learning ceases, and we catch a glimpse of what lies past the highest reaches it can possibly attain. *4* It leaves us here an instant, and we go beyond it, sure of our direction and our only

goal. 287

3 Today it will be given you to feel a touch of Heaven, though you will return to paths of learning. *2* Now you have come far enough along the way to alter time sufficiently to rise above its laws and walk into eternity a while. *3* This you will learn to do increasingly as every lesson, faithfully rehearsed, brings you more swiftly to this holy door and leaves you, for a moment, to your Self.

4 He will direct your practicing today, for what you ask for now is what He wills. *2* And having joined your will with His this day, what you are asking must be given you. *3* Nothing is needed but today's idea to light your mind and let it rest in still anticipation and in quiet joy, wherein you quickly leave the world behind.288

5 From this day forth your ministry takes on a genuine devotion, and a glow that travels from your fingertips to those you touch and blesses those you look upon. *2* A vision reaches everyone you meet, and everyone you think of or who thinks of you. *3* For your experience today will so transform your mind that it becomes the touchstone for the holy thoughts of God.

6 Your body will be sanctified today, its only purpose being now to bring the vision of what you experience this day to light the world. *2* We cannot give experience like this directly. *3* Yet it leaves a vision in our eyes which we can offer everyone, that he may come the sooner to the same experience in which the world is quietly forgot and Heaven is remembered for a while.

7 As this experience increases and all goals but this become of little

worth, the world to which you will return becomes a little closer to the end of time, a little more like Heaven in its ways, a little nearer its deliverance. *2* And you who bring it light will come to see the light more sure, the vision more distinct.

8 The time will come when you will not return in the same form in which you now appear, for you will have no need of it. *2* Yet now it has a purpose, and will serve it well. *3* Today you will embark upon a course you have not dreamed of. *4* But the Holy One, 289 the Giver of the happy dreams of life, Translator of perception into truth, the holy Guide to Heaven given you, has dreamed for you this journey which you make and start today with the experience this day holds out to you to be your own.

9 Into Christ's presence will you enter now, serenely unaware of everything except His shining face and perfect love. *2* The vision of His face will stay with you, but there will be an instant which transcends all vision, even this, the holiest. *3* This you will never teach, for you attained it not through learning. *4* Yet the vision speaks of your remembrance of what you knew that instant, and will surely know again.

286. A previous "turning point" was indicated in Lesson 122: "Begin in hopefulness, for we have reached the turning point, at which the road becomes far easier" (W-122.10:2).

287. Our goal for our meditation today is to go "past the highest reaches it [learning] can possibly attain." This means that our goal is to experience *knowledge*, which is the same as saying that our goal is to

have a direct experience of oneness with God. This is what the early part of the Text calls "revelation" and what is commonly called mystical experience.

288. The instructions for today's meditation assume that you have gained proficiency in the Workbook's methods of meditation. All you are told is to repeat the idea (to let "today's idea…light your mind") and then rest in a state of "still anticipation," in which the only thing that fills your mind is what Lesson 94 calls "silent expectancy" (W-94.4:1). In this state, be open to receiving more specific direction from your true Self ("He will direct your practicing").

289. The Old Testament often refers to God as "the Holy One of Israel."

In the gospels, Jesus is referred to by an unclean spirit as "the Holy One of God" (see Mark 1:24 and Luke 4:34). Here, "the Holy One" is the Holy Spirit.

LESSON 158

Today I learn to give as I receive.

What has been given you? *2* The knowledge that you are a mind, in Mind and purely mind, sinless forever, wholly unafraid, because you were created out of love. *3* Nor have you left your Source, remaining as you were created. *4* This was given you as knowledge which you cannot lose.

5 It was given as well to every living thing, for by that knowledge only does it live.

2 You have received all this. *2* No one who walks the world but has received it. *3* It is not this knowledge which you give, for this is what

creation gave. *4* All this cannot be learned. *5* What, then, are you to learn to give today? *6* Our lesson yesterday evoked a theme found early in the text: Experience cannot be shared directly, in the way that vision can.290 *7* The revelation that the Father and the Son are

one will come in time to every mind. *8* Yet is that time determined by the mind itself, not taught.

3 The time is set already. *2* It appears to be quite arbitrary, yet there is no step along the road that anyone takes but by chance. *3* It has already been taken by him, although he has not yet embarked on it. *4* For time but seems to go in one direction. *5* We but undertake a journey that is over, yet it seems to have a future still unknown to us.

4 Time is a trick, a sleight of hand, a vast illusion in which figures come and go as if by magic. *2* Yet there is a plan behind appearances which does not change. *3* The script is written. *4* When experience will come to end your doubting has been set. *5* For we but see the journey from the point at which it ended, looking back on it, imagining we make it once again, reviewing mentally what has gone by. 291

5 The teacher does not give experience, because he did not learn it. *2* It revealed itself to him at its appointed time. *3* But vision is his gift. *4* This he can give directly, for Christ's knowledge is not lost, because He has a vision He can give to anyone who asks. *5* The Father's will and His are joined in knowledge, yet there is a vision which the Holy Spirit sees because the Mind of Christ beholds it too.

6 Here is the joining of the world of doubt and shadows made with the intangible. *2* Here is the quiet place within the world made holy by forgiveness and by love. *3* Here are all contradictions reconciled, for

here the journey ends. *4* Experience—unlearned, untaught, unseen—is merely there. *5* This is beyond our goal, for it transcends what needs to be accomplished. 292 *6* Our concern is with Christ's vision. *7* This we can attain.

7 Christ's vision has one law: It does not look upon a body and mistake it for the Son whom God created. *2* It beholds a light beyond the body, an idea beyond what can be touched, a purity undimmed by errors, pitiful mistakes, and fearful thoughts of guilt from dreams of sin. *3* It sees no separation. *4* And it looks on everyone, on every circumstance, all happenings and all events, without the slightest fading of the light it sees.

8 This can be taught, and must be taught by all who would achieve it. *2* It requires but the recognition that the world cannot give anything that faintly can compare with this in value, nor set up a goal which does not merely disappear when this has been perceived. *3* And this you give today: See no one as a body. *4* Greet him as the Son of God he is, acknowledging that he is one with you in holiness.

9 Thus are his sins forgiven him, for Christ has vision which has power to overlook them all. *2* In His forgiveness they are gone. *3* Unseen by One they merely disappear, because a vision of the holiness which lies beyond them comes to take their place. *4* It matters not what form they took, nor how enormous they appeared to be, nor who seemed to be hurt by them. *5* They are no more, and all effects they seemed to have are gone with them, undone and never to be done.

10 Thus do you learn to give as you receive. *2* And thus Christ's vision looks on you as well. *3* This lesson is not difficult to learn if you

remember in your brother you see but yourself. *4* If he be lost in sin, so must you be; if you see light in him, your sins have been forgiven by yourself. *5* Each brother whom you meet today provides another chance to let Christ's vision shine on you and offer you the peace of God.

11 It matters not when revelation comes, for that is not of time. *2* Yet time has still one gift to give in which true knowledge is reflected in a way so accurate its image shares its unseen holiness; its likeness shines with its immortal love. *3* We practice seeing with the eyes of Christ today. *4* And by the holy gifts we give, Christ's vision looks upon ourselves as well.

290. T-4.X.9:3-5: "God does not need revelation returned to Him, which would clearly be impossible, but He *does* want revelation brought to others. This cannot be done with the actual revelation, because its content cannot be expressed and is intensely personal to the mind which receives it. But it can still be returned by that mind to other minds through the attitudes which the knowledge from the revelation brings."

291. This is the Course's teaching (see particularly T-26.V, "The Little Hindrance") that when we separated, God created the Holy Spirit, Who woke us up after only a "tiny tick of time" (T-26.V.3:5) had passed. The separation, therefore, was over long ago. However, part of our minds stayed attached to it and thus kept mulling over the events contained in that tiny tick, imagining we were still traveling through them. The above paragraph treats those events as God's "plan" or the Holy Spirit's "script." Being already written, the script is unalterable,

and this includes the time at which we awaken: "When experience will come to end your doubting has been set." Lesson 169 contains further discussion of this, particularly of how it relates to free will.

292. "Our goal" means the Course's goal. It aims to guide us to the attainment of perfect vision. This is as high as our efforts, with the Holy Spirit's help, can take us. When we reach that point, God will then take the final step and lift us into Heaven, without any action or effort on our part. Vision, then, is the Course's goal and the goal of our *effort*. Heaven, however, is the ultimate goal of our *desire*, as well

as our ultimate destiny. This latter fact is why several lessons feature God as our goal. See, for instance, Lessons 256, 258, and 287.

LESSON 159

I give the miracles I have received.

No one can give what he has not received. *2* To give a thing requires first you have it in your own possession. *3* Here the laws of Heaven and the world agree. *4* But here they also separate. *5* The world believes that to possess a thing, it must be kept. *6* Salvation teaches otherwise: To give is how to recognize you have received. *7* It is the proof that what you have is yours.

2 You understand that you are healed when you give healing. *2* You accept forgiveness as accomplished in yourself when you forgive. *3* You recognize your brother as yourself, and thus do you perceive that you are whole. *4* There is no miracle you cannot give, for all are given you.

5 Receive them now by opening the storehouse of your mind, where

they are laid, and giving them away.

3 Christ's vision is a miracle. *2* It comes from far beyond itself, for it reflects eternal love and the rebirth of love which never died but has been kept obscure. *3* Christ's vision pictures Heaven, for it sees a world so like to Heaven that what God created perfect can be mirrored there.

4 The darkened glass the world presents can show but twisted images in broken parts.293 *5* The real world pictures Heaven's innocence.

4 Christ's vision is the miracle in which all miracles are born. 294 *2* It is their source, remaining with each miracle you give, and yet remaining yours. *3* It is the bond by which the giver and receiver are

united in extension here on earth, as they are one in Heaven. *4* Christ beholds no sin in anyone, and in His sight the sinless are as one. *5* Their holiness was given by His Father and Himself.

5 Christ's vision is the bridge between the worlds, and in its power can you safely trust to carry you from this world into one made holy by forgiveness. *2* Things which seem quite solid here are merely shadows there—transparent, faintly seen, at times forgot, and never able to obscure the light that shines beyond them. *3* Holiness has been restored to vision, and the blind can see.295

6 This is the Holy Spirit's single gift, the treasure house296 to which you can appeal with perfect certainty for everything that can contribute to your happiness. *2* All are laid here already. *3* All can be received but for the asking. *4* Here the door is never locked, and no one is denied his least request or his most urgent need. *5* There is no sickness not already healed, no lack unsatisfied, no need unmet within this golden treasury of Christ.

7 Here does the world remember what was lost when it was made. *2* For here it is repaired, made new again, but in a different light. *3* What was to be the home of sin becomes the center of redemption and the hearth of mercy, where the suffering are healed and welcome. *4* No one will be turned away from this new home where his salvation waits. *5* No one is stranger to him. *6* No one asks for anything of him except the gift of his acceptance of his welcoming. 297

8 Christ's vision is the holy ground in which the lilies of forgiveness set their roots.298 *2* This is their home. *3* They can be brought from here back to the world, but they can never grow in its unnourishing and shallow soil. *4* They need the light and warmth and kindly care Christ's charity affords. *5* They need the love with which He looks on them. *6* And they become His messengers, which give as they received.

9 Take from His storehouse, that its treasures may increase. *2* His lilies do not leave their home when they are carried back into the world.

3 Their roots remain. *4* They do not leave their source, but carry its beneficence with them, and turn the world into a garden like the one they came from and to which they go again with added fragrance.

5 Now are they twice blessed. *6* The messages they brought from Christ have been delivered and returned to them. *7* And they return them gladly unto Him.

10 Behold the store of miracles set out for you to give. *2* Are you not worth the gift, when God appointed it be given you? *3* Judge not God's Son,299 but follow in the way He has established. *4* Christ has dreamed the dream of a forgiven world. *5* It is His gift whereby a sweet transition can be made from death to life, from hopelessness to hope. *6* Let us an

instant dream with Him. *7* His dream awakens us to truth. *8* His vision gives the means for a return to our unlost and everlasting sanctity in God.

293. 1 Corinthians 13:12 (KJV): "For now we see through a glass, darkly; but then face to face." In the above reference, the glass is the world, a mirror that is not only darkened but warped and fractured. It therefore shows us a dark picture of reality that consists of "twisted images in broken parts."

294. Christ's vision, in other words, is the content of "each miracle you give" (see next sentence). The Text defines miracles as "expressions of love," and Christ's vision is the source of that love.

295. Luke 7:22 (KJV): "Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf

hear, the dead are raised, to the poor the gospel is preached." The above allusion implies that physical sight is blindness and Christ's vision is seeing.

296. The idea of the "treasure house," referred to here, is a running Course theme. The treasure house is a place where all the miracles we have given or received are stored, waiting to be claimed by us.

According to this passage, the treasure house is filled with Christ's vision, the source of all miracles. This treasure house is referred to elsewhere in this lesson as the "storehouse" (2:5), the "golden treasury" (6:5), "this new home" (7:4), "His storehouse" (9:1), and

"the store of miracles" (10:1).

297. Pronoun clarification: "No one will be turned away from this new home where his [one of those who approach this home] salvation

waits. No one [in the home] is stranger to him [the person newly welcomed into this home]. No one [in the home] asks for anything of him [the person newly welcomed into this home] except the gift of his acceptance of his welcoming."

298. Exodus 3:5 (RSV): "Then he [God] said, 'Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground.'" In the biblical image, the holy ground is the ground around the burning bush in which God appears. Here, Christ's vision is a holy ground beyond this world, and what grows in this ground are the lilies of forgiveness. Lilies, traditionally associated with Easter, symbolize the resurrection that is brought about through forgiveness (see T-20.I).

299. Matthew 7:1 (KJV): "Judge not, that ye be not judged." The above reference implies that the reason we should not judge our brother is that he is actually God's Son.

LESSON 160

I am at home. Fear is the stranger here.

Fear is a stranger to the ways of love. *2* Identify with fear, and you will be a stranger to yourself. *3* And thus you are unknown to you. *4* What is your Self remains an alien to the part of you which thinks that it is real, but different from yourself. *5* Who could be sane in such a circumstance?

6 Who but a madman could believe he is what he is not, and judge

against himself?

2 There is a stranger in our midst, who comes from an idea so foreign to the truth he speaks a different language, looks upon a world truth does not know, and understands what truth regards as senseless. *2* Stranger yet, he does not recognize to whom he comes, and yet maintains his home belongs to him, while he is alien now who is at home.300

3 And yet how easy it would be to say, "This is my home. *2* Here I belong, and will not leave because a madman says I must." *3* What reason is there for not saying this? *4* What could the reason be, except that you had asked this stranger in to take your place and let you be a stranger to yourself? *5* No one would let himself be dispossessed so needlessly, unless he thought there was another home more suited to his tastes.

4 Who is the stranger? *2* Is it fear or you that is unsuited to the home which God provided for His Son? *3* Is fear His Own, created in His likeness?301 *4* Is it fear that love completes and is completed by? *5* There is no home can shelter love and fear. *6* They cannot coexist. *7* If you are real, then fear must be illusion. *8* And if fear is real, then you do not exist at all.

5 How simply, then, the question is resolved. *2* Who fears has but denied himself and said, "I am the stranger here. *3* And so I leave my home to one more like me than myself, and give him all I thought belonged to me." *4* Now is he exiled of necessity, not knowing who he is, uncertain of all things but this: that he is not himself, and that his home has been denied to him.

6 What does he search for now? *2* What can he find? *3* A stranger to himself can find no home wherever he may look, for he has made return impossible. *4* His way is lost, except a miracle will search him out and show him that he is no stranger now. *5* The miracle will come, for in his home his Self remains. *6* It asked no stranger in, and took no alien thought to be Itself. *7* And It will call Its Own unto Itself, in recognition of what is Its Own.

7 Who is the stranger? *2* Is he not the one your Self calls not? *3* You are unable now to recognize the stranger in your midst, for you have given him your rightful place. *4* Yet is your Self as certain of Its Own as God is of His Son. *5* He cannot be confused about creation. *6* He is sure of what belongs to Him. *7* No stranger can be interposed between His knowledge and His Son's reality. *8* He does not know of strangers. *9* He is certain of His Son.

8 His certainty suffices.302 *2* Whom He knows to be His Son belongs where He has set His Son forever. *3* He has answered you who ask,

"Who is the stranger?" *4* Hear His Voice assure you, quietly and sure, that you are not a stranger to your Father, nor is your Creator stranger made to you. *5* Whom God has joined remains forever one, 303 at home in Him, no stranger to Himself.

9 Today we offer thanks that Christ has come to search the world for what belongs to Him. *2* His vision sees no strangers, but beholds His Own and joyously unites with them. *3* They see Him as a stranger,

for they do not recognize themselves. *4* Yet as they give Him welcome, they remember. *5* And He leads them gently home again where they belong.

10 Not one does He forget. *2* Not one He fails to give you to remember, that your home may be complete and perfect as it was established. *3* He has not forgotten you, but you will not remember Him until you look on all as He does. *4* Who denies his brother is denying Him, and thus refusing to accept the gift of sight by which his Self is clearly recognized, his home remembered, and salvation come.

300. Pronoun clarification: "Stranger yet, he [the stranger] does not recognize to whom he [the stranger] comes, and yet maintains his [the occupant's] home belongs to him [the stranger], while he [the

occupant] is alien now who is at home." Fear is the stranger and you are the occupant. And the home referred to here is most likely your mind, but (as the lesson later makes clear) it is also your true home—

Heaven. Perhaps these two conceptions of what your home is are

reconciled by the idea that your mind, perceived correctly, is one with your true home, Heaven.

301. Genesis 1:26 (KJV): "And God said, Let us make man in our image, after our likeness."

302. 2 Corinthians 12:9 (DBY): "And he said to me, My grace suffices thee; for my power is perfected in weakness."

303. Matthew 19:6 (RSV): "What therefore God has joined together, let not man put asunder." As is true in the Course's other references to this verse (see, for instance, T-17.III.10:1), the above reference

implies that what God has joined together (in this case Himself and you) cannot be separated.

LESSON 161

Give me your blessing, holy Son of God.

Today we practice differently, and take a stand against our anger, that our fears may disappear and offer room to love. *2* Here is salvation in the simple words in which we practice with today's idea. *3* Here is the answer to temptation which can never fail to welcome in the Christ where fear and anger had prevailed before. *4* Here is Atonement made complete, the world passed safely by, and Heaven now restored. *5* Here is the answer of the Voice of God.

2 Complete abstraction is the natural condition of the mind.304 *2* But part of it is now unnatural. *3* It does not look on everything as one. *4* It sees instead but fragments of the whole, for only thus could it invent the partial world you see. *5* The purpose of all seeing is to show you what you wish to see. *6* All hearing but brings to your mind the sounds it wants to hear.

3 Thus were specifics made. *2* And now it is specifics we must use in practicing. *3* We give them to the Holy Spirit that He may employ them for a purpose which is different from the one we gave to them. *4* Yet He can use but what we made, to teach us from a different point of view, so we can see a different use in everything.

4 One brother is all brothers. *2* Every mind contains all minds, for every mind is one. *3* Such is the truth. *4* Yet do these thoughts make clear the meaning of creation? *5* Do these words bring perfect clarity with them to you? *6* What can they seem to be but empty sounds; pretty, perhaps,

correct in sentiment, yet fundamentally not understood nor understandable. *7* The mind that taught itself to think specifically

can no longer grasp abstraction, in the sense that it is all-encompassing. *8* We need to see a little, that we learn a lot.

5 It seems to be the body that we feel limits our freedom, makes us suffer, and at last puts out our life. *2* Yet bodies are but symbols of a concrete form of fear. *3* Fear without symbols calls for no response, for symbols can stand for the meaningless. *4* Love needs no symbols, being true. *5* But fear attaches to specifics, being false.305

6 Bodies attack, but minds do not. *2* This thought is surely reminiscent of our text, where it is often emphasized. 306 *3* This is the reason bodies easily become fear's symbols. *4* You have many times been urged to look beyond the body, for its sight presents the symbol of love's

"enemy" Christ's vision does not see. *5* The body is the target for attack, for no one thinks he hates a mind. *6* Yet what but mind directs the body to attack? *7* What else could be the seat of fear except what thinks of fear?

7 Hate is specific. *2* There must be a thing to be attacked. *3* An enemy must be perceived in such a form he can be touched and seen and heard, and ultimately killed. *4* When hatred rests upon a thing, it calls for death as surely as God's Voice proclaims there is no death. *5* Fear is insatiable, consuming everything its eyes behold, seeing itself in everything, compelled to turn upon itself and to destroy.

8 Who sees a brother as a body sees him as fear's symbol. *2* And he will attack, because what he beholds is his own fear external to himself, poised to attack and howling to unite with him again. *3* Mistake not the

intensity of rage projected fear must spawn. *4* It shrieks in wrath and claws the air in frantic hope it can reach to its maker and devour him.307

9 This do the body's eyes behold in one whom Heaven cherishes, the angels love, and God created perfect. *2* This is his reality. *3* And in Christ's vision is his loveliness reflected in a form so holy and so beautiful that you could scarce refrain from kneeling at his feet. *4* Yet you will take his hand instead, for you are like him in the sight which sees him thus.

10 Attack on him is enemy to you, for you will not perceive that in his hands is your salvation. *2* Ask him but for this, and he will give it to you. *3* Ask him not to symbolize your fear. *4* Would you request that love destroy itself? *5* Or would you have it be revealed to you and set you free?

11 Today we practice in a form we have attempted earlier.308 *2* Your readiness is closer now, and you will come today nearer Christ's vision.

3 If you are intent on reaching it, you will succeed today. *4* And once you have succeeded, you will not be willing to accept the witnesses your body's eyes call forth. *5* What you will see will sing to you in ancient melodies you will remember. *6* You are not forgot in Heaven. *7* Would you not remember it?

12 Select one brother, symbol of the rest, and ask salvation of him. *2* See him first as clearly as you can, in that same form to which you are accustomed. *3* See his face, his hands and feet, his clothing. *4* Watch him smile, and see familiar gestures that he makes so frequently. *5* Then think of this: What you are seeing now conceals from you the sight of

one who can forgive you all your sins, whose sacred hands can take the nails which pierce your own away and lift the crown of thorns which you have placed upon your bleeding head.

13 Ask this of him, that he may set you free:

2Give me your blessing, holy Son of God.

3I would behold you with the eyes of Christ,

and see my perfect sinlessness in you.

4 And He will answer Whom you called upon. *5* For He will hear the Voice of God in you, and answer in your own. *6* Behold him now whom you have seen as merely flesh and bone, and recognize that Christ has come to you.

14 Today's idea is your safe escape from anger and from fear. *2* Be sure you use it instantly, should you be tempted to attack a brother and perceive in him the symbol of your fear. *3* And you will see him suddenly transformed from enemy to savior; from the devil into Christ.

304. "Abstraction" here denotes a state of pure, nonspecific thought that is free of anything concrete, of any form at all. It is described later in this lesson as a formless state in which you know the following: "One brother is all brothers. Every mind contains all minds, for every mind is one" (4:1-2).

305. In other words, since fear is a meaningless idea, the only way it can appear to have substance is to have outer symbols that stand for it and

thus seem to prove how true and important it is.

306. T-7.V.9:4: "If the mind cannot attack, the ego proceeds perfectly logically to the position that you cannot be mind." T-8.VI.1:1-2:

"Attack is always physical. When attack in any form enters your mind, you are *equating yourself with a body*." T-17.VII.5:4: "Some idea of bodies must have entered, for minds cannot attack." T-18.VI.3:5: "Mind cannot attack, but it *can* make fantasies and direct

the body to act them out." T-19.II.1:3: "The belief in sin is necessarily based on the firm conviction that minds, not bodies, can attack."

307. The image here is of a ferocious beast, such as one of the big cats, poised to attack, clawing the air, and howling in rage. This is how you see your brother, because your fear is using his body as an outer symbol of itself. His body, in other words, is being used as a symbol that seems to establish the *validity* of your fear. Thus, what you see as his attack coming at you from the outside is really just the projection of what your fear is doing to you internally.

308. See Lessons 78 and 121, both of which, like this lesson, ask us to choose a particular person that we have seen as an antagonist and instead choose to see him or her as our holy savior.

LESSON 162

I am as God created me.

This single thought, held firmly in the mind, would save the world.

2 From time to time we will repeat it, as we reach another stage in learning. 309 *3* It will mean far more to you as you advance. *4* These words

are sacred, for they are the words God gave in answer to the world you made. *5* By them it disappears, and all things seen within its misty clouds and vaporous illusions vanish as these words are spoken. *6* For they come from God.

2 Here is the Word by which the Son became his Father's happiness, His love, and His completion. *2* Here creation is proclaimed, and honored as it is. *3* There is no dream these words will not dispel, no thought of sin and no illusion that the dream contains that will not fade away before their might. *4* They are the trumpet of awakening that sounds around the world. 310 *5* The dead awake in answer to

its call. *6* And those who live and hear this sound will never look on death. 311

3 Holy indeed is he who makes these words his own; arising with them in his mind, recalling them throughout the day, at night bringing them with him as he goes to sleep. *2* His dreams are happy and his rest secure, his safety certain and his body healed, because he sleeps and wakens with the truth before him always. *3* He will save the world, because he gives the world what he receives each time he practices the words of truth.

4 Today we practice simply. *2* For the words we use are mighty, and they need no thoughts beyond themselves to change the mind of him who uses them. *3* So wholly is it changed that it is now the treasury in which God places all His gifts and all His love, to be distributed to all the world, increased in giving, kept complete because its sharing is unlimited. *4* And thus you learn to think with God. *5* Christ's vision has restored your sight by salvaging your mind.

5 We honor you today. *2* Yours is the right to perfect holiness you now

accept. *3* With this acceptance is salvation brought to everyone, for who could cherish sin when holiness like this has blessed the world? *4* Who could despair when perfect joy is yours, available to all as remedy for grief and misery, all sense of loss, and the complete escape from sin and guilt?

6 And who would not be brother to you now; you, his redeemer and his savior? *2* Who could fail to welcome you into his heart with loving invitation, eager to unite with one like him in holiness? *3* You are as God created you. *4* These words dispel the night, and darkness is no more. *5* The light is come today to bless the world, for

you have recognized the Son of God, and in your recognition is the world's.

309. This lesson shows up again in the central thought of Review 6

(Lessons 201-220) and occurs in modified form in Lesson 237 ("Now would I be as God created me") and 260 ("Let me remember God

created me"). It was also the idea for the day in Lessons 94 and 110.

310. 1 Corinthians 15:51-52 (RSV): "Lo! I tell you a mystery. We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we shall be changed."

The above passage says that the words "I am as God created me" are the trumpet "that sounds around the world" and raises all sleepers from death into life.

311. John 8:51 (RSV): "Truly, truly, I say to you, if any one keeps my word, he will never see death." In the above allusion, it is those who accept the truth of "I am as God created me" who will never see death.

LESSON 163

There is no death. 312 The Son of God is free.

Death is a thought which takes on many forms, often unrecognized. *2* It may appear as sadness, fear, anxiety, or doubt; as anger, faithlessness, and lack of trust; concern for bodies, envy, and all forms in which the wish to be as you are not may come to tempt you. *3* All such thoughts are but reflections of the worshipping of death as savior and as giver of release.

2 Embodiment of fear, the host of sin, god of the guilty, and the lord of all illusions and deceptions, does the thought of death seem mighty.

2 For it seems to hold all living things within its withered hand, all hopes and wishes in its blighting grasp, all goals perceived but in its sightless eyes. *3* The frail, the helpless, and the sick bow down before its image, thinking it alone is real, inevitable, worthy of their trust. *4* For it alone will surely come.

3 All things but death are seen to be unsure, too quickly lost however hard to gain, uncertain in their outcome, apt to fail the hopes they once engendered and to leave the taste of dust and ashes in their wake, in place of aspirations and of dreams. *2* But death is counted on. *3* For it will come with certain footsteps when the time has come for its arrival.

4 It will never fail to take all life as hostage to itself.

4 Would you bow down to idols such as this? *2* Here is the strength and might of God Himself perceived within an idol made of dust. *3* Here is the opposite of God proclaimed as lord of all creation; stronger than

His will for life, the endlessness of love, and Heaven's perfect, changeless constancy. *4* Here is the will of Father and of Son defeated finally, and laid to rest beneath the headstone death has placed upon the body of the holy Son of God.

5 Unholy in defeat, he has become what death would have him be. *2* His epitaph, which death itself has written, gives no name to him, for he has passed to dust. *3* It says but this: "Here lies a witness God is dead." 313 *4* And this it writes again and still again, while all the while its worshippers agree, and kneeling down with foreheads to the ground, they whisper fearfully that it is so.

6 It is impossible to worship death in any form and still select a few you would not cherish and would yet avoid, while still believing in the rest.

2 For death is total. *3* Either all things die, or else they live and cannot die. *4* No compromise is possible. *5* For here again we see an obvious position, which we must accept if we be sane: What contradicts one thought entirely cannot be true unless its opposite is proven false. 314

7 The idea of the death of God is so preposterous that even the insane have difficulty in believing it. *2* For it implies that God was once alive and somehow perished—killed, apparently, by those who did not want Him to survive. 315 *3* Their stronger will could triumph over His, and so eternal life gave way to death. *4* And with the Father died the Son as well.

8 Death's worshippers may be afraid. *2* And yet can thoughts like these be fearful? *3* If they saw that it is only this which they believe, they would be instantly released. *4* And you will show them this today.

5 There is no death, and we renounce it now in every form, for their

salvation and our own as well. *6* God made not death. *7* Whatever form it takes must therefore be illusion. *8* This the stand we take today. *9* And it is given us to look past death and see the life beyond.

9 *Our Father, bless our eyes today. 2We are*

Your messengers, and we would look upon

the glorious reflection of Your love,

which shines in everything. 3We live and breathe

in You alone. 316 4We are not separate from Your eternal life. 5There is no death,

for death is not Your will. 6And we abide

where You have placed us, in the life we share

with You and with all living things, to be

like You and part of You forever. 7We

accept Your thoughts as ours, and our will

is one with Yours eternally. 8Amen.

312. Proverbs 12:28 (KJV): "In the way of righteousness is life; and in the pathway thereof there is no death."

313. This lesson was dictated in April of 1970, on the heels of the

influential "Death of God" theological movement of the 1960s. The April 8, 1966 cover of *Time* magazine asked "Is God Dead?" and the accompanying article covered both the growing atheism in the United States and the growing popularity of Death of God theology. The above passage treats the death of God as something implicitly

affirmed by every death and believed in by those who view death as the final power in the universe, which amounts to worshipping *death* as god.

314. This means that an idea that completely contradicts another idea cannot be true *unless* that other idea is proven false. In this context, this means that life cannot really be true—in any form—unless death is proven false—in all its forms. We cannot, in other words, *truly* believe in life until we renounce belief in *all* forms of death.

315. The idea that God is dead because He was "killed…by those who did not want Him to survive" is possibly a reference to the influential passage in the writings of nineteenth-century German philosopher Friedrich Nietzsche that is often credited with popularizing the notion of the death of God: "God is dead. God remains dead. And we have killed him. How shall we comfort ourselves, the murderers of all murderers? What was holiest and mightiest of all that the world has yet owned has bled to death under our knives: who will wipe this blood off us?" (*The Gay Science*, Section 125). Nietzsche, of course, was not suggesting that we literally killed God, but rather was talking about "killing" the concept of God. However, by apparently

referencing Nietzsche and the "Death of God" movement, Jesus seems to be implying that they tapped into a universal unconscious belief that we have *actually* murdered God. Jesus' point is that we need to

make this belief conscious, because the idea of killing God is "so preposterous that even the insane have difficulty in believing it." As the next paragraph says, "If they saw that it is only this which they believe, they would be instantly released." In other words, if they made their belief in the murder of God conscious, they would simply not be able to maintain the belief.

316. Acts 17:28 (RSV): "In him we live and move and have our being."

The reason the Course substitutes "breathe" for "move" here may be to emphasize the theme of life, since breath signifies life.

LESSON 164

Now are we one with Him Who is our Source.

What time but now can truth be recognized? *2* The present is the only time there is. *3* And so today, this instant, now, we come to look upon what is forever there; not in our sight, but in the eyes of Christ. *4* He looks past time and sees eternity as represented there. *5* He hears the sounds the senseless, busy world engenders, yet He hears them faintly, for beyond them all He hears the song of Heaven and the Voice of God more clear, more meaningful, more near.

2 The world fades easily away before His sight. *2* Its sounds grow dim.

3 A melody from far beyond the world increasingly is more and more distinct; an ancient Call to Which He gives an ancient answer. *4* You will recognize them both, for they are but your answer to your Father's Call to you. *5* Christ answers for you, echoing your Self, using your voice to give His glad consent, accepting your deliverance for you.

3 How holy is your practicing today, as He gives you His sight and hears for you, and answers in your name the Call He hears. *2* How quiet is the time you give to spend with Him beyond the world. *3* How easily are all your seeming sins forgot and all your sorrows unremembered. *4* On this day is grief laid by, for sights and sounds which come from nearer than the world are clear to you who will today accept the gifts He gives.

4 There is a silence into which the world cannot intrude. *2* There is an ancient peace you carry in your heart and have not lost. *3* There is a sense of holiness in you the thought of sin has never touched. *4* All this today you will remember. *5* Faithfulness in practicing today will bring rewards so great and so completely different from all things you sought before that you will know that here your treasure is, and here your rest.

5 This is the day when vain imaginings part like a curtain, to reveal what lies beyond them. *2* Here is what is really clear made visible, while all the shadows which appear to hide it merely sink away. *3* Now is the balance righted, and the scales of judgment left to Him Who judges true. *4* And in His judgment will a world unfold in perfect innocence before your eyes. *5* Now will you see it through the eyes of Christ.

6 Now is its transformation clear to you.

6 Brother, this day is sacred to the world. *2* Your vision, given you from far beyond all things within the world, looks back on them in a new light. *3* And what you see becomes the healing and salvation of the world. *4* The valuable and valueless are both perceived, and recognized for what they are. *5* And what is worthy of your love receives your love, while nothing to be feared remains.

7 We will not judge today. *2* We will receive but what is given us from

judgment made beyond the world. *3* Our practicing today becomes our gift of thankfulness for our release from blindness and from misery.

4 All that we see will but increase our joy, because its holiness reflects our own. *5* We stand forgiven in the sight of Christ, with all the world forgiven in our own. *6* We bless the world, as we behold it in the light in which our Savior looks on us, and offer it the freedom given us through His forgiving vision, not our own.

8 Open the curtain in your practicing by merely letting go all things you think you want. *2* Your trifling treasures put away, and leave a clean and open space within your mind where Christ can come and offer you the treasure of salvation. *3* He has need of your most holy mind to save the world. *4* Is not this purpose worthy to be yours? *5*

Is not Christ's vision worthy to be sought above the world's unsatisfying goals?

9 Let not today slip by without the gifts it holds for you receiving your consent and your acceptance. *2* We can change the world if you acknowledge them. *3* You may not see the value your acceptance gives the world, but this you surely want: You can exchange all suffering for joy this very day. *4* Practice in earnest and the gift is yours. *5* Would God deceive you? *6* Can His promise fail? *7* Can you withhold so little when His hand holds out complete salvation to His Son?

LESSON 165

Let not my mind deny the thought of God.

What makes this world seem real except your own denial of the truth that lies beyond? *2* What but your thoughts of misery and death obscures

the perfect happiness and the eternal life your Father wills for you? *3* And what could hide what cannot be concealed except illusion? *4* What could keep from you what you already have except your choice to see it not, denying it is there?

2 The thought of God created you. *2* It left you not, nor have you ever been apart from it an instant. *3* It is yours eternally. *4* By it you live. *5* It is your source of life, holding you one with it, and everything is one with you because it left you not. *6* The thought of God protects you, cares for you, makes soft your resting place and smooth your way, lighting your mind with happiness and love. *7* Eternity and everlasting life shine in your mind because the thought of God has left you not and still abides with you.

3 Who would deny his safety and his peace, his joy, his healing and his peace of mind, his quiet rest, his calm awakening, if he but

recognized where they abide? *2* Would he not instantly prepare to go where they are found, abandoning all else as worthless in comparison with them? *3* And having found them, would he not make sure they stay with him and he remains with them?

4 Deny not Heaven. *2* It is yours today but for the asking. *3* Nor need you perceive how great the gift, how changed your mind will be, before it comes to you. *4* Ask to receive and it is given you. *5* Conviction lies within it. *6* Till you welcome it as yours, uncertainty remains. *7* Yet God is fair. *8* Sureness is not required to receive what only your acceptance can bestow.

5 Ask with desire. *2* You need not be sure that you request the only thing you want. *3* But when you have received, you will be sure you have the

treasure you have always sought. *4* What would you then exchange it for? *5* What would induce you now to let it fade away from your ecstatic vision? *6* For this sight proves that you have exchanged your blindness for the seeing eyes of Christ; your mind has come to lay aside denial and accept the thought of God as its inheritance.

6 Now is all doubting past, the journey's end made certain, and salvation given you. *2* Now is Christ's power in your mind, to heal as you were healed. *3* For now are you among the saviors of the world. *4* Your destiny lies there and nowhere else. *5* Would God consent to let His Son remain forever starved by his denial of the nourishment he needs to live? *6* Abundance dwells in him, and deprivation cannot cut him off from God's sustaining love and from his home.

7 Practice today in hope. *2* For hope indeed is justified. *3* Your doubts are meaningless, for God is certain, and the thought of Him is never absent.

4 Sureness must abide within you who are host to Him. *5* This course removes all doubts which you have interposed between Him

and your certainty of Him. *6* We count on Him and not upon ourselves to give us certainty. *7* And in His Name we practice as His Word directs we do. 317

8 His sureness lies beyond our every doubt. *2* His love remains beyond our every fear. *3* The thought of Him is still beyond all dreams and in our minds, according to His will.

317. We are still meant to practice within the structure laid out in Lesson 153 (as long as possible in the morning and evening, more than a minute on the hour, and spontaneously in response to upsets), but what we specifically do in each of our practice periods is meant to be

directed by "His Word."

LESSON 166

I am entrusted with the gifts of God.

All things are given you. *2* God's trust in you is limitless. *3* He knows His Son. *4* He gives without exception, holding nothing back that can contribute to your happiness. *5* And yet, unless your will is one with His, His gifts are not received. *6* But what would make you think there is another will than His?

2 Here is the paradox that underlies the making of the world. *2* This world is not the will of God, and so it is not real. *3* Yet those who think it real must still believe there is another will, and one which leads to opposite effects from those He wills. *4* Impossible indeed, but every mind which looks upon the world and judges it as certain, solid, trustworthy, and true believes in two creators—or in one, himself alone. *5* But never in one God.

3 The gifts of God are not acceptable to anyone who holds such strange beliefs. *2* He must believe that to accept God's gifts, however

evident they may become, however urgently he may be called to claim them as his own, is to be pressed to treachery against himself. *3* He must deny their presence, contradict the truth, and suffer to preserve the world he made.

4 Here is the only home he thinks he knows. *2* Here is the only safety he believes that he can find. *3* Without the world he made is he an outcast, homeless and afraid. *4* He does not realize that it is here he is afraid

indeed, and homeless too; an outcast wandering so far from home, so long away, he does not realize he has forgotten where he came from, where he goes, and even who he really is.

5 Yet in his lonely, senseless wanderings, God's gifts go with him, all unknown to him. *2* He cannot lose them. *3* But he will not look at what is given him. *4* He wanders on, aware of the futility he sees about him everywhere, perceiving how his little lot but dwindles as he goes ahead to nowhere. *5* Still he wanders on in misery and poverty, alone though God is with him, and a treasure his so great that everything the world contains is valueless before its magnitude.

6 He seems a sorry figure—weary, worn, in threadbare clothing, and with feet that bleed a little from the rocky road he walks. *2* No one but has identified with him, for everyone who comes here has pursued the path he follows, and has felt defeat and hopelessness as he is feeling them. *3* Yet is he really tragic, when you see that he is following the way he chose, and need but realize Who walks with him and open up his treasures to be free?

7 This is your chosen self, the one you made as a replacement for reality. *2* This is the self you savagely defend against all reason, every evidence, and all the witnesses with proof to show this is not you. *3* You heed them not. *4* You go on your appointed way, with

eyes cast down lest you might catch a glimpse of truth, and be released from self-deception and set free.

8 You cower fearfully lest you should feel Christ's touch upon your shoulder and perceive His gentle hand directing you to look upon your gifts. *2* How could you then proclaim your poverty and exile? *3* He

would make you laugh at this perception of yourself. *4* Where is self-pity then? *5* And what becomes of all the tragedy you sought to make for him whom God intended only joy?

9 Your ancient fear has come upon you now, and justice has caught up with you at last. *2* Christ's hand has touched your shoulder, and you feel that you are not alone. *3* You even think the miserable self you thought was you may not be your identity. *4* Perhaps God's Word is truer than your own. *5* Perhaps His gifts to you are real. *6* Perhaps He has not wholly been outwitted by your plan to keep His Son in deep oblivion and go the way you chose without your Self.

10 God's will does not oppose. *2* It merely is. *3* It is not God you have imprisoned in your plan to lose your Self. *4* He does not know about a plan so alien to His will. *5* There was a need He did not understand, to which He gave an Answer. *6* That is all. *7* And you who have this Answer given you have need no more of anything but this.

11 Now do we live, for now we cannot die. *2* The wish for death is answered, and the sight that looked upon it now has been replaced by vision which perceives that you are not what you pretend to be. *3* One walks with you Who gently answers all your fears with this one merciful reply: "It is not so." *4* He points to all the gifts you have each time the thought of poverty oppresses you, and speaks of His companionship when you perceive yourself as lonely and afraid.

12 Yet He reminds you still of one thing more you had forgotten. *2* For His touch on you has made you like Himself. 318 *3* The gifts you

have are not for you alone. *4* What He has come to offer you, you now must learn to give. *5* This is the lesson that His giving holds, for He has saved

you from the solitude you sought to make in which to hide from God.

6 He has reminded you of all the gifts that God has given you. *7* He speaks as well of what becomes your will when you accept these gifts and recognize they are your own.

13 The gifts are yours, entrusted to your care, to give to all who chose the lonely road you have escaped. *2* They do not understand they but pursue their wishes. *3* It is you who teach them now. *4* For you have learned of Christ there is another way for them to walk. *5* Teach them by showing them the happiness that comes to those who feel the touch of Christ and recognize God's gifts. *6* Let sorrow not tempt you to be unfaithful to your trust.

14 Your sighs will now betray the hopes of those who look to you for their release. *2* Your tears are theirs. *3* If you are sick, you but withhold their healing. *4* What you fear but teaches them their fears are justified.

5 Your hand becomes the giver of Christ's touch. *6* Your change of mind becomes the proof that who accepts God's gifts can never suffer anything. *7* You are entrusted with the world's release from pain.

15 Betray it not. *2* Become the living proof of what Christ's touch can offer everyone. *3* God has entrusted all His gifts to you. *4* Be witness in your happiness to how transformed the mind becomes which chooses to accept His gifts and feel the touch of Christ. *5* Such is your mission now. *6* For God entrusts the giving of His gifts to all who have received them. *7* He has shared His joy with you. *8* And now you go to share it with the world.

318. Most of this lesson consists of an extended image in which you see

yourself as a homeless person, wandering alone and far from home.

Christ wants to touch you on the shoulder, show you that you are not alone, and point out to you all the gifts God has given you, to prove that your image of yourself is not true. You fear this, for you are attached to the image. But you eventually accept "Christ's touch,"

which overturns your belief that you are homeless and alone, and which asks that you become the giver of His touch to those who still walk "the lonely road you have escaped" (13:1).

LESSON 167

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

There are not different kinds of life, for life is like the truth. *2* It does not have degrees. *3* Life 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. 319 *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* A thought is in the mind. *4* It can be then applied where mind directs it, but its origin is where it must be changed if change occurs. *5* Ideas leave not their source. *6* The emphasis this course has placed on that idea is due to its centrality in our attempts to change your mind about yourself.320 *7* It is the reason you can heal. *8* It is the cause of healing. *9* It is why you cannot die. *10* Its truth established you as one with God.321

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 cannot 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 came 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. 322 *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

from His thoughts, which have no opposite, we understand 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 which cannot separate in death and leave the Source of life from where it came.

12 We share our 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.323 *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 made reflection possible. *6* No vision now is needed. *7* For the wakened mind is one that knows its Source, its Self, its holiness.

319. W-163.1:1-2: "Death is a thought which takes on many forms, often unrecognized. It may appear as sadness, fear, anxiety, or doubt; as anger, faithlessness, and lack of trust; concern for bodies, envy, and all forms in which the wish to be as you are not may come to tempt you."

320. See footnote 212 in Lesson 132 and footnote 278 in Lesson 156 for references to "ideas leave not their source."

321. "Ideas leave not their source" in this case means that *you* are an idea that has not left *your* Source—God. That is "the reason you can heal," "the cause of healing," "why you cannot die," and what

"established you as one with God."

322. Whereas the Course normally gives the impression that we really

have fallen asleep, that it's only what we dream about in our sleep that's illusory, this lesson repeatedly makes it clear that we only *seem* to go to sleep. Because ideas leave not their source, we cannot change the waking state our Source gave us and cannot introduce a state of sleep that He did *not* give us. Therefore, not only is the world we dream about unreal, but the sleep in which we dream of it is also unreal. This idea, as paradoxical as it is, is also stated in the Text:

"You have chosen a sleep in which you have had bad dreams, but the sleep is not real" (T-6.V.8:3).

323. This seems to be a reference to the "Gloria Patri," a short hymn used in Christian liturgies: "Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen." In the above passage, what was in the beginning, is now, and ever shall be is the perfection of our nature.

LESSON 168

Your grace is given me. I claim it now.

God speaks to us. *2* Shall we not speak to Him? 324 *3* He is not distant. *4* He makes no attempt to hide from us. *5* We try to hide from Him, and suffer from deception. *6* He remains entirely accessible. *7* He loves His Son.

8 There is no certainty but this, yet this suffices. *9* He will love His Son forever. *10* When his mind remains asleep, He loves him still. *11* And when his mind awakes, He loves him with a never-changing love. 325

2 If you but knew the meaning of His love, hope and despair would be impossible, for hope would be forever satisfied; despair of any kind

unthinkable. *2* His grace His answer is to all despair, for in it lies remembrance of His love. *3* Would He not gladly give the means by which His will is recognized? *4* His grace is yours by your acknowledgment. 326 *5* And memory of Him awakens in the mind which asks the means of Him whereby its sleep is done.

3 Today we ask of God the gift He has most carefully preserved within our hearts, waiting to be acknowledged. *2* This the gift by which God leans to us and lifts us up, taking salvation's final step Himself. *3* All steps but this we learn, instructed by His Voice. *4* But finally He comes Himself and takes us in His arms and sweeps away the cobwebs of our sleep. *5* His gift of grace is more than just an answer. *6* It restores all memories the sleeping mind forgot, all certainty of what love's meaning is.

4 God loves His Son. *2* Request Him now to give the means by which this world will disappear, and vision first will come, with knowledge but an instant later. *3* For in grace you see a light that covers all the world in love, and watch fear disappear from every face as hearts rise up and claim the light as theirs. *4* What now remains that Heaven be delayed an instant longer? *5* What remains undone when your forgiveness rests on everything?

5 It is a new and holy day today, for we receive what has been given us.

2 Our faith lies in the Giver, not our own acceptance. *3* We acknowledge our mistakes, but He to Whom all error is unknown is yet the One Who answers our mistakes by giving us the means to lay them down and rise to Him in gratitude and love.

6 And He descends to meet us as we come to Him, for what He has

prepared for us He gives and we receive. *2* Such is His will, because He loves His Son. *3* To Him we pray today, returning but the words He gave to us through His Own Voice, His Word, His Love:

4Your grace is given me. 5I claim it now.

6Father, I come to You. 7And You will come

to me who ask. 8I am the Son You love.

324. This lesson is, in fact, the first of fourteen lessons whose title we say directly to God.

325. Jeremiah 31:3 (KJV): "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love."

326. Grace is usually seen in the Course as a free gift from God that asks nothing of the receiver, or as a state of pure innocence and ease in which no sacrifice is required. In this lesson, however, it takes on a more specific meaning: It is what God gives us in the final step, where He reaches down and lifts us into the perfect knowledge of Him. This makes it seem that in this lesson we are asking God to lift us out of time forever. The next lesson, however, suggests that what we are really asking for is a *foretaste* of that final awakening, a temporary experience of divine union: "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" (W-169.11:2).

LESSON 169

By grace I live. By grace I am released.

Grace327 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 cannot 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.[328]

2 But we have also said the mind determines when that time will be, and has determined it.[329] *3* And yet we urge you to bear witness to the Word of God[330] to hasten the experience of truth, and speed its advent into every mind which recognizes its effects on you.[331]

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.[332] *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, and like the 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 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.333 *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 near at hand. 334 *3* We do not hasten it in that what you will offer was concealed from Him Who teaches what forgiveness means. *4* All learning was already in His Mind, accomplished and complete. *5* He recognized all that time holds, and gave it to all minds that each one might determine, from a point where time has ended, when it is released to revelation and eternity.

8 We have repeated several times before that you but make a journey that is done. 335 *2* For oneness must be here. *3* 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. *4* 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.336

9 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?

10 Suffice it, then, that you have work to do to play your part.337 *2* The ending must remain obscure to you until your part is done. *3* It

does not matter, for your part is still what all the rest depends on. *4* As you play the role assigned to you, salvation comes a little nearer each uncertain heart that does not beat as yet in tune with God. *5* Forgiveness is the central theme which runs throughout salvation, holding all its parts in meaningful relationships, the course it runs directed and its outcome sure.

11 And now we ask for grace, the final gift forgiveness can bestow.

2 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.

3 That interval suffices. *4* 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 on your face.

12 What is the face of Christ but his who went a moment into timelessness and brought the clear reflection of the unity he felt an

instant back to bless the world? *2* 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? 338

13 Be grateful to return, as you were glad to go an instant and accept the gifts which 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.

14 Our learning goal today does not exceed this prayer, yet in the world what could be more than what we ask this day of Him Who gives the grace we ask, as it was given Him?

2By grace I live. 3By grace I am released.

4By grace I give. 5By grace I will release.

327. As in the previous lesson, "grace" in this lesson refers to what God gives us in the final step, by which He permanently awakens us to Himself: "This the gift by which God leans to us and lifts us up, taking salvation's final step Himself" (W-168.3:2). However, it can also refer to *temporary* experiences of being lifted into Heaven (see 11:2 in this lesson).

328. W-158.3:1: "The time is set already." The previous paragraph

"perhaps appeared to contradict" this by saying that we "prepare for

grace" and make ourselves "ready to accept a state completely different." By speaking of making ourselves ready for the final step—

something we freely elect to do—the Course seems to be

contradicting the idea that the timing of the final step is already set.

329. W-158.2:7-8: "The revelation that the Father and the Son are one will come in time to every mind. Yet is that time determined by the mind itself, not taught."

330. John 1:7 (RSV): "He came for testimony, to bear witness to the light, that all might believe through him." This refers to John the Baptist, who came to bear witness to "the Word" (John 1:1). In the above passage, we have that role.

331. This paragraph attempts to resolve the tension between the fact that we are being urged to "hasten" the time of our final awakening and the fact that the time "has been already set." The resolution offered seems be that "the mind determines when that time will be," which suggests that the same mind that has set that time can also bring it closer through making itself ready for that time. This, however, seems to be only a partial resolution, since we are told that this mind "has determined it"—has *already* determined the time of our final awakening. Both, therefore, are true: the time is set and we are urged to hasten it. It may be that this paradox can only be resolved from a vantage point outside of linear time, in which "what is to come is past already" (9:3), which is something that "no one in the world can understand" (9:1).

332. See Cameo 32: "God Is."

333. This means that the constant state of eternity is beyond the experience that the Course tries to hasten. The experience that the Course tries to hasten is "the experience of truth" (4:3), which seems to be synonymous with grace, in which we are lifted into the state of knowledge—either temporarily in instants of union with God or

permanently in the final step.

334. Matthew 4:17 (KJV): "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." This paragraph seems to be another attempt to reconcile the paradox that we are trying to hasten something whose time is set already. The resolution seems to be that while our forgiveness seems to speed experiences of truth into our minds, those experiences are actually just the signs that the time of awakening the mind has *already* set is "near at hand."

Again, somehow both are true—we are *hastening* something that is already *set*. Again, the resolution of this may require a vantage point that is outside of linear time.

335. T-26.V.3:3-4: "Time lasted but an instant in your mind, with no effect upon eternity. And so is *all* time past, and everything exactly as it was before the way to nothingness was made." T-26.V.12:6: "There *is* no hindrance to the will of God, nor any need that you repeat again a journey which was over long ago." T-28.I.1:6: "This world was over long ago." W-158.3:5: "We but undertake a journey that is over." W-158.4:5: "For we but see the journey from the point at which it ended, looking back on it, imagining we make it once again, reviewing

mentally what has gone by."

336. "Him Who wrote salvation's script" refers to the Holy Spirit

writing the script of our passage through time, a script that culminates in God taking His final step. See W-158.4:1-3.

337. "Your part" refers to your role in the salvation of the world, your special function.

338. "Part of you" refers to "the world" (from the previous sentence)—

more specifically, to your brothers in the world, who like you are parts of your Self.

LESSON 170

There is no cruelty in God and none in me.

No one attacks without intent to hurt. *2* This can have no exception.

3 When you think that you attack in self-defense, you mean that to be cruel is protection; you are safe because of cruelty. *4* You mean that you believe to hurt another brings you freedom. *5* And you mean that to attack is to exchange the state in which you are for something better, safer, more secure from dangerous invasion and from fear.

2 How thoroughly insane is the idea that to defend from fear is to attack!

2 For here is fear begot and fed with blood, to make it grow and swell and rage. *3* And thus is fear protected, not escaped. *4* Today we learn a lesson which can save you more delay and needless misery than you can possibly imagine. *5* It is this:

6 You make what you defend against, and by

your own defense against it is it real

and inescapable. *7* Lay down your arms, and only then will you perceive it false.

3 It seems to be the enemy without that you attack. *2* Yet your defense sets up an enemy within; an alien thought at war with you, depriving you of peace, splitting your mind into two camps which seem wholly irreconcilable. *3* For love now has an "enemy," an opposite; and fear, the alien, now needs your defense against the threat of what you really are.

4 If you consider carefully the means by which your fancied self-defense proceeds on its imagined way, you will perceive the premises on which the idea stands. *2* First, it is obvious ideas must leave their source. *3* For it is you who make attack and must have first conceived of it, yet you attack outside yourself and separate your mind from him who is to be attacked, with perfect faith the split you made is real.

5 Next are the attributes of love bestowed upon its "enemy." *2* For fear becomes your safety and protector of your peace, to which you turn for solace, and escape from doubts about your strength, and hope of rest in dreamless quiet. *3* And as love is shorn of what belongs to it and it alone, it is endowed with attributes of fear. *4* For love would ask you lay down all defense as merely foolish, and your arms indeed would crumble into dust, for such they are.

6 With love as enemy must cruelty become a god, and gods demand that those who worship them obey their dictates and refuse to question them. *2* Harsh punishment is meted out relentlessly to those who ask if their demands are sensible or even sane. *3* It is their enemies who are

unreasonable and insane, while they are always merciful and just.

7 Today we look upon this cruel god dispassionately. *2* And we note that though his lips are smeared with blood and fire seems to flame from him, he is but made of stone. *3* He can do nothing. *4* We need not defy his power. *5* He has none. *6* And those who see in him their safety have no guardian, no strength to call upon in danger, and no mighty warrior to fight for them.

8 This moment can be terrible. *2* But it can also be the time of your release from abject slavery. *3* You make a choice, standing before this idol, seeing him exactly as he is. 339 *4* Will you restore to love what you have sought to wrest from it and lay before this mindless piece of stone? *5* Or will you make another idol to replace it? *6* For the god of cruelty takes many forms. *7* Another can be found.

9 Yet do not think that fear is the escape from fear. *2* Let us remember what the course has stressed about the obstacles to peace:340 The final one, the hardest to believe is nothing, and a seeming obstacle with the appearance of a solid block, impenetrable, fearful, and beyond surmounting, is the fear of God Himself. 341 *3*

Here is the basic premise which enthrones the thought of fear as god. *4* For fear is loved by those who worship it, and love appears to be invested now with cruelty.342

10 Where does the totally insane belief in gods of vengeance come from? *2* Love has not confused its attributes with those of fear. *3* Yet must the worshippers of fear perceive their own confusion in fear's

"enemy"; its cruelty as now a part of love.343 *4* And what becomes more fearful than the Heart of love Itself? *5* The blood appears to be upon His lips; the fire comes from Him. *6* And He is terrible above all else, cruel

beyond conception, striking down all who acknowledge Him to be their God.

11 The choice you make today is certain. *2* For you look for the last time upon this bit of carven stone you made and call it god no longer. *3* You have reached this place before, but you have chosen that this cruel god remain with you in still another form, and so the fear of God returned with you. *4* This time you leave it here. *5* And you return to a new world unburdened by its weight, beheld not in its sightless eyes but in the vision that your choice restored to you.

12 Now do your eyes belong to Christ, and He looks through them.

2 Now your voice belongs to God, and echoes His. *3* And now your heart remains at peace forever. *4* You have chosen Him in place of idols, and your attributes, given by your Creator, are restored to you at last. *5* The Call of God is heard and answered. *6* Now has fear made way for love, as God Himself replaces cruelty.

13 *Father, we are like You. 2No cruelty*

abides in us, for there is none in You.

3Your peace is ours. 4And we bless the world

with what we have received from You alone.

5We choose again, and make our choice for all

our brothers, knowing they are one with us.

6We bring them Your salvation as we have

received it now. 7And we give thanks for them who render us complete. 8In them we see

Your glory, and in them we find our peace.

9Holy are we, because Your holiness

has set us free. 10And we give thanks. 11Amen.

339. The choice we are making is whether we will acknowledge that attack in self-defense (which this lesson calls cruelty) is not a power that can keep us safe in this world, and therefore is not something we should worship as our god.

340. See T-19.IV.

341. The fourth obstacle, the fear of God, is called "the darkest veil" (T-19.IV.D.3:1).

342. The reason that love is "invested now with cruelty" seems to be that it asks you to give up self-defense (the god of cruelty), which you think is your safety: "For love would ask you lay down all defense as merely foolish" (5:4).

343. Term and pronoun clarification: "The worshippers of fear perceive their own confusion in fear's 'enemy' [love]; its [fear's] cruelty as now a part of love." The basic idea is that we—the worshippers of fear—have confused the attributes of love and fear. The attributes of love—the safety and protection it provides us—have been assigned to

fear. And the attributes of fear—the cruelty and attack that characterize it—have been assigned to love.

Review 5

Introduction

We now review again. *2* This time we are ready to give more effort and more time to what we undertake. *3* We recognize we are preparing for another phase of understanding. 344 *4* We would take this step completely, that we may go on again more certain, more sincere, with faith upheld more surely. *5* Our footsteps have not been unwavering, and doubts have made us walk uncertainly and slowly on the road this course sets forth.

6 But now we hasten on, for we approach a greater certainty, a firmer purpose, and a surer goal.

2 *Steady our feet, our Father; let our doubts*

be quiet and our holy minds be still,

and speak to us. 2We have no words to give

to You. 3We would but listen to Your Word

and make it ours. 4Lead our practicing

as does a father lead a little child

along a way he does not understand.

5Yet does he follow, sure that he is safe because his father leads the way for him.

3 *So do we bring our practicing to You.*

2And if we stumble, You will raise us up.

3If we forget the way, we count upon

Your sure remembering. 4We wander off,

but You will not forget to call us back.

5Quicken our footsteps now,345 that we may walk more certainly and quickly unto You.

6And we accept the Word You offer us

to unify our practicing, as we

review the thoughts that You have given us. 346

4 This is the thought which should precede the thoughts that we review.

2 Each one but clarifies some aspect of this thought, or helps it be more meaningful, more personal and true, and more descriptive of the holy Self we share and now prepare to know again:

3God is but love, and therefore so am I.347

4 This Self alone knows love. *5* This Self alone is perfectly consistent in Its thoughts, knows Its Creator, understands Itself, is perfect in Its

knowledge and Its love, and never changes from Its constant state of union with Its Father and Itself.

5 And it is This That waits to meet us at the journey's ending. *2* Every step we take brings us a little nearer. *3* This review will shorten time immeasurably if we keep in mind that This remains our goal, and that as we practice it is This Which we are approaching. *4* Let us raise our hearts from dust to life as we remember This is promised us, and that this course was sent to open up the path of light to us and teach us, step by step, how to return to the eternal Self we thought we lost.

6 I take the journey with you. *2* For I share your doubts and fears a little while, that you may come to me who recognize the road by which all doubts and fears are overcome. *3* We walk together. *4* I must understand uncertainty and pain, although I know they have no meaning. *5* For a savior must remain with those he teaches, seeing what they see, but still retaining in his mind the way which led him out and now will lead you out with him. *6* God's Son is crucified until you walk along the road with me.

7 My resurrection comes again each time I lead a brother safely to the place at which the journey ends and is forgot. *2* I am renewed each time a brother learns there is a way from misery and pain. *3* I am reborn each time a brother's mind turns to the light in him and looks for me. *4* I have forgotten no one. *5* Help me now to lead you back to where your journey was begun, and make another choice with me.

8 Release me as you practice once again the thoughts I brought to you from Him Who sees your bitter need and knows the answer God has given Him. *2* Together we review these thoughts. *3* Together we devote

our time and effort to them. *4* And together we will teach them to our brothers. *5* God would not have Heaven incomplete. *6* It waits for you, as I do. *7* I am incomplete without your part in me. *8* And as I am made whole, we go together to our ancient home, prepared for us before time was and kept unchanged by time, immaculate and safe, as it will be at last when time is done.

9 Let this review be then your gift to me. *2* For this alone I need: that you will hear the words I speak and give them to the world. *3* You are my voice, my eyes, my feet, my hands, through which I save the world.

4 The Self from Which I call to you is but your own. *5* To Him we go together. *6* Take your brother's hand, for this is not a way we walk alone. *7* In him I walk with you and you with me. *8* Our Father wills His Son be one with Him. *9* What lives but must not then be one with you?

10 Let this review become a time in which we share a new experience for you, yet one as old as time and older still. *2* Hallowed your name.

3 Your glory undefiled forever. 348 *4* And your wholeness now complete, as God established it. *5* You are His Son, completing His extension in your own. *6* We practice but an ancient truth we knew before illusion seemed to claim the world. *7* And we remind the world that it is free of all illusion every time we say:

8God is but love, and therefore so am I.

11 With this we start each day of our review. *2* With this we start and end each period of practice time. *3* And with this thought we sleep, to waken once again with these same words upon our lips to greet another day.

4 No thought that we review but we surround with it, and use the thoughts to hold it up before our minds and keep it clear in our

remembrance throughout the day. *5* And thus when we have finished this review, we will have recognized the words we speak are true.

12 Yet are the words but aids, and to be used, except at the beginning and the end of practice periods, but to recall the mind, as needed, to its purpose. *2* We place faith in the experience that comes from practice, not the means we use. *3* We wait for the experience, and recognize that it is only here conviction lies. *4* We use the

words, and try and try again to go beyond them to their meaning, which is far beyond their sound.

5 The sound grows dim and disappears, as we approach the Source of meaning. *6* It is here that we find rest. 349

344. The other "phase of understanding" is Part II of the Workbook. In this review, then, we continue the preparation for Part II that began in Review 4 (see the first sentence of the Introduction to that review).

345. "Our footsteps" refers to our practicing, and the progress that comes from that.

346. The "Word" that unifies our practicing is the central thought of this review, which is provided in the next paragraph: "God is but love, and therefore so am I."

347. 1 John 4:8 (KJV): "He that loveth not knoweth not God; for God is love." The above reference both intensifies this—"God is but [only]

love"—and also draws out its implications—"and therefore so am I."

348. Matthew 6:9, 13: (KJV): "Our Father which art in heaven, Hallowed be thy name….For thine is the kingdom, and the power, and

the glory, for ever. Amen." As the Course often does, it applies these lines from the Lord's Prayer to us: *Our* name is hallowed; *our* glory is forever.

349. According to this paragraph, we are supposed to repeat words—the words of the review lessons and the central thought—only at the beginning and end of the practice periods or when we need to pull our minds back from wandering. We should spend the bulk of our practice periods in a state of wordless waiting—waiting

for the experience of what the words speak of. Beginning with this review, this method of meditation, in which the only focus of attention is a silent waiting for the experience of God, free of all words and thoughts, becomes

increasingly prominent in the Workbook.

LESSON 171

God is but love, and therefore so am I.

1 (151) All things are echoes of the Voice of God.

*2***God is but love, and therefore so am I.**

2 (152) The power of decision is my own.

*2***God is but love, and therefore so am I.**

LESSON 172

God is but love, and therefore so am I.

1 (153) In my defenselessness my safety lies.

*2***God is but love, and therefore so am I.**

2 (154) I am among the ministers of God.

*2***God is but love, and therefore so am I.**

LESSON 173

God is but love, and therefore so am I.

1 (155) I will step back and let Him lead the way.

*2***God is but love, and therefore so am I.**

2 (156) I walk with God in perfect holiness.

*2***God is but love, and therefore so am I.**

LESSON 174

God is but love, and therefore so am I.

1 (157) Into His presence would I enter now.

*2***God is but love, and therefore so am I.**

2 (158) Today I learn to give as I receive.

*2***God is but love, and therefore so am I.**

LESSON 175

God is but love, and therefore so am I.

1 (159) I give the miracles I have received.

*2***God is but love, and therefore so am I.**

2 (160) I am at home. *2* Fear is the stranger here.

*3***God is but love, and therefore so am I.**

LESSON 176

God is but love, and therefore so am I.

1 (161) Give me your blessing, holy Son of God.

*2***God is but love, and therefore so am I.**

2 (162) I am as God created me.

*2***God is but love, and therefore so am I.**

LESSON 177

God is but love, and therefore so am I.

1 (163) There is no death. *2* The Son of God is free.

*3***God is but love, and therefore so am I.**

2 (164) Now are we one with Him Who is our Source.

*2***God is but love, and therefore so am I.**

LESSON 178

God is but love, and therefore so am I.

1 (165) Let not my mind deny the thought of God.

*2***God is but love, and therefore so am I.**

2 (166) I am entrusted with the gifts of God.

*2***God is but love, and therefore so am I.**

LESSON 179

God is but love, and therefore so am I.

1 (167) There is one life, and that I share with God.

*2***God is but love, and therefore so am I.**

2 (168) Your grace is given me. *2* I claim it now.

*3***God is but love, and therefore so am I.**

LESSON 180

God is but love, and therefore so am I.

1 (169) By grace I live. *2* By grace I am released.

*3***God is but love, and therefore so am I.**

2 (170) There is no cruelty in God and none in me.

*2***God is but love, and therefore so am I.**

Introduction to Lessons 181-200

Our next few lessons make a special point of firming up your willingness to make your weak commitment strong; your scattered goals blend into one intent. *2* You are not asked for total dedication all the time as yet. *3* But you are asked to practice now in order to attain the sense of peace such unified commitment will bestow, if only intermittently. *4* It is experiencing this which makes it sure that you will give your total willingness to following the way the course sets forth.

2 Our lessons now are geared specifically to widening horizons, and direct approaches to the special blocks which keep your vision narrow and too limited to let you see the value of our goal. *2* We are attempting now to lift these blocks, however briefly. *3* Words alone cannot convey the sense of liberation which their lifting brings. *4* But the experience of freedom and of peace that comes as you give up your tight control of what you see speaks for itself. *5* Your motivation will be so intensified that words become of little consequence. *6* You will be sure of what you want and what is valueless.

3 And so we start our journey beyond words by concentrating first on what impedes our progress still. *2* Experience of what exists beyond defensiveness remains beyond achievement while it is denied.350 *3* It may be there, but we cannot accept its presence. *4* So we now attempt to go past our defenses for a little while each day. *5* No more than this is asked, because no more than this is needed. *6* It will be enough to guarantee the rest will come.

350. "It" refers to "what exists beyond defensiveness."

LESSON 181

I trust my brothers, who are one with me.351

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, and you will not transcend their352 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, and what we saw an instant previous has no concern for us within this interval of time wherein we practice changing our intent. *4* We seek for innocence and nothing else. *5* 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 can 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 this little while,353 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: *4It is not this that I would look upon.*

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

7 And we will also use these thoughts 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, for what we seek to look upon is really there. *2* And as our focus goes beyond mistakes, we will behold a wholly sinless world. *3* 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. *4* And the love He feels for us becomes our own as well.

5 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.

351. To trust someone is to have a firm conviction in that person's goodness, to give "your trust to what is good in him" (T-31.VII.3:3), as the Text puts it. This does not mean, however, that we must trust that a person's behavior will always *express* his goodness. Trust here comes from looking past his behavioral errors to his innate goodness, which this lesson describes as *sinlessness*. It is this purity that lies

"past his seeming sins" (1:4) that we are trusting.

352. "Their" refers to "sins in you." In other words, if you focus on the mistakes of others, you will not transcend the sight of sins in you.

353. "This little while" refers to our longer practice periods, which the previous paragraph calls "the time of practicing." In these longer practice periods, we are undertaking a meditation aimed at

experiencing the sinlessness within. If, however, during this

meditation a brother's sins occur to us, we should draw our minds back to the proper focus by repeating *"It is not this that I would look upon. I trust my brothers, who are one with me."*

LESSON 182

I will be still a moment and go home.

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 which calls you to return, although you do not recognize the voice, nor what it is the voice reminds you of.

4 Still do you feel an alien here, from somewhere all unknown. *5* Nothing so definite that you could say with certainty you are an exile here; 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* But 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. 354

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 cannot 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 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. 355 *4* This childhood is eternal, with an innocence which will endure forever. *5* Where this Child shall go is holy ground. 356 *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. 357 *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. 358 *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 calls 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, 359 and lay down the spear and sword you raise against an enemy without existence. *2* Christ has called you friend and brother. *3* He has even come to you to ask your help in letting Him go home 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.

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, 360 and this the call that 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 a moment and go home with Him, and be at peace a while.

354. These people, in other words, acknowledge their deep longing for a

"true" home beyond this world. They just claim that there is no such place, that these feelings do not point to anything real.

355. John 14:2 (KJV): "In my Father's house are many mansions." The Child in the above passage is Christ, our true Self ("Christ is reborn as but a little Child each time a wanderer would leave his home"—10:1).

Christ as He is, however, never leaves Heaven, whereas this Child is described as asking to "return to breathe again the holy air that fills His Father's house" (5:4). The reference to a Christ "Child" here, then, seems to be a reference to an aspect of Christ that, when we separated, was pulled down with us, so to speak. The Child retains His innocence, along with the awareness that His home is in God, but feels imprisoned in an alien world full of impure air and "harsh and rasping noises" (6:3). This concept of a divine element in us that retains its purity yet feels imprisoned in this world and desires release appears similar to many of the references to the "soul" in the early dictation. For instance: "The miracle worker can only bless,

and this undoes the curse and frees the soul from prison" (T-1.35.11:4), and

"*His* slip was an expression of a Soul gaining enough strength to

request freedom from prison. It will ultimately *demand* it" (See

Cameo 8).

356. Exodus 3:5 (KJV): "Draw not nigh hither: put off thy shoes from

off thy feet, for the place whereon thou standest is holy ground." In Exodus, the ground is holy because of the presence of God in the burning bush. By coming near the burning bush, then, Moses

discovers that he has stepped onto holy ground. In the above passage, the ground is holy because of the presence of the Christ Child, and this Child goes with us everywhere. So wherever we are is holy

ground.

357. The Child's "voice" that cries to you to let Him rest a while in His Father's house (by meditating) seems to be the same as "the voice" in paragraph 1 that calls you to return to your true home.

358. What you protect the Child from is apparently the experience of being imprisoned in this world. You do so by laying down your arms (11:1), becoming defenseless (10:2), and entering into meditation, which, for a few moments, releases the Child from being subject to an alien world and allows Him to go home.

359. John 6:63 (KJV): "It is the spirit that quickeneth; the flesh profiteth nothing."

360. The “voice” of your innocence that calls to you seems to be more or less the same as the voice of your home that calls to you (1:3) and the voice of the Child that calls to you (5:3, 6:3, 7:7, 8:1).

LESSON 183

I call upon God’s Name and on my own.

God’s Name is holy, but no holier than yours. *2* To call upon His Name is

but to call upon your own. *3* A father gives his son his name, and thus identifies the son with him. *4* His brothers share his name, and thus are they united in a bond to which they turn for their identity. *5* Your Father’s Name reminds you who you are, even within a world which does not know, even though you have not remembered it.

2 God’s Name cannot be heard without response, nor said without an echo in the mind which calls you to remember. *2* Say His Name, and you invite the angels to surround the ground on which you stand, and sing to you as they spread out their wings to keep you safe, and shelter you from every worldly thought that would intrude upon your holiness. 361

3 Repeat God’s Name, and all the world responds by laying down illusions. *2* Every dream the world holds dear has suddenly gone by, and where it seemed to stand you find a star, a miracle of grace. *3* The sick arise, healed of their sickly thoughts.362 *4* The blind can see, the deaf can hear.363 *5* The sorrowful cast off their mourning, and the tears of pain are dried as happy laughter comes to bless the world.

4 Repeat the Name of God, and little names have lost their meaning.364

2 No temptation but becomes a nameless and unwanted thing before God's Name. *3* Repeat His Name, and see how easily you will forget the names of all the gods you valued. *4* They have lost the name of god you gave them. *5* They become anonymous and valueless to you, although before you let the Name of God replace their little names, you stood before them worshipfully, naming them as gods.

5 Repeat the Name of God, and call upon your Self, Whose Name is His. *2* Repeat His Name, and all the tiny, nameless things on earth slip

into right perspective. *3* Those who call upon the Name of God cannot mistake the nameless for the Name, nor sin for grace, nor bodies for the holy Son of God. *4* And should you join a brother as you sit with him in silence and repeat God's Name along with him within your quiet minds, you have established there an altar which reaches to God Himself and to His Son.

6 Practice but this today: Repeat God's Name slowly again and still again. 365 *2* Become oblivious to every name but His. *3* Hear nothing else.

4 Let all your thoughts become anchored on this. *5* No other words we use except at the beginning, when we say today's idea but once. *6* And then God's Name becomes our only thought, our only word, the only thing that occupies our minds, the only wish we have, the only sound with any meaning, and the only Name of everything that we desire to see, of everything that we would call our own. 366

7 Thus do we give an invitation which can never be refused. *2* And God will come and answer it Himself. *3* Think not He hears the little prayers of those who call on Him with names of idols cherished by the world. 367 *4* They cannot reach Him thus. *5* He cannot hear

requests that He be not Himself or that His Son receive another name than His.

8 Repeat His Name, and you acknowledge Him as sole Creator of reality. *2* And you acknowledge also that His Son is part of Him, creating in His Name. *3* Sit silently and let His Name become the all-encompassing idea which holds your mind completely. *4* Let all thoughts be still except this one. *5* And to all other thoughts respond with this and see God's Name replace the thousand little names you gave your thoughts, not realizing that there is one Name for all there is

and all that there will be.

9 Today you can achieve a state in which you will experience the gifts of grace. *2* You can escape all bondage of the world and give the world the same release you found. *3* You can remember what the world forgot and offer it your own remembering. *4* You can accept today the part you play in its salvation and your own as well, and both can be accomplished perfectly.

10 Turn to the Name of God for your release, and it is given you. *2* No prayer but this is necessary, for it holds them all within it. *3* Words are insignificant and all requests unneeded when God's Son calls on his Father's Name. *4* His Father's thoughts become his own. *5* He makes his claim to all his Father gave, is giving still, and will forever give. *6* He calls on Him to let all things he thought he made be nameless now, and in their place the holy Name of God becomes his judgment of their worthlessness.

11 All little things are silent. *2* Little sounds are soundless now. *3* The little things of earth have disappeared. *4* The universe consists of nothing but the Son of God, who calls upon his Father. *5* And his Father's Voice gives answer in his Father's holy Name. *6* In this eternal, still relationship, in which communication far transcends all

words and yet exceeds in depth and height whatever words could possibly convey, is peace eternal. *7* In our Father's Name, we would experience this peace today. *8* And in His Name, it shall be given us.

361. The image here is of angels acting as a mother bird does when she spreads out her wings to shelter her young. The Bible draws on this

same image. In Matthew 23:37 (RSV), Jesus says, "O Jerusalem, Jerusalem, killing the prophets and stoning those who are sent to you!

How often would I have gathered your children together as a hen gathers her brood under her wings, and you would not!" Psalm 91:4

(RSV) says that God "will cover you with his pinions, and under his wings you will find refuge." And several psalms (17:8, 36:7, 57:1

[RSV]) speak of us finding refuge "in the shadow of thy wings." In the above image, the angels' wings are sheltering us not from external dangers but "from every worldly thought."

362. Matthew 9:6 (KJV): "But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house."

363. Luke 7:22 (RSV): "And he answered them, 'Go and tell John what you have seen and heard: the blind receive their sight, the lame walk, lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good news preached to them.'" In the above passage, these

miracles are accomplished when you repeat the Name of God.

364. The "little names" are the names of the things in the world that we value in place of God and that tend to intrude on our thoughts during meditation. They feature prominently throughout the lesson,

being called “the names of all the gods you valued” (4:3), “the tiny, nameless things on earth” (5:2), the “names of idols cherished by the world” (7:3), “the thousand little names you gave your thoughts”

(8:5), and “the little things of earth” (11:3).

365. No name for God is given here to use, implying that you can use a name of your choice, as long as that name “is in accordance with God

as He defines Himself” (W-67.2:8). The Course employs many names for God. For example, Lesson 67 uses Holiness, Kindness,

Helpfulness, and Perfection as names for God. And Lesson 282 says,

“Father, Your Name is Love” (W-282.2:1). However, by far the most common name used for addressing God directly is “Father.”

366. As this sentence makes clear, we are not simply meant to repeat God’s Name rather than entertain other thoughts. We are meant to be completely absorbed in this repetition, so that saying His Name fills all of our awareness, becoming “our only thought, our only word, the only thing that occupies our minds, the only wish we have,” etc.

Along these same lines, paragraph 8 describes His Name as “the all-encompassing idea which holds your mind completely.”

367. The “little prayers of those who call on Him with names of idols”

are your wandering thoughts during meditation—thoughts about

things of the world, about “the tiny, nameless things on earth” (5:2).

By dwelling on these earthly things you are essentially praying to them. If this is how you are inviting God during meditation, then He

will not come in response, because you are not asking for Him. That is why the above passage says that God does not hear these prayers.

LESSON 184

The Name of God is my inheritance.

You live by symbols. *2* You have made up names for everything you see.

3 Each one becomes a separate entity, identified by its own name. *4* By this you carve it out of unity. *5* By this you designate its special

attributes, and set it off from other things by emphasizing space surrounding it. *6* This space you lay between all things to which you give a different name, all happenings in terms of place and time, all bodies which are greeted with a name.

2 This space you see as setting off all things from one another is the means by which the world's perception is achieved. *2* You see something where nothing is, and see as well nothing where there is unity;368 a space between all things, and between all things and you.

3 Thus do you think that you are given life in separation. *4* By this split you think you are established as a unity which functions with an independent will.

3 What are these names by which the world becomes a series of discrete events, of things ununified, of bodies kept apart and holding bits of mind as separate awarenesses? *2* You gave these names to them, establishing perception as you wished to have perception be. *3* The nameless things were given names, and thus reality was given them as well. 369 *4* For what is named is given meaning and will then be seen as meaningful, a cause of true effects, with consequence inherent in itself.

4 This is the way reality is made by partial vision, purposefully set against the given truth. *2* Its enemy is wholeness. *3* It conceives of little things and looks upon them. *4* And a lack of space, a sense of unity, and vision which sees differently become the threats which it must overcome, conflict with, and deny.

5 Yet does this other vision still remain a natural direction for the mind to channel its perception. *2* It is hard to teach the mind a thousand alien names and thousands more. *3* Yet you believe this is what learning

means; its one essential goal, by which communication is achieved and concepts can be meaningfully shared.

6 This is the sum of the inheritance the world bestows. *2* And everyone who learns to think that this is so accepts the signs and symbols which assert the world is real. *3* It is for this they stand. *4* They leave no doubt that what is named is there. *5* It can be seen, as is anticipated. *6* What denies that it is true is but illusion, for it is the ultimate reality. *7* To question it is madness; to accept its presence is the proof of sanity.

7 Such is the teaching of the world. *2* It is a phase of learning everyone who comes must go through.370 *3* But the sooner he perceives on what it rests, how questionable are its premises, how doubtful its results, the sooner does he question its effects. *4* Learning which stops with what the world would teach stops short of meaning. *5* In its proper place, it serves but as a starting point from which another kind of learning can begin, a new perception can be gained, and all the arbitrary names the world bestows can be withdrawn as they are raised to doubt.

8 Think not you made the world. *2* Illusions, yes! *3* But what is true in earth and Heaven is beyond your naming.371 *4* When you call upon a brother, it is to his body that you make appeal. *5* His true

identity is hidden from you by what you believe he really is. *6* His body makes response to what you call him, for his mind consents to take the name you give him as his own. *7* And thus his unity is twice denied, for you perceive him separate from you, and he accepts this separate name as his.

9 It would indeed be strange if you were asked to go beyond all symbols of the world, forgetting them forever, yet were asked to take a teaching

function. *2* You have need to use the symbols of the world a while. *3* But be you not deceived by them as well. *4* They do not stand for anything at all, and in your practicing it is this thought which will release you from them. *5* They become but means by which you can communicate in ways the world can understand, but which you recognize is not the unity where true communication can be found.

10 Thus what you need are intervals each day in which the learning of the world becomes a transitory phase, a prison house from which you go into the sunlight and forget the darkness. *2* Here you understand the Word, the Name which God has given you, the one identity which all things share, the one acknowledgment of what is true. *3* And then step back to darkness, not because you think it real, but only to proclaim its unreality in terms which still have meaning in the world which darkness rules.

11 Use all the little names and symbols which delineate the world of darkness. *2* Yet accept them not as your reality. *3* The Holy Spirit uses all of them, but He does not forget creation has one Name, one meaning, and a single Source Which unifies all things within Itself. *4* Use all the names the world bestows on them but for convenience, yet do not forget they share the Name of God along with you.

12 God has no name.372 *2* And yet His Name becomes the final lesson that all things are one, and at this single lesson learning ends.

3 All names are unified. *4* All space is filled with truth's reflection. *5* Every gap is closed and separation healed. *6* The Name of God is the inheritance He gave to those who chose the teaching of the world to take the place of Heaven. *7* In our practicing, our purpose is to let our

minds accept what He has given as the answer to the pitiful inheritance we made as fitting tribute to the Son He loves.

13 No one can fail who seeks the meaning of the Name of God.

2 Experience must come to supplement the Word. *3* But first we must accept one Name for all reality, and realize the many names we gave its aspects have distorted what we see but have not interfered with truth at all. *4* One Name we bring into our practicing. *5* One Name we use to unify our sight.

14 And though we use a different name for each awareness of an aspect of God's Son, we understand that they have but one Name which He has given them. *2* It is this Name we use in practicing. *3* And through its use all foolish separations disappear that kept us blind, and we are given strength to see beyond them. *4* Now our sight is blessed with blessing we can give as we received.

15 *Father, our Name is Yours. 2In it we are*

united with all living things and You

Who are their one Creator. 3What we made

and call by many different names is but

a shadow we have tried to cast across

Your Own reality. 4And we are glad

and thankful we were wrong. 5All our mistakes

we give to You, that we may be absolved

of all effects our errors seemed to have.

6And we accept the truth You give, in place

of every one of them. 7Your Name is our

salvation and escape from what we made.

8Your Name unites us in the oneness which

is our inheritance and peace. 9Amen.

368. This means that the separate form you see is not really there, while the empty space you see between things is actually filled with the unity that lies between them.

369. "Them" seems to refer to "the nameless things." In other words, by giving the nameless things names, you also gave them "reality." As the next sentence says, you gave them meaning, making them seem to be causes with real effects.

370. We first need to learn all the names of the world, especially in our growing up years, and this then becomes "a starting point" (7:5) from which we can question the reality of what those names refer to.

371. What does the Course mean by saying "Think not you made the world," when elsewhere it repeatedly says that "you made the world you see" (see T-21.II.11:2, W-132.5:3, and W-152.6:1)? Based on the teaching of this lesson, you made the (illusory) separate forms, each surrounded by empty space, including the separate bodies that you

see. What you did not make ("what is true in earth and Heaven") is the

"true identity" (8:5) that lies behind each body. This hidden dimension of the world, made up of the true identity of each person

and all living things, is real, unified, and God-created. You, therefore, only made

"the world you see." You only made the "illusions." You did not make what is *real* in the world.

372. This seems to mean that God has no literal, verbal name. This reinforces the idea that "God's Name" in this lesson and the previous one is not a name in the conventional sense (even though we do repeat a verbal name for God in our practicing).

LESSON 185

I want the peace of God.

To say these words is nothing. *2* But to mean these words is everything.

3 If you could but mean them for just an instant, there would be no further sorrow possible for you in any form, in any place or time.

4 Heaven would be completely given back to full awareness, memory of God entirely restored, the resurrection of all creation fully recognized.

2 No one can mean these words and not be healed. *2* He cannot play with dreams, nor think he is himself a dream. *3* He cannot make a hell and think it real. *4* He wants the peace of God, and it is given him. *5* For that is all he wants, and that is all he will receive. *6* Many have said these words, but few indeed have meant them. *7* You have but to look upon the world you see around you to be sure how very few they are. *8* The world would be completely changed should any two agree these words

express the only thing they want. 373

3 Two minds with one intent become so strong that what they will becomes the will of God. *2* For minds can only join in truth. *3* In dreams, no two can share the same intent. *4* To each, the hero of the dream is different; the outcome wanted not the same for both. *5* Loser and gainer merely shift about in changing patterns, as the ratio of gain to loss and loss to gain takes on a different aspect or another form.

4 Yet compromise alone a dream can bring.374 *2* Sometimes it takes the form of union, but only the form. *3* The meaning must escape the dream, for compromising is the goal of dreaming. *4* Minds cannot unite in dreams. *5* They merely bargain. *6* And what bargain can give them the peace of God? *7* Illusions come to take His place. *8* And what He means is lost to sleeping minds intent on compromise, each to his gain and to another's loss.

5 To mean you want the peace of God is to renounce all dreams. *2* For no one means these words who wants illusions, and who therefore seeks the means which bring illusions. *3* He has looked on them and found them wanting. *4* Now he seeks to go beyond them, recognizing that another dream would offer nothing more than all the others. *5* Dreams are one to him. *6* And he has learned their only difference is one of form, for one will bring the same despair and misery as do the rest.

6 The mind which means that all it wants is peace must join with other minds, for that is how peace is attained. *2* And when the wish for peace is genuine, the means for finding it is given in a form each mind which seeks for it in honesty can understand. *3* Whatever form the lesson takes is planned for him in such a way that he cannot mistake it, if his asking

is sincere. *4* But if he asks without sincerity, there is no form in which the lesson will meet with acceptance and be truly learned.

7 Let us today devote our practicing to recognizing that we really mean the words we say. *2* We want the peace of God. *3* This is no idle wish.

4 These words do not request another dream be given us. *5* They do not ask for compromise, nor try to make another bargain in the hope that there must yet be one which can succeed where all the rest have failed.

6 To mean these words acknowledges illusions are in vain, requesting the eternal in the place of shifting dreams which seem to change in what they offer, but are one in nothingness.

8 Today devote your practice periods to careful searching of your mind to find the dreams you cherish still. *2* What do you ask for in your heart?

3 Forget the words you use in making your requests. *4* Consider but what you believe will comfort you and bring you happiness. *5* But be you not dismayed by lingering illusions, for their form is not what matters now. 375 *6* Let not some dreams be more acceptable, reserving shame and secrecy for others. *7* They are one. *8* And being one, one question should be asked of all of them:

9Is this what I would have

in place of Heaven and the peace of God?

9 This is the choice you make. *2* Be not deceived that it is otherwise. *3* No compromise is possible in this. *4* You choose God's peace or you have asked for dreams, and dreams will come as you requested them. *5* Yet will God's peace come just as certainly, and to remain with you forever. *6* It will not be gone with every twist and turning of the road, to

reappear unrecognized in forms which shift and change with every step you take.

10 You want the peace of God. *2* And so do all who seem to seek for dreams. *3* For them as well as for yourself, you ask but this when you make this request with deep sincerity. *4* For thus you reach to what they really want and join your own intent with what they seek above all things, perhaps unknown to them, but sure to you. *5* You have been weak at times, uncertain in your purpose, and unsure of what you wanted, where to look for it, and where to turn for help in the attempt.

6 Help has been given you. *7* And would you not avail yourself of it by sharing it?

11 No one who truly seeks the peace of God can fail to find it. *2* For he merely asks that he deceive himself no longer by denying to himself what is God's will. *3* Who can remain unsatisfied who asks for what he has already? *4* Who could be unanswered who requests an answer which is his to give? *5* The peace of God is yours. *6* For you it was created, given you by its Creator and established as His Own eternal gift. *7* How can you fail when you but ask for what He wills for you?

12 And how could your request be limited to you alone? *2* No gift of God can be unshared. *3* It is this attribute which sets the gifts of God apart from every dream that ever seemed to take the place of truth. *4* No one can lose and everyone must gain whenever any gift of God has been requested and received by anyone. *5* God gives but to unite. *6* To take away is meaningless to Him. *7* And when it is as meaningless to you, you will be sure you share one will with Him, and He with you. *8* And you will also know you share one will with all your brothers, whose

intent is yours.

13 It is this one intent we seek today, uniting our desires with the need of every heart, the call of every mind, the hope that lies behind despair, the love attack would hide, the brotherhood that hate has sought to sever but which still remains as God created it. *2* With help like this beside us, can we fail today as we request the peace of God be given us?

373. Matthew 18:19 (RSV): "Again I say to you, if two of you agree on earth about anything they ask, it will be done for them by my Father in heaven." Above, if two agree that the only thing they want is the peace of God, "the world would be completely changed."

374. "Compromise" here refers to the ideas expressed in the previous paragraph. Because the two individuals are each pursuing different goals, they need to bargain and ultimately compromise, so that each accepts a certain amount of loss as the price of gain.

375. Being "dismayed by lingering illusions" means having dreams (things in the world you think will bring you happiness) that you feel have stayed in place longer than they should have, and being

dismayed by this. The message is to treat all your dreams as the same, rather than considering some acceptable and others shameful. The phrase "Be not dismayed" is found many times in the Bible. See, for example, 1 Chronicles 28:20 (RSV): "Fear not, be not dismayed; for the LORD God, even my God, is with you. He will not fail you or forsake you."

LESSON 186

Salvation of the world depends on me.

Here is the statement that will one day take all arrogance away from every mind. *2* Here is a thought of true humility, which holds no function as your own but that which has been given you. *3* It offers

your acceptance of a part assigned to you, without insisting on another role.

4 It does not judge your proper role. *5* It but acknowledges the will of God is done on earth as well as Heaven. 376 *6* It unites all wills on earth in Heaven's plan to save the world, restoring it to Heaven's peace.

2 Let us not fight our function. *2* We did not establish it. *3* It is not our idea. *4* The means are given us by which it will be perfectly accomplished. *5* All that we are asked to do is to accept our part in genuine humility, and not deny with self-deceiving arrogance that we are worthy. *6* What is given us to do, we have the strength to do. *7* Our minds are suited perfectly to take the part assigned to us by One Who knows us well.

3 Today's idea may seem quite sobering until you see its meaning. *2* All it says is that your Father still remembers you and offers you the perfect trust He holds in you who are His Son. *3* It does not ask that you be different in any way from what you are. *4* What could humility request but this? *5* And what could arrogance deny but this? *6* Today we will not shrink from our assignment on the specious grounds that modesty is outraged. *7* It is pride that would deny the Call of God Himself.

4 All false humility we lay aside today, that we may listen to God's Voice reveal to us what He would have us do. *2* We do not doubt our adequacy for the function He will offer us. *3* We will be certain only that He knows our strengths, our wisdom, and our holiness,377 and if He deems us worthy, so we are. *4* It is but arrogance that judges otherwise.

5 There is one way, and only one, to be released from the imprisonment your plan to prove the false is true has brought to you: Accept the plan you did not make instead. *2* Judge not your

value to it. *3* If God's Voice assures you that salvation needs your part and that the whole depends on you, be sure that it is so. *4* The arrogant must cling to words, afraid to go beyond them to experience which might affront their stance. 378 *5* Yet are the humble free to hear the Voice Which tells them what they are and what to do.

6 Arrogance makes an image of yourself that is not real. *2* It is this image which quails and retreats in terror as the Voice for God assures you that you have the strength, the wisdom, and the holiness to go beyond all images. *3* You are not weak, as is the image of yourself. *4* You are not ignorant and helpless. *5* Sin cannot tarnish the truth in you, and misery can come not near the holy home of God.

7 All this the Voice for God relates to you. *2* And as He speaks, the image trembles and seeks to attack the threat it does not know, sensing its basis crumble. *3* Let it go. *4* Salvation of the world depends on you, and not upon this little pile of dust. *5* What can it tell the holy Son of God? *6* Why need he be concerned with it at all?

8 And so we find our peace. *2* We will accept the function God has given

us, for all illusions rest upon the weird belief that we can make another for ourselves. *3* Our self-made roles are shifting, and they seem to change from mourner to ecstatic bliss of loved and loving. *4* We can laugh or weep, and greet the day with welcome or with tears. *5* Our very being seems to change as we experience a thousand shifts in mood, and our emotions raise us high indeed or dash us to the ground in hopelessness.

9 Is this the Son of God? *2* Could He create such instability and call it Son? *3* He Who is changeless shares His attributes with His creation.

4 All the images His Son appears to make have no effect on what he is.

5 They blow across his mind like windswept leaves that form a patterning an instant, break apart to group again, and scamper off. *6* Or like mirages seen above a desert, rising from the dust.

10 These unsubstantial images will go, and leave your mind unclouded and serene, when you accept the function given you. *2* The images you make give rise to but conflicting goals, impermanent and vague, uncertain and ambiguous. *3* Who could be constant in his efforts or direct his energies and concentrated drive toward goals like these? *4* The functions which the world esteems are so uncertain that they change ten times an hour at their most secure. *5* What hope of gain can rest on goals like this?

11 In lovely contrast, certain as the sun's return each morning to dispel the night, your truly given function stands out clear and wholly unambiguous. *2* There is no doubt of its validity. *3* It comes from One Who knows no error. *4* And His Voice is certain of Its messages. *5* They will not change nor be in conflict. *6* All of them point to one goal, and

one you can attain. *7* Your plan may be impossible, but God's can never fail because He is its Source.

12 Do as His Voice directs. *2* And if It asks a thing of you that seems impossible, remember Who it is that asks, and who would make denial.

3 Then consider this: Which is more likely to be right? *4* The Voice that speaks for the Creator of all things, Who knows all things exactly as they are, or a distorted image of yourself, confused, bewildered, inconsistent, and unsure of everything? *5* Let not its voice direct you.

6 Hear instead a certain Voice Which tells you of a function given you by your Creator, Who remembers you and urges that you now remember Him.

13 His gentle Voice is calling from the known to the unknowing. *2* He would comfort you, although He knows no sorrow.379 *3* He would make a restitution, though He is complete; a gift to you, although He knows that you have everything already. *4* He has thoughts which answer every need His Son perceives, although He knows them not. *5* For love must give, and what is given in its name takes on the form most useful in a world of form.

14 These are the forms which never can deceive, because they come from Formlessness Itself.380 *2* Forgiveness is an earthly form of love, which as it is in Heaven has no form. *3* Yet what is needed here is given here as it is needed. *4* In this form you can fulfill your function even here, although what love will mean to you when formlessness has been restored to you is greater still. *5* Salvation of the world depends on you who can forgive. *6* Such is your function here.

376. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." Today's idea "acknowledges the will of God is done on earth" because it sees *you* as the instrument through which this will occur.

377. The implication is that He chooses our function based on "our strengths, our wisdom, and our holiness." Therefore, because He knows these so well, we can be sure of "our adequacy for the function He will offer us."

378. The arrogant cling specifically to the words that say they are not strong enough, wise enough, or holy enough to fulfill the function assigned to them by God's Voice, and that they are not worthy enough to have the salvation of the world depend on them.

379. "He" in this paragraph refers to God.

380. The implication here is that forms can easily deceive. Because they are separate from the underlying content, they can *misrepresent* that content. That which has no form, however, *cannot* deceive, and so the forms that come from "Formlessness Itself" "never can deceive."

LESSON 187

I bless the world because I bless myself.

No one can give unless he has. *2* In fact, giving is proof of having. *3* We have made this point before.381 *4* What seems to make it hard to credit is not this. *5* No one can doubt that you must first possess what you would give. *6* It is the second phase on which the world and true perception

differ. *7* Having had and given, then the world asserts that you have lost what you possessed. *8* The truth maintains that giving will increase what you possess.

2 How is this possible? *2* For it is sure that if you give a finite thing away, your body's eyes will not perceive it yours. *3* Yet we have learned that things but represent the thoughts which make them.382 *4* And we do not lack for proof that when we give ideas away, we strengthen them in our own minds. *5* Perhaps the form in which the thought seems to appear is changed in giving. *6* Yet it must return to him who gives. *7* Nor can the form it takes be less acceptable. *8* It must be more. 383

3 Ideas must first belong to you before you give them. *2* If you are to save the world, you first accept salvation for yourself. *3* But you will not believe that this is done until you see the miracles it brings to everyone you look upon. *4* Herein is the idea of giving clarified and

given meaning. *5* Now you can perceive that by your giving is your store increased.

4 Protect all things you value by the act of giving them away, and you are sure that you will never lose them. *2* What you thought you did not have is thereby proven yours. *3* Yet value not its form. *4* For this will change and grow unrecognizable in time, however much you try to keep it safe. *5* No form endures. *6* To value form is but to worship death.

7 It is the thought behind the form of things that lives unchangeable.

5 Give gladly. *2* You can only gain thereby. *3* The thought remains, and grows in strength as it is reinforced by giving. *4* Thoughts extend as they are shared, for they cannot be lost. *5* There is no giver and receiver in the sense the world conceives of them. *6* There is a giver who retains;

another who will give as well. *7* And both must gain in this exchange, for each will have the thought in form most helpful to him. *8* What he seems to lose is always something he will value less than what will surely be returned to him.

6 Never forget you give but to yourself. *2* Who understands what giving means must laugh at the idea of sacrifice. *3* Nor can he fail to recognize the many forms that sacrifice may take. *4* He laughs as well at pain and loss, at sickness and at grief, at poverty, starvation, and at death. *5* He recognizes sacrifice remains the one idea that stands behind them all, and in his gentle laughter are they healed.

7 Illusion recognized must disappear. *2* Accept not suffering, and you remove the thought of suffering. *3* Your blessing lies on everyone who suffers when you choose to see all suffering as what it is. *4* The thought of sacrifice gives rise to all the forms that suffering appears to take.

5 And sacrifice is an idea so mad that sanity dismisses it at once.

8 Never believe that you can sacrifice. *2* There is no place for sacrifice in what has any value. *3* If the thought occurs, its very presence proves that error has arisen and correction must be made. *4* Your blessing will correct it. *5* Given first to you, it now is yours to give as well. *6* No form of sacrifice and suffering can long endure before the face of one who has forgiven and has blessed himself.

9 The lilies that your brother offers you are laid upon your altar, with the ones you offer him beside them. *2* Who could fear to look upon such lovely holiness? *3* The great illusion of the fear of God diminishes to nothingness before the purity that you will look on here. *4* Be not afraid to look. *5* The blessedness you will behold will take away all thought of

form and leave instead the perfect gift forever there, forever to increase, forever yours, forever given away.

10 Now are we one in thought, for fear has gone. *2* And here, before the altar to one God, one Father, one Creator, and one Thought, we stand together as one Son of God. *3* Not separate from Him Who is our Source, not distant from one brother who is part of our One Self Whose innocence has joined us all as one, we stand in blessedness and give as we received. *4* The Name of God is on our lips, and as we look within, we see the purity of Heaven shine in our reflection of our Father's love.

11 Now are we blessed, and now we bless the world. 384 *2* What we have looked upon we would extend, for we would see it everywhere. *3* We would behold it shining with the grace of God in everyone. *4* We would not have it be withheld from anything we look upon. *5* And to ensure this holy sight is ours, we offer it to everything we see. *6* For where we see it, it will be returned to us in form of lilies

we can lay upon our altar, making it a home for Innocence Itself, Who dwells in us and offers us His holiness as ours.

381. T-29.IV.1:6: "Unless he gives, he will not know he *has*, for giving is the proof of having." W-159.I:6-7: "To give is how to recognize you have received. It is the proof that what you have is yours."

382. T-5.I.7:6: "If you can accept the concept that the world is one of ideas, the whole belief in the false association which the ego has made between giving and losing is gone." T-5.I.8:2-5: "Thoughts increase by being given away. The more who believe in them, the stronger they become. *Everything* is an idea. How, then, is it possible that giving

and losing can be meaningfully associated?"

383. The logic here is this: Physical things represent ideas; a thing is an idea that has taken form. Thus, when you give a thing away, you are also giving away the idea it represents. And when you give an *idea* away, you strengthen it in your mind. Thus, when you give a physical thing away, you strengthen in your mind the idea it represents. Since the idea is still with you, it will now take a new form—perhaps a new physical thing will appear in your life, or a particular event will happen, or a new person will appear in your life, or the idea will come in some other form. And this new form will actually be more

acceptable to you than was the thing you gave away, because it

represents an idea that has grown in strength. Being stronger, the idea will now take a more useful form.

384. This clarifies the idea for the day. How do we bless ourselves? We come in meditation before the holy altar within us, where are

laid the lilies of forgiveness we have given our brother and he has given us.

There we stand united with all our brothers and with our Father. There we find such purity in ourselves that we know we are truly blessed.

This is how we bless ourselves—by coming to the altar within us.

Having thus been blessed, we then take that blessing and give it to the world.

LESSON 188

The peace of God is shining in me now.

Why wait for Heaven? *2* Those who seek the light are merely covering

their eyes. *3* The light is in you now. *4* Enlightenment is but a recognition, not a change at all. *5* Light is not of the world, yet you who bear the light in you are alien here as well. *6* The light came with you from your native home, and stays with you because it is your own. *7* It is the only thing you bring with you from Him Who is your Source. *8* It shines in you because it lit your home, and leads you back to where it came from and you are at home.

2 This light cannot be lost. *2* Why wait to find it in the future, or believe it has been lost already or was never there? *3* It can so easily be looked upon that arguments which prove it is not there become ridiculous.

4 Who can deny the presence of what he beholds in him? *5* It is not difficult to look within, for there all vision starts. *6* There is no sight, be it of dreams or from a truer source, that is not but the shadow of that seen through inward vision.385 *7* There perception starts and there it ends. *8* It has no source but this.

3 The peace of God is shining in you now, 386 and from your heart extends around the world. *2* It pauses to caress each living thing and leaves a blessing with it which remains forever and forever. *3* What it gives must be eternal. *4* It removes all thoughts of the ephemeral and valueless. *5* It brings renewal to all tired hearts and lights all vision as it passes by. *6* All of its gifts are given everyone, and everyone unites in giving thanks to you who give and you who have received.

4 The shining in your mind reminds the world of what it has forgotten, and the world restores the memory to you as well. *2* From you salvation radiates with gifts beyond all measure, given and returned. *3* To you, the giver of the gifts, does God Himself give thanks. *4* And with His

blessing does the light in you shine brighter, adding to the gifts you have to offer to the world.

5 The peace of God can never be contained. *2* Who recognizes it within himself must give it. *3* And the means for giving it are in his understanding. *4* He forgives because he recognizes the truth in him.

5 The peace of God is shining in you now, and in all living things. *6* In quietness is it acknowledged universally. *7* For what your inward vision looks upon is your perception of the universe. 387

6 Sit quietly and close your eyes. *2* The light within you is sufficient. *3* It alone has power to give the gift of sight to you. *4* Exclude the outer world, and let your thoughts fly to the peace within. *5* They know the way. *6* For honest thoughts, untainted by the dream of worldly things outside yourself, become the holy messengers of God Himself. *7* These thoughts you think with Him. *8* They recognize their home. *9* And they point surely to their source, where God the Father and the Son are one.

7 God's peace is shining on them, but they must remain with you as well, for they were born within your mind, as it was born in God's.

2 They lead you back to peace, from where they came but to remind you how you must return. *3* They heed your Father's Voice when you refuse to listen. *4* And they urge you gently to accept His Word for what you are instead of fantasies and shadows. *5* They remind you that you are the co-creator of all things that live. *6* For as the peace of God is shining in you, it must shine on them.

8 We practice coming nearer to the light in us today. *2* We take our wandering thoughts and gently bring them back to where they fall in line with all the thoughts we share with God. *3* We will not let them

stray. *4* We let the light within our minds direct them to come home.

5 We have betrayed them, ordering that they depart from us. *6* But now we call them back and wash them clean of strange desires and disordered wishes. *7* We restore to them the holiness of their inheritance.388

9 Thus are our minds restored with them, and we acknowledge that the peace of God still shines in us, and from us to all living things that share our life. *2* We will forgive them all, absolving all the world of what we thought it did to us. *3* For it is we who make the world as we would have it. *4* Now we choose that it be innocent, devoid of sin, and open to salvation. *5* And we lay our saving blessing on it as we say: *6The peace of God is shining in me now.*

7Let all things shine upon me in that peace,

and let me bless them with the light in me.

385. This means that there is no sight that looks out at the world—

whether it be the seeing of physical forms or seeing with Christ's vision—that is not merely the shadow of what we see when we look within.

386. "The peace of God" is the same thing as "the light" that is discussed in the first two paragraphs. This is made especially clear by the fact that the peace of God is "shining."

387. The last two sentences of this paragraph seem to mean that when we are quiet and feel the peace of God within us, we will perceive this

peace everywhere, in all living things. We will acknowledge it universally.

388. The concept in this paragraph is that we have taken "the thoughts we share with God" and betrayed their purity by tainting them with

"strange desires and disordered wishes," thus turning them into our current ego-based thoughts. As a result, they have had to leave the home we share with God, being out of accord with it, and have

wandered far from that place of purity. Our job now, then, is to purify them, "wash them clean," "gently bring them back" to their original holiness. Once thus purified, they become "honest thoughts, untainted by the dream of worldly things" (6:6), which actually lead *us* "back to peace"—back to their home and ours. This process of washing our thoughts clean, so that they revert to their original nature as "honest thoughts," and then letting them guide us to the peace of God within, is what we are meant to do in our meditations today.

LESSON 189

I feel the love of God within me now.

There is a light in you the world cannot perceive. *2* And with its eyes you will not see this light, 389 for you are blinded by the world. *3* Yet you have eyes to see it.390 *4* It is there for you to look upon. *5* It was not placed in you to be kept hidden from your sight. *6* This light is a reflection of the thought we practice now. *7* To feel the love of God within you is to see the world anew, shining in innocence, alive with hope, and blessed with perfect charity and love.

2 Who could feel fear in such a world as this? *2* It welcomes you, rejoices that you came, and sings your praises as it keeps you safe from every form of danger and of pain. *3* It offers you a warm and gentle home in which to stay a while. *4* It blesses you throughout the day and watches through the night as silent guardian of your holy sleep. *5* It sees salvation in you and protects the light in you, in which it sees its own.

6 It offers you its flowers and its snow in thankfulness for your benevolence.

3 This is the world the love of God reveals. *2* It is so different from the world you see through darkened eyes of malice and of fear that one belies the other. *3* Only one can be perceived at all. *4* The other one is wholly meaningless. *5* A world in which forgiveness shines on everything and peace offers its gentle light to everyone is inconceivable to those who see a world of hatred rising from attack, poised to avenge, to murder and destroy.

4 Yet is the world of hatred equally unseen and inconceivable to those who feel God's love in them. *2* Their world reflects the quietness and peace that shines in them, the gentleness and innocence they see surrounding them, the joy with which they look out from the endless wells of joy within. *3* What they have felt in them they look upon, and see its sure reflection everywhere.

5 What would you see? *2* The choice is given you. *3* But learn and do not let your mind forget this law of seeing: You will look upon that which you feel within. *4* If hatred finds a place within your heart, you will perceive a fearful world, held cruelly in death's sharp-pointed, bony fingers. *5* If you feel the love of God within you, you look out upon a

world of mercy and of love.

6 Today we pass illusions as we seek to reach to what is true in us and feel its all-embracing tenderness, its love which knows us perfect as itself, its sight which is the gift its love bestows on us. *2* We learn the way today. *3* It is as sure as love itself, to which it carries us. *4* For its simplicity avoids the snares the foolish convolutions of the world's apparent reasoning but serve to hide.

7 Simply do this: Be still and lay aside all thoughts of what you are and what God is, all concepts you have learned about the world, all images you hold about yourself. *2* Empty your mind of everything it thinks is either true or false, or good or bad; of every thought it judges worthy and all the ideas of which it is ashamed. *3* Hold onto nothing. *4* Do not bring with you one thought the past has taught, nor one belief you ever learned before from anything. *5* Forget this world, forget this course, and come with wholly empty hands unto your God. 391

8 Is it not He Who knows the way to you? *2* You need not know the way to Him. *3* Your part is simply to allow all obstacles that you have interposed between the Son and God the Father to be quietly removed forever. *4* God will do His part in joyful and immediate response. *5* Ask and receive. *6* But do not make demands, nor point the road to God by which He should appear to you. *7* The way to reach Him is merely to let Him be. *8* For in that way is your reality acclaimed as well.

9 And so today we do not choose the way in which we go to Him. *2* But we do choose to let Him come, and with this choice we rest. *3* And in our quiet hearts and open minds His love will blaze its pathway of itself. *4* What has not been denied is surely there if it be true, and can be

surely reached. *5* God knows His Son, and knows the way to him. *6* He does not need His Son to show Him how to find His way. *7* Through every opened door His love shines outward from its home within, and lightens up the world in innocence.

10 *Father, we do not know the way to You.*

2But we have called and You will answer us.

3We will not interfere. 4Salvation's ways

are not our own, for they belong to You,

and it is unto You we look for them.

5Our hands are open to receive Your gifts.

6We have no thoughts we think apart from You,

and cherish no beliefs of what we are

or Who created us. 7Yours is the way

that we would find and follow. 8And we ask

but that Your will, which is our own as well,

be done in us and in the world,392 that it become a part of Heaven now. 9Amen.

389. "Its eyes" means the world's eyes—our physical eyes.

390. This refers to the eyes of Christ, spiritual eyes within us that see with true vision and look on the real world.

391. Because this paragraph is giving you instructions for meditation, in which you are told to clear your mind of literally everything (except a nonspecific sense of coming "unto your God"), you should take the injunction to "forget this course" as simply another part of this emptying of the mind during meditation, not as a permanent

injunction.

392. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." The above allusion asks that God's will be done not only in the world but also "in us."

LESSON 190

I choose the joy of God instead of pain.

Pain is a wrong perspective. *2* When it is experienced in any form, it is a proof of self-deception. *3* It is not a fact at all. *4* There is no form it takes which will not disappear if seen aright. *5* For pain proclaims God cruel.

6 How could it be real in any form? *7* It witnesses to God the Father's hatred of His Son, the sinfulness He sees in him, and His insane desire for revenge and death.

2 Can such projections be attested to? *2* Can they be anything but wholly false? *3* Pain is but witness to the Son's mistakes in what he thinks he is.

4 It is a dream of fierce retaliation for a crime that could not be committed, for attack on what is wholly unassailable. *5* It is a nightmare of abandonment by an Eternal Love, Which could not leave the Son

whom It created out of love.

3 Pain is a sign illusions reign in place of truth. *2* It demonstrates God is denied, confused with fear, perceived as mad, and seen as traitor to Himself. *3* If God is real, there is no pain. *4* If pain is real, there is no God. *5* For vengeance is not part of love. *6* And fear, denying love and using pain to prove that God is dead, has shown that death is victor over life. *7* The body is the Son of God, corruptible in death, as mortal as the Father he has slain.

4 Peace to such foolishness! *2* The time has come to laugh at such insane ideas. *3* There is no need to think of them as savage crimes or secret sins with weighty consequence. *4* What possible effects could come of them?

5 Who but a madman could conceive of them as cause of anything?

6 Their witness, pain, is mad as they, and no more to be feared than the insane illusions which it shields and tries to demonstrate must still be true.

5 It is your thoughts alone that cause you pain. *2* Nothing external to your mind can hurt or injure you in any way. *3* There is no cause beyond yourself that can reach down and bring oppression. *4* No one but yourself affects you. *5* There is nothing in the world which has the power to make you ill or sad, or weak or frail. *6* But it is you who have the power to dominate all things you see by merely recognizing what you are. *7* As you perceive the harmlessness in them, they will accept your holy will as theirs. *8* And what was seen as fearful now becomes a source of innocence and holiness.

6 My holy brother, think of this awhile: The world you see does nothing.

2 It has no effects at all. *3* It merely represents your thoughts. *4* And it will

change entirely as you elect to change your mind and choose the joy of God as what you really want. *5* Your Self is radiant in this holy joy—

unchanged, unchanging, and unchangeable, forever and forever. *6* And would you deny a little corner of your mind its own inheritance and keep it as a hospital for pain, a sickly place where living things must come at last to die?

7 The world may seem to cause you pain. *2* And yet the world, as causeless, has no power to cause. *3* As an effect it cannot make effects.

4 As an illusion it is what you will. *5* Your idle wishes represent its pains. *6* Your strange desires bring its evil dreams. *7* Your thoughts of death envelop it in fear, while in your kind forgiveness does it live.

8 Pain is the thought of evil taking form and working havoc in your holy mind. *2* Pain is the ransom you have gladly paid not to be free. *3* In pain is God denied the Son He loves. *4* In pain does fear appear to triumph over love and time replace eternity and Heaven. *5* And the world becomes a cruel and a bitter place, where sorrow rules and little joys give way before the onslaught of the savage pain that waits to end all joy in misery.

9 Lay down your arms, and come without defense into the quiet place where Heaven's peace holds all things still at last. *2* Lay down all thoughts of danger and of fear. *3* Let no attack enter with you. *4* Lay down the cruel sword of judgment that you hold against your throat, 393

and put aside the withering assaults with which you seek to hide your holiness.

10 Here will you understand there is no pain. *2* Here does the joy of God belong to you. *3* This is the day when it is given you to realize the lesson

which contains all of salvation's power. *4* It is this: Pain is illusion; joy reality. *5* Pain is but sleep; joy is awakening. *6* Pain is deception; joy alone is truth.

11 And so again we make the only choice that ever can be made: We choose between illusions and the truth, or pain and joy, or hell and Heaven. *2* Let our gratitude unto our Teacher fill our hearts as we are free to choose our joy instead of pain, our holiness in place of sin, the peace of God instead of conflict, and the light of Heaven over the darkness of the world.

393. Isaiah 66:16 (RSV): "For by fire will the LORD execute judgment, and by his sword, upon all flesh; and those slain by the LORD shall be many." Deuteronomy 32:41 (RSV): "If I [God] whet [sharpen] my

glittering sword, and my hand takes hold on judgment, I will take vengeance on my adversaries, and will requite those who hate me." In these Bible verses, God's sword is how He executes His judgment. In the above passage, then, by wielding "the sword of judgment," we are playing God; we are bringing our righteous wrath down on our

enemies. This wrath, however, is not righteous, nor even strong; it is suicidal. By seeking to use the sword of judgment against others, we are really holding it against our own throat. Holding a blade against someone's throat threatens him with death and completely

disempowers him. That, according to this passage, is what our

"righteous" judgment does to *us*.

LESSON 191

I am the holy Son of God Himself.

Here is your declaration of release from bondage of the world. *2* And here as well is all the world released. *3* You do not see what you have done by giving to the world the role of jailer to the Son of God. *4* What could it be but vicious and afraid, fearful of shadows, punitive and wild, lacking all reason, blind, insane, and sad? *5* What have you done that this should be your world? *6* What have you done that this is what you see?

2 Deny your own identity, and this is what remains. *2* You look on chaos and proclaim it as yourself. *3* There is no sight that fails to witness this is you. *4* There is no sound that does not speak of frailty within you and without, no breath you draw that does not seem to bring you nearer death, no hope you hold but will dissolve in tears.

3 Deny your own identity, and you will not escape the madness which induced this weird, unnatural, and ghostly thought which mocks creation and which laughs at God. *2* Deny your own identity, and you assail the universe alone, without a friend, a tiny particle of dust against the legions of your enemies. *3* Deny your own identity, and look on evil, sin, and death, and watch despair snatch from your fingers every scrap of hope, leaving you nothing but the wish to die.

4 Yet what is it except a game you play in which identity can be denied?

2 You are as God created you. *3* All else but this one thing is folly to believe. *4* In this one thought is everything set free. *5* In this one truth are all illusions gone. *6* In this one fact is sinlessness proclaimed to be forever part of everything, the central core of its existence and its guarantee of immortality.

5 But let today's idea find a place among your thoughts, and you have risen far above the world and all the worldly thoughts that hold it prisoner. *2* And from this place of safety and escape you will

return and set it free. *3* For he who can accept his true identity is truly saved, and his salvation is the gift he gives to everyone, in gratitude to Him Who pointed out the way to happiness that changed his whole perception of the world.

6 One holy thought like this, and you are free: You are the holy Son of God Himself. *2* And with this holy thought you learn as well that you have freed the world. *3* You have no need to use it cruelly and then perceive this savage need in it. *4* You set it free of your imprisonment.

5 You will not see a devastating image of yourself walking the world in terror, with the world twisting in agony because your fears have laid the mark of death upon its heart.

7 Be glad today how very easily is hell undone. *2* You need but tell yourself:

3I am the holy Son of God Himself.394

4I cannot suffer, cannot be in pain.

5I cannot lose, nor can I fail to do

all that salvation asks.

6 And in that thought is everything you look on wholly changed.

8 A miracle has lighted up all dark and ancient caverns where the rites of death echoed since time began. *2* For time has lost its hold upon the

world. *3* The Son of God has come in glory to redeem the lost, to save the helpless, and to give the world the gift of his forgiveness.395 *4* Who could see the world as dark and sinful when God's Son has come again at last to set it free?

9 You who perceive yourself as weak and frail, with futile hopes and devastated dreams, born but to die, to weep and suffer pain, hear this: All power is given unto you in earth and Heaven. 396 *2* There is nothing that you cannot do. *3* You play the game of death, of being helpless, pitifully tied to dissolution in a world which shows no mercy to you.

4 Yet when you accord it mercy will its mercy shine on you.

10 Then let the Son of God awaken from his sleep, and opening his holy eyes, return again to bless the world he made. *2* In error it began. *3* But it will end in the reflection of his holiness, and we will sleep no more and dream of death. *4* Then join with me today. *5* Your glory is the light which saves the world. *6* Do not withhold salvation longer. *7* Look about the world and see the suffering there. *8* Is not your heart willing to bring your weary brothers rest?

11 They must await your own release. *2* They stay in chains till you are free. *3* They cannot see the mercy of the world until you find it for yourself. *4* They suffer pain until you have denied its hold on you.

5 They die till you accept your own eternal life. *6* You are the holy Son of God Himself. *7* Remember this, and all the world is free. *8* Remember this, and earth and Heaven are one. 397

394. "Himself" refers to "God," not to the "Son of God."

395. Matthew 16:27 (KJV): "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Luke 19:10 (RSV): "For the Son of man

came to seek and to save the lost." In the above passage, the Son of God who has "come in glory to redeem the lost" is you.

396. Matthew 28:18 (KJV): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." The above passage, of course, applies this to us.

397. Looking about the world and seeing the suffering there, as you are told to do in the previous paragraph, provides you with the motivation to accept that you are the holy Son of God Himself, for accepting that is what enables you to heal those suffering and set them free.

LESSON 192

I have a function God would have me fill.

It is your Father's holy will that you complete Himself and that your Self shall be His sacred Son, forever pure as He, of love created and in love preserved, extending love, creating in its name, forever one with God and with your Self. *2* Yet what can such a function mean within a world of envy, hatred, and attack?

2 Therefore, you have a function in the world in its own terms, for who can understand a language far beyond his simple grasp? *2* Forgiveness represents your function here. *3* It is not God's creation, for it is the means by which untruth can be undone. *4* And who would pardon Heaven? *5* Yet on earth you need the means to let illusion go. *6* Creation

merely waits for your return to be acknowledged, not to be complete.

3 Creation cannot even be conceived of in the world. *2* It has no meaning here. *3* Forgiveness is the closest it can come to earth, for being Heaven-born, it has no form at all. *4* Yet God created One Who has the power to translate into form the wholly formless. *5* What He makes are dreams, but of a kind so close to waking that the light of

day already shines in them, and eyes already opening behold the joyful sights their offerings contain.

4 Forgiveness gently looks upon all things unknown in Heaven, sees them disappear, and leaves the world a clean and unmarked slate on which the Word of God can now replace the senseless symbols written there before. *2* Forgiveness is the means by which the fear of death is overcome, because it holds no fierce attraction now, and guilt is gone.

3 Forgiveness lets the body be perceived as what it is: a simple teaching aid to be laid by when learning is complete, but hardly changing him who learns at all.

5 The mind without the body cannot make mistakes. *2* It cannot think that it will die, nor be the prey of merciless attack. *3* Anger becomes impossible, and where is terror then? *4* What fears could still assail those who have lost the source of all attack, the core of anguish, and the seat of fear? *5* Only forgiveness can relieve the mind of thinking that the body is its home. *6* Only forgiveness can restore the peace that God intended for His holy Son. *7* Only forgiveness can persuade the Son to look again upon his holiness.

6 With anger gone, you will indeed perceive that for Christ's vision and the gift of sight no sacrifice was asked, and only pain was lifted from a

sick and tortured mind. *2* Is this unwelcome? *3* Is it to be feared? *4* Or is it to be hoped for, met with thanks, and joyously accepted? *5* We are one, and therefore give up nothing. *6* But we have indeed been given everything by God.

7 Yet do we need forgiveness to perceive that this is so. *2* Without its kindly light we grope in darkness, using reason but to justify our rage and our attack. *3* Our understanding is so limited that what we think we understand is but confusion born of error. *4* We are lost in

mists of shifting dreams and fearful thoughts, our eyes shut tight against the light, our minds engaged in worshipping what is not there.

8 Who can be born again in Christ but him who has forgiven everyone he sees or thinks of or imagines?398 *2* Who could be set free while he imprisons anyone? *3* A jailer is not free, for he is bound together with his prisoner. *4* He must be sure that he does not escape, and so he spends his time in keeping watch on him. *5* The bars which limit him become the world in which his jailer lives along with him. *6* And it is on his freedom that the way to liberty depends for both of them. 399

9 Therefore hold no one prisoner. *2* Release instead of bind, for thus are you made free. 400 *3* The way is simple: Every time you feel a stab of anger, realize you hold a sword above your head. *4* And it will fall or be averted as you choose to be condemned or free. 401 *5* Thus does each one who seems to tempt you to be angry represent your savior from the prison house of death. *6* And so you owe him thanks instead of pain.

10 Be merciful today. *2* The Son of God deserves your mercy. *3* It is he who asks that you accept the way to freedom now. *4* Deny him not. *5* His Father's love for him belongs to you. *6* Your function here on earth is

only to forgive him, that you may accept him back as your identity. *7* He is as God created him, and you are what he is. *8* Forgive him now his sins, and you will see that you are one with him.

398. The phrase "born again in Christ" is probably a reference to the popular usage of the term "born again," which became prominent in American culture in the late 1960s (this lesson was dictated in 1970), due to the Jesus People—often called "Jesus freaks"—and the

Christian counterculture. The term, which is drawn from John 3:3, came to refer to a conversion experience in which one accepts Jesus Christ as one's personal savior and thus becomes "saved"—destined for Heaven rather than hell. The above reference redefines being

"born again in Christ." Here, someone is born again not when he has accepted Jesus as his savior, but when he has "forgiven everyone he sees or thinks of or imagines." For a similar reinterpretation, see M-12.1:10: "He has accepted Christ, and he is saved."

399. Pronoun clarification: "He [the jailer] must be sure that he [the prisoner] does not escape, and so he [the jailer] spends his time in keeping watch on him [the prisoner]. The bars which limit him [the prisoner] become the world in which his jailer lives along with him

[the prisoner]. And it is on his [the prisoner's] freedom that the way to liberty depends for both of them."

400. Matthew 16:19 (RSV): "I will give you [Peter] the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

The above allusion is addressed to all of us and states that we should

only release others, never bind them.

401. This image seems to be a takeoff on the famous story of the Sword of Damocles, in which Damocles, after extolling his king's good fortune, is allowed to take the king's place on the throne, only to discover that a sword is hanging above it, held by only a single horse hair. The sword had been placed there by the king to illustrate the constant peril faced by those in power. In the above reinterpretation, when we feel a "stab of anger," we ourselves hold a sword above our heads. If we give in to that anger, we then let the

sword fall on us, while if we let the anger go, we lower the sword (let it be "averted").

The point of the image here is not the precarious situation faced by those in power, but the dangerous situation we place ourselves in when we entertain anger.

LESSON 193

All things are lessons God would have me learn.

God does not know of learning. *2* Yet His will extends to what He does not understand in that He wills the happiness His Son inherited of Him be undisturbed, eternal and forever gaining scope, eternally expanding in the joy of full creation, and eternally open and wholly limitless in Him.

3 This is His will. *4* And thus His will provides the means to guarantee that it is done.

2 God sees no contradictions. *2* Yet His Son believes he sees them. *3* Thus he has a need for One Who can correct his erring sight and give him vision that will lead him back to where perception ceases. *4* God does

not perceive at all. *5* Yet it is He Who gives the means by which perception is made true and beautiful enough to let the light of Heaven shine upon it. *6* It is He Who answers what His Son would contradict, and keeps his sinlessness forever safe.

3 God offers no forgiveness, for He knows no sin is possible. *2* And yet He let His holy law of love be given form in which it can be offered to the world. 402 *3* And He created One Who could perceive what form this law should take, to be received by every mind which had forgotten it as it exists in Heaven and in God. *4* Thus He encompassed what He could not see or understand, by giving of His

love and making answer to a question which, though meaningless, His Son had asked of Him.

4 The One Whom God created to replace the foolish thought which crept into the mind of His most holy Son with peace and joy fulfills His function now. *2* He redirects each lesson you would teach in hate to one in which forgiveness enters, and returns the hate to love, so that the fear is gone. *3* And now guilt cannot enter, for its source has been excluded as the purpose of the lesson has been changed to guiltlessness; the hatred has been rooted out by love.

5 These are the lessons God would have you learn. *2* His will reflects them all, and they reflect His loving-kindness to the Son He loves.

3 Each lesson has a central thought, the same in all of them. *4* The form alone is changed, with different circumstances and events; with different characters and different themes, apparent but not real. *5* They are the same in fundamental content. *6* It is this: Forgive, and you will see this differently.

6 Certain it is that all distress does not appear to be but unforgiveness.

2 Yet that is the content underneath the form. *3* It is this sameness that makes learning sure, because the lesson is so simple that it cannot be rejected in the end. *4* No one can hide forever from a truth so very obvious that it appears in countless forms, and yet is recognized as easily in all of them, if one but wants to see the simple lesson there. 403

7 "Forgive, and you will see this differently." *2* These are the words the Holy Spirit speaks in all your tribulations, all your pain, all suffering regardless of its forms. *3* These are the words with which temptation ends and guilt, abandoned, is revered no more. *4* These are the words which end the dream of sin and rid the mind of fear. *5* These are the words by which salvation comes to all the world.

8 Shall we not learn to say these words when we are tempted to believe that pain is real, and death becomes our choice instead of life? *2* Shall we not learn to say these words when we have understood their power to release all minds from bondage? *3* These are words which give you power over all events which seem to have been given power over you.

4 You see them rightly when you hold these words in full awareness and do not forget these words apply to everything you see or any brother looks upon amiss.

9 How can you tell when you are seeing wrong, or someone else is failing to perceive the lesson he should learn? *2* Does pain seem real in the perception? *3* If it does, be sure the lesson is not learned, and there remains an unforgiveness hiding in the mind which sees the pain through eyes the mind directs.

10 God would not have you suffer thus. *2* He would help you forgive yourself. *3* His Son does not remember who he is. *4* And God would

have him not forget His love, and all the gifts His love brings with it.

5 Would you now renounce your own salvation? *6* Would you fail to learn the simple lessons Heaven's Teacher sets before you that all pain may disappear and God may be remembered by His Son?

11 All things are lessons God would have you learn. *2* He would not leave an unforgiving thought without correction, nor one thorn or nail to hurt His sacred Son in any way. *3* He would ensure his holy rest remain untroubled and serene, without a care, in an eternal home which cares for him. *4* And He would have all tears be wiped away,[404] with none remaining yet unshed, and none but waiting their appointed time to fall. *5* For God has willed that laughter should replace each one, and that His Son be free again.

12 We will attempt today to overcome a thousand seeming obstacles to peace in just one day.405 *2* Let mercy come to you more quickly. *3* Do not try to hold it off another day, another minute, or another instant.

4 Time was made for this. *5* Use it today for what its purpose is.

6 Morning and night devote what time you can to serve its proper aim, and do not let the time be less than meets your deepest need.

13 Give all you can, and give a little more, 406 for now we would arise in haste and go unto our Father's house. 407 *2* We have been gone too long, and we would linger here no more. *3* And as we practice, let us think about all things we saved to settle by ourselves, and kept apart from healing. *4* Let us give them all to Him Who knows the way to look upon them so they all will disappear. 408 *5* Truth is His message; truth His teaching is. *6* His are the lessons God would have us learn.

14 Each hour spend a little time today and in the days to come in

practicing the lesson in forgiveness in the form established for the day.

2 And try to give it application to the happenings the hour brought, 409 so that the next one is free of the one before. *3* The chains of time are easily unloosened in this way. *4* Let no one hour cast its shadow on the one that follows, and when that one goes, let everything that happened in its course go with it. *5* Thus will you remain unbound, in peace eternal in the world of time.

15 This is the lesson God would have you learn: There is a way to look on everything that lets it be to you another step to Him and to salvation of the world. *2* To all that speaks of terror answer thus: *3I will forgive, and this will disappear.410*

4 To every apprehension, every care, and every form of suffering, repeat these selfsame words. *5* In them you hold the key that opens Heaven's gate and brings the love of God the Father down to earth at last, to raise it up to Heaven. *6* God will take this final step Himself. *7* Do not deny the little steps He asks you take to Him.

402. The "law of love" is, as Lesson 344 says, "that what I give my brother is my gift to me." This is the first time in the Course that it has been called "the law of love." It has earlier been referred to as "the law of God": "There is no way for you to have it [a blessing] except by giving it. This is the law of God, and it has no exceptions" (T-7.VI.3:4-5). In the above passage, the "form" in which love can be given and thus received in this world is *forgiveness*.

403. The idea in this lesson is that "all things" in our lives are lessons

aimed at teaching us forgiveness, for the distress that seems to come from the external circumstances really comes from our own

unforgiveness. The lesson within all of our life events, therefore, is that if we forgive, the distress will go away.

404. Revelation 21:4 (KJV): "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." In the above passage, the tears are wiped away through us learning the lesson of forgiveness in everything that happens to us.

405. With its talk of getting past "a thousand seeming obstacles to peace in just one day," this lesson sounds similar to the Workbook lessons that are identified as "giant strides." See footnote 75 in Lesson 61 for a list of all the giant strides.

406. This means that for your morning and evening practice periods, you should "Give all [the time] you can, and give a little more." The implication of "give a little more" is that you can actually give more time than you *think* you can.

407. Luke 15:17-20 (KJV): "And when he came to himself, he said, how many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father."

408. This means that we first search our minds to find "all things we saved to settle by ourselves," and then we give them to the Holy Spirit so that we can see them through His forgiving eyes. We should

probably imagine Him saying to us "Forgive, and you will see this differently." (Regarding what will "disappear" when we do this, see

footnote 410 below.)

409. Each hour, in other words, we should apply today's lesson to anything from the previous hour that upset us, using the words

"Forgive, and you will see this differently" or *"I will forgive, and this will disappear,"* and perhaps using the idea for the day as well. And we should do the same thing in the days to come, using the words of each day's lesson. This is a new practice instruction for our hourly practice, the first since Lesson 153, where we are asked to "listen to His Voice, and learn what He would have us do the hour that is yet to come, while thanking Him for all the gifts He gave us in the one gone by" (W-153.16:6).

410. It may be that we are meant to repeat the idea for the day before this line, so we would say, *"All things are lessons God would have me learn. I will forgive, and this will disappear."* Based on references to

“disappear” in this lesson, what will disappear when we forgive is “all pain” associated with the event (10:6), and perhaps even the external problem that we had “saved to settle by ourselves” (see 13:3-4).

LESSON 194

I place the future in the hands of God.

Today’s idea takes another step toward quick salvation, and a giant stride it is indeed. 411 *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 in 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. 412 *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, and so you are not asked to understand the lack of sequence really found in time.413 *4* You are but asked to let the future go, and place it in God's hands. *5* 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. 414

5 Release the future. *2* For the past is gone, and what is present, freed from its415 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 extend your learning to the world.416 *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.

411. This lesson is the final lesson identified as a "giant stride" in the Workbook. See Lesson 61, footnote 75 for a complete list of the giant strides.

412. This seems to mean that it is only when the mind is identified with past and future that it can experience depression, pain, or loss. When it is fully in the present—the present "instant," which here seems to be a reference to the holy instant, a moment in which we experience a changeless reality beyond time and space—these are impossible.

413. By "lack of sequence," Jesus means that events are not really happening in sequence. Rather, they are all happening at once,

simultaneously.

414. Normally, your *past* misdeeds haunt you in the *present*, which you spend dreading the *future*, where you fear those misdeeds will catch up with you. By placing the end of that chain—the future—in God's loving hands, you have in effect given Him the entire chain. You have placed the past in His hands, because the past will no longer punish you in the future. And you have placed the present in His hands, because you will no longer spend the present filled with "future dread."

415. "Its" refers to the past.

416. This sentence is primarily about response to temptation—dispelling upsets by repeating the idea for the day. It envisions you having a

"problem-solving repertoire"—a collection of statements from the Course that you mentally keep at hand because you have found them especially helpful in dispelling your upsets. It sees today's idea becoming such an important part of that repertoire that applying it to temptations becomes an automatic "habit."

LESSON 195

Love is the way I walk in gratitude. 417

Gratitude is a lesson hard to learn for those who look upon the world amiss. *2* The most that they can do is see themselves as better off than others. *3* And they try to be content because another seems to suffer more than they. *4* How pitiful and deprecating are such thoughts! *5* For who has cause for thanks while others have less cause, and who could suffer less because he sees another suffer more? *6* Your gratitude is due to Him alone Who made all cause of sorrow disappear throughout the world.

2 It is insane to offer thanks because of suffering.418 *2* But it is equally insane to fail in gratitude to One Who offers you the certain

means whereby all pain is healed, and suffering replaced with laughter and with happiness. *3* Nor could the even partly sane refuse to take the steps which He directs and follow in the way He sets before them, to escape a prison which they thought contained no door to the deliverance they now perceive.

3 Your brother is your "enemy" because you see in him the rival for your peace, a plunderer who takes his joy from you and leaves you nothing but a black despair so bitter and relentless that there is no hope remaining. *2* Now is vengeance all there is to wish for. *3* Now can you but try to bring him down to lie in death with you, as useless as yourself, as little left within his grasping fingers as in yours.

4 You do not offer God your gratitude because your brother is more slave than you, nor could you sanely be enraged if he seems freer.

2 Love makes no comparisons, and gratitude can only be sincere if it is joined to love. *3* We offer thanks to God our Father that in us all things will find their freedom. *4* It will never be that some are loosed while others still are bound, for who can bargain in the name of love? 419

5 Therefore give thanks, but in sincerity. *2* And let your gratitude make room for all who will escape with you: the sick, the weak, the needy and afraid, and those who mourn a seeming loss or feel apparent pain, who suffer cold or hunger, or who walk the way of hatred and the path of death. *3* All these go with you. *4* Let us not compare ourselves with them, for thus we split them off in our awareness from the unity we share with them as they must share with us.

6 We thank our Father for one thing alone: that we are separate from no living thing and therefore one with Him. *2* And we rejoice that no exceptions ever can be made which would reduce our wholeness, nor impair or change our function to complete the One

Who is Himself completion. *3* We give thanks for every living thing, for otherwise we offer thanks for nothing, and we fail to recognize the gifts of God to us.

7 Then let our brothers lean their tired heads against our shoulders as

they rest a while. *2* We offer thanks for them. *3* For if we can direct them to the peace that we would find, the way is opening at last to us. *4* An ancient door is swinging free again; a long forgotten Word re-echoes in our memory and gathers clarity as we are willing once again to hear.

8 Walk, then, in gratitude the way of love. *2* For hatred is forgotten when we lay comparisons aside. *3* What more remain as obstacles to peace? 420

4 The fear of God is now undone at last, and we forgive without comparing. *5* Thus we cannot choose to overlook some things, and yet retain some other things still locked away as sins. *6* When your forgiveness is complete you will have total gratitude, for you will see that everything has earned the right to love by being loving, even as your Self.

9 Today we learn to think of gratitude in place of anger, malice, and revenge. *2* We have been given everything. *3* If we refuse to recognize it, we are not entitled therefore to our bitterness, and to a self-perception which sees us as in a place of merciless pursuit, where we are badgered ceaselessly and pushed about without a thought or care for us or for our future. *4* Gratitude becomes the single thought we substitute for these insane perceptions. *5* God has cared for us and called us Son. *6* Can there be more than this?

10 Our gratitude will pave the way to Him, and shorten our learning time by more than we can ever dream of. *2* Gratitude goes hand in hand with love, and where one is the other must be found. *3* For

gratitude is but an aspect of the love which is the source of all creation. *4* God gives thanks to you, His Son, for being what you are: His Own completion and the source of love, along with Him. *5* Your gratitude to Him is one

with His to you. *6* For love can walk no road except the way of gratitude, and thus we go who walk the way to God.

417. This does not mean that love is the *manner* in which I walk, but rather that love is the *pathway* I walk, and I do so in gratitude. We can see this in paragraph 8: "Walk, then, in gratitude the way of love"

(8:1). We can also see this in the synonyms for "way" in this lesson, which include "path" (5:2) and "road" (10:6).

418. Being grateful because you suffer less than others is here called

"thanks because of suffering"— *you* are thankful because of *their* suffering. This kind of gratitude, being based on "comparisons" (4:2, 8:2), is unloving. The lesson, in contrast, stresses that real gratitude is

"joined to love" (4:2) and therefore "makes no comparisons" (4:2). It thus offers thanks for everyone, even those "who walk the way of hatred and the path of death" (5:2).

419. Matthew 16:19 (RSV): "I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." The above passage corrects the notion implied in this Bible verse that some should be loosed while others should be bound.

420. This is a reference to "The Obstacles to Peace" (T-19.IV), one of many references to this Text section in Lessons 170-196.

LESSON 196

It can be but myself I crucify.

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. 421 *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. 422

3 Thus do you also teach your mind that you are not an ego, for the ways in which the ego would distort the truth will not deceive you longer.

2 You will not believe you are a body to be crucified. *3* 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 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* And what would seem to need a thousand years can easily be done in just one instant by the grace of God. 423

5 The dreary, hopeless thought that you can make attacks on others and

escape yourself has nailed you to the cross. *2* Perhaps it seems to be salvation, yet it merely stands for the belief the fear of God is real. 424

3 And what is that but hell? *4* 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. 425 *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, 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.426 *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 cannot perceive that it is but your thoughts which 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.427 *4* You do not now 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.428 *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, and you can call on Him to save you from illusions in His love, calling Him Father and yourself His Son. *4* Pray that the instant may be soon—today! *5* 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 which still 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, yet

your redemption too will come from you.

421. William Shakespeare, *The Merchant of Venice*: "The devil can cite scripture for his purpose." (See also T-5.VIII.2:3.) Here, the ego interprets "It can be but myself I crucify" to mean "My attacks on my brothers will forever condemn me to crucifixion (figuratively

speaking) as God's punishment for those attacks."

422. This means that you can learn to spot the ways in which the ego would misinterpret the Course and refuse to be taken in by them. This will teach you, as the next sentence says, "that you are not an ego."

423. This may be an allusion to 2 Peter 3:8 (RSV): "But do not ignore this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day." If so, the Course appears to reframe the Bible verse. That verse is an answer to those who say that the Lord is slow in coming. The answer is that God is not bound by human time; what for us is a thousand years of waiting is only a day to the Lord. In the above sentence, the fact that God is not bound by human time means that we don't *have* to wait; the progress that might have taken a thousand years can be accomplished in an instant.

424. When you believe "that you can make attacks on others and escape yourself" (i.e., that your attacks on others are not attacks on yourself and thus have no immediate effect on you), you will also believe that God will eventually catch up with you to pay you back for your

crimes. That is why the first belief is the affirmation that "the fear of God is real."

425. In the previous sentence, “the form of madness” is your belief that

“God is your deadly enemy” (5:4), waiting to pay you back for

attacking others while remaining free yourself. However, in this sentence, the “form” seems to have switched. Now “this form” seems to refer to the idea from the end of the previous sentence: “the fearful thought you can attack another and be free yourself.” This means that the rest of the paragraph is about this “fearful thought,” about going from accepting it and thinking it true (which entails not perceiving its foolishness or even its presence) to questioning it and ultimately seeing that it is “entirely impossible.”

426. “Its form must first be changed” means that you need to go from believing that you can attack others and escape the immediate

consequences yourself, only to be paid back by God later, to believing that attack on others includes within it your own attack on yourself.

You need, in other words, to go from believing the form of today’s idea that the ego promotes to believing in its real meaning.

427. When you realize that only your own attack thoughts have been crucifying you, you will realize God is not the One Who has been crucifying you, and so you will no longer fear Him.

428. The fear of God, in other words, is not a response to objective reality. Hiding behind it is its real source: your own projection. You have projected onto God your fear of the thing in your own mind that has been crucifying you—what paragraph 11 calls the “murderer

perceived within you.”

LESSON 197

It can be but my gratitude I earn.

Here is the second step we take to free your mind from the belief in outside force pitted against your own. 429 *2* You make attempts at kindness and forgiveness, yet you turn them to attack again unless you find external gratitude and lavish thanks. *3* Your gifts must be received with honor, lest they be withdrawn. *4* And so you think God's gifts are loans at best; at worst, deceptions which would cheat you of defenses to ensure that when He strikes He will not fail to kill.

2 How easily are God and guilt confused by those who know not what their thoughts can do. 430 *2* Deny your strength, and weakness must become salvation to you. *3* See yourself as bound, and bars become your home. *4* Nor will you leave the prison house or claim your strength until guilt and salvation are not seen as one and freedom and salvation are perceived as joined, with strength beside them, to be sought and claimed and found and fully recognized.

3 The world must thank you when you offer it release from your illusions. *2* Yet your thanks belong to you as well, for its release can only mirror yours. *3* Your gratitude is all your gifts require, that they be the lasting offerings of a thankful heart released from hell forever. *4* Is it this you would undo by taking back your gifts because they were not honored? *5* It is you who honor them and give them fitting thanks, for it is you who have received the gifts.

4 It does not matter if another thinks your gifts unworthy. *2* In his mind there is a part that joins with yours in thanking you. *3* It does not matter if your gifts seem lost and ineffectual. *4* They are received where they

are given. *5* In your gratitude are they accepted universally, and thankfully acknowledged by the heart of God Himself. *6* And would you take them back when He has gratefully accepted them?

5 God blesses every gift you give to Him, and every gift is given Him because it can be given only to yourself, and what belongs to God must be His Own. *2* Yet you will never realize His gifts are sure, eternal, changeless, limitless, forever giving out, extending love and adding to your never-ending joy, while you forgive but to attack again.

3 Withdraw the gifts you give, and you will think that what is given you has been withdrawn.

6 But learn to let forgiveness take away the sins you think you see outside yourself, and you can never think the gifts of God are lent but for a little while, before He snatches them away again in death. *2* For death will have no meaning for you then. *3* And with the end of this belief is fear forever over. *4* Thank your Self for this, for He is grateful only unto God, and He gives thanks for you unto Himself.

7 To everyone who lives will Christ yet come, for everyone must live and breathe in Him. *2* His being in His Father is secure because Their will is one.431 *3* Their gratitude to all They have created has no end, for gratitude remains a part of love.

8 Thanks be to you, the holy Son of God, for as you were created you contain all things within your Self. *2* And you are still as God created you, nor can you dim the light of your perfection. *3* In your heart the heart of God is laid. *4* He holds you dear because you are Himself. *5* All gratitude belongs to you because of what you are.

9 Give thanks as you receive it. *2* Be you free of all ingratitude to anyone who makes your Self complete. *3* And from this Self is no one left outside. *4* Give thanks for all the countless channels which extend this Self. *5* All that you do is given unto Him. *6* All that you think can only be His thoughts, sharing with Him the holy thoughts of God. *7* Earn now the gratitude you have denied yourself when you

forgot the function God has given you. *8* But never think that He has ever ceased to offer thanks to you.

429. The first step is the previous lesson: "It can be but myself I crucify."

430. We combine God with a belief in guilt—so that we see God as believing in our guilt—when we do not realize the power that our thoughts have to project onto God something that is only in us.

431. Acts 17:28 (RSV): "For 'In him [God] we live and move and have our being'; as even some of your poets have said, 'For we are indeed his offspring.'" In the above allusion, we all "live and breathe" in *Christ*—identified in the previous sentence as "your Self"—which is why He will "yet come" to everyone. Yet while our being is in Christ, Christ's "being" is "in His Father."

LESSON 198

Only my condemnation injures me.

Injury is impossible. *2* And yet illusion makes illusion. *3* If you can condemn, you can be injured. *4* For you have believed that you can

injure, and the right you have established for yourself can be now used against you, till you lay it down as valueless, unwanted, and unreal.

5 Then does illusion cease to have effects, and all it seemed to have will be undone. *6* Then are you free, for freedom is your gift, and you can now receive the gift you gave.

2 Condemn and you are made a prisoner; forgive and you are freed.

2 Such is the law that rules perception. *3* It is not a law that knowledge understands, for freedom is a part of knowledge. *4* To condemn is thus impossible in truth. *5* What seems to be its

influence and its effects have not occurred at all. *6* Yet must we deal with them a while as if they had.

7 Illusion makes illusion. *8* Except one. *9* Forgiveness is illusion that is answer to the rest.

3 Forgiveness sweeps all other dreams away, and though it is itself a dream, it breeds no others. *2* All illusions save this one must multiply a thousandfold, but this is where illusions end. *3* Forgiveness is the end of dreams because it is a dream of waking. *4* It is not itself the truth. *5* Yet does it point to where the truth must be and give direction with the certainty of God Himself. *6* It is a dream in which the Son of God awakens to his Self and to his Father, knowing They are one.

4 Forgiveness is the only road that leads out of disaster, past all suffering, and finally away from death. *2* How could there be another way, when this one is the plan of God Himself? *3* And why should you oppose it, quarrel with it, seek to find a thousand ways in which it must be wrong, a thousand other possibilities? 432

5 Is it not wiser to be glad you hold the answer to your problems in your hand? *2* Is it not more intelligent to thank the One Who gives salvation,

and accept His gift with gratitude? *3* And is it not a kindness to yourself to hear His Voice and learn the simple lessons He would teach, instead of trying to dismiss His words and substitute your own in place of His?

6 His words will work. *2* His words will save. *3* His words contain all hope, all blessing, and all joy that ever can be found upon this earth.

4 His words are born in God, and come to you with Heaven's love upon them. *5* Those who hear His words have heard the song of Heaven, for these are the words in which all merge as one at last. *6*

And as this one will fade away,433 the Word of God will come to take its place, for It will be remembered then and loved.

7 This world has many seeming separate haunts where mercy has no meaning, and attack appears as justified. *2* Yet all are one: a place where death is offered to God's Son and to his Father. *3* You may think They have accepted, but if you will look again upon the place where you beheld Their blood, you will perceive a miracle instead.

8 How foolish to believe that They could die! *2* How foolish to believe you can attack! *3* How mad to think that you could be condemned, and that the holy Son of God can die! *4* The stillness of your Self remains unmoved, untouched by thoughts like these and unaware of any condemnation which could need forgiveness. *5* Dreams of any kind are strange and alien to the truth. *6* Yet what but truth could have a thought that builds a bridge to truth which brings illusions to the other side?

9 Today we practice letting freedom come to make its home with you.

2 The truth bestows these words upon your mind, that you may find the key to light and let the darkness end:

3Only my condemnation injures me.

4Only my own forgiveness sets me free.434

5 Do not forget today that there can be no form of suffering that fails to hide an unforgiving thought,435 nor can there be a form of pain forgiveness cannot heal.436

10 Accept the one illusion which proclaims there is no condemnation in God's Son, and Heaven is remembered instantly, the world forgotten, and its weird beliefs forgotten with it, as the face of Christ appears unveiled at last in this one dream. *2* This is the

gift the Holy Spirit holds for you from God your Father. *3* Let today be celebrated both on earth and in your holy home as well. *4* Be kind to both, as you forgive the trespasses you thought them guilty of, and see your innocence shining upon you from the face of Christ.437

11 Now is there silence all around the world. *2* Now is there stillness where before there was a frantic rush of thoughts that made no sense.

3 Now is there tranquil light across the face of earth, made quiet in a dreamless sleep. *4* And now the Word of God alone remains upon it.

5 Only that can be perceived an instant longer. *6* Then are symbols done, and everything you ever thought you made completely vanished from the mind which God forever knows to be His only Son.

12 There is no condemnation in him. *2* He is perfect in his holiness. *3* He needs no thoughts of mercy. *4* Who could give him gifts when everything is his? *5* And who could dream of offering forgiveness to the Son of Sinlessness Itself, so like to Him Whose Son he is that to behold the Son is to perceive no more, and only know the Father? *6* In this

vision of the Son, so brief that not an instant stands between this single sight and timelessness itself, you see the vision of yourself, and then you disappear forever into God.

13 Today we come still nearer to the end of everything that yet would stand between this vision and our sight. *2* And we are glad that we have come this far, and recognize that He Who brought us here will not forsake us now, for He would give to us the gift that God has given us through Him today. *3* Now is it time for your deliverance. *4* The time has come. *5* The time has come today.

432. Jesus' question here assumes that this is exactly what we *have* been doing—opposing forgiveness, arguing with it, trying to find holes in it, and seeking alternatives to it.

433. The idea here is that all of the Holy Spirit's words will merge into one—a "one" that is not specified—and then that one will be replaced by the Word of God.

434. This means "Only my condemnation of others….Only my own forgiveness of others…"

435. W-193:9:2-3: "Does pain seem real in the perception? If it does, be sure the lesson is not learned, and there remains an unforgiveness hiding in the mind which sees the pain through eyes the mind directs."

436. W-193.7:1-2: "'Forgive, and you will see this differently.' These are the words the Holy Spirit speaks in all your tribulations, all your pain, all suffering regardless of its forms."

437. Mark 11:25 (RSV): "And whenever you stand praying, forgive, if you have anything against any one; so that your Father also who is in heaven may forgive you your trespasses." In the above reference, forgiving another's trespasses leads not to God forgiving us (since He has already done that), but rather to the unveiling of our own innate innocence.

LESSON 199

I am not a body. I am free.

Freedom must be impossible as long as you perceive a body as yourself.

2 The body is a limit. *3* Who would seek for freedom in a body looks for it where it cannot be found. *4* The mind can be made free when it no longer sees itself as in a body, firmly tied to it, and sheltered by

its presence. *5* If this were the truth, the mind would be vulnerable indeed!

2 The mind that serves the Holy Spirit is unlimited forever in all ways, beyond the laws of time and space, unbound by any preconceptions, and with strength and power to do whatever it is asked. *2* Attack thoughts cannot enter such a mind, because it has been given to the Source of love, and fear can never enter in a mind which has attached itself to love. *3* It rests in God, and who can be afraid who lives in innocence and only loves?

3 It is essential for your progress in this course that you accept today's idea and hold it very dear. *2* Be not concerned that to the ego it is quite insane. *3* The ego holds the body dear because it dwells in it, and lives united with the home that it has made. *4* It is a part of the illusion which

has sheltered it from being found illusory itself.

4 Here does it hide, and here it can be seen as what it is. *2* Declare your innocence, and you are free. *3* The body disappears because you have no need of it except the need the Holy Spirit sees. *4* For this, the body will appear as useful form for what the mind must do. *5* It thus becomes a vehicle which helps forgiveness be extended to the all-inclusive goal that it must reach, according to God's plan.

5 Cherish today's idea, and practice it today and every day. *2* Make it a part of every practice period you take. 438 *3* There is no thought439 that will not gain thereby in power to help the world, and none which will not gain in added gifts to you as well. *4* We sound the call of freedom round the world with this idea. *5* And would you be exempt from the acceptance of the gift you give?

6 The Holy Spirit is the home of mind that seeks for freedom. *2* In Him it has found what it has sought. *3* The body's purpose now is unambiguous, and it becomes perfect in the ability to serve an

undivided goal. *4* In conflict-free and unequivocal response to mind with but the thought of freedom as its goal, the body serves, and serves its purpose well. *5* Without the power to enslave, it is a worthy servant of the freedom which the mind within the Holy Spirit seeks.

7 Be free today, and carry freedom as your gift to those who still believe they are enslaved within a body. *2* Be you free, so that the Holy Spirit can make use of your escape from bondage to set free the many who perceive themselves as bound and helpless and afraid. *3* Let love replace their fears through you. *4* Accept salvation now, and give your mind to Him Who calls to you to make this gift to Him. *5* For He would give

you perfect freedom, perfect joy, and hope that finds its full accomplishment in God.

8 You are God's Son. *2* In immortality you live forever. *3* Would you not return your mind to this? *4* Then practice well the thought the Holy Spirit gives you for today. *5* Your brothers stand released with you in it, the world is blessed along with you, God's Son will weep no more, and Heaven offers thanks at the increase of joy your practice brings even to it. *6* And God Himself extends His love and happiness each time you say:

7I am not a body. 8I am free.

9I hear the Voice that God has given me,

and it is only this my mind obeys.

438. In two days Review 6 will instruct us to do exactly this for twenty days.

439. "No thought" means no idea for the day.

LESSON 200

There is no peace except the peace of God.

Seek you no further. *2* You will not find peace except the peace of God.

3 Accept this fact, and save yourself the agony of yet more bitter disappointments, bleak despair, and sense of icy hopelessness and doubt.

4 Seek you no further. *5* There is nothing else for you to find except the

peace of God, unless you seek for misery and pain.

2 This is the final point to which each one must come at last, to lay aside all hope of finding happiness where there is none, of being saved by what can only hurt, of making peace of chaos, joy of pain, and Heaven out of hell. *2* Attempt no more to win through losing, nor to die to live.

3 You cannot but be asking for defeat.

3 Yet you can ask as easily for love, for happiness, and for eternal life, in peace that has no ending. *2* Ask for this, and you can only win. *3* To ask for what you have already must succeed. *4* To ask that what is false be true can only fail. *5* Forgive yourself for vain imaginings, and seek no longer what you cannot find. *6* For what could be more foolish than to seek and seek and seek again for hell, when you have but to look with open eyes to find that Heaven lies before you, through a door which opens easily to welcome you?

4 Come home. *2* You have not found your happiness in foreign places and in alien forms which have no meaning to you, though you seek to make them meaningful. *3* This world is not where you belong. *4* You are a stranger here. *5* But it is given you to find the

means whereby the world no longer seems to be a prison house for you or anyone.

5 Freedom is given you where you beheld but chains and iron doors.

2 For you must change your mind about the purpose of the world, if you would find escape. *3* You will be bound till all the world is seen by you as blessed, and everyone made free of your mistakes and honored as he is. *4* You made him not; no more yourself. *5* And as you free the one, the other is accepted as he is.440

6 What does forgiveness do? *2* In truth it has no function and does nothing, for it is unknown in Heaven. *3* It is only hell where it is needed, and where it must serve a mighty function. *4* Is not the escape of God's beloved Son from evil dreams that he imagines yet believes are true a worthy purpose? *5* Who could hope for more while there appears to be a choice to make between success and failure; love and fear?

7 There is no peace except the peace of God, because He has one Son, who cannot make a world in opposition to God's will and to his own, which is the same as His. *2* What could he hope to find in such a world?

3 It cannot have reality, because it never was created. *4* Is it here that he would seek for peace? *5* Or must he see that, as he looks on it, the world can but deceive? *6* Yet can he learn to look on it another way and find the peace of God.

8 Peace is the bridge which everyone will cross to leave this world behind. *2* But it begins within the world perceived as different, and will lead from this fresh perception to the gate of Heaven and the way beyond. *3* Peace is the answer to conflicting goals, to senseless journeys, frantic vain pursuits, and meaningless endeavors. *4* Now the way is easy, sloping gently toward the bridge where freedom lies within the peace of God.

9 Let us not lose our way again today. *2* We go to Heaven, and the path is straight. *3* Only if we attempt to wander can there be delay and needless waste of time on thorny byways. *4* God alone is sure, and He will guide your footsteps. *5* He will not desert His Son in need, nor let him stray forever from his home. *6* The Father calls; the Son will hear. *7* And that is all there is to what appears to be a world apart from God, where

bodies have reality.

10 Now is there silence. *2* Seek no further. *3* You have come to where the road is carpeted with leaves of false desires, fallen from the trees of hopelessness you sought before. *4* Now are they underfoot. *5* And you look up and on toward Heaven, with the body's eyes but serving for an instant longer now. *6* Peace is already recognized at last, and you can feel its soft embrace surround your heart and mind with comfort and with love.

11 Today we seek no idols. *2* Peace cannot be found in them. *3* The peace of God is ours, and only this will we accept and want. *4* Peace be to us today. *5* For we have found a simple, happy way to leave the world of ambiguities, and to replace our shifting goals and solitary dreams with single purpose and companionship, for peace is union if it be of God.

6 We seek no further. *7* We are close to home, and draw still nearer every time we say:

8There is no peace except the peace of God,

and I am glad and thankful it is so.

440. "And as you free the one [everyone], the other [yourself] is accepted as he is."

Review 6

Introduction

For this review, we take but one idea each day and practice it as often as is possible. *2* Besides the time you give morning and evening, which should not be less than fifteen minutes, and the hourly remembrances you make throughout the day, use the idea as often as you can between them. 441 *3* Each of these ideas alone would be sufficient for salvation, if it were learned truly. *4* Each would be enough to give release to you and to the world from every form of bondage, and invite the memory of God to come again.

2 With this in mind we start our practicing, in which we carefully review the thoughts the Holy Spirit has bestowed on us in our last twenty lessons. *2* Each contains the whole curriculum, if understood, practiced, accepted, and applied to all the seeming happenings throughout the day. *3* One is enough. *4* But to that one, there must be no exceptions made. *5* And so we need to use them all and let them blend as one, as each contributes to the whole we learn.442

3 These practice sessions, like our last review, 443 are centered round a central theme with which we start and end each lesson.444 *2* It is this: *3I am not a body. 4I am free.*

5For I am still as God created me.

6 The day begins and ends with this. *7* And we repeat it every time the hour strikes, or we remember, in between, we have a function that transcends the world we see. *8* Beyond this, and a repetition of the special thought we practice for the day, no form of exercise is urged except a deep relinquishing of everything that clutters up the mind and makes it deaf to reason, sanity, and simple truth.

4 We will attempt to get beyond all words and special forms of practicing for this review. *2* For we attempt this time to reach a quickened pace along a shorter path to the serenity and peace of God.

3 We merely close our eyes, and then forget all that we thought we knew and understood. *4* For thus is freedom given us from all we did not know and failed to understand. 445

5 There is but one exception to this lack of structuring: Permit no idle thought to go unchallenged. *2* If you notice one, deny its hold and hasten to assure your mind that this is not what it would have. *3* Then gently let the thought which you denied be given up, in sure and quick exchange for the idea you practice for the day.446

6 When you are tempted, hasten to proclaim your freedom from temptation, as you say:

2This thought I do not want. 3I choose instead ____.

4 And then repeat the idea for the day, and let it take the place of what you thought.447

7 Beyond such special applications of each day's idea, we will add but few formal expressions or specific thoughts to aid your practicing.448

2 Instead, we give these times of quiet to the Teacher Who instructs in quiet, speaks of peace, and gives our thoughts whatever meaning they may have.

8 To Him I offer this review for you. *2* I place you in His charge, and let Him teach you what to do and say and think each time you turn to Him.449 *3* He will not fail to be available to you each time you call to

Him to help you. *4* Let us offer Him the whole review we now begin, and let us also not forget to Whom it has been given as we practice day by day, advancing toward the goal He set for us, allowing Him to teach us how to go, and trusting Him completely for the way each

practice period can best become a loving gift of freedom to the world.

441. This sentence modifies the practice instructions given in Lesson 153, adding frequent repetitions of the idea—which earlier lessons ask us to do about four or five times an hour—on to the morning and evening practice and hourly remembrance. Starting with this review, then, we are meant to utilize the entire structure of practice that the Workbook has been training us in: morning and evening quiet time, hourly remembrance, frequent repetitions of the idea during the hour, and response to temptation (repeating the idea in response to upsets—

see paragraph 6 below).

442. The assumption here is that we *will* make exceptions, and so we need to use all the lessons.

443. The last two reviews each have a central theme. The central theme of Review 5 is "God is but love, and therefore so am I," and the central theme of Review 4 is "My mind holds only what I think with God."

444. "Each lesson" here seems to mean each *practice period*. The previous review gives us what looks like the same instruction in regard to its central idea: "With this we start and end each period of practice time" (W-Re.5.In.11:2).

445. These meditation instructions are similar to what is described in Lesson 189, where we empty our minds of all thoughts, words,

concepts, images, and beliefs and hold in mind nothing but a wordless receptivity to God. They are also similar to the instructions for meditation in the Introduction to Part II and in the Final Lessons. This means that, starting here, we are asked to spend the remainder of the year meditating wordlessly.

446. This paragraph seems to be instructions for dealing with wandering thoughts during meditation in the longer practice periods.

447. These instructions—which seem identical to the previous paragraph's instructions for dealing with wandering thoughts in meditation—appear to be for response to temptation (dealing with upsets) throughout the day.

448. These are the additional thoughts given after each of the ideas reviewed. These thoughts are indented and printed in italics.

449. Thus, instead of having formal instructions for what to do in each practice period—beyond what we have just been given in the

preceding paragraphs—we should give our practice periods to the Holy Spirit, and let Him guide us in how to spend each practice period and in "what to do" after it.

LESSON 201

I am not a body. I am free. For I am still as God created me.

1 (181) I trust my brothers, who are one with me.

2No one but is my brother. 3I am blessed

with oneness with the universe and God,

my Father, one Creator of the whole

that is my Self, forever one with me.

*4***I am not a body.** *5***I am free.** *6***For I am still as God created me.**

LESSON 202

I am not a body. I am free. For I am still as God created me.

1 (182) I will be still a moment and go home.

2Why would I choose to stay an instant more

where I do not belong, when God Himself

has given me His Voice to call me home?

*3***I am not a body.** *4***I am free.** *5***For I am still as God created me.**

LESSON 203

I am not a body. I am free. For I am still as God created me.

1 (183) I call upon God's Name and on my own.

2The Name of God is my deliverance

from every thought of evil and of sin,

because it is my own as well as His.

*3***I am not a body.** *4***I am free.** *5***For I am still as God created me.**

LESSON 204

I am not a body. I am free. For I am still as God created me.

1 (184) The Name of God is my inheritance.

2God's Name reminds me that I am His Son,

not slave to time, unbound by laws which rule

the world of sick illusions, free in God,

forever and forever one with Him.

*3***I am not a body.** *4***I am free.** *5***For I am still as God created me.**

LESSON 205

I am not a body. I am free. For I am still as God created me.

1 (185) I want the peace of God.

2The peace of God is everything I want.

3The peace of God is my one goal, the aim

of all my living here, the end I seek,

my purpose and my function and my life

while I abide where I am not at home.

*4***I am not a body.** *5***I am free.** *6***For I am still as God created me.**

LESSON 206

I am not a body. I am free. For I am still as God created me.

1 (186) Salvation of the world depends on me.

2I am entrusted with the gifts of God,

because I am His Son. 3And I would give

his gifts where He intended them to be.

*4***I am not a body.** *5***I am free.** *6***For I am still as God created me.**

LESSON 207

I am not a body. I am free. For I am still as God created me.

1 (187) I bless the world because I bless myself.

2God's blessing shines upon me from within

my heart, where He abides. 3I need but turn

to Him, and every sorrow melts away

as I accept His boundless love for me.

*4***I am not a body.** *5***I am free.** *6***For I am still as God created me.**

LESSON 208

I am not a body. I am free. For I am still as God created me.

1 (188) The peace of God is shining in me now.

2I will be still, and let the earth be still

along with me. 3And in that stillness, we

will find the peace of God. 4It is within

my heart, which witnesses to God Himself.

*5***I am not a body.** *6***I am free.** *7***For I am still as God created me.**

LESSON 209

I am not a body. I am free. For I am still as God created me.

1 (189) I feel the Love of God within me now.

2The love of God is what created me.

3The love of God is everything I am.

4The love of God proclaimed me as His Son.

5The love of God within me sets me free.

*6***I am not a body.** *7***I am free.** *8***For I am still as God created me.**

LESSON 210

I am not a body. I am free. For I am still as God created me.

1 (190) I choose the joy of God instead of pain.

2Pain is my own idea. 3It is not

a thought of God, but one I thought apart

from Him and from His will. 4His will is joy

and only joy for His beloved Son.

5And that I choose instead of what I made.

*6***I am not a body.** *7***I am free.** *8***For I am still as God created me.**

LESSON 211

I am not a body. I am free. For I am still as God created me.

1 (191) I am the holy Son of God Himself.

2In silence and in true humility

I seek God's glory, to behold it in

the Son whom He created as my Self.

*3***I am not a body.** *4***I am free.** *5***For I am still as God created me.**

LESSON 212

I am not a body. I am free. For I am still as God created me.

1 (192) I have a function God would have me fill.

2I seek the function that would set me free

from all the vain illusions of the world.

3Only the function God has given me

can offer freedom. 4Only this I seek,

and only this will I accept as mine.

*5***I am not a body.** *6***I am free.** *7***For I am still as God created me.**

LESSON 213

I am not a body. I am free. For I am still as God created me.

1 (193) All things are lessons God would have me learn.

2A lesson is a miracle which God

offers to me in place of thoughts I made

that hurt me.450 3What I learn of Him becomes the way I am set free. 4And so I choose

to learn His lessons and forget my own.

*5***I am not a body.** *6***I am free.** *7***For I am still as God created me.**

450. The "lesson" here is not the circumstances in our lives that are the means for learning God's lessons. Rather, it is the *idea* that we are meant to learn from those circumstances.

LESSON 214

I am not a body. I am free. For I am still as God created me.

1 (194) I place the future in the hands of God.

2The past is gone; the future is not yet.

3Now am I freed from both. 4For what God gives

can only be for good, and I accept

but what He gives as what belongs to me.

*5***I am not a body.** *6***I am free.** *7***For I am still as God created me.**

LESSON 215

I am not a body. I am free. For I am still as God created me.

1 (195) Love is the way I walk in gratitude.

2The Holy Spirit is my only Guide.

3He walks with me in love. 4And I give thanks

to Him for showing me the way to go.

*5***I am not a body.** *6***I am free.** *7***For I am still as God created me.**

LESSON 216

I am not a body. I am free. For I am still as God created me.

1 (196) It can be but myself I crucify.

2All that I do, I do unto myself.451

3If I attack, I suffer. 4But if I

forgive, salvation will be given me.

*5***I am not a body.** *6***I am free.** *7***For I am still as God created me.**

451. Matthew 7:12 (ASV): "All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets." The Golden Rule says that we should do unto others the things we would like done unto ourselves. The above reinterpretation, however, states that what we do unto others we *do*

unto ourselves. If we attack them, we crucify ourselves. But if we extend forgiveness to them, we forgive ourselves and find salvation.

LESSON 217

I am not a body. I am free. For I am still as God created me.

1 (197) It can be but my gratitude I earn.

2Who should give thanks for my salvation but

myself? 452 3And how but through salvation can I find the Self to Whom my thanks are due?

*4***I am not a body.** *5***I am free.** *6***For I am still as God created me.**

452. In light of the original lesson, this refers to instances in which your gifts to your brothers have not been met with gratitude. The above sentence implies that these gifts brought salvation to *you*. So who but yourself *should* give thanks for them?

LESSON 218

I am not a body. I am free. For I am still as God created me.

1 (198) Only my condemnation injures me.

2My condemnation keeps my vision dark.

3And with my sightless eyes I cannot see

the vision of my glory. 4Yet today

I can behold this glory and be glad. 453

*5***I am not a body.** *6***I am free.** *7***For I am still as God created me.**

453. We behold the vision of our glory by letting go of condemnation and offering forgiveness instead.

LESSON 219

I am not a body. I am free. For I am still as God created me.

1 (199) I am not a body. *2* I am free.

3I am God's Son. 4Be still, my mind, and think

a moment upon this. 5And then return

to earth without confusion as to what

my Father loves forever as His Son.

*6***I am not a body.** *7***I am free.** *8***For I am still as God created me.**

LESSON 220

I am not a body. I am free. For I am still as God created me.

1 (200) There is no peace except the peace of God.

2Let me not wander from the way of peace,

for I am lost on other roads than this.

3But let me follow Him Who leads me home,

and peace is certain as the love of God.

*4***I am not a body.** *5***I am free.** *6***For I am still as God created me.**

PART II

Introduction

Words will mean little now. *2* We use them but as guides on which we do not now depend, for now we seek direct experience of truth alone. *3* The lessons which remain are merely introductions to the times in which we leave the world of pain, and go to enter into peace. *4* Now we begin to reach the goal this course has set, and find the end toward which our practicing was geared.

2 Now we attempt to let the exercise be merely a beginning.1 *2* For we wait in quiet expectation for our God and Father. *3* He has promised He will take the final step Himself, and we are sure His promises are kept.2

4 We have come far along the road, and now we wait for Him.

3 We will continue spending time with Him each morning and at night, as long as makes us happy. *2* We will not consider time a matter of duration now. *3* We use as much as we will need for the result that we desire. *4* Nor will we forget our hourly remembrances, calling to God in between when we have need of Him as we are tempted to forget our goal. 3

4 We will continue with a central thought for all the days to come. *2* And we will use that thought to introduce our times of rest, and calm our minds at need. *3* Yet we will not content ourselves with simple practicing in the remaining holy instants which conclude the year that we have given God. *4* We say some simple words of welcome, and expect our Father to reveal Himself as He has promised. *5* We have called to Him, and He has promised that His Son will not remain unanswered when he calls His Name.

5 Now do we come to Him with but His Word upon our minds and hearts, and wait for Him to take the step to us that He has told us, through His Voice, He would not fail to take when we invited him. *2* He has not left His Son in all his madness, nor betrayed His trust in him.

3 Has not His faithfulness earned Him the invitation that He seeks to make us happy?4 *4* We will offer it, and it will be accepted. *5* So our times with Him will now be spent. *6* We say the words of invitation that His Voice suggests, and then we wait for Him to come to us. 5

6 Now is the time of prophecy fulfilled. *2* Now are all ancient promises upheld and fully kept. *3* No step remains for time to separate from its accomplishment. *4* For now we cannot fail. *5* Sit silently and wait upon

your Father. *6* He has willed to come to you when you have recognized it is your will He do so. *7* And you could have never come this far unless you saw, however dimly, that it is your will.

7 I am so close to you we cannot fail. *2* Father, we give these holy times to You, in gratitude to Him Who taught us how to leave the world of sorrow in exchange for its replacement, given us by You. *3* We look not backward now.6 *4* We look ahead, and fix our eyes upon the journey's end. *5* Accept these little gifts of thanks from us, as through Christ's vision we behold a world beyond the one we made and take that world to be the full replacement for our own.

8 And now we wait in silence, unafraid and certain of Your coming.

2 We have sought to find our way by following the Guide You sent to us. *3* We did not know the way, but You did not forget us. *4* And we know that You will not forget us now. *5* We ask but that Your ancient promises be kept, which are Your will to keep. *6* We will with You in asking this. *7* The Father and the Son, Whose holy will created all that is, can fail in nothing. *8* In this certainty, we undertake these last few steps to You and rest in confidence upon Your love, which will not fail the Son who calls to You.

9 And so we start upon the final part of this one holy year, which we have spent together in the search for truth and God, Who is its one Creator. *2* We have found the way He chose for us, and made the choice to follow it as He would have us go. *3* His hand has held us up. *4* His thoughts have lit the darkness of our minds. *5* His love has called to us unceasingly since time began.

10 We had a wish that God would fail to have the Son whom He created

in Himself. *2* We wanted God to change Himself, and be what we would make of Him. *3* And we believed that our insane desires were the truth.

4 Now we are glad that this is all undone, and we no longer think illusions true. *5* The memory of God is shimmering across the wide horizons of our minds. *6* A moment more, and it will rise again. 7 *7* A moment more, and we who are God's Son are safely home, where He would have us be.

11 Now is the need for practice almost done. *2* For in this final section we will come to understand that we need only call to God, and all temptations disappear. *3* Instead of words, we need but feel His love.

4 Instead of prayers, we need but call His Name. 8 *5* Instead of judging, we need but be still and let all things be healed. *6* We will accept the way God's plan will end, as we received the way it started. *7* Now is it complete. *8* This year has brought us to eternity.

12 One further use for words we still retain. *2* From time to time, instructions on a theme of special relevance will be interspersed with our daily lessons and the periods of wordless, deep experience which should come afterwards. *3* These special thoughts should be reviewed each day, each one of them to be continued till the next is given you.

4 They should be slowly read and thought about a little while, preceding one of the holy and blessed instants in the day.9 *5* We give the first of these instructions now.

1 . The word "exercise" in the Workbook usually refers to what we do during the entirety of the practice period. Here, however, it seems to refer only to what we do at the *beginning* of the practice period: we

repeat the idea for the day, and perhaps also say the prayer. After this there is no verbal structure to the practice period, for we let go of all words and, as the next sentence says, simply "wait in quiet

expectation for our God and Father."

2 . The "final step" in the Course is where God lifts us permanently out of time, space, perception, and separation and into the perfect knowledge of Him. What we are waiting for here, however, seems to be a *foreshadowing* of that final step, in which God lifts us *temporarily* into Heaven. This would be similar to what we find in Lesson 169, which talks about the final step as "grace," yet then says that "grace foreshadows Heaven yet does not replace the thought of time but for a little while" (W-169.11:2).

3 . While the first part of this sentence is a reference to our hourly practice, the latter part of the sentence is a reference to response to temptation, in which we repeat the idea for the day in order to dispel the upsets that would pull us away from our goal. Based on this paragraph, it seems that we are given only a slight modification to the practice structure from Review 6. The overall structure, then, would be this: morning and evening quiet time ("as much as we will need for the result that we desire"), hourly remembrance, frequent repetitions during the hour, and response to temptation.

4 . This means "Has not His faithfulness [to us] earned Him the invitation that He seeks [from us in order] to make us happy?"

5 . This means that we repeat the idea for the day ("the words of invitation") and then we enter into a state of wordless inner silence, filled only with a sense of waiting for God "to come to us," and trying

to hold this sense for the duration of the meditation. This basic instruction is repeated in many different ways in this introduction.

6 . Genesis 19:24, 26 (RSV): "Then the LORD rained on Sodom and Gomor'rah brimstone and fire from the LORD out of heaven....But Lot's wife behind him looked back, and she became a pillar of salt."

Luke 9:62 (RSV): "Jesus said to him, 'No one who puts his hand to the plow and looks back is fit for the kingdom of God.'"

7 . The image is that of dawn, especially the time right before sunrise when the sun's light is shimmering on the horizon. The presence of this image here perhaps suggests that we are to wait for God in our meditations with the kind of expectancy and single-mindedness with which people wait for the sunrise.

8 . These sentences suggest that our goal for the latter part of the year is to reach a place where the structured, verbal practicing that we have been doing is no longer necessary, for we are able to connect with God wordlessly and instantly.

9 . In other words, each day we should read the relevant "What Is…"

section, slowly and thoughtfully, before one of that day's practice periods ("one of the holy and blessed instants in the day").

1. What Is Forgiveness?

Forgiveness recognizes what you thought your brother did to you has not occurred. 10 *2* It does not pardon sins and make them real. *3* It sees

there was no sin. *4* And in this view are all your sins forgiven. *5* What is sin except a false idea about God's Son? *6* Forgiveness merely sees its falsity, and therefore lets it go. *7* What then is free to take its place is now the will of God.

2 An unforgiving thought is one which makes a judgment that it will not raise to doubt, although it is untrue. *2* The mind is closed, and will not be released. *3* The thought protects projection, 11 tightening its chains so that distortions are more veiled and more obscure; less easily accessible to doubt and further kept from reason. *4* What can

come between a fixed projection and the aim that it has chosen as its needed goal?

3 An unforgiving thought does many things. *2* In frantic action it pursues its goal, twisting and overturning what it sees as interfering with its chosen path. *3* Distortion is its purpose, and the means by which it would accomplish it as well. *4* It sets about its furious attempts to smash reality without concern for anything that would appear to pose a contradiction to its point of view.

4 Forgiveness, on the other hand, is still, and quietly does nothing. *2* It offends no aspect of reality, nor seeks to twist it to appearances it likes.

3 It merely looks and waits and judges not. *4* He who would not forgive must judge, for he must justify his failure to forgive. *5* But he who would forgive himself must learn to welcome truth exactly as it is.

5 Do nothing, then, and let forgiveness show you what to do through Him Who is your Guide, your Savior and Protector, strong in hope, and certain of your ultimate success. *2* He has forgiven you already, for such is His function, given Him by God. *3* Now must you share His function, and forgive whom He has saved, whose sinlessness He sees, and whom

He honors as the Son of God. 12

10. This does not necessarily deny that on the level of form our brother did what we thought he did. It is the meaning we ascribe to his actions that is not true, because those actions took place only in a dream, which means they didn't really take place at all.

11. This seems to mean that "an unforgiving thought" that we "will not raise to doubt" protects our projection of guilt onto our brother.

12. Our brother is the one "whom He has saved, whose sinlessness He sees, and whom He honors as the Son of God."

LESSON 221

Peace to my mind. Let all my thoughts be still.

1 *Father, I come to You today to seek*

the peace that You alone can give. 13 2I come in silence. 3In the quiet of my heart,

the deep recesses of my mind, I wait

and listen for Your Voice. 4My Father, speak

to me today. 5I come to hear Your Voice

in silence and in certainty and love,

sure You will hear my call and answer me.

2 Now do we wait in quiet. *2* God is here, because we wait together.14 *3* I am sure that He will speak to you, and you will hear. *4* Accept my confidence, for it is yours. *5* Our minds are joined. *6* We wait with one intent: to hear our Father's answer to our call, to let our thoughts be still and find His peace, to hear Him speak to us of what we are, and to let Him reveal Himself unto His Son.

13. This prayer implies, as many of these prayers do, that we are saying it as an introduction to the time of meditation. All of the prayers in Part II, along with the five prayers in Part I, have been laid out in iambic pentameter.

14. Jesus is saying here that he will join us in our meditation as we wordlessly wait for God. See the Introduction to Part II for instruction in this kind of meditation: "We say the words of

invitation that His Voice suggests, and then we wait for Him to come to us" (W-PtII.In.5:6).

LESSON 222

God is with me. I live and breathe in Him.

1 God is with me. *2* He is my Source of life, the life within, the air I breathe, the food by which I am sustained, the water which renews and cleanses me.15 *3* He is my home, wherein I live and move; 16 the Spirit Which directs my actions, offers me Its thoughts, and guarantees my

safety from all pain. *4* He covers me with kindness and with care, and holds in love the Son He shines upon, who also shines on Him. *5* How still is he who knows the truth of what He speaks today!

2 *Father, we have no words except Your Name*

upon our lips and in our minds, as we

come quietly into Your presence now,

and ask to rest with You in peace a while.17

15. This does not mean that physical air, food, and water are really God.

Rather, it means that God is our *true* air, food, and water—He is what truly sustains us; He is our "Source of life." To say this about God, then, is similar to saying about a lover, "He is the air I breathe."

16. Acts 17:28 (RSV): "In him we live and move and have our being."

17. Like the prayer for the previous lesson, this prayer is written as if we are saying it as an introduction to meditation. It contains the same basic meditation instruction that is found in Lesson 183, where we repeat the Name of God to the exclusion of all other

thoughts and words, saying His Name as an invitation for Him to come to us. Here, we repeat His Name as a way of asking to rest with Him in peace.

LESSON 223

God is my life. I have no life but Him.

1 I was mistaken when I thought I lived apart from God, a separate entity which moved in isolation, unattached, and housed within a body.

2 Now I know my life is God, I have no other home, and I do not exist apart from Him. *3* He has no thoughts that are not part of me, and I have none but those which are of Him.

2 *Our Father, let us see the face of Christ*

instead of our mistakes, for we who are

Your holy Son are sinless. 2We would look

upon our sinlessness, for guilt proclaims

that we are not Your Son, and we would not

forget You longer. 3We are lonely here,

and long for Heaven, where we are at home.

4Today we would return. 5Our name is Yours,

and we acknowledge that we are Your Son.

LESSON 224

God is my Father, and He loves His Son.

1 My true identity is so secure, so lofty, sinless, glorious and great, wholly beneficent and free of guilt, that Heaven looks to it to give it light. *2* It lights the world as well. *3* It is the gift my Father gave me, and the one I give the world as well. *4* There is no gift but this that can be

either given or received. *5* This is reality, and only this. *6* This is illusion's end. *7* It is the truth.

2 *My Name, my Father, still is known to You.*

2I have forgotten it, and do not know

where I am going, who I am, or what

it is I do. 3Remind me, Father, now,

for I am weary of the world I see.

4Reveal what You would have me see instead.

LESSON 225

God is my Father, and His Son loves Him.

1 *Father, I must return Your love for me,*

for giving and receiving are the same,

and You have given all Your love to me.

2I must return it, for I want it mine

in full awareness, blazing in my mind

and keeping it within its kindly light,

inviolate, beloved, with fear behind

and only peace ahead. 18 3How still the way Your loving Son is led along to You!

2 Brother, we find that stillness now. *2* The way is open. *3* Now we follow it in peace together. *4* You have reached your hand to me, and I will never leave you. *5* We are one, and it is but this oneness that we seek as we accomplish these few final steps which end a journey that was not begun.

18. Pronoun clarification: "blazing in my mind and keeping it [my mind]

within its [God's love's] kindly light." In other words, I must return God's love, because I want it fully in my awareness, blazing in my mind and keeping my mind within His love's kindly light, keeping my mind so inviolate and beloved that all fear is behind me and only peace is ahead of me.

LESSON 226

My home awaits me. I will hasten there.

1 If I so choose, I can depart this world entirely. *2* It is not death which makes this possible, but it is change of mind about the purpose of the world. *3* If I believe it has a value as I see it now, so will it still remain for me. *4* But if I see no value in the world as I behold it, nothing that I want to keep as mine or search for as a goal, it will depart from me.

5 For I have not sought for illusions to replace the truth.

2 *Father, my home awaits my glad return.*

2Your arms are open and I hear Your Voice.19

3What need have I to linger in a place

of vain desires and of broken dreams,

when Heaven can so easily be mine?

19. The image is of God calling us with His Voice to return home, His arms open wide to greet us.

LESSON 227

This is my holy instant of release.

1 *Father, it is today that I am free,*

because my will is Yours. 2I thought to make

another will. 3Yet nothing that I thought

apart from You exists. 4And I am free

because I was mistaken, and did not

affect my own reality at all

by my illusions. 20 5Now I give them up and lay them down before the feet of truth,

to be removed forever from my mind.

6This is my holy instant of release.

7Father, I know my will is one with Yours.

2 And so today we find our glad return to Heaven, which we never really left. *2* The Son of God this day lays down his dreams. *3* The Son of God this day comes home again, released from sin and clad in holiness, with his right mind restored to him at last.21

20. "My illusions" are the will I thought I made—the separate, attacking will of the ego—and perhaps the thoughts and actions of

that will as well. Because these are mere illusions, they have not tainted my reality with sin.

21. Luke 8:35 (RSV): "Then people went out to see what had happened, and they came to Jesus, and found the man from whom the demons

had gone, sitting at the feet of Jesus, clothed and in his right mind; and they were afraid." This is the conclusion to the story of the Gadarenes demoniac, from whom Jesus exorcises a "legion" of demons. In the above lesson, we are being likened to the demoniac. Just as he is found sitting at the feet of Jesus, so we have laid down our dreams "at the feet of truth." As he is released from demon possession, so we are

"released from sin." As he is found clothed, so we are "clad in holiness." And as he is in his right mind, so is our "right mind restored" to us. The implication is that being released from our ego's unholy will (the focus of the first paragraph) is like being released from demon possession. For an earlier reference to this story, see T-

1.33.2:4.

LESSON 228

God has condemned me not. No more do I.22

1 My Father knows my holiness. *2* Shall I deny His knowledge and believe in what that knowledge makes impossible? *3* Shall I accept as true what He proclaims as false? *4* Or shall I take His Word for what I am, since He is my Creator and the One Who knows the true condition of His Son?

2 *Father, I was mistaken in myself,*

because I failed to realize the Source

from Which I came. 2I have not left that Source

to enter in a body and to die.

3My holiness remains a part of me,

as I am part of You. 4And my mistakes

about myself are dreams. 5I let them go

today. 6And I stand ready to receive

Your Word alone for what I really am.

22. This lesson likens us to the woman caught in adultery in John 8 (all

references here are KJV), where, as the crowd is about to stone her, Jesus says, "He that is without sin among you, let him first cast a stone at her." Then, after all of her accusers have left, he says,

"Woman, where are those thine accusers? hath no man condemned

thee?" She responds, "No man, Lord." And he says, "Neither do I condemn thee: go, and sin no more." The above passage changes the situation from other people not condemning the woman and Jesus not condemning her either to *God* not condemning *us* and *us* not condemning *ourselves* either.

The concluding sentence, "No more do I," may have a double

meaning. It seems to mean "No longer do I," and in fact the phrase "no more" in the sense of "no longer" is the conclusion of the biblical story ("sin no more"). This would mean that condemning ourselves "no more"

is this lesson's version of sinning "no more." And it also seems to mean

"Neither do I," since that is what Jesus says in John 8 when the woman tells him that no man has condemned her, and since one of the meanings of "no more" is "neither."

LESSON 229

Love, which created me, is what I am.

1 I seek my own identity, and find it in these words: "Love, which created me, is what I am." *2* Now need I seek no more. *3* Love has prevailed. *4* So still it waited for my coming home that I will turn away no longer from the holy face of Christ.23 *5* And what I look upon attests the truth of the identity I sought to lose, but which my Father has kept safe for me.

2 *Father, my thanks to You for what I am; for keeping my identity untouched*

and sinless in the midst of all the thoughts

of sin my foolish mind made up. 2And thanks

to You for saving me from them. 3Amen.

23. Waiting in stillness is another way of talking about waiting patiently, and waiting patiently is an expression of love. Therefore, the logic of this sentence may be that Love waited for me so lovingly that I could no longer resist It.

LESSON 230

Now will I seek and find the peace of God.

1 In peace I was created, and in peace do I remain. *2* It is not given me to change my Self. *3* How merciful is God my Father, that when He created me He gave me peace forever. *4* Now I ask but to be what I am.

5 And can this be denied me, when it is forever so?

2 *Father, I seek the peace You gave as mine*

in my creation. 2What was given then

must be here now, for my creation was

apart from time, and still remains beyond

all change. 3The peace in which Your Son was born into Your Mind is shining there unchanged.

4I am as You created me. 5I need

but call on You to find the peace You gave.

6It is Your will that gave it to Your Son.24

24. If God's will gave us peace, that means it is His will that we have peace. And that is why we need only call on Him to find the peace He gave.

2. What Is Salvation?

Salvation is a promise, made by God, that you would find your way to Him at last. *2* It cannot but be kept. *3* It guarantees that time will have an end, and all the thoughts that have been born in time will end as well.

4 God's Word is given every mind which thinks that it has separate thoughts, and will replace these thoughts of conflict with the thought of peace.

2 The thought of peace was given to God's Son the instant that his mind had thought of war. *2* There was no need for such a thought before, for peace was given without opposite, and merely was. *3* But

when the mind is split there is a need of healing. *4* So the thought that has the

power to heal the split became a part of every fragment of the mind which still was one, but failed to recognize its oneness. *5* Now it did not know itself, and thought its own identity was lost.

3 Salvation is undoing in the sense that it does nothing, failing to support the world of dreams and malice. *2* Thus it lets illusions go. *3* By not supporting them, it merely lets them quietly go down to dust. *4* And what they hid is now revealed: an altar to the holy Name of God whereon His Word is written, with the gifts of your forgiveness laid before it and the memory of God not far behind.

4 Let us come daily to this holy place and spend a while together. 25

2 Here we share our final dream. *3* It is a dream in which there is no sorrow, for it holds a hint of all the glory given us by God. *4* The grass is pushing through the soil, the trees are budding now, and birds have come to live within their branches. *5* Earth is being born again in new perception. *6* Night has gone, and we have come together in the light.

5 From here we give salvation to the world, for it is here salvation was received. *2* The song of our rejoicing is the call to all the world that freedom is returned, that time is almost over, and God's Son has but an instant more to wait until his Father is remembered, dreams are done, eternity has shined away the world, and only Heaven now exists at all.

25. This is likely a reference to daily meditation, like the kind of meditation we are practicing throughout Part II. Lesson 187 speaks in similar terms of coming to the holy altar within: "And here, before the altar to one God, one Father, one Creator, and one Thought, we stand together as one Son of God" (W-187.10:2).

LESSON 231

Father, I will but to remember You.

1 *What can I seek for, Father, but Your love?*

2Perhaps I think I seek for something else,

a something I have called by many names.

3Yet is Your love the only thing I seek,

or ever sought. 4For there is nothing else

that I could ever really want to find.

5Let me remember You. 6What else could I

desire but the truth about myself?

2 This is your will, my brother. *2* And you share this will with me, and with the One as well Who is our Father. *3* To remember Him is Heaven.

4 This we seek. *5* And only this is what it will be given us to find.

LESSON 232

Be in my mind, my Father, through the day.

1 *Be in my mind, my Father, when I wake,*

and shine on me throughout the day today.

2Let every minute be a time in which

I dwell with You. 3And let me not forget

my hourly thanksgiving that You have

remained with me,26 and always will be there to hear my call to You and answer me.

4As evening comes, let all my thoughts be still

of You and of Your love. 5And let me sleep

sure of my safety, certain of Your care,

and happily aware I am Your Son.

2 This is as every day should be. *2* Today practice the end of fear. *3* Have faith in Him Who is your Father. *4* Trust all things to Him. *5* Let Him reveal all things to you, and be you undismayed,27 because you are His Son.

26. This is a reference to our hourly practice periods, mentioned in the Introduction to Part II: "Nor will we forget our hourly remembrances"

(W-PtII.In.3:4).

27. The Bible several times contains the admonition to "Be not dismayed," often because God is with us. See, for example, Isaiah 41:10 (RSV): "Fear not, for I am with you, be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you

with my victorious right hand."

LESSON 233

I give my life to God to run today.

1 *Father, I give You all my thoughts today.*

2I would have none of mine. 3In place of them,

give me Your Own. 4I give You all my acts

as well, that I may do Your will instead

of seeking goals which cannot be obtained

and wasting time in vain imaginings. 28

5Today I come to You. 6I will step back,

and merely follow You. 7Be You the Guide

and I the follower, who questions not

the wisdom of the Infinite, nor love

whose tenderness I cannot comprehend,

but which is yet Your perfect gift to me.

2 Today we have one Guide to lead us on. *2* And as we walk together, we will give this day to Him with no reserve at all. *3* This is His day. *4* And so it is a day of countless gifts and mercies unto us.

28. "Goals which cannot be obtained" refers to the ego's goals, which Lesson 131 explains can never be achieved: "Failure is all about you while you seek for goals which cannot be achieved. 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" (W-131.1:1-2). "Wasting time in vain [useless]

imaginings" probably refers to spending time dwelling on our pursuit of the ego's goals—making plans to achieve them and thinking about the happiness we think they will bring us.

LESSON 234

Father, today I am Your Son again.29

1 Today we will anticipate the time when dreams of sin and guilt are gone, and we have reached the holy peace we never left. *2* Merely a

tiny instant has elapsed between eternity and timelessness. *3* So brief the interval there was no lapse in continuity, nor break in thoughts which are forever unified as one. *4* Nothing has ever happened to disturb the peace of God the Father and the Son. *5* This we accept as wholly true today.

2 *We thank You, Father, that we cannot lose*

the memory of You and of Your love.

2We recognize our safety, and give thanks

for all the gifts You have bestowed on us,

for all the loving help we have received, for Your eternal patience, and the Word

that You have given us that we are saved.30

29. This may be intended as a reversal of what the prodigal son says to his father: "Father, I have sinned against heaven and before you; I am no longer worthy to be called your son" (Luke 15:18-19, 21[RSV]).

30. As is often the case in the Course, God's "Word" here is His promise. So this line means that He has given us His Word that we are saved.

LESSON 235

God in His mercy wills that I be saved.

1 I need but look upon all things that seem to hurt me, and with perfect certainty assure myself, "God wills that I be saved from this," and merely watch them disappear. 31 *2* I need but keep in mind my Father's will for me is only happiness, to find that only happiness has come to me. *3* And I need but remember that His love surrounds

His Son and keeps his sinlessness forever perfect, to be sure that I am saved and safe forever in His arms. *4* I am the Son He loves. *5* And I am saved because God in His mercy wills it so.

2 *Father, Your holiness is mine. 2Your love*

created me, and made my sinlessness

forever part of You. 3I have no guilt

or sin in me, for there is none in You.

31. This is an instruction for the practice of response to temptation, in which we respond to upsets by confidently repeating the idea or a special form of the idea.

LESSON 236

I rule my mind, which I alone must rule.

1 I have a kingdom I must rule. *2* At times, it does not seem I am its king at all. *3* It seems to triumph over me, and tell me what to think and what to do and feel. *4* And yet it has been given me to serve whatever purpose I perceive in it. *5* My mind can only serve. *6* Today I give its service to the Holy Spirit, to employ as He sees fit. *7* I thus direct my mind, which I alone can rule. *8* And thus I set it free to do the will of God. 32

2 *Father, my mind is open to Your thoughts,*

and closed today to every thought but Yours.

2I rule my mind, and offer it to You.

3Accept my gift, for it is Yours to me.

32. "To do the will of God" here seems to mean to serve the Holy

Spirit's purpose in the world "as He sees fit."

LESSON 237

Now would I be as God created me.

1 Today I will accept the truth about myself. *2* I will arise in glory, and allow the light in me to shine upon the world throughout the day.33 *3* I bring the world the tidings of salvation that I hear as God my Father speaks to me. *4* And I behold the world that Christ would have me see, aware it ends the bitter dream of death, aware it is my Father's call to me.

2 *Christ is my eyes today, and His the ears*

which listen to the Voice of God today.

2Father, I come to You through Him Who is

Your Son and my true Self as well. 3Amen.

33. This may be a reference to Isaiah 60:1 (RSV): "Arise, shine; for your light has come, and the glory of the LORD has risen upon you."

"Glory" can mean not only a state of exaltation, but also a halo of light, and in a biblical context can refer to divine radiance. By saying,

"I will arise in glory [in the morning], and allow the light in me to shine upon the world throughout the day," this sentence is drawing upon this association of glory with light. In addition to emphasizing our divine radiance, it is likening us to the sun, so that like the sun we

rise in glory in the morning and shine on the world throughout the day.

LESSON 238

On my decision all salvation rests.

1 *Father, Your trust in me has been so great,*

I must be worthy. 2You created me,

and know me as I am. 3And yet You placed

Your Son's salvation in my hands and let

it rest on my decision. 4I must be

beloved of You indeed. 5And I must be

steadfast in holiness as well, that You

would give Your Son to me in certainty

that he is safe who still is part of You,

and yet is mine because he is my Self.

2 And so again today we pause to think how much our Father loves us, and how dear His Son, created by His love, remains to Him Whose love is made complete in him.

LESSON 239

The glory of my Father is my own.

1 Let not the truth about ourselves today be hidden by a false humility.

2 Let us instead be thankful for the gifts our Father gave us. *3* Can we see in those with whom He shares His glory any trace of sin and guilt?

4 And can it be that we are not among them, when He loves His Son forever and with perfect constancy, knowing he is as He created him?

2 *We thank You, Father, for the light that shines*

forever in us. [34] *2And we honor it, because You share it with us. 3We are one,*

united in this light and one with You,

at peace with all creation and ourselves.

34. In the Bible, "glory" often refers to divine radiance. Therefore, "the light that shines forever in us" is also the glory of our Father that is our own.

LESSON 240

Fear is not justified in any form.

1 Fear is deception. *2* It attests that you have seen yourself as you could never be, and therefore look upon a world which is impossible. *3* Not one thing in this world is true. *4* It does not matter what the form in which it may appear. *5* It witnesses but to your own illusions of

yourself. *6* Let us not be deceived today. *7* We are the Son of God.

8 There is no fear in us, for we are each a part of Love Itself.

2 *How foolish are our fears! 2Would You allow*

Your Son to suffer? 3Give us faith today

to recognize Your Son and set him free.[35]

4Let us forgive him in Your Name, that we

may understand his holiness and feel

the love for him that is Your Own as well.

35. “Your Son” here seems to refer both to ourselves and others.

3. What Is the World?

The world is false perception. *2* It is born of error, and it has not left its source. *3* It will remain no longer than the thought that gave it birth is cherished. *4* When the thought of separation has been changed to one of true forgiveness will the world be seen in quite another light, and one that leads to truth, where all the world must disappear and all its errors vanish. *5* Now its source has gone, and its effects are gone as well.36

2 The world was made as an attack on God. *2* It symbolizes fear. *3* And what is fear except love’s absence? *4* Thus the world was meant to be a

place where God could enter not,37 and where His Son could be apart from Him. *5* Here was perception born, for knowledge could not cause such insane thoughts. 38 *6* But eyes deceive, and ears hear falsely. *7* Now mistakes become quite possible, for certainty has gone.

3 The mechanisms of illusion have been born instead. 39 *2* And now they go to find what has been given them to seek. *3* Their aim is to fulfill the purpose which the world was made to witness and make real. *4* They see in its illusions but a solid base where truth exists, upheld apart from lies. *5* Yet everything which they report is but illusion which is kept apart from truth.

4 As sight was made to lead away from truth, it can be redirected.

2 Sounds become the call of God. *3* And all perception can be given a new purpose by the One Whom God appointed Savior to the world.

4 Follow His light, and see the world as He beholds it. *5* Hear His voice alone in all that speaks to you. *6* And let Him give you peace

and certainty, which you have thrown away, but Heaven has preserved for you in Him.

5 Let us not rest content until the world has joined our changed perception. *2* Let us not be satisfied until forgiveness has been made complete. 40 *3* And let us not attempt to change our function. *4* We must save the world. *5* For we who made it must behold it through the eyes of Christ, that what was made to die can be restored to everlasting life.

36. The phrase "its effects" may refer to the world's effects, which may be the same as the world's "errors" from the previous sentence.

However, "its effects" may instead refer to the effects of the thought

of separation, which would be the world itself and its errors.

37. This explains how the world was made as an attack on God. Since fear and love are mutually exclusive, by making a world of fear, we simultaneously made a world that attacked and excluded God, since God is love.

38. Perception was born, in other words, so that we could see a false world, a world of fear. Only perception can be in error, because by definition perception is separate from the object it seeks to know, and that separateness leaves room for error. Knowledge, in contrast, yields perfect certainty, because it is one with its object.

39. The "mechanisms of illusion" are the physical senses. This is made evident both by the previous paragraph's reference to eyes and ears ("But eyes deceive, and ears hear falsely") and to this paragraph's references to the mechanisms of illusion *seeing* the world and *reporting* on it.

40. This means until there is no unforgiveness left in the world.

LESSON 241

This holy instant is salvation come.

1 What joy there is today! *2* It is a time of special celebration, for today holds out the instant to the darkened world where its release is set. *3* The day has come when sorrows pass away and pain is gone. *4* The glory of salvation dawns today upon a world set free. *5* This is the time of hope for countless millions. *6* They will be united now, as you forgive them

all. *7* For I will be forgiven by you today. 41

2 *We have forgiven one another now,*

and so we come at last to You again.

2Father, Your Son, who never left, returns

to Heaven and his home. 3How glad are we

to have our sanity restored to us,

and to remember that we all are one.

41. Forgiving Jesus is a theme from the Text that is also found in Part II of the Workbook (see also Lessons 288 and 342). Jesus asks us to forgive him because, he says, "I became the symbol of your sin" (T-19.IV.B.1:2), "the symbol of guilt" (T-19.IV.B.9:3). This refers to the fact that history has come to see him as a divine judge who came to

"reprove the world of sin" (John 16:8 [KJV]) and to die for our sins.

When we look on him, therefore, we are reminded of our own

sinfulness. In the Course, he asks us to forgive him for this, since this is only what history has erroneously made of him. As today's lesson implies, when we finally forgive him for what he never was, we in effect forgive everyone.

LESSON 242

This day is God's. It is my gift to Him.

1 I will not lead my life alone today. *2* I do not understand the world, and so to try to lead my life alone must be but foolishness. *3* For there is One Who knows all that is best for me, 42 and He is glad to make no choices for me but the ones that lead to God. *4* This day I give to Him, for I would not delay my coming home, and it is He Who knows the way to God.

2 *And so we give today to You. 2We come*

with wholly open minds. 3We do not ask

for anything that we may think we want.

4Give us what You would have received by us.

5You know all our desires and our needs.

6And You will give us all things that we want

and that will help us find the way to You.43

42. The "One Who knows" is the Holy Spirit.

43. This seems to be a double condition: He will give us the things that we want *and* that will help us find the way to Him.

LESSON 243

Today I will judge nothing that occurs.

1 I will be honest with myself today. *2* I will not think that I already

know what must remain beyond my present grasp. *3* I will not think I understand the whole from bits of my perception, which are all that I can see. 44 *4* Today I recognize that this is so. *5* And so I am

relieved of judgments which I cannot make. *6* Thus do I free myself and what I look upon, to be in peace as God created us.

2 *Father, today I leave creation free*

to be itself. 2I honor all its parts,

in which I am included. 3We are one

because each part contains Your memory,

and truth must shine in all of us as one.

44. If we cannot understand the whole from bits of our perception, which are all that we can see, then this undermines all of our

judgments, even ones that are apparently very specific and isolated.

This is because all of our judgments are set within the larger context of our understanding of the whole. If we change that understanding, then all of our specific judgments change with it.

LESSON 244

I am in danger nowhere in the world.

1 *Your Son is safe wherever he may be,*

for You are there with him. 2He need but call

upon Your Name, and he will recollect

his safety and Your love, for they are one.

3How can he fear or doubt, or fail to know

he cannot suffer, be endangered, or

experience unhappiness, when he

belongs to You, beloved and loving, in

the safety of Your fatherly embrace?

2 And there we are in truth. *2* No storms can come into the hallowed haven of our home. *3* In God are we secure. *4* For what can come to threaten God Himself, or make afraid what will forever be a part of Him?

LESSON 245

Your peace is with me, Father. I am safe.

1 *Your peace surrounds me, Father. 2Where I go,*

Your peace goes there with me. 3It sheds its light

on everyone I meet. 4I bring it to

the desolate and lonely and afraid.

5I give Your peace to those who suffer pain

or grieve for loss or think they are bereft of hope and happiness. 6Send me to them,

my Father. 7Let me bring Your peace with me.

8For I would save Your Son, as is Your will,

that I may come to recognize my Self.

2 And so we go in peace. *2* To all the world we give the message that we have received. *3* And thus we come to hear the Voice of God, Who speaks to us as we relate His Word; Whose love we recognize because we share the Word that He has given unto us.

LESSON 246

To love my Father is to love His Son.

1 Let me not think that I can find the way to God if I have hatred in my heart. *2* Let me not try to hurt God's Son45 and think that I can know his Father or my Self. *3* Let me not fail to recognize myself and still believe that my awareness can contain my Father, or my mind conceive of all the love my Father has for me and all the love which I return to Him.46

2 *I will accept the way You choose for me*

to come to You, my Father. 47 2For in that will I succeed, because it is Your will.

3And I would recognize that what You will is what I will as well, and only that.

4And so I choose to love Your Son. 5Amen.

45. "God's Son" here refers to our brothers, the ones we hate and must come to love.

46. "Fail to recognize myself" seems to be the same as the inability to

"know…my Self" from the previous sentence. The idea is that when we hate and try to hurt our brother, we become blinded to who we really are. Falsely believing we are sinful and unworthy, we cannot conceive of how much God really loves us and how much we really love Him.

47. The way God chooses for us to come to Him is through love of our brothers. That God *chooses* this implies that it is the best option among a field of potential ways to return to Him.

LESSON 247

Without forgiveness I will still be blind.

1 Sin is the symbol of attack. *2* Behold it anywhere, and I will suffer.

3 For forgiveness is the only means whereby Christ's vision comes to me. *4* Let me accept what His sight shows me as the simple truth, and I am healed completely. *5* Brother, come and let me look on you. *6* Your loveliness reflects my own. *7* Your sinlessness is mine. *8* You stand

forgiven, and I stand with you.48

2 *So would I look on everyone today.*

2My brothers are Your Sons. 3Your Fatherhood

created them, and gave them all to me

as part of You and my own Self as well.

4Today I honor You through them, and thus

I hope this day to recognize my Self.

48. These last four sentences seem to be based on the familiar scene in which a family member joyously greets another, often a pretty young girl that he or she has not seen for a long time (or ever), and says,

"Come and let me look at you." The lines above, which depict the spirit in which we will greet others when forgiveness has opened the eyes of Christ in us, are clearly similar: We are joyously greeting a family member (a "brother"), whom we see as possessing

"loveliness," and saying, "Come and let me look on you." The

differences are that in this case *everyone* is a member of our family, the loveliness we see is an inner quality—the beauty of

"sinlessness"—and we realize that this beauty is in us too. Thus, we join with this person ("I stand with you") not on the basis of outer beauty and an exclusive bond of kinship, but on the basis of a shared inner beauty and a universal sense of kinship.

LESSON 248

Whatever suffers is not part of me.

1 I have disowned the truth. *2* Now let me be as faithful in disowning falsity. *3* Whatever suffers is not part of me. *4* What grieves is not myself.49 *5* What is in pain is but illusion in my mind. *6* What dies was never living in reality, and did but mock the truth about myself. *7* Now I disown self-concepts and deceits and lies about the holy Son of God.

8 Now am I ready to accept him back as God created him and as he is.

2 *Father, my ancient love for You returns,*

and lets me love Your Son again as well.

2Father, I am as You created me.

3Now is Your love remembered, and my own.

4Now do I understand that they are one.

49. When we suffer, then, we are the real Son of God identifying with an illusion of ourselves. We, God's Son, do not actually suffer, for we cannot be damaged, but we do *experience* suffering when we identify with something that *can* be damaged.

LESSON 249

Forgiveness ends all suffering and loss.

1 Forgiveness paints a picture of a world where suffering is over, loss becomes impossible, and anger makes no sense. *2* Attack is gone, and

madness has an end. *3* What suffering is now conceivable? *4* What loss can be sustained? *5* The world becomes a place of joy, abundance, charity, and endless giving. *6* It is now so like to Heaven that it quickly is transformed into the light that it reflects. *7* And so the journey which the Son of God began has ended in the light from which he came.

2 *Father, we would return our minds to You.*

2We have betrayed them, held them in the vise

of bitterness, and frightened them with thoughts

of violence and death. 3Now would we rest

again in You, as You created us.

LESSON 250

Let me not see myself as limited.

1 Let me behold the Son of God today and witness to his glory. *2* Let me not try to obscure the holy light in him and see his strength diminished and reduced to frailty, nor perceive the lacks in him with which I would attack his sovereignty.

2 *He is Your Son, my Father. 2And today*

I would behold his gentleness instead

of my illusions. 3He is what I am,

and as I see him, so I see myself.

4Today I would see truly, that this day

I may at last identify with him. 50

50. The Son of God in this lesson seems to be our brother. See especially the third sentence of the prayer: "as I see him, so I see myself." This line (which is a rewording of T-8.II.6:2: "As you see him, you will see yourself") only makes sense when we see "him" as referring to our brother. The focus of the lesson, then, is on seeing our brother's glory ("the holy light in him"), his strength, his sovereignty, and his gentleness, so that we can "at last identify with him," and as a result no longer see ourselves as limited.

4. What Is Sin?

Sin is insanity. *2* It is the means by which the mind is driven mad and seeks to let illusions take the place of truth. *3* And being mad, it sees illusions where the truth should be, and where it really is. *4* Sin gave the body eyes, for what is there the sinless would behold? *5* What need have they of sights or sounds or touch? *6* What would they hear or reach to grasp? *7* What would they sense at all? *8* To sense is not to know. *9* And truth can be but filled with knowledge and with nothing else.51

2 The body is the instrument the mind made in its striving to deceive itself. *2* Its purpose is to strive. *3* Yet can the goal of striving change.

4 And now the body serves a different aim for striving. *5* What it seeks

for now is chosen by the aim the mind has taken as replacement for the goal of self-deception. *6* Truth can be its aim as well as lies. *7* The senses then will seek instead the witnesses to what is true.52

3 Sin is the home of all illusions, which but stand for things imagined, issuing from thoughts which are untrue. *2* They are the "proof" that what has no reality is real. *3* Sin "proves" God's Son is

evil, timelessness must have an end, eternal life must die. *4* And God Himself has lost the Son He loves, with but corruption to complete Himself, His will forever overcome by death, love slain by hate, and peace to be no more.

4 A madman's dreams are frightening, and sin appears indeed to terrify.

2 And yet what sin perceives is but a childish game. *3* The Son of God may play he has become a body, prey to evil and to guilt, with but a little life that ends in death. *4* But all the while his Father shines on him, and loves him with an everlasting love which his pretenses cannot change at all. 53

5 How long, O Son of God, will you maintain the game of sin?54 *2* Shall we not put away these sharp-edged children's toys? *3* How soon will you be ready to come home? *4* Perhaps today? *5* There is no sin.

6 Creation is unchanged. *7* Would you still hold return to Heaven back?

8 How long, O holy Son of God, how long?

51. The idea in this paragraph is that sin is a break with reality—the reality of spirit. Therefore, to maintain itself, sin must distance us from reality. It does this by giving us physical senses ("Sin gave the body eyes"), which distance us from reality in two ways. First, our

senses do not provide direct knowledge, but rather stand forever outside what they are trying to know, always reaching but never truly grasping. Second, our senses look on a world of illusions, a world that seems to prove that the insanity of sin is actually the truth.

52. In the Course, the witnesses to the truth, the witnesses our senses should look for, are expressions of love in the world. See, for instance, T-19.IV.A.16:4: "They [the messengers of love, the senses used for the purpose of seeking love] will be as careful to let no little act of charity, no tiny expression of forgiveness, no little breath of love escape their notice."

53. Jeremiah 31:3 (RSV): "I have loved you with an everlasting love; therefore I have continued my faithfulness to you."

54. Psalm 13:1-2 (ESV): "How long, O LORD? Will you forget me forever? How long will you hide your face from me? How long must I take counsel in my soul and have sorrow in my heart all the day? How long shall my enemy be exalted over me?" The above passage takes the traditional cry "How long, O Lord?" and transforms it. Instead of us asking God how long He will wait before He frees us from our trials and our enemies, Jesus is asking *us* how long *we* will wait before we return home to God. As the rest of the paragraph implies, we wait because we believe we have sinned and therefore *cannot* come home.

But our supposed sin is just a childish game, and thus our original innocence remains unchanged. Why, then, are we waiting?

LESSON 251

I am in need of nothing but the truth.

1 I sought for many things and found despair.55 *2* Now do I seek but one, for in that one is all I need and only what I need. *3* All that I sought before I needed not and did not even want. *4* My only need I did not recognize. *5* But now I see that I need only truth. *6* In that, all needs are satisfied, all cravings end, all hopes are finally fulfilled, and dreams are gone. *7* Now have I everything that I could need. *8* Now have I everything that I could want. *9* And now at last I find myself at peace.

2 *And for that peace, our Father, we give thanks.*

2What we denied ourselves You have restored,

and only that is what we really want.

55. In other words, rather than finding what I sought, I found despair of ever finding anything.

LESSON 252

The Son of God is my identity.

1 My Self is holy beyond all the thoughts of holiness of which I now conceive. *2* Its shimmering and perfect purity is far more brilliant than is any light that I have ever looked upon. *3* Its love is limitless, with an intensity which holds all things within it, in the calm of quiet certainty.

4 Its strength comes not from burning impulses which move this world, but from the boundless love of God Himself. *5* How far beyond this world my Self must be, and yet how near to me and close to God!

2 *Father, You know my true identity.*

2Reveal it now to me who am Your Son,

that I may waken to the truth in You,

and know that Heaven is restored to me.

LESSON 253

My Self is ruler of the universe.

1 It is impossible that anything should come to me unbidden by myself.

2 Even in this world it is I who rule my destiny. *3* What happens is what I desire. *4* What does not occur is what I do not want to happen. *5* This must I accept. *6* For thus am I led past this world to my creations, children of my will, in Heaven where my holy Self abides with them and Him Who has created me. 56

2 *You are the Self Whom You created Son,*

creating like Yourself and one with You.57

2My Self, Which rules the universe, is but

Your will in perfect union with my own,

which can but offer glad assent to Yours,

that it may be extended to itself.58

56. According to this final sentence, the reason we should accept that our external circumstances are chosen by us is that this awakens us to Heaven, where our Self is all-powerful. If we believe that nothing stands in the way of our will on earth, then we will be "led past this world" to the heavenly state, in which our will is so unopposed that it brings into being new "creations."

57. This means *"You, God, are the Self— the Christ— Whom You created as Your Son, the Son who creates like Yourself and one with You."*

58. This means "*My Self, Which rules the true universe of Heaven, is nothing but Your will in perfect union with my own will. My will, in turn, can but offer glad assent to Yours, that Your will may continue to extend outward in the form of my creations, which, since they* ***are***

Your will, are simply a case of Your will extending to itself.

LESSON 254

Let every voice but God's be still in me.

1 *Father, today I would but hear Your Voice.*

2In deepest silence I would come to You,

to hear Your Voice and to receive Your Word.

3I have no prayer but this: I come to You

to ask You for the truth. 4And truth is but

Your will, which I would share with You today.

2 Today we let no ego thoughts direct our words or actions. *2* When such thoughts occur, we quietly step back and look at them, and then we let them go. 59 *3* We do not want what they would bring with them, and so we do not choose to keep them. *4* They are silent now. *5* And in the stillness, hallowed by His love, God speaks to us and tells us of our will,60 as we have chosen to remember Him.

59. This sentence provides instruction for response to temptation.

Whenever we notice an ego thought directing our words or actions today, we should step back and look at it, then let it go by repeating

"Let every voice but God's be still in me."

60. That God "tells us of our will" means that He tells us what we really want.

LESSON 255

This day I choose to spend in perfect peace.

1 It does not seem to me that I can choose to have but peace today. *2* And yet my God assures me that His Son is like Himself.61 *3* Let me this day have faith in Him Who says I am God's Son. *4* And let the

peace I choose be mine today bear witness to the truth of what He says. 62

5 God's Son can have no cares, and must remain forever in the peace of Heaven. *6* In his name I give today to finding what my Father wills for me, accepting it as mine, and giving it to all my Father's Sons along

with me.

2 *And so, my Father, would I pass this day*

with You. 2Your Son has not forgotten You.

3The peace You gave him still is in his mind,

and it is there I choose to spend today.

61. This means that the Son, like God Himself, is at peace.

62. John 18:37 (RSV): "For this I was born, and for this I have come into the world, to bear witness to the truth." In the above allusion, it is our peace that bears witness to the truth that we are God's Son.

LESSON 256

God is the only goal I have today.

1 The way to God is through forgiveness here. *2* There is no other way.

3 If sin had not been cherished by the mind, what need would there have been to find a way to where you are? *4* Who would still be uncertain?

5 Who could be unsure of who he is? *6* And who would yet remain asleep in heavy clouds of doubt about the holiness of him whom God created sinless? *7* Here we can but dream. *8* But we can dream we

have forgiven him in whom all sin remains impossible, and it is this we choose to dream today. *9* God is our goal; forgiveness is the means by which our minds return to Him at last.

2 *And so, our Father, we would come to You in Your appointed way.63 2We have no goal except to hear Your Voice and find the way*

Your sacred Word has pointed out to us.

63. "Your appointed way" is forgiveness.

LESSON 257

Let me remember what my purpose is.

1 If I forget my goal, I can be but confused, unsure of what I want, and thus conflicted in my actions. *2* No one can serve contradicting goals and serve them well. *3* Nor can he function without deep distress and great depression. *4* Let us therefore be determined to remember what we want today, that we may unify our thoughts and actions meaningfully and achieve only what God would have us do this day.

2 *Father, forgiveness is Your chosen means*

for our salvation. 2Let us not forget

today that we can have no will but Yours,

and thus our purpose must be Yours as well,

if we would reach the peace You will for us.

LESSON 258

Let me remember that my goal is God.

1 All that is needful is to train our minds to overlook all little, senseless aims, and to remember that our goal is God. *2* His memory

is hidden in our minds, obscured but by our pointless little aims, which offer nothing and do not exist. *3* Shall we continue to allow God's grace to shine in unawareness, while the toys and trinkets of the world are sought instead? *4* God is our only goal, our only love. *5* We have no aim but to remember Him.

2 *Our goal is but to follow in the way*

that leads to You. 2We have no goal but this.

3What could we want but to remember You?

4What could we seek but our identity?

LESSON 259

Let me remember that there is no sin.

1 Sin is the only thought that makes the goal of God seem unobtainable.

2 What else could blind us to the obvious and make the strange and the distorted seem more clear? *3* What else but sin engenders our attacks?

4 What else but sin could be the source of guilt, demanding suffering and punishment? *5* And what but guilt could be the source of fear, obscuring God's creation; giving love the attributes of fear and of

attack?

2 *Father, I would not be insane today.*

2I would not be afraid of love, nor seek

for refuge in its opposite. 3For love

can have no opposite. 4You are the Source

of everything that is. 5And everything

that is remains with You and You with it.

LESSON 260

Let me remember God created me.

1 *Father, I did not make myself, although*

in my insanity I thought I did.

2Yet as Your thought, I have not left my Source,

remaining part of What created me.

3Your Son, my Father, calls on You today.

4Let me remember You created me.

5Let me remember my identity.

6And let my sinlessness arise again

before Christ's vision, through which I would look upon my brothers and myself today. 64

2 Now is our Source remembered, and therein we find our true identity at last. *2* Holy indeed are we, because our Source can know no sin. *3* And we who are His Sons are like each other and alike to Him.

64. As this prayer makes clear, remembering that God created us is really about remembering what this implies about ourselves. It implies that our identity is set by God (that we do not shape our own identity through our thoughts and deeds), that we remain part of our Source, that we are God's Son, and that, like our Father, we are sinless.

5. What Is the Body?

The body is a fence the Son of God imagines he has built to separate parts of his Self from other parts. *2* It is within this fence he thinks he lives, to die as it decays and crumbles. *3* For within this fence he thinks that he is safe from love. *4* Identifying with his safety, he regards himself as what his safety is. *5* How else could he be certain he remains within the body, keeping love outside?

2 The body will not stay. *2* Yet this he sees as double safety, for the Son of God's impermanence is proof his fences work, and do the task his mind assigned to them. *3* For if his oneness still remained untouched, who could attack and who could be attacked? *4* Who could be victor?

5 Who could be his prey? *6* Who could be victim? *7* Who the murderer?

8 And if he did not die, what proof is there that God's eternal Son has been destroyed?65

3 The body is a dream. *2* Like other dreams, it sometimes seems to picture happiness, but can quite suddenly revert to fear, where every dream is born. *3* For only love creates in truth, and truth can never fear.

4 Made to be fearful, must the body serve the purpose given it. *5* But we can change the purpose which the body will obey by changing what we think that it is for.

4 The body is the means by which God's Son returns to sanity. *2* Though it was made to fence him into hell without escape, yet has the goal of Heaven been exchanged for the pursuit of hell. *3* The Son of God extends his hand to reach his brother, and to help him walk along the road with him. *4* Now is the body holy. *5* Now it serves to heal the mind that it was made to kill.

5 You will identify with what you think will make you safe. *2* Whatever it may be, you will believe that it is one with you. *3* Your safety lies in truth and not in lies. *4* Love is your safety. *5* Fear does not exist.

6 Identify with love, and you are safe. *7* Identify with love, and you are home. *8* Identify with love, and find your Self.

65. The body, in other words, is there to demonstrate that we can attack and be attacked, be victor and prey, be murderer and victim. The body thus "proves" that we have genuinely separated from the other parts of our Self.

LESSON 261

God is my refuge and security.66

1 I will identify with what I think is refuge and security. *2* I will behold myself where I perceive my strength, and think I live within the citadel where I am safe and cannot be attacked. *3* Let me today seek not security in danger, nor attempt to find my peace in murderous attack. *4* I live in God. *5* In Him I find my refuge and my strength. *6* In Him is my identity. *7* In Him is everlasting peace. *8* And only there will I remember who I really am.

2 *Let me not seek for idols. 2I would come,*

my Father, home to You today. 3I choose

to be as You created me and find

the Son whom You created as my Self.

66. Psalm 46:1 (KJV): "God is our refuge and strength, a very present help in trouble." This Bible verse is given a psychological application by today's lesson. The lesson's core principle is that our sense of where we are located comes from what we identify with, and what

we identify with is whatever location we think will make us safe ("I will…think I live within the citadel where I am safe"). Therefore, if we identify with God as our refuge and security (i.e., safety), we will see ourselves as actually being located in God rather than in the body, and we will feel truly safe in His "everlasting peace."

LESSON 262

Let me perceive no differences today.

1 *Father, You have one Son. 2And it is he*

that I would look upon today. 3He is

Your one creation. 4Why should I perceive

a thousand forms in what remains as one?67

5Why should I give this one a thousand names,

when only one suffices? 6For Your Son

must bear Your Name, for You created him.

7Let me not see him as a stranger to

his Father, nor as stranger to myself.

8For he is part of me and I of him,

and we are part of You Who are our Source,

eternally united in Your love,

eternally the holy Son of God.

2 We who are one would recognize this day the truth about ourselves.

2 We would come home and rest in unity. *3* For there is peace, and nowhere else can peace be sought and found.

67. “A thousand forms” refers to a thousand bodies. These give the false appearance that the minds within those bodies are separate from each other, when in fact they remain as one.

LESSON 263

My holy vision sees all things as pure.

1 *Father, Your Mind created all that is,*

Your Spirit entered into it, Your love

gave life to it. 2And would I look upon

what You created as if it could be

made sinful? 3I would not perceive such dark

and fearful images. 4A madman’s dream

is hardly fit to be my choice, instead

of all the loveliness with which You blessed

creation; all its purity, its joy,

and its eternal, quiet home in You.

2 And while we still remain outside the gate of Heaven, let us look on all we see through holy vision and the eyes of Christ. *2* Let all appearances seem pure to us, that we may pass them by in innocence and walk together to our Father’s house as brothers and the holy Sons

of God.

LESSON 264

I am surrounded by the love of God.

1 *Father, You stand before me and behind,68*

beside me, in the place I see myself,

and everywhere I go. 2You are in all

the things I look upon, the sounds I hear,

and every hand that reaches for my own. 69

3In You time disappears, and place becomes

a meaningless belief. 4For what surrounds

Your Son and keeps him safe is love itself. 70

5There is no source but this, and nothing is

that does not share its holiness; that stands

beyond Your one creation or without

the love which holds all things within itself.

6Father, Your Son is like Yourself.71 7We come to You in Your Own Name today, to be

at peace within Your everlasting love.

2 My brothers, join with me in this today. *2* This is salvation's prayer.

3 Must we not join in what will save the world, along with us?

68. Psalm 139:5 (RSV): "Thou dost beset me behind and before, and layest thy hand upon me."

69. Lesson 29 ("God is in everything I see") explains that we can see everything as containing God by seeing everything as having God's *purpose*: "a table shares the purpose of the universe. And what shares the purpose of the universe shares the purpose of its Creator" (W-29.2:4-5). In this view, even sounds can be reinterpreted as carrying God's purpose: "Sounds become the call of God. And all perception can be given a new purpose" (W-WI.3.4:2-3).

70. In context, this means that what truly surrounds us is God's love, not

"time" or "place."

71. In light of the preceding sentence, "Your Son" here should be read as corporate, as including everyone and everything.

LESSON 265

Creation's gentleness is all I see.

1 I have indeed misunderstood the world, because I laid my "sins" on it and saw them looking back at me. *2* How fierce they seemed! *3* And how deceived was I to think that what I feared was in the world, instead of

in my mind alone. *4* Today I see the world in the celestial gentleness with which creation shines. *5* There is no fear in it. *6* Let no appearance of my "sins" obscure the light of Heaven shining on the world. *7* What is reflected here is in God's Mind. *8* The images I see reflect my thoughts. *9* Yet is my mind at one with God's. *10* And so I can perceive creation's gentleness.

2 *In quiet would I look upon the world,*

which but reflects Your thoughts and mine as well.

2Let me remember that they are the same,

and I will see creation's gentleness.

LESSON 266

My holy Self abides in you, God's Son.

1 *Father, You gave me all Your Sons, to be*

my saviors and my counselors in sight,

the bearers of Your holy Voice to me.

2In them are You reflected, and in them

does Christ look back upon me from my Self.

3Let not Your Son forget Your holy Name.

4Let not Your Son forget his holy Source.

5Let not Your Son forget Your Name is his.

2 This day we enter into paradise,72 calling upon God's Name and on our own, 73 acknowledging our Self in each of us, united in the holy love of God. *2* How many saviors God has given us! *3* How can we lose the way to Him, when He has filled the world with those who point to Him and given us the sight to look on them?

72. Luke 23:43 (RSV): "And he [Jesus] said to him [one of the criminals crucified with him], 'Truly, I say to you, today you will be with me in Paradise.'" Just as Jesus promises the criminal that on that day they will be in paradise together, so today we enter paradise united with our brothers, who share the same Self with us.

73. This is a reference to Lesson 183: "I call upon God's Name and on my own."

LESSON 267

My heart is beating in the peace of God.

1 Surrounding me is all the life that God created in His love. *2* It calls to me in every heartbeat and in every breath, in every action and in every thought. *3* Peace fills my heart, and floods my body with the purpose of forgiveness. *4* Now my mind is healed, and all I need to save the world is given me. *5* Each heartbeat gives me peace; each breath infuses me with strength. *6* I am a messenger of God, directed by His Voice, sustained by Him in love, and held forever quiet and at peace within

His loving arms. *7* Each heartbeat calls His Name, and every one is answered by His Voice, assuring me I am at home in Him.

2 *Let me attend Your answer, not my own.*

2Father, my heart is beating in the peace

the Heart of love created. 3It is there

and only there that I can be at home.

LESSON 268

Let all things be exactly as they are.

1 *Let me not be Your critic, Lord, today,*

and judge against You. 2Let me not attempt

to interfere in Your creation and

distort it into sickly forms. 3Let me

be willing to withdraw my wishes from

its unity, and thus to let it be

as You created it. 74 4For thus will I be able, too, to recognize my Self

as You created me. 5In love was I

created, and in love will I remain

forever. 6What can frighten me when I

let all things be exactly as they are?

2 Let not our sight be blasphemous today, nor let our ears attend to lying tongues.75 *2* Only reality is free of pain. *3* Only reality is free of loss.

4 Only reality is wholly safe. *5* And it is only this we seek today.

74. These opening sentences clarify that the meaning of today's idea is not to let all outer forms and events be exactly as they are. Rather, the forms and events of this world are the result of us *not* letting things be as they are. They are the result of us playing God's critic, distorting His creation "into sickly forms," and imposing our wishes for

separation onto its unity. The real meaning of today's idea, then, is to let God's creation (which is formless, timeless, and united) be exactly as it is; to let all things be exactly as they *really* are. This means acknowledging that the forms and events seen by our eyes do not really exist.

75. To let "our sight be blasphemous" is to see external forms as real. To

"let our ears attend to lying tongues" is to listen to the voices that tell us this world is real.

LESSON 269

My sight goes forth to look upon Christ's face.

1 *I ask Your blessing on my sight today.*

2It is the means which You have chosen to

become the way to show me my mistakes,76

and look beyond them. 3It is given me

to find a new perception through the Guide

You gave to me, and through His lessons to

surpass perception and return to truth.

4I ask for the illusion which transcends

all those I made. 5Today I choose to see

a world forgiven, in which everyone

shows me the face of Christ and teaches me

that what I look upon belongs to me;

that nothing is, except Your holy Son.

2 Today our sight is blessed indeed. *2* We share one vision, as we look upon the face of Him Whose Self is ours. *3* We are one because of Him Who is the Son of God; of Him Who is our own identity.

76. "My mistakes" seems to mean my misperception of things in the world. Given the previous lesson, it may even refer to the forms of the

world themselves.

LESSON 270

I will not use the body's eyes today.

1 *Father, Christ's vision is Your gift to me,*

and it has power to translate all that

the body's eyes behold into the sight

of a forgiven world. 2How glorious

and gracious is this world! 3Yet how much more

will I perceive in it than sight can give.77

4The world forgiven signifies Your Son

acknowledges his Father, lets his dreams

be brought to truth, and waits expectantly

the one remaining instant more of time,

which ends forever as Your memory

returns to him. 5And now his will is one

with Yours. 6His function now is one with Yours,

and every thought except Your own is gone.

2 The quiet of today will bless our hearts, and through them peace will come to everyone. *2* Christ is our eyes today. *3* And through His sight we offer healing to the world through Him, the holy Son whom God created whole, the holy Son whom God created one.

77. This appears to mean that in this new sight, I will not only perceive a forgiven world, but I will also perceive what that sight "signifies" (see the rest of the prayer for what it signifies).

6. What Is the Christ?

Christ is God's Son as He created Him. *2* He is the Self we share, uniting us with one another and with God as well. *3* He is the

Thought Which still abides within the Mind That is His Source. *4* He has not left His holy home, nor lost the innocence in which He was created. *5* He abides unchanged forever in the Mind of God.

2 Christ is the link that keeps you one with God, and guarantees the separation is no more than an illusion of despair, for hope forever will abide in Him. *2* Your mind is part of His, and His of yours. *3* He is the part in which God's Answer lies; where all decisions are already made and dreams are over. *4* He remains untouched by anything the body's eyes perceive. *5* For though in Him His Father placed the means for your salvation, yet does He remain the Self Who, like His Father, knows no sin.

3 Home of the Holy Spirit, and at home in God alone,[78] does Christ

remain at peace within the Heaven of your holy mind. *2* This is the only part of you that has reality in truth. *3* The rest is dreams. *4* Yet will these dreams be given unto Christ, to fade before His glory and reveal your holy Self, the Christ, to you at last.

4 The Holy Spirit reaches from the Christ in you to all your dreams and bids them come to Him, to be translated into truth. *2* He will exchange them for the final dream which God appointed as the end of dreams.

3 For when forgiveness rests upon the world and peace has come to every Son of God, what could remain to keep things separate, for what remains to see except Christ's face?

5 And how long will this holy face be seen, when it is but the symbol that the time for learning now is over, and the goal of the Atonement has been reached at last? *2* So therefore let us seek to find Christ's face and look on nothing else. *3* As we behold His glory will we know we have no need of learning or perception or of time, or anything except the holy Self, the Christ Whom God created as His Son.

78. This important theological statement says that God is the home of Christ, and Christ is the home of the Holy Spirit. To put it another way, God "contains" Christ, and Christ "contains" the Holy Spirit. We can picture this as a series of three concentric circles, with God being the largest circle, Christ being the second circle, contained inside the first, and the Holy Spirit being the third circle, contained inside the second.

LESSON 271

Christ's is the vision I will use today.

1 Each day, each hour, every instant, I am choosing what I want to look upon, the sounds I want to hear, the witnesses to what I want to be the truth for me. *2* Today I choose to look upon what Christ would have me see, to listen to God's Voice, and seek the witnesses to what is true in God's creation. *3* In Christ's sight the world and God's creation meet, and as they come together all perception disappears. *4* His kindly sight redeems the world from death, for nothing that He looks on but must live, remembering the Father and the Son, Creator and creation unified.

2 *Father, Christ's vision is the way to You.*

2What He beholds invites Your memory

to be restored to me. 3And this I choose

to be what I would look upon today.

LESSON 272

How can illusions satisfy God's Son?

1 *Father, the truth belongs to me. 2My home*

is set in Heaven by Your will and mine.

3Can dreams content me? 4Can illusions bring

me happiness? 5What but Your memory

can satisfy Your Son? 6I will accept

no less than You have given me. 7I am

surrounded by Your love, forever still,

forever gentle, and forever safe.

8God's Son must be as You created him.

2 Today we pass illusions by. *2* And if we hear temptation call to us to stay and linger in a dream, we turn away and ask ourselves if we, the Sons of God, could be content with dreams, 79 when Heaven can be chosen just as easily as hell, and love will happily replace all fear.

79. These are instructions for response to temptation. We are supposed to "pass illusions by" today, but if, instead, we hear those illusions calling to us, tempting us to turn aside from our journey to Heaven and "stay and linger" with them instead, we should turn away from them and ask ourselves, "How can illusions satisfy God's Son?"

LESSON 273

The stillness of the peace of God is mine.

1 Perhaps we are now ready for a day of undisturbed tranquility.80 *2* If this is not yet feasible, we are content and even more than satisfied to learn how such a day can be achieved. *3* If we give way to a disturbance, let us learn how to dismiss it and return to peace. *4* We need but tell our minds with certainty "The stillness of the peace of God is mine," and nothing can intrude upon the peace that God Himself has given to His

Son.81

2 *Father, Your peace is mine. 2What need have I*

to fear that anything can rob me of

what You would have me keep? 3I cannot lose

Your gifts to me. 4And so the peace You gave

Your Son is with me still, in quietness

and in my own eternal love for You.

80. This lesson seems to be a kind of sequel to Lesson 255 ("This day I choose to spend in perfect peace"), which is also devoted to having a day of peace, and which also begins by raising the issue of our readiness for such a day: "It does not seem to me that I can choose to have but peace today."

81. This is another response to temptation instruction, which promises that if we use today's idea to dismiss all disturbances of our peace, we can enjoy "a day of undisturbed tranquility."

LESSON 274

Today belongs to love. Let me not fear.

1 *Father, today I would let all things be*

as You created them, and give Your Sons

the honor due their sinlessness; the love of brother to his brother and his friend.

2Through this I am redeemed. 3Through this as well

the truth will enter where illusions were,

light will replace all darkness, and Your Son

will know he is as You created him.

2 A special blessing comes to us today from Him Who is our Father.

2 Give this day to Him and there will be no fear today, because the day is given unto love.

LESSON 275

God's healing Voice protects all things today.

1 Let us today attend the Voice of God, Which speaks an ancient lesson no more true today than any other day. *2* Yet has this day been chosen as the time when we will seek and hear and learn and understand. *3* Join me in hearing. *4* For the Voice of God tells us of things we cannot understand alone, nor learn apart. *5* It is in this that all things are protected, and in this the healing of the Voice of God is found.82

2 *Your healing Voice protects all things today,*

and so I leave all things to You. 2I need

be anxious over nothing. 83 3For Your Voice will tell me what to do and where to go,

to whom to speak and what to say to him,

what thoughts to think, what words to give the world.

4The safety that I bring is given me.

5Father, Your Voice protects all things through me.84

82. God's Voice heals and protects, in other words, because His messages by their very nature affirm unity, in that they can only be understood by those who are joined together.

83. Matthew 6:25 (RSV): "Therefore I tell you, do not be anxious about your life, what you shall eat or what you shall drink, nor about your body, what you shall put on." In the above passage, we "need be anxious over nothing" because the Holy Spirit will direct all of our behavior, telling us who to bring His message to and how to bring it.

Being "anxious over nothing" may well include not being anxious over our earthly needs, since that is the focus of the Bible passage and since other Course passages speak of our earthly needs being taken care of once we devote ourselves single-mindedly to our function as God's messengers. See, for instance, T-20.IV.10:4, which alludes to the same speech in the Bible: "You need take thought for nothing, careless of everything except the only purpose that you would fulfill."

84. This means that I bring protection to others by letting the Voice of

God tell me what to do for them and what to say to them. This brings safety to them, and the safety I give them is then given to me.

LESSON 276

The Word of God is given me to speak.

1 What is the Word of God? *2*"My Son is pure, and holy as Myself."

3 And thus did God become the Father of the Son He loves, for thus was he created. *4* This the Word His Son did not create with Him, because in this His Son was born. *5* Let us accept His fatherhood, and all is given us. *6* Deny we were created in His love and we deny our Self, to be unsure of who we are, of who our Father is, and for what purpose we have come. *7* And yet, we need but to acknowledge Him Who gave His Word to us in our creation to remember Him and so recall our Self.

2 *Father, Your Word is mine. 2And it is this*

that I would speak to all my brothers, who

are given me to cherish as my own,

as I am loved and blessed and saved by You.

LESSON 277

Let me not bind Your Son with laws I made.

1 *Your Son is free, my Father. 85 2Let me not imagine I have bound him with the laws*

I made to rule the body. 3He is not

subject to any laws I made by which

I try to make the body more secure.

4He is not changed by what is changeable.

5He is not slave to any laws of time.

6He is as You created him, because

he knows no laws except the law of love. 86

2 Let us not worship idols, nor believe in any laws idolatry would make to hide the freedom of the Son of God. *2* He is not bound except by his beliefs. *3* Yet what he is, is far beyond his faith in slavery or freedom.

4 He is free because he is his Father's Son, and he cannot be bound unless God's truth could lie and God could will that He deceive Himself.

85. "Your Son" here refers primarily to ourselves.

86. This means that we are not subject to the laws of this world, only to the law of love, which is that giving results not in loss but in receiving (see Lesson 344). Thus, whereas the laws of this world enslave us, the law of love shows us how we can only gain.

LESSON 278

If I am bound, my Father is not free.

1 If I accept that I am prisoner within a body, in a world in which all things that seem to live appear to die, then is my Father prisoner with me. *2* And this do I believe when I maintain the laws the world obeys must I obey; the frailties and the sins which I perceive are real and cannot be escaped. *3* If I am bound in any way, I do not know my Father or my Self. *4* And I am lost to all reality. *5* For truth is free, and what is bound is not a part of truth.

2 *Father, I ask for nothing but the truth.*

2I have had many foolish thoughts about

myself and my creation, and have brought

a dream of fear into my mind. 3Today

I would not dream. 4I choose the way to You

instead of madness and instead of fear.

5For truth is safe, and only love is sure.

LESSON 279

Creation's freedom promises my own.

1 The end of dreams is promised me, because God's Son is not abandoned by His love. *2* Only in dreams is there a time when he

appears to be in prison and awaits a future freedom, if it be at all. *3* Yet

in reality his dreams are gone, with truth established in their place.

4 And now is freedom his already. *5* Should I wait in chains which have been severed for release, when God is offering me freedom now?

2 *I will accept Your promises today*

and give my faith to them. 2My Father loves

the Son Whom He created as His Own.

3Would You withhold the gifts You gave to me?

LESSON 280

What limits can I lay upon God's Son?87

1 Whom God created limitless is free. *2* I can invent imprisonment for him, but only in illusions, not in truth. *3* No thought of God has left its Father's Mind. *4* No thought of God is limited at all. *5* No thought of God but is forever pure. *6* Can I lay limits on the Son of God, whose Father willed that he be limitless, and like Himself in freedom and in love?

2 *Today let me give honor to Your Son,*

for thus alone I find the way to You.

2Father, I lay no limits on the Son

You love and You created limitless.

3The honor that I give to him is Yours,

and what is Yours belongs to me as well.

87. “God’s Son” here refers mainly to our brother. This is made clear in the prayer, where by giving honor to him we receive honor ourselves and find the way to God.

7. What Is the Holy Spirit?

The Holy Spirit mediates between illusions and the truth. *2* As He must bridge the gap between reality and dreams, perception leads to knowledge through the grace that God has given Him to be His gift to everyone who turns to Him for truth. *3* Across the bridge that He provides are dreams all carried to the truth, to be dispelled before the light of knowledge. *4* There are sights and sounds forever laid aside.

5 And where they were perceived before, forgiveness has made possible perception’s tranquil end.

2 The goal the Holy Spirit’s teaching sets is just this end of dreams. *2* For sights and sounds must be translated from the witnesses of fear to those of love, and when this is entirely accomplished, learning has achieved the only goal it has in truth. *3* For learning, as the Holy Spirit guides it to the outcome He perceives for it, becomes the means to go beyond itself, to be replaced by the eternal truth.

3 If you but knew how much your Father yearns to have you recognize your sinlessness, you would not let His Voice appeal in vain, nor turn

away from His replacement for the fearful images and dreams you made. 88 *2* The Holy Spirit understands the means you made by which you would attain what is forever unattainable. *3* And if you offer them to Him, He will employ the means you made for exile to restore your mind to where it truly is at home.

4 From knowledge, where He has been placed by God, the Holy Spirit calls to you to let forgiveness rest upon your dreams, and be

restored to sanity and peace of mind. *2* Without forgiveness will your dreams remain to terrify you, and the memory of all your Father's love will not return to signify the end of dreams has come.

5 Accept your Father's gift. *2* It is a Call from Love to love, that it be but itself. *3* The Holy Spirit is His gift, by Which the quietness of Heaven is restored to God's beloved Son. *4* Would you refuse to take the function of completing God, when all He wills is that you be complete?

88. "His replacement" refers to the real world (see W-289.2:2: "[God's]

own replacement…a present world"), in which sights and sounds have been "translated from the witnesses of fear to those of love" (2:2).

LESSON 281

I can be hurt by nothing but my thoughts.

1 *Father, Your Son is perfect. 2When he thinks*

that he is hurt in any way, it is

because he has forgotten who he is,

and that he is as You created him.

3Your thoughts can only bring me happiness.

4If ever I am sad or hurt or ill,

I have forgotten what You think, and put

my little, meaningless ideas in place

of where Your thoughts belong, and where they are.

5I can be hurt by nothing but my thoughts. 89

6The thoughts I think with You can only bless.

7The thoughts I think with You alone are true.

2 I will not hurt myself today, for I am far beyond all pain. *2* My Father placed me safe in Heaven, watching over me. 90 *3* And I would not attack the Son He loves, for what He loves is mine to love as well.

89. As this sentence shows, the emphasis in this lesson is that I can be hurt by nothing but *my* thoughts—since God's thoughts "can only bring me happiness."

90. Jeremiah 31:28 (RSV): "So I will watch over them to build and to plant, says the LORD." Traditionally, God watches over us here on earth, protecting us from danger. In the above passage, however, God watches over us in Heaven, making sure we are perfectly safe from anything less than Heaven.

LESSON 282

I will not be afraid of love today.

1 If I could realize but this today, salvation would be reached for all the world. *2* This the decision not to be insane, and to accept myself as God Himself, my Father and my Source, created me. *3* This the determination not to be asleep in dreams of death, while truth remains forever living in the joy of life. *4* And this the choice to recognize the Self Whom God created as the Son He loves, and Who remains my one reality.

2 *Father, Your Name is Love, and so is mine.*

2Such is the truth. 3And can the truth be changed

by merely giving it another name?

4The name of fear is simply a mistake.91

5Let me not be afraid of truth today.

91. This implies that we have so identified with fear that we have in essence given ourselves the name of fear. The truth remains, however, that our real name is love.

LESSON 283

My true identity abides in You.

1 *Father, I made an image of myself, and it is this I call the Son of God.92*

2Yet is creation as it always was,

for Your creation is unchangeable.

3Let me not worship idols.93 4I am he my Father loves. 5My holiness remains

the light of Heaven and the love of God.

6Is not what is beloved of You secure?

7Is not the light of Heaven infinite?94

8Is not Your Son my true identity,

when You created everything that is?

2 Now are we one in shared identity, with God our Father as our only Source, and everything created part of us. *2* And so we offer blessing to all things, uniting lovingly with all the world, which our forgiveness has made one with us.

92. This seems to mean that "I call the Son of God this image." In other words, I am really the Son of God, but I now call myself by the name of this earthly image.

93. The idol I worship is the graven image I made of myself.

94. Since we have just been told that "My holiness remains the light of Heaven" (1:5), the fact that the light of Heaven is infinite means that my *holiness* must be infinite. Likewise, if "My holiness remains…the love of God" (1:5), the fact that what God loves is secure (1:6) means that my *holiness* must be secure.

LESSON 284

I can elect to change all thoughts that hurt.

1 Loss is not loss when properly perceived. *2* Pain is impossible. *3* There is no grief with any cause at all. *4* And suffering of any kind is nothing but a dream. *5* Such is the truth—at first to be but said; and then repeated many times; and next to be accepted as but partly true, with many reservations; then to be considered seriously more and more; and finally accepted as the truth. *6* I can elect to change all thoughts that hurt. *7* And I would pass beyond the words today, go past all reservations, and arrive at full acceptance of the truth in them. 95

2 *Father, what You have given cannot hurt,*

so grief and pain must be impossible.96

2Let me not fail in trust in You today,

accepting but the joyous as Your gifts;

accepting but the joyous as the truth.

95. This final sentence signifies my intention to go through all five stages today: to say these words, repeat them many times, accept them as but partly true, seriously consider them more and more, and finally accept them as the truth.

96. This logical argument contains an unstated premise that is needed to make the logic work. The full argument goes like this: God gives everything that is real (unstated premise). What God has given cannot hurt. Therefore, "grief and pain must be impossible."

LESSON 285

My holiness shines bright and clear today.

1 Today I wake with joy, expecting but the happy things of God to come to me. *2* I ask but them to come, and realize my invitations will be answered by the thoughts to which they have been sent by me. *3* And I will ask for only joyous things the instant I accept my holiness. 97 *4* For what would be the use of pain to me, what purpose would my suffering fulfill, and how would grief and loss avail me, if insanity departs from me today, and I accept my holiness instead?

2 *Father, my holiness is Yours. 2Let me*

rejoice in it, and through forgiveness be

restored to sanity. 3Your Son is still

as You created him. 4My holiness

is part of me and also part of You.

5And what can alter Holiness Itself?

97. The sequence here seems to be that when I accept my *holiness*, I will *ask* for only the happy things of God to come to me, and then I will wake in the morning *expecting* a day filled with only them. By

implication, then, when I awaken *expecting* a day filled with unhappy things, it is because I have *asked* for them to come to me as punishment for my *unholiness*.

LESSON 286

The hush of Heaven holds my heart today.

1 *Father, how still today! 2How quietly*

do all things fall in place! 3This is the day

that has been chosen as the time in which

I come to understand the lesson that

there is no need that I do anything.

4In You is every choice already made.

5In You has every conflict been resolved.

6In You is everything I hope to find

already given me.98 7Your peace is mine.

8My heart is quiet, and my mind at rest.

9Your love is Heaven, and Your love is mine.

2 The stillness of today will give us hope that we have found the way and traveled far along it to a wholly certain goal.99 *2* Today we will not doubt the end that God Himself has promised us. *3* We trust in Him, and in our Self, Who still is one with Him.

98. These three ideas—that every choice is already made, every conflict resolved, and "everything I hope to find already given me"—assume the Course's theory of time, that "We but undertake a journey that is over" (W-158.3:5).

99. If we do enjoy a day of stillness, in other words, this will be a sign of spiritual progress, giving us "hope that we have found the way and traveled far along it to a wholly certain goal."

LESSON 287

You are my goal, my Father. Only You.

1 Where would I go but Heaven? *2* What could be a substitute for happiness? *3* What gift could I prefer before the peace of God? *4* What treasure would I seek and find and keep that can compare with my identity? *5* And would I rather live with fear than love?

2 *You are my goal, my Father. 2What but You*

could I desire to have? 3What way but that which leads to You could I desire to walk?

4And what except the memory of You

could signify to me the end of dreams

and futile substitutions for the truth?

5You are my only goal. 6Your Son would be

as You created him. 7What way but this

could I expect to recognize my Self,

and be at one with my identity?

LESSON 288

Let me forget my brother's past today.

1 *This is the thought that leads the way to You,*

and brings me to my goal. 2I cannot come

to You without my brother. 3And to know

my Source, I first must recognize what You

created one with me. 4My brother's is

the hand that leads me on the way to You.

5His sins are in the past, along with mine, and I am saved because the past is gone.

6Let me not cherish it within my heart,

or I will lose the way to walk to You.

7My brother is my savior. 8Let me not

attack the savior You have given me,

but let me honor him who bears Your Name,

and so remember that it is my own.

2 Forgive me, then, today. *2* And you will know you have forgiven me if you behold your brother in the light of holiness. *3* He cannot be less holy than can I, and you cannot be holier than he.

LESSON 289

The past is over. It can touch me not.

1 Unless the past is over in my mind, the real world must escape my sight. *2* For I am really looking nowhere; seeing but what is not there.

3 How can I then perceive the world forgiveness offers? *4* This the past was made to hide, for this the world that can be looked on only now. *5* It has no past, for what can be forgiven but the past, and if it is forgiven, it is gone.

2 *Father, let me not look upon a past that is not there. 2For You have offered me*

Your own replacement, in a present world

the past has left untouched and free of sin.

3Here is the end of guilt, and here am I

made ready for Your final step. 4Shall I

demand that You wait longer for Your Son

to find the loveliness You planned to be

the end of all his dreams and all his pain?

LESSON 290

My present happiness is all I see.

1 Unless I look upon what is not there, my present happiness is all I see.

2 Eyes that begin to open see at last, and I would have Christ's vision come to me this very day.100 *3* What I perceive without God's Own correction for the sight I made is frightening and painful to behold.

4 Yet I would not allow my mind to be deceived by the belief the dream I made is real an instant longer. *5* This the day I seek my present happiness, and look on nothing else except the thing I seek.

2 *With this resolve I come to You and ask*

Your strength to hold me up today,

while I but do Your will. 2You cannot fail

to hear me, Father. 3What I ask have You

already given me, and I am sure

that I will see my happiness today.

100. Looking upon "my present happiness" means seeing with Christ's vision, seeing "the real world" (W-289.1:1).

8. What Is the Real World?

The real world is a symbol, like the rest of what perception offers. *2* Yet it stands for what is opposite to what you made. *3* Your world is seen through eyes of fear, and brings the witnesses of terror to your mind.

4 The real world cannot be perceived except through eyes forgiveness blesses, so they see a world where terror is impossible and witnesses to fear cannot be found.

2 The real world holds a counterpart for each unhappy thought reflected in your world; a sure correction for the sights of fear and sounds of battle that your world contains. *2* The real world shows a world seen differently, through quiet eyes and with a mind at peace. *3* Nothing but rest is here. *4* There are no cries of pain and sorrow heard, for nothing here remains outside forgiveness. *5* And the sights are gentle. *6* Only

happy sights and sounds can reach the mind that has forgiven itself.101

3 What need has such a mind for thoughts of death, attack, and murder?

2 What can it perceive surrounding it but safety, love, and joy? *3* What is there it would choose to be condemned, and what is there that it would judge against? *4* The world it sees arises from a mind at peace within itself. *5* No danger lurks in anything it sees, for it is kind, and only kindness does it look upon.

4 The real world is the symbol that the dream of sin and guilt is over, and God's Son no longer sleeps. *2* His waking eyes perceive the sure reflection of his Father's love; the certain promise that he is redeemed.

3 The real world signifies the end of time, for this perception makes time purposeless.

5 The Holy Spirit has no need of time when it has served His purpose.

2 Now He waits but that one instant more for God to take His final step, and time has disappeared, taking perception with it as it goes and leaving but the truth to be itself. *3* That instant is our goal, for it contains the memory of God. *4* And as we look upon a world forgiven, it is He Who calls to us and comes to take us home, reminding us of our identity, which our forgiveness has restored to us.

101. Since the mind has forgiven itself, it no longer sees itself surrounded by frightening people and events poised to punish it for its sins.

LESSON 291

This is a day of stillness and of peace.

1 Christ's vision looks through me today. *2* His sight shows me all things forgiven and at peace, and offers this same vision to the world. *3* And I accept this vision in its name, both for myself and for the world as well.

4 What loveliness we look upon today! *5* What holiness we see surrounding us! *6* And it is given us to recognize it is a holiness in which we share; it is the holiness of God Himself.

2 *This day my mind is quiet, to receive*

the thoughts You offer me. 2And I accept

what comes from You instead of from myself.

3I do not know the way to You, but You

are wholly certain. 4Father, guide Your Son

along the quiet path that leads to You.

5Let my forgiveness be complete, and let

the memory of You return to me.

LESSON 292

A happy outcome to all things is sure.

1 God's promises make no exceptions. *2* And He guarantees that only joy can be the final outcome found for everything. *3* Yet it is up to us when

this is reached; how long we let an alien will appear to be opposing His.102 *4* And while we think this will is real, we will not find the end He has appointed as the outcome of all problems we perceive, all trials we see, and every situation that we meet. *5* Yet is the ending certain, for God's will is done in earth and Heaven.103 *6* We will seek and we will find according to His will, which guarantees that our will is done. 104

2 *We thank You, Father, for Your guarantee*

of only happy outcomes in the end.

2Help us not interfere and so delay

the happy endings You have promised us

for every problem that we can perceive;

for every trial we think we still must meet.

102. The "alien will" is the ego's will, which is alien to us because it does not represent our true desires.

103. Matthew 6:10 (KJV): "Thy kingdom come. Thy will be done in earth, as it is in heaven." The above reference, rather than asking us to pray that God's will be done on earth, simply acknowledges that in the end His will *is* done on earth. This is why "A happy outcome to all things is sure."

104. Matthew 7:7 (RSV): "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you." In the above reference,

what we seek we will find because God's will guarantees that *our* will

—our true desire—is "done in earth, as it is in heaven" (Matthew 6:10

[KJV]).

LESSON 293

All fear is past and only love is here.

1 All fear is past because its source is gone, 105 and all its thoughts went with it. *2* Love remains the only present state, whose Source is here forever and forever. *3* Can the world seem bright and clear and safe and welcoming with all my past mistakes oppressing it and showing me distorted forms of pain? *4* Yet in the present love is obvious and its effects apparent. *5* All the world shines in reflection of its holy light, and I perceive a world forgiven at last.

2 *Father, let not Your holy world escape*

my sight today. 2Nor let my ears be deaf

to all the hymns of gratitude the world

is singing underneath the sounds of fear.

3There is a real world which the present holds

safe from all past mistakes. 4And I would see

only this world before my eyes today.

105. The "source" of fear here appears to be the past, specifically "my past mistakes" (1:3).

LESSON 294

My body is a wholly neutral thing.

1 I am a Son of God. *2* And can I be another thing as well? *3* Did God create the mortal and corruptible? *4* What use has God's beloved Son for what must die? *5* And yet a neutral thing does not see death, for thoughts of fear are not invested there, nor is a mockery of love bestowed upon it. *6* Its neutrality protects it while it has a use. *7* And afterwards, without a purpose, it is laid aside. *8* It is not sick or old or hurt. *9* It is but functionless, unneeded, and cast off. *10* Let me not see it more than this today: of service for a while, and fit to serve, to keep its usefulness while it can serve, and then to be replaced for greater good.

2 *My body, Father, cannot be Your Son,*

and what is not created cannot be

sinful or sinless, neither good nor bad.

2Let me, then, use this dream to help Your plan

that we awaken from all dreams we made.106

106. We "use this dream to help Your plan that we awaken from all dreams" by using the body to communicate love to our brothers. That is how the body can be "of service" (1:10) to God's plan.

LESSON 295

The Holy Spirit looks through me today.

1 Christ asks that He may use my eyes today, and thus redeem the world. *2* He asks this gift that He may offer peace of mind to me and take away all terror and all pain. *3* And as they are removed from me, the dreams that seemed to settle on the world are gone. *4* Redemption must be one. *5* As I am saved, the world is saved with me, for all of us must be redeemed together. *6* Fear appears in many different forms, but love is one. 107

2 *My Father, Christ has asked a gift of me,*

and one I give that it be given me.

2Help me to use the eyes of Christ today,

and thus allow the Holy Spirit's love

to bless all things that I may look upon,

that His forgiving love may rest on me.

107. "Love is one" here means that it unites everyone in the experience of salvation. Therefore, "Fear appears in many different forms" here must refer to fear as something that separates people into a multitude of highly individual experiences of fear. We see this same idea in the Text, which says that fear "has many forms, for the content of

individual delusions differs greatly" (T-13.V.1:4).

LESSON 296

The Holy Spirit speaks through me today.

1 *The Holy Spirit needs my voice today,*

that all the world may listen to Your Voice

and hear Your Word through me. 2I am resolved

to let You speak through me, for I would use

no words but Yours and have no thoughts which are

apart from Yours, for only Yours are true.

3I would be savior to the world I made.

4For having damned it, I would set it free

that I may find escape and hear the Word

Your holy Voice will speak to me today.

2 We teach today what we would learn, and that alone. *2* And so our learning goal becomes an unconflicted one, and possible of easy reach and quick accomplishment. *3* How gladly does the Holy Spirit come to rescue us from hell, when we allow His teaching to persuade the world through us to seek and find the easy path to God!

LESSON 297

Forgiveness is the only gift I give.

1 Forgiveness is the only gift I give, because it is the only gift I want, and everything I give I give myself. *2* This is salvation's simple formula. *3* And I who would be saved would make it mine, to be the way I live within a world that needs salvation, and that will be saved as I accept Atonement for myself.108

2 *Father, how certain are Your ways, how sure*

their final outcome, and how faithfully

is every step in my salvation set

already and accomplished by Your grace.

2Thanks be to You for Your eternal gifts,

and thanks to You for my identity.

108. "Would make it mine" means "would make it my formula."

LESSON 298

I love You, Father, and I love Your Son.

1 My gratitude permits my love to be accepted without fear, 109 and thus am I restored to my reality at last. *2* All that intruded on my holy sight

forgiveness takes away, and I draw near the end of senseless journeys, mad careers, and artificial values. *3* I accept instead what God establishes as mine, sure that in that alone I will be saved; sure that I go through fear to meet my Love.

2 *Father, I come to You today, because*

I would not follow any way but Yours.

2You are beside me. 3Certain is Your way.

4And I am grateful for Your holy gifts

of certain sanctuary and escape

from everything that would obscure my love

for God my Father and His holy Son.

109. This means that my gratitude to God for His gifts allows me to admit to myself, without fear, that I really do love Him.

LESSON 299

Eternal holiness abides in me.

1 My holiness is far beyond my own ability to understand or know. *2* Yet God my Father, Who created it, acknowledges my holiness as His.

3 Our will, together, understands it. *4* And our will, together, knows that it is so.

2 *Father, my holiness is not of me.*

2It is not mine to be destroyed by sin.

3It is not mine to suffer from attack.110

4Illusions can obscure it, but cannot

put out its radiance nor dim its light.

5It stands forever perfect and untouched.

6In it are all things healed, for they remain

as You created them. 7And I can know

my holiness. 8For Holiness Itself

created me, and I can know my Source

because it is Your will that You be known.

110. This sentence and the previous one mean that my holiness does not come from me, and so cannot be tainted by *my* sins and *my* attacks.

LESSON 300

Only an instant does this world endure.

1 This is a thought that can be used to say that death and sorrow are the certain lot of all who come here, for their joys are gone before they are

possessed or even grasped. *2* Yet this is also an idea that lets no false perception keep you in its hold nor represent more than a passing cloud upon a sky eternally serene. *3* And it is this serenity we seek—

unclouded, obvious, and sure—today.

2 *We seek Your holy world today. 2For we,*

Your loving Sons, have lost our way a while.

3But we have listened to Your Voice and learned

exactly what to do to be restored

to Heaven and our true identity.

4And we give thanks today the world endures

but for an instant. 5We would go beyond

that tiny instant to eternity.

9. What Is the Second Coming?

Christ's Second Coming, which is sure as God, is merely the correction of mistakes and the return of sanity. *2* It is a part of the condition which restores the never lost, and reestablishes what is forever and forever true.

3 It is the invitation to God's Word to take illusion's place; the willingness to let forgiveness rest upon all things without exception and without reserve.

2 It is this all-inclusive nature of Christ's Second Coming that permits it to embrace the world and hold you safe within its gentle advent, which encompasses all living things with you.111 *2* There is no end to the release the Second Coming brings, as God's creation must be limitless.

3 Forgiveness lights the Second Coming's way because it shines on everyone as one, and thus is oneness recognized at last.

3 The Second Coming ends the lessons which the Holy Spirit teaches, making way for the Last Judgment, in which learning ends in one last summary that will extend beyond itself, and reaches up to God. *2* The Second Coming is the time in which all minds are given to the hands of Christ, to be returned to spirit in the name of true creation and the will of God.

4 The Second Coming is the one event in time which time itself cannot affect. *2* For everyone who ever came to die or yet will come or who is present now is equally released from what he made. *3* In this equality is Christ restored as one identity, in which the Sons of God acknowledge that they all are one. *4* And God the Father smiles upon His Son, His one creation and His only joy.

5 Pray that this Second Coming will be soon, but do not rest with that.

2 It needs your eyes and ears and hands and feet. *3* It needs your voice.

4 And most of all, it needs your willingness. *5* Let us rejoice that we can do God's will, and join together in its holy light. *6* Behold, the

Son of God is one in us, and we can reach our Father's love through him.

111. This sentence frames the Second Coming as a collective awakening to our shared identity as Christ, rather than a return to earth of Jesus.

This is also how the Second Coming is portrayed in the Text. See, for instance, T-4.VI.14:2-3: "The Second Coming of Christ means

nothing more than the end of the ego's rule over part of the minds of men, and the healing of the mind. I was created like you in the First

[the creation of Christ], and I am reminding you that I have called you to join with me in the Second."

LESSON 301

And God Himself shall wipe away all tears.112

1 *Father, unless I judge I cannot weep,*

nor can I suffer pain or feel I am

abandoned and unneeded in the world.

2This is my home because I judge it not,

and therefore is it only what You will.

3Let me today behold it uncondemned,

through happy eyes forgiveness has released

from all distortion. 4Let me see Your world

instead of mine, and all the tears I shed

will be forgotten, for their cause is gone.

5Father, I will not judge Your world today.

2 God's world is happy. *2* Those who look on it can only add their joy to it, and bless it as a cause of further joy in them. *3* We wept because we did not understand. *4* But we have learned the world we saw was false, and we will look upon God's world today.

112. Revelation 21:4 (KJV): "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." In the Bible, God will wipe away all tears through a transformation of the world in which evil is vanquished and death itself is overcome. In the above lesson, God will wipe away all tears because when we cease to judge we will see His world (the real

world), a happy world that is inherently free of pain and loneliness.

LESSON 302

Where darkness was I look upon the light.

1 *Father, our eyes are opening at last.*

2Your holy world awaits us, as our sight

is finally restored and we can see.

3We thought we suffered, but we had forgot

the Son whom You created. 4Now we know

that darkness is our own imagining,

and light is there for us to look upon.

5Christ's vision changes darkness into light,

for fear must disappear when love has come.

6Let me forgive Your holy world today,

that I may look upon its holiness

and understand it but reflects my own.

2 Our Love awaits us as we go to Him, and walks beside us, showing us the way.113 *2* He fails in nothing. *3* He the end we seek, and He the means by which we come to Him.

113. "Our Love" is God, since God is "the end we seek" (2:3).

LESSON 303

The holy Christ is born in me today. 114

1 Watch with me, angels, watch with me today. *2* Let all God's holy thoughts surround me and be still with me while Heaven's Son is born.

3 Let earthly sounds be quiet and the sights to which I am accustomed disappear. *4* Let Christ be welcomed where He is at home, and let Him hear the sounds He understands and see but sights which show His Father's love.115 *5* Let Him no longer be a stranger here, for He is born again in me today.

2 *Your Son is welcome, Father. 2He has come to save me from the evil self I made.*

3He is the Self that You have given me.

4He is but what I really am in truth.

5He is the Son You love above all things.

6He is my Self as You created me.

7It is not Christ that can be crucified.

8Into Your world let me receive Your Son.116

114. This lesson was dictated shortly before Christmas. It is dated December 22, 1970 in the Urtext.

115. This means "Let Christ be welcomed into the real world, where the sights and sounds reflect His heavenly home." The implication is that we allow Christ to be born in us when we see with true perception and thus make our minds a welcoming home for Him.

116. "Your world" is the real world. See W-301.1:4: "Let me see Your world instead of mine."

LESSON 304

Let not my world obscure the sight of Christ.

1 I can obscure my holy sight, if I intrude my world upon it. *2* Nor can I behold the holy sights Christ looks upon unless it is His vision that I use. *3* Perception is a mirror, not a fact, and what I look on is my state of mind reflected outward. *4* I would bless the world by looking on it through the eyes of Christ. *5* And I will look upon the certain signs that all my sins have been forgiven me. 117

2 *You lead me from the darkness to the light;*

from sin to holiness. 2Let me forgive,

and thus receive salvation for the world.

3It is Your gift, my Father, given me

to offer to Your holy Son, that he

may find again the memory of You,

and of Your Son as You created him.

117. If "what I look on is my state of mind reflected outward," and I look on a forgiven world, that means that what I see will be a visible sign "that all my sins have been forgiven me."

LESSON 305

There is a peace that Christ bestows on us.

1 Who uses but Christ's vision finds a peace so deep and quiet,

undisturbable and wholly changeless, that the world contains no counterpart. *2* Comparisons are still before this peace. *3* And all the world departs in silence as this peace envelops it and gently carries it to truth, 118 no more to be the home of fear. *4* For love has come, and healed the world by giving it Christ's peace.

2 *Father, the peace of Christ is given us,*

because it is Your will that we be saved.

2Help us today but to accept Your gift

and judge it not. 3For it has come to us

to save us from our judgment on ourselves.

118. Luke 2:29 (RSV): "Lord, now lettest thou thy servant depart in peace." These are the words of Simeon, who can at last die in peace because he has seen the infant Christ in the temple in Jerusalem. In this Course reference, "all the world departs in silence," being carried from fear to truth, as it is enveloped by Christ's peace.

LESSON 306

The gift of Christ is all I seek today.

1 What but Christ's vision would I use today, 119 when it can offer me a day in which I see a world so like to Heaven that an ancient

memory returns to me? *2* Today I can forget the world I made. *3* Today I can go past all fear and be restored to love and holiness and peace. *4* Today I

am redeemed, and born anew into a world of mercy and of care, of loving-kindness and the peace of God.

2 *And so, our Father, we return to You,*

remembering we never went away;

remembering Your holy gifts to us.

2In gratitude and thankfulness we come,

with empty hands and open hearts and minds,

asking but what You give. 3We cannot make

an offering sufficient for Your Son.

4But in Your love the gift of Christ is his.

119. This clarifies what the "gift of Christ" is in today's idea; it is

"Christ's vision."

LESSON 307

Conflicting wishes cannot be my will.

1 *Father, Your will is mine, and only that.*

2There is no other will for me to have.

3Let me not try to make another will,

for it is senseless and will cause me pain.

4Your will alone can bring me happiness,

and only Yours exists. 5If I would have

what only You can give, I must accept

Your will for me and enter into peace

where conflict is impossible, Your Son

is one with You in being and in will,

and nothing contradicts the holy truth

that I remain as You created me.

2 And with this prayer, we enter silently into a state where conflict cannot come, because we join our holy will with God's in recognition that they are the same.120

120. The prayer, in other words, is meant to introduce a meditation in which "we enter silently into a state where conflict cannot come."

LESSON 308

This instant is the only time there is.

1 I have conceived of time in such a way that I defeat my aim. *2* If I elect to reach past time to timelessness, I must change my perception of what

time is for. *3* Time's purpose cannot be to keep the past and future one.

4 The only interval in which I can be saved from time is now, for in this instant has forgiveness come to set me free. *5* The birth of Christ is now, without a past or future. *6* He has come to give His present blessing to the world, restoring it to timelessness and love. *7* And love is ever-present, here and now.

2 *Thanks for this instant, Father. 2It is now*

I am redeemed. 3This instant is the time

You have appointed for Your Son's release,

and for salvation of the world in him.

LESSON 309

I will not fear to look within today.

1 Within me is eternal innocence, because it is God's will that it be there forever and forever. *2* I, His Son, whose will is limitless as is His Own, can will no change in this. *3* For to deny my Father's will is to deny my own. *4* To look within is but to find my will as God created it and as it is. *5* I fear to look within because I think I made another will which is not true, and made it real.121 *6* Yet it has no effects. *7* Within me is the holiness of God. *8* Within me is the memory of Him.

2 *The step I take today, my Father, is*

my sure release from idle dreams of sin.

2Your altar stands serene and undefiled.

3It is the holy altar to my Self,

and there I find my true identity.

121. "I fear to look within" because I think I made a sinful will, a will that is driven to attack God and His Son.

LESSON 310

In fearlessness and love I spend today.

1 *This day, my Father, would I spend with You,*

as You have chosen all my days should be.

2And what I will experience is not

of time at all. 3The joy that comes to me

is not of days nor hours, for it comes

from Heaven to Your Son. 122 4This day will be Your sweet reminder to remember You,

Your gracious calling to Your holy Son, 123

the sign Your grace has come to me, and that

it is Your will that I be free today.

2 We spend this day together, you and I, and all the world joins with us in our song of thankfulness and joy to Him Who gave salvation to us, and Who set us free. *2* We are restored to peace and holiness. *3* There is no room in us for fear today, for we have welcomed love into our hearts.

122. Since this joy passes from Heaven to God's Son—who is also in Heaven—then it is entirely a thing of Heaven; it is completely outside of time. This joy, then, does not rest on the happenings of "days nor hours."

123. The idea is that the joy of this day draws us toward the even greater joy of its Source: God. This day therefore *reminds* us or *calls* us to awaken to God.

10. What Is the Last Judgment?

Christ's Second Coming gives the Son of God the gift to hear the Voice for God proclaim that what is false is false, and what is true has never changed. *2* And this the judgment is in which perception ends. 124 *3* At first you see a world which has accepted this as true, projected from a now corrected mind. *4* And with this holy sight,

perception gives a silent blessing and then disappears, its goal accomplished and its mission done.

2 The final judgment on the world contains no condemnation, for it sees the world as totally forgiven, without sin, and wholly purposeless.

2 Without a cause, and now without a function in Christ's sight, it merely slips away to nothingness. *3* There it was born, and there it ends as well. *4* And all the figures in the dream in which the world began go with it. *5* Bodies now are useless and will therefore fade away, because the Son of God is limitless.

3 You who believe that God's Last Judgment will condemn the world to hell along with you, accept this holy truth: God's Judgment is the gift of the correction He bestowed on all your errors, freeing you from them and all effects they ever seemed to have. *2* To fear God's saving grace is but to fear complete release from suffering; return to peace, security and happiness; and union with your own identity.

4 God's Final Judgment is as merciful as every step in His appointed plan to bless His Son and call him to return to the eternal peace He shares with him. *2* Be not afraid of love. *3* For it alone can heal all sorrow, wipe away all tears,125 and gently waken from his dreams of pain the Son whom God acknowledges as His. *4* Be not afraid of this.

5 Salvation asks you give it welcome. *6* And the world awaits your glad acceptance, which will set it free.

5 This is God's Final Judgment: "You are still My holy Son, forever innocent, forever loving and forever loved, as limitless as your Creator, and completely changeless and forever pure. *2* Therefore awaken and return to Me. *3* I am your Father, and you are My Son."

124. According to the Text, the Last Judgment is a final reevaluation of all our thoughts and deeds, in which the mind will "preserve only what is good…[and]…will inevitably disown its miscreations" (T-

2.XIII.6:3, 5), thus readying itself to leave the separated realm entirely.

125. Revelation 21:4 (KJV): "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." The above passage is saying that the Last Judgment, rather than being fearful, is so loving that it heals all sorrow and wipes away all tears.

LESSON 311

I judge all things as I would have them be.

1 Judgment was made to be a weapon used against the truth. *2* It separates what it is being used against, and sets it off as if it were a thing apart. *3* And then it makes of it what you would have it be. *4* It judges what it cannot understand, because it cannot see totality, and therefore judges falsely.126 *5* Let us not use it today, but make a gift of it to Him Who has a different use for it. *6* He will relieve you of the agony of all the judgments you have made against yourself, and reestablish peace of mind by giving you God's judgment of His Son.

2 *Father, we wait with open minds today*

to hear Your judgment of the Son You love.

2We do not know him and we cannot judge.

3And so we let Your love decide what he

whom You created as Your Son must be.

126. Our judgments are always made according to a very partial and incomplete picture of things. They "cannot see totality," and since accurate judgment requires seeing the entire picture—the totality—our judgment will inevitably judge falsely.

LESSON 312

I see all things as I would have them be.

1 Perception follows judgment. *2* Having judged, you therefore see what you would look upon. *3* For vision merely serves to offer you what you would have. *4* It is impossible to overlook what you would see, and fail to see what you have chosen to behold. *5* How surely, therefore, must the real world come to greet the holy sight of anyone who takes the Holy Spirit's purpose as his goal for seeing. *6* And he cannot fail to look upon what Christ would have him see, and share Christ's love for what he looks upon.

2 *I have no purpose for today except*

to look upon a liberated world,

set free from all the judgments I have made.

2Father, this is Your will for me today,

and therefore it must be my goal as well.

LESSON 313

Now let a new perception come to me.

1 *Father, there is a vision which beholds*

all things as sinless, so that fear has gone,

and where it was is love invited in.

2And love will come wherever it is asked.

3This vision is Your gift. 4The eyes of Christ

look on a world forgiven. 5In His sight

are all its sins forgiven, for He sees

no sin in anything He looks upon.

6Now let His true perception come to me,

that I may waken from the dream of sin

and look within upon my sinlessness,

which You have kept completely undefiled

upon the altar to Your holy Son,

the Self with Which I would identify.

2 Let us today behold each other in the sight of Christ. *2* How beautiful

we are! *3* How holy and how loving! *4* Brother, come and join with me today. *5* We save the world when we are joined. *6* For in our vision it becomes as holy as the light in us.

LESSON 314

I seek a future different from the past.

1 From new perception of the world, there comes a future very different from the past. *2* The future now is recognized as but extension of the present. *3* Past mistakes can cast no shadows on it, so that fear has lost its idols and its images,127 and being formless, it has no effects. *4* Death will not claim the future now, for life is now its goal, and all the needed means are happily provided. *5* Who can grieve or suffer when the present has been freed, extending its security and peace into a quiet future filled with hope?

2 *Father, we were mistaken in the past,*

and choose to use the present to be free.

2Now do we leave the future in Your hands,

leaving behind our past mistakes, and sure

that You will keep Your present promises

and guide the future in their holy light.

127. The shadows on the future cast by our past mistakes are all the frightening events we envision in the future in which our mistakes will catch up with us. These anticipated events are fear's "idols" and "images."

LESSON 315

All gifts my brothers give belong to me.

1 Each day a thousand treasures come to me with every passing moment. *2* I am blessed with gifts throughout the day, in value far beyond all things of which I can conceive. *3* A brother smiles upon another, and my heart is gladdened. *4* Someone speaks a word of gratitude or mercy, and my mind perceives this gift and takes it as its own. *5* And every one who finds the way to God becomes my savior, pointing out the way to me and giving me his certainty that what he learned is surely mine as well.

2 *I thank You, Father, for the many gifts*

that come to me today and every day

from every Son of God. 2My brothers are

unlimited in all their gifts to me.

3Now may I offer them my thankfulness,

that gratitude to them may lead me on

to my Creator and His memory.

LESSON 316

All gifts I give my brothers are my own.

1 As every gift my brothers give is mine, so every gift I give belongs to me. *2* Each one allows a past mistake to go, and leave no shadow on the holy mind my Father loves. 128 *3* His grace is given me in every gift a brother has received throughout all time and past all time as well. *4* My treasure house is full, and angels watch its open doors, that not one gift is lost and only more are added. 129 *5* Let me come to where my treasures are and enter in where I am truly welcome and at home, among the gifts that God has given me.

2 *Father, I would accept Your gifts today.*

2I do not recognize them. 3Yet I trust

that You Who gave them will provide the means

by which I can behold them, see their worth,

and cherish only them as what I want.

128. This means that each gift I give a brother allows one of my own past mistakes to disappear, so that it no longer casts a shadow on my mind. We see the same concept in the early dictation (See Cameo 5), where Jesus talks about Helen wiping away past misdeeds by giving love where she had previously given hate.

129. With a literal treasure house, we think of threatening guards

stationed at its locked doors. With this treasure house, however, angels watch its open doors, to make sure "that not one gift is lost and only more are added." And the ones that are added are "every gift a brother has received throughout all time and past all time as well."

LESSON 317

I follow in the way appointed me.

1 I have a special place to fill, a role for me alone.130 *2* Salvation waits until I take this part as what I choose to do. *3* Until I make this choice am I the slave of time and human destiny. *4* But when I willingly and gladly go the way my Father's plan appointed me to go, then will I recognize salvation is already here, already given all my brothers and already mine as well.

2 *Father, Your way is what I choose today.*

2Where it would lead me do I choose to go;

what it would have me do I choose to do.

3Your way is certain and the end secure.

4The memory of You awaits me there.

5And all my sorrows end in Your embrace,

which You have promised to Your Son, who thought

mistakenly that he had wandered from

the sure protection of Your loving arms.

130. This role is my special function in God's plan for salvation. As the second paragraph makes clear, my role involves going where His plan leads me and doing what it asks of me.

LESSON 318

In me salvation's means and end are one.

1 In me, God's holy Son, are reconciled all parts of Heaven's plan to save the world.131 *2* What could conflict, when all the parts have but one purpose and one aim? *3* How could there be a single part that stands aside, or one of more or less importance than the rest? *4* I am the means by which God's Son is saved, because salvation's purpose is to find the sinlessness that God has placed in me. *5* I was created as the thing I seek. *6* I am the goal the world is searching for. *7* I am God's Son, His one eternal love. *8* I am salvation's means and end as well.132

2 *Let me today, my Father, take the role*

You offer me in Your request that I

accept Atonement for myself. 2For thus

does what is thereby reconciled in me

become as surely reconciled to You.

131. Since each person is given his or her own special "part" in God's plan (see the previous lesson), "all parts" simply refers to all of those individual parts.

132. I am "salvation's means" in that I help bring salvation about through my special function. I am salvation's "end" because the goal of salvation is "to find the sinlessness that God has placed in me" (and in all of us).

LESSON 319

I came for the salvation of the world.

1 Here is a thought from which all arrogance has been removed, and only truth is left. *2* For arrogance opposes truth, but where there is no arrogance, the truth will come immediately and fill up the space the ego left unoccupied by lies. *3* Only the ego can be limited, and therefore it must seek for aims which are curtailed and limiting. *4* The ego thinks that what one gains, totality must lose. *5* And yet it is the will of God I learn that what one gains is given unto all.

2 *Father, Your will is total, and the goal*

that stems from it shares its totality.

2What aim but the salvation of the world

could You have given me? 133 3And what but this could be the will my Self has shared with You?

133. Because God's will is total, it has given me an *aim* that is total: the salvation of the entire world.

LESSON 320

My Father gives all power unto me.134

1 The Son of God is limitless. *2* There are no limits on his strength, his peace, his joy, or any attributes his Father gave in his creation. *3* What he wills with his Creator and Redeemer must be done. *4* His holy will can never be denied, because his Father shines upon his mind and lays before it all the strength and love in earth and Heaven. *5* I am he to whom all this is given. *6* I am he in whom the power of my Father's will abides.

2 *Your will can do all things in me, and then*

extend to all the world as well through me.

2There is no limit on Your will. 3And so

all power has been given to Your Son.

134. Matthew 28:18 (KJV): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." Just as the Bible says that all power has been given unto Jesus in heaven and earth, so we are told here that all power has been given unto *us* "in earth and Heaven" (1:4).

11. What Is Creation?

Creation is the sum of all God's thoughts, in number infinite, and everywhere without all limit. 135 *2* Only Love creates, and only like Itself.

3 There was no time when all that It created was not there. *4* Nor will there be a time when anything that It created suffers any change.

5 Forever and forever are God's thoughts exactly as they were and as they are, unchanged through time and after time is done.

2 God's thoughts are given all the power that their own Creator has, for He would add to love by its extension. *2* Thus His Son shares in creation, and must therefore share in power to create. *3* What God has willed to be forever one will still be one when time is over, and will not be changed throughout the course of time, remaining as it was before the thought of time began.

3 Creation is the opposite of all illusions, for creation is the truth.

2 Creation is the holy Son of God, for in creation is His will complete in every aspect, making every part container of the whole. *3* Its oneness is forever guaranteed inviolate, forever held within His holy will beyond all possibility of harm, of separation, imperfection, and of any spot upon its sinlessness.

4 We are creation; we the Sons of God. *2* We seem to be discrete, and unaware of our eternal unity with Him. *3* Yet back of all our doubts, past all our fears, there still is certainty. *4* For Love remains with all Its thoughts, Its sureness being theirs. *5* God's memory is in our holy minds, which know their oneness and their unity with their Creator.

6 Let our function be only to let this memory return, only to let God's

will be done on earth, 136 only to be restored to sanity, and to be but as God created us.

5 Our Father calls to us. *2* We hear His Voice, and we forgive creation in the Name of its Creator, Holiness Itself, Whose holiness His Own creation shares, Whose holiness is still a part of us.

135. "God's thoughts" are His Sons. Creation, therefore, is the sum total of all of His Sons, "in number infinite."

136. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." In the above reference, we are the instruments through which God's will is done on earth.

LESSON 321

Father, my freedom is in You alone.

1 *I did not understand what makes me free,*

nor what my freedom is, nor where to look

to find it. 2Father, I searched in vain

until I heard Your Voice directing me.

3Now I would guide myself no more, for I

have neither made nor understood the way

to find my freedom. 4But I trust in You.

5You Who endowed me with my freedom as

Your holy Son will not be lost to me.

6Your Voice directs me, and the way to You

is opening and clear to me at last.

7Father, my freedom is in You alone.

8Father, it is my will that I return.

2 Today we answer for the world, which will be freed along with us.

2 How glad are we to find our freedom through the certain way our Father has established. *3* And how sure is all the world's salvation, when we learn our freedom can be found in God alone.

LESSON 322

I can give up but what was never real.

1 I sacrifice illusions, nothing more. *2* And as illusions go I find the gifts illusions tried to hide, awaiting me in shining welcome and in readiness to give God's ancient messages to me. *3* His memory abides in every gift that I receive of Him. *4* And every dream serves only to conceal the Self Which is God's only Son, the likeness of Himself, 137 the Holy One138 Who still abides in Him forever, as He still abides in me.

2 *Father, to You all sacrifice remains*

forever inconceivable. 2And so

I cannot sacrifice except in dreams.

3As You created me, I can give up

nothing You gave me. 4What You did not give

has no reality. 5What loss can I

anticipate except the loss of fear,

and the return of love into my mind?

137. Genesis 1:26 (KJV): "And God said, Let us make man in our image, after our likeness."

138. Mark 1:24 (RSV): "And he [a man with an unclean spirit] cried out,

'What have you to do with us, Jesus of Nazareth? Have you come to destroy us? I know who you are, the Holy One of God.'" In the above passage, the "Holy One" is not Jesus but our own true Self.

LESSON 323

I gladly make the "sacrifice" of fear.

1 *Here is the only "sacrifice" You ask*

of Your beloved Son: You ask him to

give up all suffering, all sense of loss

and sadness, all anxiety and doubt,

and freely let Your love come streaming in to his awareness, healing him of pain

and giving him Your Own eternal joy.

2Such is the "sacrifice" You ask of me,

and one I gladly make; the only "cost"

of restoration of Your memory

to me, for the salvation of the world.

2 And as we pay the debt we owe to truth139—a debt which merely is the letting go of self-deceptions and of images we worshipped falsely

—truth returns to us in wholeness and in joy. *2* We are deceived no longer. *3* Love has now returned to our awareness. *4* And we are at peace again, for fear has gone and only love remains.

139. What we owe to truth is simply the honoring of truth, which entails the letting go of falsehoods.

LESSON 324

I merely follow, for I would not lead.

1 *Father, You are the One Who gave the plan*

for my salvation to me. 2You have set

the way I am to go, the role to take,

and every step in my appointed path.

3I cannot lose the way. 4I can but choose

to wander off a while and then return.

5Your loving Voice will always call me back

and guide my feet aright. 6My brothers all

can follow in the way I lead them. 7Yet

I merely follow in the way to You,

as You direct me and would have me go.

2 So let us follow One Who knows the way. *2* We need not tarry, and we cannot stray except an instant from His loving hand. *3* We walk

together, for we follow Him. *4* And it is He Who makes the ending sure and guarantees a safe returning home.

LESSON 325

All things I think I see reflect ideas.

1 This is salvation's keynote. *2* What I see reflects a process in my mind, which starts with my idea of what I want. *3* From there, the mind makes up an image of the things the mind desires, judges valuable, and therefore seeks to find. *4* These images are then projected outward,

looked upon, esteemed as real, and guarded as one's own. *5* From insane wishes comes an insane world. *6* From judgment comes a world condemned. *7* And from forgiving thoughts a gentle world comes forth, with mercy for the holy Son of God, to offer him a kindly home where he can rest a while before he journeys on, and help his brothers walk ahead with him and find the way to Heaven and to God.140

2 *Our Father, Your ideas reflect the truth,*

and mine apart from Yours but make up dreams.

2Let me behold what only Yours reflect,

for Yours and Yours alone establish truth.

140. Because perception comes from a process of deciding what I want, making images of what I want, and then projecting those images and seeing them in the world, I can see two different worlds. Through judgment, I will want to look on images that should be condemned, and they are what I will see. Through forgiveness, I will want to see images of a gentle, merciful world, and that is the world I will see.

LESSON 326

I am forever an effect of God.

1 *Father, I was created in Your Mind,*

a holy thought that never left its home.

2I am forever Your effect, and You

forever and forever are my Cause.

3As You created me I have remained.

4Where You established me I still abide.

5And all Your attributes abide in me,

because it is Your will to have a Son

so like his Cause that Cause and Its effect

are indistinguishable. 6Let me know

that I am an effect of You, and so

I have the power to create like You.

7And as it is in Heaven, so on earth.141

8Your plan I follow here, and at the end

I know that You will gather Your effects

into the tranquil Heaven of Your love,

where earth will disappear, and separate things

unite in glory as the Son of God.

2 Let us today behold earth disappear: at first transformed, and then,

forgiven, fade entirely into God's holy will.

141. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." Here "as it is in Heaven, so on earth" means that just as my being is God's effect in Heaven, so my life is God's effect on earth: "Your plan I follow here" (1:8).

LESSON 327

I need but call and You will answer me.

1 I am not asked to take salvation on the basis of an unsupported faith.

2 For God has promised He will hear my call and answer me Himself.

3 Let me but learn from my experience that this is true, and faith in Him must surely come to me. *4* This is the faith that will endure, and take me farther and still farther on the road that leads to Him. *5* For thus I will be sure that He has not abandoned me and loves me still, awaiting but my call to give me all the help I need to come to Him.142

2 *Father, I thank You that Your promises*

will never fail in my experience,

if I but test them out. 2Let me attempt

therefore to try them, and to judge them not.

3Your Word is one with You.143 4You give the means whereby conviction comes, and surety

of Your abiding love is gained at last.

142. If I learn from experience that God will answer my calls, the resulting faith in Him will "take me farther and still farther on the road" to Him, because I will know from experience that rather than being a fearful God, He "loves me still." I will therefore rush to be with Him.

143. God's Word here, as is often the case, refers to His promise; specifically, His promise that "He will hear my call and answer me Himself" (1:2).

LESSON 328

I choose the second place to gain the first.144

1 What seems to be the second place is first, for all things we perceive are upside down until we listen to the Voice of God. *2* It seems that we will gain autonomy but by our striving to be separate, and that our independence from the rest of God's creation is the way in which salvation is obtained. *3* Yet all we find is sickness, suffering, and loss and death. *4* This is not what our Father wills for us, nor is there any second to His will. *5* To join with His is but to find our own. *6* And since our will is His, it is to Him that we must go to recognize our will.

2 *There is no will but Yours. 2And I am glad*

that nothing I imagine contradicts

what You would have me be. 3It is Your will that I be holy, safe, eternally

at peace. 4And happily I share that will

which You, my Father, gave as part of me.

144. Luke 14:8-10 (RSV): This Bible passage teaches that when you are invited to a marriage feast, "do not sit down in a place of honor," lest you be asked to move and then have to "take the lowest place."

Instead, "go and sit in the lowest place, so that when your host comes he may say to you, 'Friend, go up higher.'" In the above lesson, we think that we will gain the first place by striving to be separate and independent, subservient to no one. Instead, we need to choose the

"second place" of following God's will. Yet this is not a case of our will being subservient to His, for when we follow Him we find that

"our will is His" (1:6), and so we unite with His will and also with our own true will. We therefore gain the first place.

LESSON 329

I have already chosen what You will.

1 *Father, I thought I wandered from Your will,*

defied it, broke its laws, and interposed

a second will more powerful than Yours.145

2Yet what I am in truth is but Your will, extended and extending.146 3This am I, and this will never change. 4As You are one,

so am I one with You. 5And this I chose

in my creation, where my will became

forever one with Yours. 147 6That choice was made for all eternity. 7It cannot change

and be in opposition to itself.

8Father, my will is Yours. 9And I am safe,

untroubled and serene, in endless joy,

because it is Your will that it be so.

2 Today we will accept our union with each other and our Source. *2* We have no will apart from His, and all of us are one because His will is shared by all of us. *3* Through it we recognize that we are one. *4* Through it we find our way at last to God.

145. We should not read this as something that only applies to the past.

Most of this sentence was originally in present tense ("I thought I wander from Your will, defy it, break its laws, and interpose a second will"), though it was changed to past tense in the Urtext, apparently

because of the awkwardness of the language (a change we have followed).

146. This means that I am His will as it extends to me to bring me into being ("extended") and as it extends through me to my creations ("extending").

147. The Text refers to the same concept, in which an assent we gave during our creation allowed our creation to be completed: "In his creation did his Father say, 'You are beloved of Me and I of you forever. Be you perfect as Myself, for you can never be apart from Me.' His Son remembers not that he replied, 'I will,' though in that promise was he born" (T-28.VI.6:2-4).

LESSON 330

I will not hurt myself again today.

1 Let us this day accept forgiveness as our only function. *2* Why should we attack our minds and give them images of pain? *3* Why

should we teach them they are powerless, when God holds out His power and His love, and bids them take what is already theirs? *4* The mind that is made willing to accept God's gifts has been restored to spirit, and extends its freedom and its joy, as is the will of God united with its own.148 *5* The Self Which God created cannot sin, and therefore cannot suffer. *6* Let us choose today that He be our identity, and thus escape forever from all things the dream of fear appears to offer us.

2 *Father, Your Son cannot be hurt. 2And if*

we think we suffer, we but fail to know

our one identity we share with You.

3We would return to it today, to be

made free forever from all our mistakes,

and to be saved from what we thought we were.

148. This means that the mind "has been restored to spirit, and extends spirit's freedom and spirit's joy, just as the will of God is united with the mind's own will."

12. What Is the Ego?

The ego is idolatry; the sign of limited and separated self, born in a body, doomed to suffer and to end its life in death. *2* It is the will that sees the will of God as enemy and takes a form in which it is denied.

3 The ego is the "proof " that strength is weak and love is fearful, life is really death, and what opposes God alone is true.

2 The ego is insane. *2* In fear it stands beyond the everywhere, apart from all, in separation from the infinite. *3* In its insanity it thinks it has become a victor over God Himself, and in its terrible autonomy it

"sees" the will of God has been destroyed. *4* It dreams of punishment and trembles at the figures in its dreams, its "enemies" who seek to murder it before it can ensure its safety by attacking them.

3 The Son of God is egoless. *2* What can he know of madness and the death of God when he abides in Him? *3* What can he know of sorrow and of suffering when he lives in eternal joy? *4* What can he know of fear and punishment, of sin and guilt, of hatred and attack, when all there is surrounding him is everlasting peace, forever conflict-free and undisturbed, in deepest silence and tranquility?

4 To know reality is not to know the ego and its thoughts, its works, its acts, its laws and its beliefs, its dreams, its hopes, its plans for its salvation, and the cost belief in it entails. *2* In suffering, the price for faith in it is so immense that crucifixion of the Son of God is offered daily at its darkened shrine, and blood must flow before the altar where its sickly followers prepare its feast of death.149

5 Yet will one lily of forgiveness change the darkness into light; the altar to illusions to the shrine of Life Itself. *2* And peace will be restored forever to the holy minds which God created as His Son, His dwelling place, His joy, His love, completely His, completely one with Him.

149. This imagery is drawn from the Eucharist, especially the Catholic Mass, in which the body and blood of the Son of God is offered daily.

The implication of the image here is that all who believe in the ego carry out a kind of twisted Mass every day, in which their true nature as God's Son is continually crucified.

LESSON 331

There is no conflict, for my will is Yours.

1 *How foolish, Father, to believe Your Son could cause himself to suffer! 2Could he make*

a plan for his damnation, and be left

without a certain way to his release?

3You love me, Father. 4You could never leave

me desolate, to die within a world

of pain and cruelty. 5How could I think

that Love has left Itself? 6There is no will

except the will of Love. 7Fear is a dream,

and has no will that can conflict with Yours.

8Conflict is sleep, and peace awakening.

9Death is illusion; life, eternal truth.

10There is no opposition to Your will.

11There is no conflict, for my will is Yours.

2 Forgiveness shows us that God's will is one and that we share it. *2* Let us look upon the holy sights forgiveness shows today, that we may find the peace of God. *3* Amen.

LESSON 332

Fear binds the world. Forgiveness sets it free.

1 The ego makes illusions. *2* Truth undoes its evil dreams by shining them away. *3* Truth never makes attack; it merely is. *4* And by its presence is the mind recalled from fantasies, awaking to the real.

5 Forgiveness bids this presence enter in and take its rightful place within the mind. *6* Without forgiveness is the mind in chains, believing in its own futility. *7* Yet with forgiveness does the light shine through the dream of darkness, offering it hope and giving it the means to realize the freedom that is its inheritance.

2 *We would not bind the world again today.*

2Fear holds it prisoner. 3And yet Your love

has given us the means to set it free.

4Father, we would release it now. 5For as

we offer freedom, it is given us,

and we would not remain as prisoners

while You hold out our freedom unto us.

LESSON 333

Forgiveness ends the dream of conflict here.

1 Conflict must be resolved. *2* It cannot be evaded, set aside, denied, disguised, seen somewhere else, called by another name, or hidden by

deceit of any kind, if it would be escaped. *3* It must be seen exactly as it is, where it is thought to be, in the reality which has been given it, and with the purpose that the mind accorded it. *4* For only then are its defenses lifted, and the truth can shine upon it as it disappears.

2 *Father, forgiveness is the light You chose*

to shine away all conflict and all doubt,

and light the way for our return to You.

2No light but this can end our evil dreams.

3No light but this can save the world. 4For this

alone will never fail in anything,

being Your gift to Your beloved Son.

LESSON 334

Today I claim the gifts forgiveness gives.

1 I will not wait another day to find the treasures which my Father offers me. *2* Illusions must be vain, and dreams are gone even while they are woven out of thoughts that rest on false perception. *3* Let me not accept such meager gifts again today. *4* God's Voice is offering the peace of God to all who hear and choose to follow Him. *5* This is my choice today. *6* And so I go to find the treasures God has given me.

2 *I seek but the eternal. 2For Your Son*

can be content with nothing less than this.

3What, then, can be his solace but what You

are offering to his bewildered mind

and frightened heart, to give him certainty

and bring him peace? 4Today I would behold

my brother sinless. 5This Your will for me,

for thus will I behold my sinlessness.

LESSON 335

I choose to see my brother's sinlessness.

1 Forgiveness is a choice. *2* I never see my brother as he is, for that is far beyond perception. *3* What I see in him is merely what I wish to see, because it stands for what I want to be the truth. *4* It is to this alone that I respond, however much I seem to be impelled by outside happenings.

5 I choose to see what I would look upon, and this I see and only this.

6 My brother's sinlessness shows me that I would look upon my own. 150

7 And I will see it, having chosen to behold my brother in its holy light.

2 *What could restore Your memory to me*

except to see my brother's sinlessness?

2His holiness reminds me that he was

created one with me and like myself.

3In him I find my Self, and in Your Son

I find the memory of You as well.

150. Based on the principle that "What I see in him is merely what I wish to see" (1:3), if I see my brother's sinlessness, that is because I *want* to see his sinlessness, because I want to see my *own*. We can also infer the opposite: When I see my brother's *sinfulness*, that is because I *want* to see his sinfulness, because I want to see *my* sinfulness.

LESSON 336

Forgiveness lets me know that minds are joined.

1 Forgiveness is the means appointed for perception's ending.

2 Knowledge is restored after perception first is changed and then gives way entirely to what remains forever past its highest reach. *3* For sights and sounds, at best, can serve but to recall the memory that lies beyond them all. 151 *4* Forgiveness sweeps away distortions and opens the hidden altar to the truth. *5* Its lilies shine into the mind and call it to return and look within, to find what it had vainly sought without. *6* For here, and only here, is peace of mind restored, for this the dwelling place of God Himself.

2 *In quiet may forgiveness wipe away*

my dreams of separation and of sin.

2Then let me, Father, look within and find

Your promise of my sinlessness is kept;

Your Word remains unchanged within my mind,

Your love is still abiding in my heart.

151. This refers to the memory of God, which is the awakening to knowledge, through which we leave the realm of perception forever.

LESSON 337

My sinlessness protects me from all harm.

1 My sinlessness ensures me perfect peace, eternal safety, everlasting love, freedom forever from all thought of loss, complete deliverance from suffering. *2* And only happiness can be my state, for only happiness is given me. *3* What must I do to know all this is mine? *4* I must accept Atonement for myself and nothing more.152 *5* God has already done all things that need be done. *6* I but must learn I need do nothing of myself, for I need but accept my Self, my sinlessness, created for me, now already mine, to feel God's love

protecting me from harm, to understand my Father loves His Son, to know I am the Son my Father loves.

2 *You Who created me in sinlessness*

are not mistaken about what I am.

2I was mistaken when I thought I sinned,

but I accept Atonement for myself.

3Father, my dream is ended now. 4Amen.

152. What it means to "accept Atonement for myself" in this context is clarified later in the paragraph: To do so, I merely "accept my Self, my sinlessness, created for me, now already mine." In other words, rather than doing something to try to purify myself of sin, I accept that I am already sinless because that is how God created me.

LESSON 338

I am affected only by my thoughts.

1 It needs but this to let salvation come to all the world, for in this single thought is everyone released at last from fear. *2* Now he has learned that no one frightens him and nothing can endanger him. *3* He has no enemies and he is safe from all external things. *4* His thoughts can frighten him, but since these thoughts belong to him alone, he has the power to change them, and exchange each fear thought for a happy thought of love. *5* He crucified himself, yet God has planned that His beloved Son will be redeemed.

2 *Your plan is sure, my Father, only Yours.*

2All other plans will fail. 3And I will have

thoughts that will frighten me, until I learn that You have given me the only thought

which leads me to salvation. 4Mine alone

will fail, and lead me nowhere. 5But the thought

You gave me promises to lead me home,

because it holds Your promise to Your Son.153

153. God's promise to His Son is multifaceted, but the main emphasis throughout the Course is the same as what seems to be suggested above, that we *will* return home to Him: "Salvation is a promise, made by God, that you would find your way to Him at last" (W-WI.2.1:1).

LESSON 339

I will receive whatever I request.

1 No one desires pain, but he can think that pain is pleasure. *2* No one would avoid his happiness, but he can think that joy is painful, threatening, and dangerous. *3* Everyone will receive what he requests, but he can be confused indeed about the things he wants; the state he would attain. *4* What can he then request that he would want when he receives it? 154 *5* He has asked for what will frighten him and bring him suffering. *6* Let us resolve today to ask for what we really want, and only this, that we may spend this day in fearlessness, without confusing

pain with joy, or fear with love.

2 *Father, this is Your day. 2It is a day*

in which I would do nothing by myself,

but hear Your Voice in everything I do,

requesting only what You offer me,

accepting only thoughts You share with me.

154. Because we are confused about what we want, we can think that something at a distance is desirable, yet when we actually receive it we discover that it brings only pain. This illuminates the meaning of today's idea. It is not emphasizing how wonderful it is that we will receive whatever we request. Rather, because we *will* receive whatever we request, the emphasis is on making the *right* request:

"Let us resolve today to ask for what we really want, and only this"

(1:6).

LESSON 340

I can be free of suffering today.

1 *Father, I thank You for today, and for*

the freedom I am certain it will bring.

2This day is holy, for today Your Son

will be redeemed. 3His suffering is done.

4For he will hear Your Voice directing him

to find Christ's vision through forgiveness, and

be free forever from all suffering.

5Thanks for today, my Father. 6I was born

into this world but to achieve this day,

and what it holds in joy and freedom for

Your holy Son and for the world he made,

which is released along with him today. 155

2 Be glad today! *2* Be glad! *3* There is no room for anything but joy and thanks today. *4* Our Father has redeemed His Son this day. *5* Not one of us but will be saved today. *6* Not one who will remain in fear, and none the Father will not gather to Himself, awake in Heaven in the heart of Love.

155. The language in the prayer may seem extreme, yet Jesus sees our giving this kind of importance to the day's practice and having this kind of confidence in success as the best way for us to make good on the promise contained in today's idea: that we *can* be free of suffering *today*.

13. What Is a Miracle?

A miracle is a correction. *2* It does not create, nor really change at all. *3* It merely looks on devastation and reminds the mind that what it sees is false. *4* It undoes error, but does not attempt to go beyond perception, nor exceed the function of forgiveness. *5* Thus it stays within time's limits.

6 Yet it paves the way for the return of timelessness and love's awakening, for fear must slip away under the gentle remedy it gives.

2 A miracle contains the gift of grace, for it is given and received as one.

2 And thus it illustrates the law of truth the world does not obey, because it fails entirely to understand its ways. 156 *3* A miracle inverts perception which was upside down before, and thus it ends the strange distortions that were manifest. *4* Now is perception open to the truth.

5 Now is forgiveness seen as justified.

3 Forgiveness is the home of miracles. *2* The eyes of Christ deliver them to all they look upon in mercy and in love. *3* Perception stands corrected in His sight, and what was meant to curse has come to bless. *4* Each lily of forgiveness offers all the world the silent miracle of love. *5* And each is laid before the Word of God upon the universal altar to Creator and creation, in the light of perfect purity and endless peace.

4 The miracle is taken first on faith, because to ask for it implies the mind has been made ready to conceive of what it cannot see and does not understand. *2* Yet faith will bring its witnesses to show that what it rested on is really there.157 *3* And thus the miracle will justify your faith in it, and show it rested on a world more real than what you saw before; a world redeemed from what you thought you saw.

5 Miracles fall like drops of healing rain from Heaven on a dry and dusty world where starved and thirsty creatures come to die. 158 *2* Now they have water. *3* Now the world is green. *4* And everywhere the signs of life spring up, to show that what is born can never die, for what has life has immortality.

156. Pronoun clarification: "And thus it [the miracle] illustrates the law of truth the world does not obey, because it [the world] fails entirely to understand its [truth's] ways." So the world does not *obey* truth because it does not *understand* truth.

157. Based on the context, the "witnesses" are probably your new perceptions of the world. So you first accept a miracle on faith, and as a result you then see a new world—"a world redeemed from what you thought you saw" (4:3), and this world proves to you that your faith was justified.

158. William Shakespeare, *The Merchant of Venice*: The quality of mercy is not strained.

It droppeth as the gentle rain from heaven

Upon the place beneath. It is twice blessed:

It blesseth him that gives and him that takes.

The allusion to these famous lines from Shakespeare implies that miracles are an interpersonal expression of mercy or forgiveness, and that they bring blessing to "him that gives and him that takes" (see 2:1:

"[the miracle] is given and received as one"). The above passage also *develops* Shakespeare's image of rain from Heaven, depicting it as falling on a desert world, one devoid of the water of life-giving love.

The drops of healing miracles thus bring that world back to life, demonstrating that life can *never* die.

LESSON 341

I can attack but my own sinlessness,

and it is only that which keeps me safe.

1 *Father, Your Son is holy. 2I am he*

on whom You smile in love and tenderness

so deep and dear and still the universe

smiles back on You and shares Your holiness.

3How pure, how safe, how sacred, then, are we,

abiding in Your smile, with all Your love

bestowed upon us, living one with You,

in brotherhood and fatherhood complete;

in sinlessness so perfect that the Lord

of sinlessness conceives us as His Son,

a universe of thought completing Him.

2 Let us not, then, attack our sinlessness. *2* For it contains the Word of God to us, and in its kind reflection we are saved.

LESSON 342

I let forgiveness rest upon all things,

for thus forgiveness will be given me.

1 *I thank You, Father, for Your plan to save*

me from the hell I made. 2It is not real.

3And You have given me the means to prove

its unreality to me. 4The key

is in my hand, and I have reached the door

beyond which lies the end of dreams. 5I stand

before the gate of Heaven, wondering

if I should enter in and be at home.

6Let me not wait again today. 7Let me

forgive all things and let creation be

as You would have it be, and as it is.

8Let me remember that I am Your Son,

and opening the door at last, forget

illusions in the blazing light of truth,

as memory of You returns to me.

2 Brother, forgive me now. *2* I come to you to take you home with me.

3 And as we go, the world goes with us on the way to God.

LESSON 343

I am not asked to make a sacrifice

to find the mercy and the peace of God.

1 *The end of suffering cannot be loss.*

2The gift of everything can but be gain.

3You only give. 4You never take away.

5And You created me to be like You,

so sacrifice becomes impossible

for me as well as You.159 6I too must give, and so all things are given unto me

forever and forever. 7As I was

created I remain. 8Your Son can make

no sacrifice, for he must be complete,

having the function of completing You.

9I am complete because I am Your Son.

10I cannot lose, for I can only give,

and everything is mine eternally.

2 The mercy and the peace of God are free. *2* Salvation has no cost. *3* It is a gift that must be freely given and received.160 *4* And it is this that we would learn today.

159. As the next sentence explains, sacrifice is impossible for me because, being like God, I only give, and rather than that being a sacrifice, it turns out to be the opposite: "and so all things are given unto me forever and forever."

160. Matthew 10:8 (KJV): "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

LESSON 344

Today I learn the law of love: that what

I give my brother is my gift to me.

1 *This is Your law, my Father, not my own.*

2I did not understand what giving means,

and thought to save what I desired for

myself alone.161 3And as I looked upon

the treasure that I thought I had, I found an empty place where nothing ever was

or is or will be. 4Who can share a dream?

5And what can an illusion offer me?

6Yet he whom I forgive will give me gifts

beyond the worth of anything on earth.

7Let my forgiven brothers fill my store

with Heaven's treasures, which alone are real. 162

8Thus is the law of love fulfilled.163 9And thus Your Son arises and returns to You.

2 How near we are to one another as we go to God. *2* How near is He to us. *3* How close the ending of the dream of sin, and the redemption of the Son of God.

161. I did not understand, in other words, that giving leads to gain, not loss. As a result, I held back from giving and instead "thought to save what I desired for myself alone."

162. This is a reference to the treasure house (also called the store, storehouse, and treasury), in which are stored the gifts of God that we have given our brothers and that they have given us. The above

passage pictures our brothers filling our store with gifts "beyond the worth of anything on earth." In contrast, when we try to hoard

conventional treasures for ourselves, our earthly storehouse becomes for all intents and purposes "an empty place where nothing ever was or is or will be" (1:3).

163. Romans 13:8, 10 (RSV): "Owe no one anything, except to love one another; for he who loves his neighbor has fulfilled the law….Love does no wrong to a neighbor; therefore love is the fulfilling of the law." In the above passage, the law of love ("that what I give my brother is my gift to me") is fulfilled when I give forgiveness to my brothers and they return that forgiveness to me.

LESSON 345

I offer only miracles today,

for I would have them be returned to me.

1 *Father, a miracle reflects Your gifts*

to me, Your Son. 2And every one I give

returns to me, reminding me the law

of love is universal. 164 3Even here it takes a form which can be recognized

and seen to work. 4The miracles I give

are given back in just the form I need

to help me with the problems I perceive.

5Father, in Heaven it is different,

for there, there are no needs. 6But here on earth

the miracle is closer to Your gifts

than any other gift that I can give.

7Then let me give this gift alone today

which, born of true forgiveness, lights the way

that I must travel to remember You.

2 Peace to all seeking hearts today. *2* The light has come to offer miracles to bless the tired world. *3* It will find rest today, for we will offer what we have received.

164. As is made clear by the paragraph as a whole, "the law of love is universal" means that this law not only governs Heaven but governs earth as well. So there is no realm that is not under its sway.

LESSON 346

Today the peace of God envelops me,

and I forget all things except His love.

1 *Father, I wake today with miracles*

correcting my perception of all things. [165]

2And so begins a day I share with You

as I will share eternity, for time

has stepped aside today. 3I do not seek

the things of time, and so I will not look

upon them. 4What I seek today transcends

all laws of time and things perceived in time.

5I would forget all things except Your love.

6I would abide in You and know no laws

except Your law of love. 7And I would find

the peace which You created for Your Son,

forgetting all the foolish toys I made

as I behold Your glory and my own.

2 And when the evening comes today, we will remember nothing but the peace of God. *2* For we will learn today what peace is ours when we forget all things except His love.

165. Based on the rest of the prayer, the new, corrected perception of earthly things, given me by miracles, seems to be that they are

valueless, that they are merely "foolish toys." Given this new perception, I do not seek them or look upon them. Instead, I forget all

"things of time" (1:3), remembering only God's love and peace.

LESSON 347

Anger must come from judgment. Judgment is

the weapon I would use against myself

to keep the miracle away from me.

1 *Father, I want what goes against my will,*

and do not want what is my will to have.166

2Straighten my mind, my Father. 3It is sick.

4But You have offered healing, and I choose

to claim Your gift today. 5And so I give

all judgment to the One You gave to me

to judge for me. 6He sees what I behold,

and yet He knows the truth. 7He looks on pain,

and yet He understands it is not real,

and in His understanding it is healed.

8He gives the miracles my dreams would hide

from my awareness. 9Let Him judge today.

10I do not know my will, but He is sure

it is Your Own. 11And He will speak for me,

and call Your miracle to come to me.

2 Listen today. *2* Be very still, and hear the gentle Voice of God assuring you that He has judged you as the Son He loves.167

166. Romans 7:19 (RSV): "For I do not do the good I want, but the evil I do not want is what I do." In the above passage, the conflict is not between what I want and what I do, but rather is between what "I want" and "my will"—between what I *think* I want and what I *really* want.

167. Psalm 46:10 (KJV): "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." In the above reference, rather than being asked to be still and know God's

exaltedness, you are asked to be still and hear God's Voice "assuring you that He has judged you as the Son He loves."

LESSON 348

I have no cause for anger or for fear,

for You surround me. And in every need

that I perceive Your grace suffices me.168

1 *Father, let me remember You are here,*

and I am not alone. 2Surrounding me

is everlasting love. 169 3I have no cause for anything except the perfect peace

and joy I share with You. 4What need have I

for anger or for fear? 5Surrounding me

is perfect safety. 6Can I be afraid,

when Your eternal promise goes with me?

7Surrounding me is perfect sinlessness.

8What can I fear, when You created me

in holiness as perfect as Your own?

2 God's grace suffices us in everything that He would have us do. *2* And only that we choose to be our will as well as His.

168. 2 Corinthians 12:9 (DBY): "And he said to me, My grace suffices thee; for my power is perfected in weakness." This comes from an account related by the Apostle Paul in which he was given a "thorn for the flesh"—a physical ailment—and when he asked the Lord to heal it, the reply was that his grace was enough for Paul, for "my power is perfected in weakness." In light of this, the meaning of this second sentence in today's idea could be "I have no cause to feel in need because Your grace completely fills my sense of need." This may sound as if God's grace does not meet our earthly needs. However, the

next lesson clarifies the issue: "Our Father knows our needs. He gives us grace to meet them all" (W-349.2:1-2).

169. Jeremiah 31:3 (KJV): "The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love."

LESSON 349

Today I let Christ's vision look upon

all things for me and judge them not, but give

each one a miracle of love instead.

1 *So would I liberate all things I see,*

and give to them the freedom that I seek.

2For thus do I obey the law of love,

and give what I would find and make my own.

3It will be given me because I have

chosen it as the gift I want to give.

4Father, Your gifts are mine. 5Each one that I

accept gives me a miracle to give.

6And giving as I would receive, I learn

Your healing miracles belong to me.

2 Our Father knows our needs.170 *2* He gives us grace to meet them all. 171 *3* And so we trust in Him to send us miracles to bless the world and heal our minds as we return to Him.

170. Matthew 6:8 (RSV): "Your Father knows what you need before you ask him." Matthew 6:32 (RSV): "Your heavenly Father knows

that you need them all" (a reference to the earthly needs of food, drink, and clothing).

171. Based on the context, the need that God's grace will fill is primarily the need for miracles for us to give and receive. However, the

statement that He meets "all" needs and the reference to the biblical discussions of Him meeting earthly needs suggests that He will also meet concrete needs of ours (which is taught elsewhere in the Course; see, for instance, T-13.VIII.3-4).

LESSON 350

Miracles mirror God's eternal love.

To offer them is to remember Him,

and through His memory to save the world.

1 *What we forgive becomes a part of us*

as we perceive ourselves. 2The Son of God

incorporates all things within himself

as You created him. 3Your memory

depends on his forgiveness. 4What he is,

is unaffected by his thoughts, but what

he looks upon is their direct result.

5Therefore, my Father, I would turn to You.

6Only Your memory will set me free,

and only my forgiveness teaches me

to let Your memory return to me

and give it to the world in thankfulness.

2 And as we gather miracles from Him, we will indeed be grateful. *2* For as we remember Him, His Son will be restored to us in the reality of love.

14. What Am I?

1 *I am God's Son, complete and healed and whole,*

shining in the reflection of His love.172

2In me is His creation sanctified

and guaranteed eternal life. 3In me

is love perfected, fear impossible,

and joy established without opposite.

4I am the holy home of God Himself.

5I am the Heaven where His love abides.

6I am His holy sinlessness itself,

for in my purity abides His Own.

2 Our use for words is almost over now. *2* Yet in the final days of this one year we gave to God together, you and I, we found a single purpose that we shared.173 *3* And thus you joined with me, so what I am are you as well. *4* The truth of what we are is not for words to speak of nor describe. *5* Yet we can realize our function here, and words can speak of this and teach it too, if we exemplify the words in us. 174

3 We are the bringers of salvation. *2* We accept our part as saviors of the world, which through our joint forgiveness is redeemed. *3* And this, our gift, is therefore given us. *4* We look on everyone as brother, and perceive all things as kindly and as good. *5* We do not seek a function that is past the gate of Heaven. *6* Knowledge will return when we have done our part. *7* We are concerned only with giving welcome to the truth.

4 Ours are the eyes through which Christ's vision sees a world redeemed from every thought of sin. *2* Ours are the ears that hear the Voice of God proclaim the world as sinless. *3* Ours the minds

which join together as we bless the world. *4* And from the oneness that we have attained, we call to all our brothers, asking them to share our peace and consummate

our joy.

5 We are the holy messengers of God, who speak for Him, and carrying His Word to everyone whom He has sent to us, we learn that it is written on our hearts. 175 *2* And thus our minds are changed about the aim for which we came and which we seek to serve. *3* We bring glad tidings to the Son of God, who thought he suffered. 176 *4* Now is he redeemed. *5* And as he sees the gate of Heaven stand open before him, he will enter in and disappear into the heart of God.

172. This means that His love shines on me and then reflects off me, so that I too shine.

173. The idea is that here in the last part of the Workbook we finally united with Jesus in the purpose that he has given the Workbook.

Obviously, this may or may not be true of each one of us personally.

174. In other words, words can describe our function and even be vehicles through which we accomplish our function, but *only* if exemplify those words in our lives. From this point on, the section is about our function, not about "the truth of what we are," as we have just been told that the former can be described with words while the latter cannot.

175. Jeremiah 31:33 (RSV): "I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people." See also Proverbs 3:3, 7:3, Romans 2:15, 2 Corinthians 3:2-3, and Hebrews 8:10. In the above passage, we learn that that His Word is written on our hearts through carrying it "to everyone whom

He has sent to us."

176. Romans 10:15 (KJV): "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

LESSON 351

My sinless brother is my guide to peace.

My sinful brother is my guide to pain.

And which I choose to see I will behold.

1 *Who is my brother but Your holy Son?*

2And if I see him sinful, I proclaim

myself a sinner, not a Son of God,

alone and friendless in a fearful world.

3Yet this perception is a choice I make,

and can relinquish. 4I can also see

my brother sinless, as Your holy Son.

5And with this choice I see my sinlessness,

my everlasting Comforter and Friend

beside me,177 and my way secure and clear.

6Choose, then, for me, my Father, through Your Voice,

for He alone gives judgment in Your Name.

177. The "everlasting Comforter and Friend" is the Holy Spirit.

LESSON 352

Judgment and love are opposites. From one come all the sorrows of the world. But from the other comes the peace of God Himself.

1 *Forgiveness looks on sinlessness alone,*

and judges not. 2Through this I come to You.

3Judgment will bind my eyes and make me blind.

4Yet love, reflected in forgiveness here,

reminds me You have given me a way

to find Your peace again. 5I am redeemed

when I elect to follow in this way.

6You have not left me comfortless.178 7I have within me both the memory of You,

and One Who leads me to it.179 8Father, I would hear Your Voice and find Your peace today.

9For I would love my own identity,

and find in Him the memory of You. 180

178. John 14:18 (KJV): "I will not leave you comfortless: I will come to you."

179. The Holy Spirit is the "One Who leads me to" the memory of God.

180. "Him" refers to Christ, my true Self.

LESSON 353

My eyes, my tongue, my hands, my feet today181

have but one purpose: to be given Christ

to use to bless the world with miracles.

1 *Father, I give all that is mine today*

to Christ, to use in any way that best

will serve the purpose that I share with Him.

2Nothing is mine alone, for He and I

have joined in purpose. 3Thus has learning come

almost to its appointed end. 4A while

I work with Him to serve His purpose. 5Then

I lose myself in my identity,

and recognize that Christ is but my Self. 182

181. Based on other references to these body parts, Christ needs our eyes to bless others, our tongue to relay His messages to them, our hands to give His gifts, and our feet to carry us to those who need a miracle. See W-154.11:2-4: "He needs our voice that He may speak through us. He needs our hands to hold His messages and carry them to those whom He appoints. He needs our feet to bring us where He wills, that those who wait in misery may be at last delivered." See also W-Re.5.In.9:3: "You are my voice, my eyes, my feet, my hands,

through which I save the world."

182. So first I work with Christ to serve His purpose, and then through that I join with Him so fully that I discover "that Christ is but my Self."

LESSON 354

We stand together, Christ and I, in peace

and certainty of purpose. 183 And in Him is His Creator, as He is in me. 184

1 *My oneness with the Christ establishes*

me as Your Son, beyond the reach of time

and wholly free of every law but Yours.

2I have no self except the Christ in me.

3I have no purpose but His Own. 4And He

is like His Father. 5Thus must I be one

with You as well as Him. 6For who is Christ

except Your Son as You created Him?

7And what am I except the Christ in me?

183. To stand with someone—a frequent image in the Course—is to unite with that person, perhaps (as in this lesson) in a common cause.

184. "He" is Christ. Just as God is in Christ, so Christ is in me.

LESSON 355

There is no end to all the peace and joy,185

and all the miracles that I will give,

when I accept God's Word.186 Why not today?

1 *Why should I wait, my Father, for the joy*

You promised me? 2For You will keep Your Word

You gave Your Son in exile. 187 3I am sure my treasure waits for me, and I need but

reach out my hand to find it. 4Even now

my fingers touch it. 5It is very close.

6I need not wait an instant more to be

at peace forever. 7It is You I choose,

and my identity along with You.

8Your Son would be himself, and know You as

his Father and Creator and his love.

185. This means "no end to all the peace and joy *that I will have*," which complements "all the miracles that I will give."

186. In the context of this lesson, to accept God's Word is to believe His promise that we will return from exile and find joy.

187. The Word God gave His Son is God's promise that his exile would come to an end.

LESSON 356

Sickness is but another name for sin.

Healing is but another name for God.

The miracle is thus a call to Him.188

1 *Father, You promised You would never fail*

to answer any call Your Son might make

to You. 2It does not matter where he is,

what seems to be his problem, or what he

believes he has become. 3He is Your Son,

and You will answer him. 4The miracle

reflects Your love, and thus it answers him.

5Your Name replaces every thought of sin,

and who is sinless cannot suffer pain.

6Your Name gives answer to Your Son, because

to call Your Name is but to call his own.

188. Because the miracle brings healing, and healing is "another name for God," the miracle is a way of saying or calling God's Name.

LESSON 357

Truth answers every call we make to God,

responding first with miracles, and then

returning unto us to be itself.

1 *Forgiveness, truth's reflection, tells me how*

to offer miracles, and thus escape

the prison house in which I think I live.

2Your holy Son is pointed out to me,

first in my brother, then in me.189 3Your Voice instructs me patiently to hear Your Word

and give as I receive. 4And as I look

upon Your Son today, I hear Your Voice

instructing me to find the way to You,

as You appointed that the way shall be:

"Behold his sinlessness and be you saved.

5Look on the Christ in him and be you healed."

189. Through forgiveness of my brother I first discover that he is God's holy Son, and that leads me to realize that I too am His Son.

LESSON 358

No call to God can be unheard or left

unanswered. And of this I can be sure:

His answer is the one I really want.

1 *You Who remember what I really am*

alone remember what I really want.

2You speak for God, and so You speak for me.

3And what You give me comes from God Himself.190

4Your Voice, my Father, then is mine as well, and all I want is what You offer me

in just the form You choose that it be mine.

5Let me remember all I do not know,

and let my voice be still, remembering.

6But let me not forget Your love and care,

keeping Your promise to Your Son in my

awareness always. 7Let me not forget

myself is nothing, but my Self is all.

190. The first three sentences of this prayer, uniquely among these italicized prayers in the body of the lessons in Part II of the Workbook, are said to the Holy Spirit. After that, the remainder of the prayer is said to God.

LESSON 359

God's answer is some form of peace. All pain

is healed; all misery replaced with joy.

All prison doors are opened.191 And all sin is understood as merely a mistake.

1 *Father, today we will forgive Your world*

and let creation be Your own. 2We have

misunderstood all things, but we have not

made sinners of the holy Sons of God.

3What You created sinless so abides

forever and forever. 4Such are we.

5And we rejoice to learn that we have made

mistakes which have no real effects on us. 192

6Sin is impossible, and on this fact

forgiveness rests upon a certain base

more solid than the shadow world we see.

7Help us forgive, for we would be redeemed.

8Help us forgive, for we would be at peace.

191. Isaiah 61:1 (RSV): "The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good tidings to the

afflicted; he has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to those who are bound." Acts 5:19 (RSV): "But at night an angel of the Lord opened the prison doors and brought them out." See also Acts 16:26-27.

192. The "mistakes which have no real effects on us" are what we

formerly considered sins, which we thought had defiled our identity.

LESSON 360

Peace be to me, the holy Son of God.

Peace to my brother, who is one with me.

Let all the world be blessed with peace through us.

1 *Father, it is Your peace that I would give,*

receiving it of You. 2I am Your Son,

forever just as You created me,

for the great rays remain forever still

and undisturbed within me. 3I would reach

to them in silence and in certainty,

for nowhere else can certainty be found.

4Peace be to me, and peace to all the world.

5In holiness were we created, and

in holiness do we remain. 6Your Son

is like to You in perfect sinlessness,

and with this thought we gladly say "Amen."

FINAL LESSONS

Introduction

Our final lessons will be left as free of words as possible. *2* We use them but at the beginning of our practicing, and only to remind us that we seek to go beyond them.193 *3* Let us turn to Him Who leads the way and makes our footsteps sure. *4* To Him we leave these lessons, as to Him we give our lives henceforth.194 *5* For we would not return again to the belief in sin which made the world seem ugly and unsafe, attacking and destroying, dangerous in all its ways, and treacherous beyond the hope of trust and the escape from pain.

2 His is the only way to find the peace that God has given us. *2* It is His way that everyone will travel in the end, because it is this ending God Himself appointed. *3* In the dream of time it seems to be far off. *4* And yet in truth it is already here; already serving us as gracious guidance in the way to go. *5* Let us together follow in the way that truth points out to us. *6* And let us be the leaders of our many brothers, who are seeking for the way, but find it not.

3 And to this purpose let us dedicate our minds, directing all our thoughts to serve the function of salvation. *2* Unto us the aim is given to forgive the world. *3* It is the goal that God has given us. *4* It is His ending to the dream we seek, and not our own. *5* For all that

we forgive we will not fail to recognize as part of God Himself. *6* And thus His memory is given back, completely and complete.

4 It is our function to remember Him on earth, as it is given us to be His Own completion in reality. *2* So let us not forget our goal is shared, for

it is that remembrance which contains the memory of God, and points the way to Him and to the Heaven of His peace. *3* And shall we not forgive our brother, who can offer this to us? *4* He is the way, the truth, and life that shows the way to us.195 *5* In him resides salvation, offered us through our forgiveness, given unto him.

5 We will not end this year without the gift our Father promised to His holy Son. *2* We are forgiven now, and we are saved from all the wrath we thought belonged to God and found it was a dream. *3* We are restored to sanity, in which we understand that anger is insane, attack is mad, and vengeance merely foolish fantasy. *4* We have been saved from wrath because we learned we were mistaken. *5* Nothing more than that.

6 And is a father angry at his son because he failed to understand the truth?196

6 We come in honesty to God and say we did not understand, and ask Him to help us to learn His lessons through the voice of His Own Teacher. *2* Would He hurt His Son? *3* Or would He rush to answer him and say, "This is My Son, and all I have is his? "197 *4* Be certain He will answer thus, for these are His Own words to you. *5* And more than that can no one ever have, for in these words is all there is and all that there will be throughout all time and in eternity.

193. This is essentially the same thing we are told in Review 5 (see W-Re.5.In.12:1) and the Introduction to Part II (see PtII.In.2:1-2), where the instruction is to repeat the idea only at the beginning of

the practice period (and also at the end, in the case of Review 5), and then to enter into a nonverbal state of silent receptivity to God.

194. In our practice periods, once we have repeated the idea for the day and entered into a state of silent waiting for God, we are meant to be open to however the Holy Spirit wants to guide the practice period.

This latter point will be expanded on in the instructions that follow the heading for the final lessons below.

195. John 14:6 (RSV): "Jesus said to him, 'I am the way, and the truth, and the life; no one comes to the Father, but by me.'" In the above reference, our *brother* is the way, the truth, and the life, who shows us the way to the Father.

196. In other words, God is not angry with us, because we were merely mistaken, just temporarily insane.

197. God's response to us is a combination of two Bible verses. The first is probably God's announcement about Jesus in Matthew's account of the baptism (though see also Luke 9:35 [RSV]): "and lo, a voice from heaven, saying, 'This is my beloved Son, with whom I am well

pleased'" (Matthew 3:17 [RSV]). The second is the father's statement to his eldest son in the parable of the prodigal son: "Son, thou art ever with me, and all that I have is thine" (Luke 15:31 [KJV]). In the scene above, we come to God saying we did not understand and asking for His help in learning, yet we fear that we will receive His wrath instead. However, instead of hurting us, He rushes to answer,

announcing (apparently publicly, given that He refers to us in the third person), "This is My Son, and all I have is his."

LESSONS 361-365

This holy instant would I give to You.

Be You in charge. For I would follow You,

certain that Your direction brings me peace.

1 And if I need a word to help me, He will give it to me. *2* If I need a thought, that will He also give. *3* And if I need but stillness and a tranquil, open mind, these are the gifts I will receive of Him. 198 *4* He is in charge by my request. *5* And He will hear and answer me, because He speaks for God my Father and His holy Son.

198. These are all ways in which the Holy Spirit may step in and guide our practice period. He may give us a word to repeat—we may not be ready for a complete absence of words. He may give us a thought to dwell on. And He may just give us a still, tranquil, open mind. Thus, even though Jesus has talked as if the bulk of our practice period will be free of words, we need to be open to our individual need as

understood by the Holy Spirit.

Epilogue

This course is a beginning, not an end. 199 *2* Your Friend goes with you.

3 You are not alone. *4* No one who calls on Him can call in vain.

5 Whatever troubles you, be certain that He has the answer, and will gladly give it to you if you simply turn to Him and ask it of Him. *6* He will not withhold all answers that you need for anything that seems to trouble you. *7* He knows the way to solve all problems and resolve all doubts. *8* His certainty is yours. *9* You need but ask it of Him, and it will

be given you.

2 You are as certain of arriving home as is the pathway of the sun laid down before it rises, after it has set, and in the half-lit hours in between.

2 Indeed, your pathway is more certain still, for it cannot be possible to change the course of those whom God has called to Him. *3* Therefore, obey your will, and follow Him Whom you accepted as your voice to speak of what you really want and really need. *4* His is the Voice of God, and also yours. *5* And thus He speaks of freedom and of truth.

3 No more specific lessons are assigned, for there is no more need of them. *2* Henceforth, hear but the Voice for God and for your Self when you retire from the world to seek reality instead. *3* He will direct your efforts, telling you exactly what to do, how to direct your mind, and when to come to Him in silence, asking for His sure direction and His certain Word.200 *4* His is the Word that God has given you. *5* His is the Word you chose to be your own.

4 And now I place you in His hands, to be His faithful followers, with Him as Guide through every difficulty and all pain that you may think is real. *2* Nor will He give you pleasures that will pass away, for He gives only the eternal and the good. *3* Let Him prepare you further. *4* He has earned your trust by speaking daily to you of your Father and your brother and your Self.201 *5* He will continue. *6* Now you walk with Him, as certain as is He of where you go; as sure as He of how you should proceed, as confident as He is of the goal and of your safe arrival in the end.

5 The end is certain, and the means as well. *2* To this we say "Amen."

3 We will be told exactly what God wills for us each time there is a

choice to make. *4* And He will speak for God and for your Self, thus making sure that hell will claim you not, and that each choice you make brings Heaven nearer to your reach. *5* And so we walk with

Him from this time on, and turn to Him for guidance and for peace and sure direction. *6* Joy attends our way, for we go homeward to an open door which God has held unclosed to welcome us.

6 We trust our ways to Him and say "Amen." *2* In peace we will continue in His way and trust all things to Him. *3* In confidence we await His answers, as we ask His will for everything we do. *4* He loves God's Son as we would love him, and He teaches us how to behold him through His eyes and love him as He does. *5* You do not walk alone. *6* God's angels hover close and all about. *7* His love surrounds you, and of this be sure: that I will never leave you comfortless.202

199. The ending of the Workbook concludes what we might call the

"Course proper," which consists of the Text and the Workbook. The Manual for Teachers is meant first and foremost for those who have completed the Course and will now teach it.

200. This means that the Holy Spirit will now direct your practice periods, telling you when to take them and "how to direct your mind"

during them. For more specific instructions for how to practice after the Workbook, see Section 16 in the Manual, "How Should the

Teacher of God Spend His Day?"

201. This refers to Him speaking to you in your practice periods and you hearing His message, which is the intended result of all the training the Workbook has provided in how to listen for guidance.

202. John 14:18 (KJV): "I will not leave you comfortless: I will come to you." This comes from what is known as the Farewell Discourse in John 14-17.

VOLUME III

MANUAL FOR TEACHERS

Introduction

The role of teaching and learning is actually reversed in the thinking of the world. *2* The reversal is characteristic. *3* It seems as if the teacher and the learner are separated, the teacher giving something to the learner rather than to himself. *4* Further, the act of teaching is regarded as a special activity, in which one engages only a relatively small proportion of one's time. *5* The course, on the other hand, emphasizes that to teach *is* to learn,1 so that teacher and learner are the same. *6* It also emphasizes that teaching is a constant process; 2 it goes on every moment of the day and continues into sleeping thoughts as well.

2 To teach is to demonstrate. *2* There are only two thought systems, and you demonstrate that you believe one or the other is true all the time.

3 From your demonstrations others learn and so do you. *4* The question is not whether you will teach, for in that there is no choice. *5* The purpose

of the course might be said to be to provide you with a means of choosing what you want to teach on the basis of what you want to learn. *6* You cannot give to someone else, but only to yourself. 3 *7* And this you learn through teaching. *8* Teaching is but a call to witnesses to attest to what you believe. *9* It is a method of conversion. *10* This is not done by words alone. *11* Any situation must be to you a chance to teach others what you are and what they are to you. *12* No more than that, but also never less.

3 The curriculum that you set up is therefore determined exclusively by what you think you are and what you believe the relationship of others is to you. *2* In the formal teaching situation, these questions may be totally unrelated to what you think you are

teaching. *3* Yet it is impossible not to use the content of any situation on behalf of what you really teach and therefore learn. *4* To this the verbal content of your teaching is quite irrelevant. *5* It may coincide with it or it may not. *6* It is the teaching underlying what you say that teaches you. *7* Teaching but reinforces what you believe about yourself. *8* Its fundamental purpose is to diminish self-doubt. *9* This does not mean that the self you are trying to protect is real. *10* But it does mean that the self you think is real is what you teach.

4 This is inevitable. *2* There is no escape from it. *3* How could it be otherwise? *4* Everyone who follows the world's curriculum—and everyone here does follow it until he changes his mind—teaches solely to convince himself that he is what he is not. *5* Herein is the purpose of the world. *6* What else, then, would its curriculum be?

5 Into this hopeless and closed learning situation, which teaches nothing

but despair and death, God sends His teachers. *2* And as they teach His lessons of joy and hope, their learning finally becomes complete.

3 Except for God's teachers there would be no hope of salvation, for the world of sin would be forever "real." *4* The self-deceiving must deceive, for they must teach deception.4 *5* And what else is hell?

6 This is a manual for the teachers of God. *2* They are not perfect, or they would not be here. *3* Yet it is their mission to become perfect here, and so they teach perfection over and over in many, many ways until they have learned it. *4* And then they are seen no more, although their thoughts remain a source of strength and truth forever.5 *5* Who are they?

6 How are they chosen? *7* What do they do? *8* How can they work out their own salvation and the salvation of the world? *9* This manual attempts to answer these questions.

1. T-5.V.13:2: “As you teach, so shall you learn.” See also T-6.I.11:1

and T-6.IV.5:1.

2. T-6.I.3:3: “Everyone teaches, and teaches all the time.” T-7.II.9:10:

“But you are always teaching.”

3. The Course does teach that the purpose of miracles is “to reestablish right-mindedness in someone else” (T-2.VIII.1:6), yet it also explains that this “someone else” is not actually separate from us: “Miracles seem unnatural to the ego, because it does not understand how

separate minds can influence each other. Nor could they do so. But mind cannot *be* separate” (T-21.V.4:4-6). Therefore, when we give to someone else, we are benefiting another part of our Self. In the process, we are also reinforcing the truth in our individual minds and

thus benefiting ourselves, which is the main point of the above paragraph.

4. In context, this seems to mean that someone who deceives himself about who he really is will inevitably teach this same deception, and will therefore deceive others into believing that *they* are not who they really are. If all teachers in the world were like this, then everyone would forever believe that this unreal world, along with his earthly identity, is real.

5. See M-26.2 for further discussion of this idea.

1. Who Are God’s Teachers?

A teacher of God is anyone who chooses to be one. *2* His qualifications consist solely in this: Somehow, somewhere he made a deliberate choice in which he did not see his interests as apart

from someone else's. *3* Once he has done that his road is established and his direction is sure. *4* One decision has ensured the direction he will take from then on. *5* A light has entered the darkness. 6 *6* It may be a single light, but it is enough. *7* He has entered an agreement with God, even if he does not yet believe in Him.

8 He has become a bringer of salvation. *9* He has become a teacher of God.

2 They come from all over the world. *2* They come from all religions and from no religion. *3* They are the ones who have answered. *4* The Call is universal. 7 *5* It goes on all the time and everywhere. *6* It calls for teachers to speak for It and redeem the world. *7* Many hear It, but few will answer. 8 *8* But it is all a matter of time. *9* Everyone will answer in the

end, but the end can be a long, long way off. *10* It is because of this that the plan of the teachers was established.9 *11* Their function is to save time. *12* Each one begins as a single light, but with the Call at its center it is a light that cannot be limited. *13* And each one saves a thousand years of time as the world judges it. 10 *14* To the Call Itself time has no meaning.

3 There is a course for every teacher of God. 11 *2* The form of the course varies greatly. *3* So do the particular teaching aids involved. *4* But the content of the course never changes. *5* Its central theme is always

"God's Son is guiltless, and in his innocence is his salvation." 12 *6* It can be taught by actions or thought, in words or soundlessly, in any language or in no language, in any place or time or manner. *7* It does not matter who the teacher was before he heard the Call. *8* He has become a savior by his answering. *9* He has seen someone else as himself. *10* He has therefore found his own salvation and the salvation of the world.

11 In his rebirth is the world reborn.

4 This is a manual for a special curriculum, intended for teachers of a special form of the universal course.13 *2* There are many thousands of other forms, all with the same outcome. *3* They merely save time. *4* Yet it is time alone that winds on wearily, and the world is very tired now.

5 It is old and worn and without hope. *6* There was never a question of outcome, for what can change the will of God? *7* But time, with its illusions of change and death, wears out the world and all things in it.

8 Yet time has an ending, and it is this that the teachers of God are appointed to bring about, for time is in their hands. *9* Such was their choice, and it is given them.

6. John 1:5 (RSV): "The light shines in the darkness, and the darkness has not overcome it."

7. "Call" is capitalized here because it seems to refer to the Holy Spirit, as it often does in the Course. See, for instance, T-5.II.10:2: "He [the Holy Spirit] is the Call to return," and T-5.III.10:3: "The Holy Spirit is the Call to awake and be glad."

8. Matthew 22:14 (KJV): "For many are called, but few are chosen."

This Bible verse implies that God is highly selective when it comes to how many are "chosen." First, He calls "many," but not all. Second, He decides that only "few" who answer the call are worthy (in the original parable a man who answers the wedding invitation is thrown out because he is not suitably attired). In the Course's version, God is not selective at all—His Call goes out to everyone (the Text explicitly says, "*All* are called" [T-3.VI.18:6]). Instead, all of the rejection comes from the human end. First, not all are open to

hearing God's Call. Second, of the many who do hear, only few are willing to

answer.

9. Given that the salvation of the world hinges on God's teachers (see M-In.5:3), what is called here "the plan of the teachers" is another way of talking about the plan for the salvation of the world.

10. In other words, each teacher of God shortens the length of the world's journey to salvation by a thousand years (or more—most

likely, the words "thousand years" are simply a way of referring to a great deal of time).

11. This means that there is a course for every teacher of God *to teach*.

This is shown by the description later in the paragraph of the many ways in which this course "can be taught."

12. T-14.VII.1:1-2: "Each one has a special part to play in the Atonement, but the message given to each to share is always the same: *God's Son is guiltless*. Each one teaches the message differently and learns it differently." The above passage seems to be an allusion to this, since both passages say that salvation's single message that

"God's Son is guiltless" is taught by different teachers in different ways.

13. This manual, in other words, is primarily "intended for teachers" of *A Course in Miracles* (though see M-29.1:4-5 for a qualification of the idea that it is intended for *teachers* of the Course). To call the Course

"a special form of the universal course" is merely to say that it is a *particular* form, not that it is a superior form. The "universal course"

is the Holy Spirit's general curriculum for guiding all minds to salvation. Other forms of the universal course would be any religion, spiritual path, philosophy, healing modality, or approach to life that contains salvation's central theme—"God's Son is guiltless"—in

whatever words that message may be expressed and however explicit or implicit it may be.

2. Who Are Their Pupils?14

Certain pupils have been assigned to each of God's teachers, and they will begin to look for him as soon as he has answered the Call. *2* They were chosen for him because the form of the universal curriculum that he will teach is best for them in view of their level of understanding. 15

3 His pupils have actually been waiting for him, for his coming is certain.

4 Again, it is only a matter of time. *5* Once he has chosen to fulfill his role, they are ready to fulfill theirs. *6* Time waits on his choice, but not whom he will serve. *7* When he is ready to learn, the opportunities to teach will be provided for him.

2 In order to understand the teaching-learning plan of salvation, it is necessary to grasp the concept of time which the course sets forth.16

2 Atonement corrects illusions, not the truth. *3* Therefore it corrects what never was. *4* Further, the plan for this correction was established and completed simultaneously, for the will of God is entirely apart from time. *5* So is all reality, being of Him. *6* The instant the idea of separation entered the mind of God's Son, in that same instant was God's Answer given. *7* In time this happened very long ago. *8* In reality it never happened at all.

3 The world of time is the world of illusion. *2* What happened long ago seems to be happening now. *3* Choices made long since appear to be open; yet to be made. *4* What has been learned and understood and long ago passed by is looked upon as a new thought, a fresh idea, a different approach. *5* Because your will is free you can accept what has already happened at any time you choose, and only then will you realize that it was always there. *6* As the course emphasizes, you are not free to choose the curriculum or even the form in which you will learn it. *7* You are free, however, to decide when you want to learn it. 17 *8* And as you accept it, it is already learned. 18

4 Time really, then, goes backward to an instant so ancient that it is beyond all memory and past even the possibility of remembering. *2* Yet

because it is an instant that is relived again and again and still again, it seems to be now. *3* And thus it is that pupil and teacher seem to come together in the present, finding each other as if they had not met before.

4 The pupil comes at the right time to the right place. *5* This is inevitable because he made the right choice in that ancient instant which he now relives. *6* So has the teacher, too, made an inevitable choice out of an ancient past.19 *7* God's will in everything but seems to take time in the working out. *8* What could delay the power of eternity?

5 When pupil and teacher come together, a teaching-learning situation begins. 20 *2* For the teacher is not really the one who does the teaching.

3 God's Teacher speaks to any two who join for learning purposes. *4* The relationship is holy because of that purpose, and God has promised to send His Spirit into any holy relationship. *5* In the teaching-learning situation, each one learns that giving and

receiving are the same. *6* The demarcations they have drawn between their roles, their minds, their bodies, their needs, their interests, and all the differences they thought separated them from one another fade and grow dim and disappear.

7 Those who would learn the same course share one interest and one goal. 21 *8* And thus he who was the learner becomes a teacher of God himself, for he has made the one decision that gave his teacher to him: He has seen in another person the same interests as his own. 22

14. The Manual calls the learner a "pupil," not a "student." Whereas a student is someone who attends a school or studies something (e.g., a student of politics), a pupil is someone who learns under the close supervision of a teacher, because of youth or specialization in a particular subject (e.g., the pupil of a famous musician). Whereas you

can be a *student* of a book, you can be a *pupil* only of a person. The pupils described by the Manual, then, are individuals who, by

definition, are learning under the close supervision of a *teacher*—the very teacher who is using this manual for teachers to help him teach them.

15. In other words, the reason a pupil is assigned to a particular teacher is that the path that teacher will teach is the right path for that pupil to learn. Given that this is a manual for teachers of *A Course in Miracles* (M-1.4:1), this means there are certain pupils assigned to each of the teachers of the Course, *because* the Course is the right path for those pupils to learn. See M-16.3:7 (plus footnote 115, referenced at the end of that line) for what qualifies one to be a teacher of this course.

16. The Course's teaching on the nature of time is found especially in T-26.V, "The Little Hindrance," and also in Workbook Lessons 158

and 169. The essence of this teaching is that the instant of the separation was also the instant of its correction, because in that instant God created the Holy Spirit. That single instant contained all of the events of time, each event being a reflection of either the original error or God's Correction or some combination of both. The events of the present are merely the reliving of the events contained in that ancient instant, events which in a very real sense are past.

17. In.1:2-5: "It is a required course. Only the time you take it is voluntary. Free will does not mean that you can establish the

curriculum. It means only that you can elect what you want to take at a given time." The above reference implies a clarification of the lines from the Course's Introduction, suggesting that the course that is

"required" is the *universal* course, and that this particular form of it

— *A Course in Miracles*—is required only for those to whom it is assigned.

18. Because we are reliving a journey through time that is already over, everything we learned in that journey, even learning that seems at this point to lie in the future, has already been learned by us. In studying *A Course in Miracles*, then, we are not actually learning something new; we are merely *accepting* learning that we acquired long ago.

19. Like the paragraph before it, the paragraph above rests on the Course's concept of time. The original "ancient instant" of time included, as one of its countless aspects, the teacher and pupil meeting each other. This meeting came about through a right choice that both of them made in that instant. Now, since both are merely reliving that ancient instant, it is "inevitable" that they will *also* relive their meeting.

20. The "teaching-learning situation" is the Manual's term for a *situation* in which a *teacher* is teaching a *learner*, a pupil. An ongoing teaching-learning situation, then, could also be called a teacher-pupil relationship (it is explicitly called a "relationship" in the fourth sentence of this paragraph).

21. This means that teacher and pupil have joined in the single goal of learning the same form of the universal course—in this case, *A Course in Miracles*. The teacher learns through teaching and the pupil teaches through learning. By joining in a common goal, the two have formed a holy relationship, which has invited God's Teacher (the Holy Spirit) to enter and to teach them (through the teacher).

22. M-1:1-2: "A teacher of God is anyone who chooses to be one. His qualifications consist solely in this: Somehow, somewhere he made a deliberate choice in which he did not see his interests as apart from someone else's." The idea above is that by joining with his teacher in the goal of learning the same course, the pupil has in fact made this

"deliberate choice." He made a choice in which he saw his interests as not apart from his teacher's. He has thus met the qualification for being a teacher himself.

3. What Are the Levels of Teaching?

The teachers of God have no set teaching level. 23 *2* Each teaching-learning situation involves a different relationship at the beginning, although the ultimate goal is always the same: to make of the relationship a holy relationship in which both can look upon the Son of God as sinless. *3* There is no one from whom a teacher of God cannot learn, so there is no one whom he cannot teach. *4* However, from a practical point of view, he cannot meet everyone, nor can everyone find him. *5* Therefore, the plan includes very specific contacts to be made for each teacher of God. *6* There are no

accidents in salvation. *7* Those who are to meet will meet, because together they have the potential for a holy relationship. *8* They are ready for each other.

2 The simplest level of teaching appears to be quite superficial. *2* It consists of what seem to be very casual encounters: a "chance" meeting of two apparent strangers in an elevator, a child who is not looking where he is going running into an adult "by accident," two students who "happen" to walk home together. *3* These are not chance happenings. *4* Each of them has the potential for becoming a teaching-

learning situation. *5* Perhaps the seeming strangers in the elevator will smile to one another; perhaps the adult will not scold the child for bumping into him; perhaps the students will become friends. *6* Even at the level of the most casual encounter, it is possible for two people to lose sight of separate interests, if only for a moment. *7* That moment will be enough. *8* Salvation has come.

3 It is difficult to understand that levels of teaching the universal course is a concept as meaningless in reality as is time. 24 *2* The illusion of one permits the illusion of the other. *3* In time, the teacher of God seems to begin to change his mind about the world with a single decision, and then learn more and more about the new direction as he teaches it. *4* We have covered the illusion of time already, 25 but the illusion of levels of teaching seems to be something different. *5* Perhaps the best way to show that these levels cannot really exist is simply to say that any level of the teaching-learning situation is part of God's plan for Atonement, and His plan can have no levels, being a reflection of His will.

6 Salvation is always ready and always there. *7* God's teachers work at different levels, but the result is always the same.

4 Each teaching-learning situation is maximal in the sense that each person involved will learn the most that he can from the other person at that time. *2* In this sense, and in this sense only, we can speak of levels of teaching. *3* Using the term in this way, the second level of teaching is a more sustained relationship, in which for a time two people enter into a fairly intense teaching-learning situation, and then appear to separate. 26 *4* As with the first level, these meetings are not accidental, nor is what appears to be the end of the relationship.27 *5* Again, each has learned the most he can at the time. *6* Yet all who meet will someday

meet again, for it is the destiny of all relationships to become holy.

7 God is not mistaken in His Son.

5 The third level of teaching occurs in relationships which, once they are formed, are lifelong. *2* These are teaching-learning situations in which each person is given a chosen learning partner who presents him with unlimited opportunities for learning. *3* These relationships are generally few, because their existence implies that those involved have reached a stage simultaneously in which the teaching-learning balance is actually perfect. 28 *4* This does not mean that they necessarily recognize this; in fact, they generally do not. *5* They may even be quite hostile to each other for some time, and perhaps for life. *6* Yet should they decide to learn it, the perfect lesson is before them and can be learned. *7* And if they decide to learn that lesson, they become the saviors of the teachers who falter and may even seem to fail. *8* No teacher of God can fail to find the help he needs.

23. Based on the discussion in this section, the term “levels of teaching”

refers to the *amount* of teaching and learning taking place (note that at each level, the two people spend more time together), so that the higher the level, the *more* teaching and learning is occurring.

24. "Levels of teaching" implies more teaching and learning on the higher levels, just as time implies more and more learning as time proceeds. Both therefore must be illusions simply because all learning is already complete, having been completed the instant God gave His Answer to the separation. Strictly speaking, then, there are no gradations of learning.

25. See M-2.2-4.

26. Both this second level and the third level may seem to be describing a typical romantic relationship, yet we need to remember that they are levels of *teaching* in a *teaching-learning situation*. In other words, these relationships are ones in which a teacher is teaching his way or path to a learner, even if that may be happening only informally. It is possible for these relationships to be romantic ones, but they can take many forms.

27. The end of the relationship is not an accident because, as the next sentence implies, the two have reached the limit of their current ability to learn from each other, and they have been together only for the sake of that learning.

28. "Teaching-learning balance" is a term used in education, often referring to a balance between teachers giving information to pupils and pupils expending their own time and effort to make sense of that information. Thus, there is a good teaching-learning balance when the two parties are giving equally to the process. This enables what is given by the teacher to be fully received by the pupil. As used above, however, the term seems to signify more of a balance between the teacher's *ability* to teach and the pupil's *ability* to learn, so that what the teacher is *able to teach* the pupil is *able to learn*.

4. What Are the Characteristics of God's Teachers?

The surface traits of God's teachers are not at all alike. *2* They do not look alike to the body's eyes, they come from vastly different

backgrounds, their experiences of the world vary greatly, and their superficial "personalities" are quite distinct. *3* Nor at the beginning stages of their functioning as teachers of God have they yet acquired the deeper characteristics that will establish them as what they are. *4* God gives special gifts to His teachers because they have a special role in His plan for Atonement. *5* Their specialness is, of course, only temporary; set in time as a means of leading out of time. *6* These special gifts, born in the holy relationship toward which the teaching-learning situation is geared, become characteristic of all teachers of God who have advanced in their own learning. 29 *7* In this respect they are all alike.

2 All differences among the Sons of God are temporary. *2* Nevertheless, in time it can be said that the advanced teachers of God have the following characteristics:

I. Trust

1 This is the foundation on which their ability to fulfill their function rests. *2* Perception is the result of learning. *3* In fact, perception *is* learning, because cause and effect are never separate. *4* The teachers of God have trust in the world because they have learned that it is not governed by the laws the world made up. *5* It is governed by a Power That is in them but not of them. 30 *6* It is this Power That keeps all things safe. *7* It is through this Power that the teachers of God look on a forgiven world.

2 When this Power has once been experienced, it is impossible to trust one's own petty strength again. *2* Who would attempt to fly with the tiny strength of a sparrow when the mighty wings of an eagle have

been given him? *3* And who would place his faith in the shabby offerings of the ego when the gifts of God are laid before him? *4* What is it that induces them to make the shift?

3 First, they must go through what might be called a "period of undoing." *2* This need not be painful, but it usually is so experienced. *3* It seems as if things are being taken away, and it is rarely understood initially that their lack of value is merely being recognized. *4* How can lack of value be perceived unless the perceiver is in a position where he must see things in a different light? *5* He is not yet at a point at which he can make the shift entirely internally. *6* And so the plan will sometimes call for changes in what seem to be external circumstances. 31 *7* These changes are always helpful. *8* When the teacher of God has learned that much, he goes on to the second stage.

4 Next, the teacher of God must go through a "period of sorting out."

2 This is always somewhat difficult because, having learned that the changes in his life are always helpful, he now must divide all things on the basis of whether they increase the helpfulness or hamper it. *3* He will find that many if not most of the things he valued before will merely hinder his ability to transfer what he has learned to new situations as they arise. 32 *4* Because he has valued what is really valueless, he will not generalize the lesson for fear of loss and sacrifice.

5 It takes great learning to understand that all things, events, encounters, and circumstances are helpful. *6* It is only to the extent to which they are helpful that any degree of reality should be accorded them in this world of illusion. *7* The word "value" can apply to nothing else.

5 The third stage through which the teachers of God must go can be

called a "period of relinquishment." *2* If this is interpreted as giving up the desirable it will engender enormous conflict. *3* Few teachers of God escape this distress entirely. *4* There is, however, no point in sorting out the valuable from the valueless unless the next obvious step is taken.

5 The third step is rarely if ever begun until the second is complete.

6 Therefore, the period of overlap is apt to be one in which the teacher of God feels called upon to sacrifice his own best interests on behalf of truth. 33 *7* He has not realized as yet how wholly impossible such a demand would be. *8* He can learn this only as he actually does give up the valueless. *9* Through this he learns that where he anticipated grief he finds a happy lightheartedness instead; where he thought something was asked of him he finds a gift bestowed on him.

6 Now comes a "period of settling down." *2* This is a quiet time, in which the teacher of God rests a while in reasonable peace. *3* Now he consolidates his learning. *4* Now he begins to see the transfer value of what he has learned. *5* Its potential is literally staggering, and the teacher of God is now at the point in his progress at which he can see in it his whole way out. *6*"Give up what you do not want, and keep what you do." *7* How simple is the obvious! *8* And how easy to do! *9* The teacher of God needs this period of respite. *10* He has not yet come as far as he thinks. *11* Yet when he is ready to go on, he goes with mighty companions beside him.34 *12* Now he rests a while and gathers them before going on. *13* He will not go on from here alone.

7 The next stage is indeed a "period of unsettling." *2* Now must the teacher of God understand that he did not really know what was valuable and what was valueless. *3* All that he really learned so far was that he did not want the valueless and that he did want the valuable.

4 Yet his own sorting out was meaningless in teaching him the difference. *5* The idea of sacrifice, so central to his own thought system, had made it impossible for him to judge. *6* He thought he had learned willingness, but now he sees that he does not know what the willingness is for. *7* And now he must attain a state that may remain impossible for a long, long time. *8* He must learn to lay all judgment aside and ask only that he be taught what he really wants in every circumstance. 35 *9* Were not each step in this direction so heavily reinforced, it would be hard indeed!

8 And finally, there is a "period of achievement." *2* It is here that learning is consolidated. *3* Now what was seen as merely shadows before become solid gains, to be counted on in all "emergencies" as well as tranquil times. *4* Indeed, the tranquility is their result; the outcome of honest learning, consistency of thought, and full transfer. *5* This is the stage of real peace, for here is Heaven's state fully reflected. *6* From here the way to Heaven is open and easy. *7* In fact, it is here.36 *8* Who would "go" anywhere if peace of mind is already complete? *9* And who would seek to change tranquility for something more desirable? *10* What could be more desirable than this?

II. Honesty

1 All other traits of God's teachers rest on trust. *2* Once that has been achieved, the others cannot fail to follow. *3* Only the trusting can afford honesty, for only they can see its value. *4* Honesty does not apply only to what you say. *5* The term actually means consistency.37 *6* There is nothing you say that contradicts what you think or do; no thought opposes any other thought; no act belies your word; and no word lacks

agreement with another. *7* Such are the truly honest. *8* At no level are they in conflict with themselves. *9* Therefore it is impossible for them to be in conflict with anyone or anything.

2 The peace of mind which the advanced teachers of God experience is largely due to their perfect honesty. *2* It is only the wish to deceive that makes for war. *3* No one at one with himself can even conceive of conflict. *4* Conflict is the inevitable result of self-deception, and self-deception is dishonesty.38

3 There is no challenge to a teacher of God. *2* Challenge implies doubt, and the trust on which God's teachers rest secure makes doubt impossible. *3* Therefore they can only succeed. *4* In this, as in all things, they are honest. *5* They can only succeed because they never do their will alone. *6* They choose for all mankind, for all the world and all things in it, for the unchanging and unchangeable beyond appearances, and for the Son of God and his Creator. *7* How could they not succeed?

8 They choose in perfect honesty, sure of their choice as of themselves.

III. Tolerance

1 God's teachers do not judge. *2* To judge is to be dishonest, for to judge is to assume a position you do not have. 39 *3* Judgment without self-deception is impossible. *4* Judgment implies that you have been deceived in your brothers. *5* How then could you not have been deceived in yourself? 40 *6* Judgment implies a lack of trust, and trust remains the bedrock of the teacher of God's whole thought system.

7 Let this be lost and all his learning goes. *8* Without judgment are all things equally acceptable, for who could judge otherwise? *9* Without

judgment are all men brothers, for who is there who stands apart? 41

10 Judgment destroys honesty and shatters trust. *11* No teacher of God can judge and hope to learn.

IV. Gentleness

1 Harm is impossible for God's teachers. *2* They can neither harm nor be harmed. *3* Harm is the outcome of judgment. *4* It is the dishonest act that follows a dishonest thought. *5* It is a verdict of guilt upon a brother, and therefore on oneself. *6* It is the end of peace and the denial of learning.

7 It demonstrates the absence of God's curriculum and its replacement by insanity. *8* No teacher of God but must learn—and fairly early in his training—that harmfulness completely obliterates his function from his awareness. *9* It will make him confused, fearful, angry, and suspicious.

10 It will make the Holy Spirit's lessons impossible to learn. *11* Nor can God's Teacher be heard at all except by those who realize that harm can actually achieve nothing at all. *12* No gain can come from it.

2 Therefore God's teachers are wholly gentle. *2* They need the strength of gentleness, for it is in this that the function of salvation becomes easy.

3 To those who would do harm it is impossible. *4* To those to whom harm has no meaning it is merely natural. *5* What choice but this has meaning to the sane? *6* Who chooses hell when he perceives a way to Heaven? *7* And who would choose the weakness that must come from harm in place of the unfailing, all-encompassing, and limitless strength of gentleness? *8* The might of God's teachers lies in their gentleness, for they have understood their evil thoughts came neither from God's Son nor his Creator. *9* Thus have they joined their thoughts with Him Who is their Source, and so their will, which always was His Own, is free to be

itself. 42

V. Joy

1 Joy is the inevitable result of gentleness. *2* Gentleness means that fear is now impossible, and what could come to interfere with joy? *3* The open hands of gentleness are always filled. *4* The gentle have no pain.

5 They cannot suffer. *6* Why would they not be joyous? *7* They are sure they are beloved and must be safe. *8* Joy goes with gentleness as surely as grief attends attack. *9* God's teachers trust in Him, and they are sure His Teacher goes before them, making sure no harm can come to them.

10 They hold His gifts and follow in His way, because God's Voice directs them in all things. *11* Joy is their song of thanks. *12* And Christ looks down on them in thanks as well. *13* His need of them is just as great as theirs of Him. *14* How joyous it is to share the purpose of salvation!

VI. Defenselessness

1 God's teachers have learned how to be simple. 43 *2* They have no dreams that need defense against the truth. *3* They do not try to make themselves. *4* Their joy comes from their understanding Who created them. *5* And does what God created need defense? *6* No one can become an advanced teacher of God until he fully understands that defenses are but the foolish guardians of mad illusions. *7* The more grotesque the dream, the fiercer and more powerful its defenses seem to be. *8* Yet when the teacher of God finally agrees to look past them, he finds nothing was there. *9* Slowly at first, he lets himself be undeceived, but he learns faster as his trust increases. *10* It is not danger that comes when

defenses are laid down. *11* It is safety. *12* It is peace. *13* It is joy. *14* And it is God.

VII. Generosity

1 The term "generosity" has special meaning to a teacher of God. *2* It is not the usual meaning of the word; in fact, it is a meaning that must be learned, and learned very carefully. *3* Like all the other attributes of God's teachers, this one rests ultimately on trust, for without trust no one can be generous in the true sense. *4* To the world, generosity means

"giving away" in the sense of "giving up." *5* To the teacher of God, it means giving away in order to keep. *6* This has been emphasized throughout the text and the workbook, 44 but it is perhaps more alien to the thinking of the world than many other ideas in our curriculum. *7* Its greater strangeness lies merely in the obviousness of its reversal of the world's thinking. *8* In the clearest way possible and at the simplest of levels, the word means the exact opposite to the teachers of God than it does to the world.

2 The teacher of God is generous out of self-interest. *2* This does not refer, however, to the self the world speaks of. *3* The teacher of God does not want anything he cannot give away, because he realizes it would be valueless to him by definition. 45 *4* What would he want it for?

5 He could only lose because of it. *6* He could not gain. *7* Therefore he does not seek what only he could keep, because that is a guarantee of loss. *8* He does not want to suffer. *9* Why should he ensure himself pain?

10 But he does want to keep for himself all things that are of God and therefore for His Son. *11* These are the things that belong to him.

12 These he can give away in true generosity, protecting them forever

for himself.

VIII. Patience

1 Those who are certain of the outcome can afford to wait, and wait without anxiety. *2* Patience is natural to the teacher of God. *3* All he sees is certain outcome, at a time perhaps unknown as yet, but not in doubt.

4 The time will be as right as is the answer. 46 *5* And this is true for everything that happens now or in the future. *6* The past as well held no mistakes; nothing that did not serve to benefit the world as well as him to whom it seemed to happen. *7* Perhaps it was not understood at the time. *8* Even so, the teacher of God is willing to reconsider all his past decisions if they are causing pain to anyone. *9* Patience is natural to those who trust. *10* Sure of the ultimate interpretation of all things in time, no outcome already seen or yet to come can cause them fear.

IX. Faithfulness

1 The extent of the teacher of God's faithfulness is the measure of his advancement in the curriculum. *2* Does he still select some aspects of his life to bring to his learning, while keeping others apart? 47 *3* If so, his advancement is limited and his trust not yet firmly established.

4 Faithfulness is the teacher of God's trust in the Word of God to set all things right; not some, but all. *5* Generally his faithfulness begins by resting on just some problems, remaining carefully limited for a time.

6 To give up all problems to one Answer is to reverse the thinking of the world entirely. *7* And that alone is faithfulness. *8* Nothing but that really deserves the name. *9* Yet each degree, however small, is worth achieving. *10* Readiness, as the text notes, is not mastery.48

2 True faithfulness, however, does not deviate. *2* Being consistent, it is wholly honest.49 *3* Being unswerving, it is full of trust. *4* Being based on fearlessness, it is gentle. *5* Being certain, it is joyous. *6* And being confident, it is tolerant. *7* Defenselessness attends it naturally and joy is its condition. *8* Faithfulness, then, combines in itself the other attributes of God's teachers. *9* It implies acceptance of the Word of God and His definition of His Son. *10* It is to Them that faithfulness in the true sense is always directed. *11* Toward Them it looks, seeking until it finds.

12 And having found, it rests in quiet certainty on That alone to Which all faithfulness is due.

X. Open-Mindedness

1 The centrality of open-mindedness, perhaps the last of the attributes the teacher of God acquires, is easily understood when its relation to forgiveness is recognized.50 *2* Open-mindedness comes with lack of judgment. *3* As judgment shuts the mind against God's Teacher, so open-mindedness invites Him to come in. *4* As condemnation judges the Son of God as evil, so open-mindedness permits him to be judged by the Voice for God on His behalf. *5* As the projection of guilt upon him would send him to hell, so open-mindedness lets Christ's image be

"projected" on him. *6* Only the open-minded can be at peace, for they alone see reason for it.

2 How do the open-minded forgive? *2* They have let go all things that would prevent forgiveness. *3* They have in truth abandoned the world and let it be restored to them in newness and in joy so

glorious they never could have conceived of such a change. *4* Nothing is now as it was formerly. *5* Nothing but sparkles now which seemed so dull and

lifeless before. *6* And above all are all things welcoming, for threat has gone. *7* No clouds remain to hide the face of Christ. *8* Now is the goal achieved. *9* Forgiveness is the final goal of the curriculum. *10* It paves the way for what goes far beyond all learning. *11* The curriculum makes no effort to exceed its legitimate goal. *12* Forgiveness is its single aim, at which all learning ultimately converges. *13* It is indeed enough.

3 You may have noticed that the list of attributes of God's teachers does not include those things which are the Son of God's inheritance.

2 Terms like love, sinlessness, perfection, knowledge, and eternal truth do not appear in this context. *3* They would be most inappropriate here.

4 What God has given is so far beyond our curriculum that learning but disappears in its presence. *5* Yet while its presence is obscured, the focus properly belongs on the curriculum. *6* It is the function of God's teachers to bring true learning to the world. *7* Properly speaking it is unlearning that they bring, for that is true learning in the world. *8* It is given to the teachers of God to bring the glad tidings of complete forgiveness to the world.51 *9* Blessed indeed are they, for they are the bringers of salvation.

29. The "special gifts" are the ten characteristics—the ten character traits—described in this section. That they are "born in the holy relationship" between teacher and pupil means that this relationship transforms the teacher into an advanced teacher, just as it transforms the pupil into a teacher (see M-2.5:8).

30. This “Power” appears to be the Holy Spirit. His governance of the world and of the teacher’s life is what the teacher eventually learns to

trust. That this Power is “in them but not of them” is an adaptation of the popular injunction to be “in the world but not of the world,” which is based on verses from the Gospel of John, such as John 17:14-15

(RSV): “The world has hated them because they are not of the world, even as I am not of the world. I do not pray that thou shouldst take them out of the world, but that thou shouldst keep them from the evil one.”

31. The essence of this first period seems to be that the newly qualified teacher of God is beginning to realize the lack of value of external things, yet to make this realization complete he will need to

experience external things seemingly being taken from him. This will leave him in a position where he is forced to either suffer over their loss or free himself by recognizing they never had value in the first place.

32. The “things” the teacher of God is sorting out appear to be *the things in his life*. In the first period, some of these things were taken away and through this he discovered they had really been valueless all along. Now, based on this lesson, he has to divide all the things in his life into those that are valuable and those that are valueless.

33. “The period of overlap” suggests a time in which the teacher is partly in *both* the second and third periods, yet the previous sentence says that the third period is usually not “begun until the second is complete.” The resolution may be this: While the teacher is nearing the end of the second period, he realizes that sorting out the valuable from the valueless (second period) logically leads to

relinquishing the valueless (third period). He thus feels the pressure to carry out this

relinquishing, which means he is beginning to enter the third period.

Yet he holds back in fear, because he still thinks the valueless has some value, and therefore relinquishing it seems like a sacrifice. It is only when the second period is complete and he realizes that the valueless truly *is* valueless that he actually *begins* the relinquishing process. In other words, only at this point does he *truly* begin the third period. When he does, he finds that relinquishing turns out to be a relief, not a sacrifice.

34. The "mighty companions" may be the teacher's pupils, but this is not specified. What is clear is that they are on the same basic journey that the teacher is on. The fact that the teacher now has companions means that he is no longer alone on the journey. The fact that they are

"mighty" implies that they can lend him strong support. Along these lines, the Text calls our holy relationship partner our "strong companion" (T-20.III.10:4).

35. "Ask only that he be taught" means *by the Holy Spirit*. The teacher's earlier shortcoming was that he was the one sorting out the valuable from the valueless. Now he remedies that by asking the Holy Spirit to do the sorting out for him. He is finally learning, in other words, to *trust* the Holy Spirit's governance of his life, which is the very goal he is trying to reach as he goes through this succession of different periods of development.

36. "It is here" seems to mean that *Heaven* is here.

37. Even in ordinary English the word "honesty" applies to more than

"what you say." It also refers to uprightness of character, moral virtue.

Indeed, an important synonym is "integrity," which means both the

quality of being honest and the state of being cohesive and whole.

This combination is actually quite close to honesty as described in the above paragraph, in which the entire constellation of one's thoughts, words, and deeds is thoroughly consistent—cohesive. As used here, then, "honesty" refers to a kind of ultra-integrity.

38. The picture here seems to be one in which we first wish to deceive ourselves, which implies that one part of us wants to deceive another part. The two parts are thus pitted against each other; we are in a state of inner conflict. And we then reproduce this inner state in our dealings with others: We are in conflict with them and wish to deceive them.

39. "To judge is to be dishonest" because somewhere inside we *realize* we are not in a position to judge others, given that we are not all-knowing. Lesson 243 in the Workbook ("Today I will judge nothing that occurs") makes this same connection between judgment and

dishonesty, encouraging us to practice self-honesty and thus give up judgment: "I will be honest with myself today. I will not think that I already know what must remain beyond my present grasp. I will not think I understand the whole from bits of my perception, which are all that I can see. Today I recognize that this is so. And so I am relieved of judgments that I cannot make" (W-243.1:1-5).

40. Normally, to be "deceived in" someone means that you have been taken in by appearances that are more positive than the truth. Here, when you judge someone, you have been taken in by appearances that are *less* positive than the truth: by his appearance

of being a lowly ego, which obscures the real truth that he is God's perfect Son. See T-

11.IX.7-15 for this usage of "deceived in."

41. *All Men Are Brothers* is a fourteenth-century Chinese novel (see also T-1.41.1:1 and T-4.VIII.16:3). The reason that "Without judgment are all men brothers" is that judgment requires that you stand apart from and above the one you judge. (See T-24.I.6:2: "judgment…must come from someone 'better,' someone incapable of being like what he

condemns, 'above' it, sinless by comparison with it.") If you do not judge, you do not stand apart. And if you do not stand apart, then everyone is your brother.

42. This final sentence seems to provide the rationale for why the gentle are strong: They have joined their thoughts with the gentle thoughts of God, and in doing so they have joined their will with the all-powerful will of God.

43. Based on the rest of the above paragraph, God's teachers are

"simple" in the sense that they do not make a false image of

themselves and then employ "complicated structures of defense" (W-135.6:3) to defend that image against the truth. Instead, they simply rest in the truth of how God created them, which needs no defense because it cannot be hurt.

44. The idea that giving leads not to loss but to receiving is one of the Course's most oft-repeated ideas, to the point where the Workbook says, "You have heard this said a hundred ways, a hundred times" (W-154.12:2). See W-126.1:1 for a very similar statement to the one in the discussion of generosity above: "Today's idea ['All that I give is given to myself'], completely alien to the ego

and the thinking of the world, is crucial to the thought reversal which this course would bring

about."

45. What does the teacher of God generously give? Based on the discussion above, it would be all the things that we often withhold from others out of fear of loss, but that the teacher now gives, trusting that he will *gain*. This would include emotional gifts like love and forgiveness, as well as more physical gifts, like gifts of time, energy, things, and money.

46. It is not clear what the "answer" is here, as there are no references to the word in the preceding sentences or paragraphs (which raises the possibility that it is a scribal error). In context, the meaning of the sentence seems to be that the time will be as right as is the *outcome*.

47. This tells us the meaning of "faithfulness" here. Rather than referring to faithfulness to others, it refers to faithfulness in applying the curriculum to *all* aspects of our lives. This faithfulness, however, as the second paragraph of this characteristic says, is ultimately directed toward God and His Son. In other words, being faithful in applying the curriculum *is* being faithful to Them.

48. T-2.XII.9:5-7: "As soon as a state of readiness occurs, there is always some will to accomplish, but this is by no means undivided.

The state does not imply more than the potential for a shift of will.

Confidence cannot develop fully until mastery has been

accomplished."

49. M-4.II.1:5: "The term [honesty] actually means consistency."

50. As described here, open-mindedness mainly means being open-

minded about the fundamental nature of things, especially the fundamental nature of *others*. That is why open-mindedness is associated with forgiveness and contrasted with judgment (i.e., condemnation).

51. Luke 1:19 (KJV): "And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings." Luke 8:1 (KJV): "And it came to pass afterward, that he went throughout every city and

village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him."

5. How Is Healing Accomplished?

Healing involves an understanding of what the illusion of sickness is for.

2 Healing is impossible without this.52

I. The Perceived Purpose of Sickness

1 Healing is accomplished the instant the sufferer no longer sees any value in pain. *2* Who would choose to suffer unless he thought it brought him something, and something of value to him? *3* He must think it is a small price to pay for something of greater worth. *4* For sickness is an election, a decision. *5* It is a choice of weakness in the mistaken conviction that it is strength. *6* When this occurs, real strength is seen as threat and health as danger. *7* Sickness is a method, conceived in madness, for placing God's Son on his Father's throne. *8* God is seen as outside, fierce and powerful, eager to keep all power for Himself.

9 Only by His death can He be conquered by His Son.

2 And what, in this insane conviction, does healing stand for? *2* It symbolizes the defeat of God's Son and the triumph of his Father

over him. *3* It represents the ultimate defiance in a direct form which the Son of God is forced to recognize. *4* It stands for all that he would hide from himself to protect his life. *5* If he is healed, he is responsible for his thoughts. *6* And if he is responsible for his thoughts, he will be killed to prove to him how weak and pitiful he is. 53 *7* But if he chooses death himself, his weakness is his strength. *8* Now has he given himself what God would give to him, and thus entirely usurped the throne of his Creator. 54

II. The Shift in Perception

1 Healing must occur in exact proportion in which the valuelessness of sickness is recognized. *2* One need but say "There is no gain at all to me in this," and he is healed. *3* But to say this, one must first recognize certain facts. *4* First, it is obvious that decisions are of the mind, not of the body. *5* If sickness is but a faulty problem-solving approach, it is a decision. *6* And if it is a decision, it is the mind and not the body that makes it. *7* The resistance to recognizing this is enormous, because the existence of the world as we perceive it depends on the body being the decision-maker. *8* Terms like "instincts," "reflexes," and the like represent attempts to endow the body with nonmental motivators.

9 Actually, such terms merely state or describe the problem. *10* They do not answer it.

2 The acceptance of sickness as a decision of the mind, for a purpose for which it alone would use the body, is the basis of healing. *2* And this is so for healing in all forms. *3* A patient decides that this is so, and he

recovers. *4* If he decides against recovery, he will not be healed. *5* Who is the physician? *6* Only the mind of the patient himself. *7* The outcome is what he decides that it is. *8* Special agents seem to be ministering to him, yet they but give form to his own choice. *9* He

chooses them to bring tangible form to his desires.55 *10* And it is this they do, and nothing else. *11* They are not actually needed at all. *12* The patient could merely rise up without their aid and say, "I have no use for this."

13 There is no form of sickness that would not be cured at once.

3 What is the single requisite for this shift in perception? *2* It is simply this: the recognition that sickness is of the mind and has nothing to do with the body. *3* What does this recognition "cost"? *4* It costs the world we see, for the world will never again appear to rule the mind. 56 *5* For with this recognition is responsibility placed where it belongs: not with the world, but on him who looks on the world and sees it as it is not.

6 He looks on what he chooses to see—no more and no less. *7* The world does nothing to him. *8* He only thought it did. *9* Nor does he do anything to the world, because he was mistaken about what it is. *10* Herein is the release from guilt and sickness both, for they are one. *11* Yet to accept this release, the insignificance of the body must be an acceptable idea.

4 With this idea is pain forever gone. 57 *2* But with this idea goes also all confusion about creation. *3* Does not this follow of necessity? *4* Place cause and effect in their true sequence in one respect, and the learning will generalize and transform the world. *5* The transfer value of one true idea has no end or limit.58 *6* The final outcome of this lesson is the remembrance of God. *7* What do guilt and sickness, pain, disaster, and all suffering mean now? *8* Having no purpose, they are gone. *9* And with them also go all the effects they seemed to cause. *10* Cause and effect

but replicate creation.59 *11* Seen in their proper perspective, without distortion and without fear, they reestablish Heaven.

III. The Function of the Teacher of God

1 If the patient must change his mind in order to be healed, what does the teacher of God do? *2* Can he change the patient's mind for him?

3 Certainly not. *4* For those already willing to change their minds he has no function except to rejoice with them, for they have become teachers of God with him. *5* He has, however, a more specific function for those who do not understand what healing is. *6* These patients do not realize they have chosen sickness. *7* On the contrary, they believe that sickness has chosen them. *8* Nor are they open-minded on this point. *9* The body tells them what to do, and they obey. *10* They have no idea how insane this concept is. *11* If they even suspected it, they would be healed. *12* Yet they suspect nothing. *13* To them the separation is quite real.

2 To them God's teachers come, to represent another choice which they had forgotten. *2* The simple presence of God's teachers is a reminder.

3 Their thoughts ask for the right to question what the patient has accepted as true. *4* As God's messengers, they are the symbols of salvation. *5* They ask the patient for forgiveness for God's Son in his own name. *6* They stand for the Alternative. *7* With God's Word in their minds, they come in benediction, not to heal the sick, but to remind them of the remedy God has already given them. *8* It is not their hands that heal. *9* It is not their voice that speaks the Word of God. *10* They merely give what has been given them. *11* Very gently they call to their brothers to turn away from death. *12* Behold, you Son of God, what life can offer you. *13* Would you choose sickness in the place of this?

3 Not once do the advanced teachers of God consider the forms of sickness in which their brother believes. *2* To do this is to forget that all of them have the same purpose and therefore are not really different.

3 They60 seek for God's Voice in this brother who would so deceive himself as to believe God's Son can suffer. *4* And they remind him that he has not made himself, and must remain as God created him. *5* They recognize illusions can have no effects. *6* The truth in their minds reaches out to the truth in the minds of their brothers, so that illusions are not reinforced. *7* They61 are thus brought to truth, and truth is not brought to them. *8* So are they dispelled, not by the will of another, but by the union of the one will with itself. 62 *9* And this is the function of God's teachers: to see no will as separate from their own, nor theirs as separate from God's.

52. This section represents a shift away from the focus on the teacher of God as a teacher of pupils. The focus now is on the teacher of God as a *healer* of *patients*.

53. This sentence and the previous one together likely mean the following: "If he is healed" through a nonphysical cure—like spiritual healing—this implies that he was sick due to nonphysical causes, like his thoughts. He had hidden these dark thoughts "from himself to protect his life" (2:4), trying to convince himself they were irrelevant, but now they are revealed to be highly relevant. Given this, he will surely now be held responsible for them, accountable for them. And this means that surely God will punish him, even to the point of *capital* punishment.

54. This same basic view is explained more plainly in the Text: "We said before that illness is a form of magic. It might be better to say it is a form of magical *solution*. The ego believes that by punishing itself, it will mitigate the punishment of God. Yet even in this it is arrogant.

It attributes to God a punishing intent, and then takes over this intent as its *own* prerogative. It tries to usurp *all* the functions of God as it perceives them, because it recognizes that only total allegiance can be trusted" (T-5.VI.9:4-9).

55. In other words, the patient has made an unconscious decision that a particular sickness of his be healed. To carry out this decision, he unconsciously brings to himself the medicines, doctors, and surgeries that his worldview says he needs in order to be healed. These "special agents," however, are not actually doing the healing. They just "bring tangible form to" the real healing agent: "his desires."

56. The logic here is that if the physical *body* is powerless to impose suffering on the mind (through sickness), then by extension the entire physical *world* is also powerless to impose suffering on the mind.

57. "This idea" is "the insignificance of the body" (see previous sentence).

58. This refers to *transfer of learning*, in which individuals are able to generalize learning gained in one context to other, similar contexts.

Here, the idea learned is that the mind is cause and the body is effect.

This then generalizes, both to other cases of cause and effect and to other *minds*, so that the final result is the transformation of the world and the remembrance of God.

59. This means that all forms of cause and effect are miniature reflections of the original Cause and Effect: God and His Son (us).

60. "They" refers to the teachers of God.

61. "They" refers to "illusions."

62. In other words, healing doesn't happen through the healer imposing an alien will on the patient. Rather, it happens through the healer's will reaching out and uniting with the patient's will. This

union of wills is possible because the two wills are not actually separate, but are two parts of "the one will"—God's will. Their union, therefore, is a "union of the one will with itself."

6. Is Healing Certain?

Healing is always certain. *2* It is impossible to let illusions be brought to truth and keep the illusions. *3* Truth demonstrates illusions have no value.

4 The teacher of God has seen the correction of his errors in the mind of the patient, recognizing it for what it is. 63 *5* Having accepted Atonement for himself, he has also accepted it for the patient. *6* Yet what if the patient uses sickness as a way of life, believing healing is the way to death? *7* Where this is so, a sudden healing may precipitate intense depression, and a sense of loss so deep that the patient may even try to destroy himself. *8* Having nothing to live for, he may ask for death.

9 Healing must wait, for his protection.

2 Healing will always stand aside when it would be seen as threat. *2* The instant it is welcome, it is there. *3* Where healing has been given, it will be received. *4* And what is time before the gifts of God? *5* We have

referred many times in the text to the storehouse of treasures laid up equally for the giver and receiver of God's gifts. 64 *6* Not one is lost, for they can but increase. *7* No teacher of God should feel disappointed if he has offered healing and it does not appear to have been received. *8* It is not up to him to judge when his gift should be accepted. *9* Let him be certain it has been received, and trust that it will be accepted when it is recognized as a blessing and not a curse.65

3 It is not the function of God's teachers to evaluate the outcome of their gifts. *2* It is merely their function to give them. *3* Once they have done that they have also given the outcome, for that is part of the gift. *4* No one can give if he is concerned with the result of the giving. *5* That is a limitation on the giving itself, and neither the giver nor the receiver would have the gift. *6* Trust is an essential part of giving; in fact, it is the part that makes sharing possible, the part that guarantees the giver will not lose but only gain. *7* Who gives a gift and then remains with it, to be sure it is used as the giver deems appropriate? *8* Such is not giving but imprisoning.

4 It is the relinquishing of all concern about the gift that makes it truly given. *2* And it is trust that makes true giving possible.66 *3* Healing is the change of mind that the Holy Spirit in the patient's mind is seeking for him. *4* It is He Who accepts the gift for him, and it is the Holy Spirit in the mind of the giver Who gives the gift *to* him. *5* How can it be lost?

6 How can it be ineffectual? *7* How can it be wasted? *8* God's treasure house can never be empty. *9* If one gift were missing, it would not be full. *10* Yet is its fullness guaranteed by God. *11* What concern, then, can a teacher of God have about what becomes of his gifts? *12* Given by God to God, who in this holy exchange can receive less than

everything?

63. "It" probably refers to "the mind of the patient" (rather than to

"correction"). The comment that "The teacher of God has seen" most likely refers to the previous subsection ("The Function of the Teacher of God"), which describes God's teachers as healing by reaching out to "the truth in the minds of their brothers" (M-5.III.3:6) and seeing no one's "will as separate from their own" (M-5.III.3:9). This is another way of saying that they heal by recognizing

the patient's mind for what it is. The logic in the above sentence would therefore mean that since the teacher of God no longer sees his own errors in the patient's mind, he can now see that mind for what it really is.

64. For some of the more important references to the storehouse of treasures (also called the treasure house, treasury, store, and storehouse), see T-28.III.6-8, W-159.6-10, and W-316.1. The

significance of the storehouse for the current discussion is that every time we give a gift (such as a gift of healing) to another, that gift is then securely stored in his storehouse (and ours), waiting for the time that he is ready to accept it.

65. The gift has definitely been "received" because it has been laid in the receiver's treasure house. It is like money sitting in his bank account.

When it is then "accepted" into his conscious experience is

determined by his choice.

66. In this context, "trust" means trust that the gift "has been received, and trust that it will be accepted" when the receiver is ready (2:9). In essence, it means trusting that the receiver hasn't bungled the

receiving of the gift. This trust is clearly connected to the foundational characteristic of God's teachers: trust that the world "is governed by a Power That is in them but not of them" (M-4.I.1:5).

7. Should Healing Work Be Repeated?

This question really answers itself. *2* Healing cannot be repeated. *3* If the patient is healed, as has already been said,67 what remains to heal him from? *4* And if the healing is certain, as we have already said it is, 68 what is there to repeat? *5* For a teacher of God to

remain concerned about the result of healing is to limit the healing. *6* It is now the teacher of God himself whose mind needs to be healed, and it is this he must facilitate.

7 He is now the patient, and he must so regard himself. *8* He has made a mistake and must be willing to change his mind about it. *9* He lacks the trust that makes for giving truly, and so he has not received the benefit of his gift.

2 Whenever a teacher of God has tried to be a channel for healing, he has succeeded. *2* Should he be tempted to doubt this, he should not repeat his previous effort. *3* That was already maximal, because the Holy Spirit so accepted it and so used it. *4* Now the teacher of God has only one course of action to follow: He must use his reason to tell himself that he has given the problem to One Who cannot fail, and recognize that his own uncertainty is not love but fear, and therefore hate. *5* His position has thus become untenable, for he is offering hate to one to whom he offered love. *6* This is impossible. *7* Having offered love, only love can be received.

3 It is in this that the teacher of God must trust. *2* This is what is really

meant by the statement that the one responsibility of the miracle worker is to accept the Atonement for himself. 69 *3* The teacher of God is a miracle worker because he gives the gifts he has received. *4* Yet he must first accept them. *5* He need do no more, nor is there more that he could do. *6* By accepting healing he can give it. *7* If he doubts this, let him remember Who gave the gift and Who received it. 70 *8* Thus is his doubt corrected. *9* He thought the gifts of God could be withdrawn. *10* That was a mistake, but hardly one to stay with. *11* And so the teacher of God can only recognize it for what it is and let it be corrected for him.

4 One of the more difficult temptations to recognize is that to doubt a healing because of the appearance of continuing symptoms is a mistake in the form of lack of trust. *2* As such, it is an attack.71 *3* Usually it seems to be just the opposite. *4* It does appear unreasonable at first to be told that continued concern is attack. *5* It has all the appearance of love. *6* Yet love without trust is impossible, and doubt and trust cannot coexist.

7 And hate must be the opposite of love regardless of the form it takes.

8 Doubt not the gift, and it is impossible to doubt its result. *9* This is the certainty that gives God's teachers the power to be miracle workers, for they have put their trust in Him.

5 The real basis for doubt about the outcome of any problem that has been given to God's Teacher for resolution is always self-doubt. 72

2 And that necessarily implies that trust has been placed in an illusory self, for only such a "self" can be doubted. *3* This illusion can take many forms. *4* Perhaps there is a fear of weakness and vulnerability. *5* Perhaps there is fear of failure, and shame associated with a sense of inadequacy. *6* Perhaps there is a guilty embarrassment stemming from false humility. *7* The form of the mistake is not important. *8* What is

important is only the recognition of a mistake as a mistake.

6 The mistake is always some form of concern with the self to the exclusion of the patient. *2* It is a failure to recognize him as part of the self, and thus represents a confusion in identity. *3* Conflict about what you are has entered your mind, and you have become deceived about yourself. *4* And you are deceived about yourself because you have denied the Source of your creation. *5* If you are offering only healing, you cannot doubt.73 *6* If you really want the problem

solved, you cannot doubt. *7* If you are certain what the problem is, you cannot doubt.

8 Doubt is the result of conflicting wishes. *9* Be sure of what you want, and doubt becomes impossible.

67. M-6.2:3: "Where healing has been given, it will be received."

68. M-6.1:1: "Healing is always certain."

69. T-2.VIII.5:1: "The sole responsibility of the miracle worker is to accept Atonement himself." As interpreted above, this means that the miracle worker need do no more than accept the Atonement because once he accepts it, he can give it, and once he gives it, it will be received.

70. The One Who gave and received the gift is God: "Given by God to God, who in this holy exchange can receive less than everything?"

(M-6.4:12). It is also the Holy Spirit: "It is He [the Holy Spirit] Who accepts the gift for him, and it is the Holy Spirit in the mind of the giver Who gives the gift *to* him" (M-6.4:4). The full picture, then, is that it is God *via* the Holy Spirit.

71. The rest of the above paragraph offers the following logical argument for why doubt is an attack: To love there must also be trust.

Doubt is lack of trust. Doubt, therefore, excludes love. With love excluded, its opposite is present. The opposite of love is hate, and hate is an attack. Doubt, therefore, is an attack. To put this in more normal terms: If I don't trust you to properly receive the gift I am giving you, isn't that an attack?

72. The self-doubt here, based on the context, comes from seeing yourself as weak, vulnerable, and inadequate. You therefore doubt yourself and your ability to give a true gift.

73. The statement "you cannot doubt," here and elsewhere in the paragraph, is not an injunction saying "You must not doubt." Rather, lack of doubt is the natural outcome of adopting the attitude Jesus is advocating. In other words, if you offer only healing, want the problem solved, and are certain what the problem is, then "doubt becomes impossible" (6:9).

8. How Can the Perception of

Orders of Difficulty in Healing Be Avoided? 74

The belief in orders of difficulty is the basis for the world's perception.

2 It75 rests on differences: on uneven background and shifting foreground, on unequal heights and diverse sizes, on varying degrees of darkness and light, and thousands of contrasts in which each thing seen competes with every other in order to be recognized. *3* A larger object overshadows a smaller one. *4* A brighter thing draws the attention from another with less intensity of appeal. *5* And a more threatening idea, or

one conceived of as more desirable by the world's standards, completely upsets the mental balance. *6* What the body's eyes behold is only conflict. *7* Look not to them for peace and understanding.

2 Illusions are always illusions of differences. *2* How could it be otherwise? *3* By definition, an illusion is an attempt to make something real that is regarded as of major importance but is recognized as being untrue. *4* The mind therefore seeks to make it true out of its intensity of desire to have it for itself. *5* Illusions are travesties of creation; attempts to bring truth to lies. *6* Finding truth unacceptable, the mind revolts against truth and gives itself an illusion of victory. *7* Finding health a burden, it retreats into feverish dreams. *8* And in these dreams the mind is separate, different from

other minds, with different interests of its own, and able to gratify its needs at the expense of others.76

3 Where do all these differences come from? *2* Certainly they seem to be in the world outside. *3* Yet it is surely the mind that judges what the eyes behold. *4* It is the mind that interprets the eyes' messages and gives them "meaning." *5* And this meaning does not exist in the world outside at all. *6* What is seen as "reality" is simply what the mind prefers. *7* Its hierarchy of values is projected outward, and it sends the body's eyes to find it. *8* The body's eyes will never see except through differences.

9 Yet it is not the messages they bring on which perception rests. *10* Only the mind evaluates their messages, so only the mind is responsible for seeing. *11* It alone decides whether what is seen is real or illusory, desirable or undesirable, pleasurable or painful.

4 It is in the sorting out and categorizing activities of the mind that errors in perception enter. *2* And it is here corrections must be made.

3 The mind classifies what the body's eyes bring to it according to its preconceived values, judging where each sense datum fits best. *4* What basis could be faultier than this? *5* Unrecognized by itself, it has itself asked to be given what will fit into these categories. *6* And having done so, it concludes the categories must be true. *7* On this the judgment of all differences rests,77 because it is on this the judgments of the world depend. *8* Can this confused and senseless "reasoning" be depended on for anything?

5 There can be no order of difficulty in healing merely because all sickness is illusion. *2* Is it harder to dispel the belief of the insane in a larger hallucination as opposed to a smaller one? *3* Will he agree more quickly to the unreality of a softer voice he hears than to that of a louder one? *4* Will he dismiss more easily a whispered demand

to kill than a shout? *5* And does the number of pitchforks the devils he sees carrying affect their credibility in his perception? *6* His mind has categorized them as real, and so they are real to him. *7* When he realizes they are all illusions, they will disappear. *8* And so it is with healing.

9 The properties of illusions which seem to make them different are really irrelevant, for their properties are as illusory as they are.

6 The body's eyes will continue to see differences, but the mind which has let itself be healed will no longer acknowledge them. *2* There will be those who seem to be "sicker" than others, and the body's eyes will report their changed appearance as before, but the mind will put them all in one category: they are unreal.78 *3* This is the gift of its Teacher: the understanding that only two categories are meaningful in sorting out the messages the mind receives from what appears to be the outside world, and of these two but one is real. 79 *4* Just as reality is wholly real,

apart from size and shape and time and place—for differences cannot exist within it—so too are illusions without distinctions. *5* The one answer to sickness of any kind is healing. *6* The one answer to all illusions is truth.

74. This section, like the previous three, assumes a situation in which a teacher of God is acting as a healer for someone who is sick. The question that this section addresses, then, is this: How can the healer avoid seeing some patients as harder to heal? How, in other words, can the healer lay hold of the first principle of miracles, "that there is no order of difficulty among them" (T-1.1.1:1)?

75. "It" refers to "the world's perception."

76. This sentence helps explain the first sentence of the paragraph.

“Illusions are always illusions of differences” because the mind first decides to retreat from truth into dreams, and then “in these dreams the mind is separate, different from other minds.”

77. The mind, in other words, comes to the act of perception with its

“hierarchy of values” (3:7), a collection of preferred categories that it wants to find examples of in the world. The mind first “sends the body’s eyes to find” members of these categories (3:7). Then, as sense data come in, the mind sorts those data *into* these premade categories, even if the data don’t fit them. Finally, having “found” examples of these categories in the world, “it concludes the categories must be true” (4:6). In the end, the mind has simply projected its different categories onto a sensory field in which no *real* differences exist. The perceived differences, then, come from the mind, not the world.

78. This is the answer to the opening question: “How can the perception of orders of difficulty in healing be avoided?” This perception arises when the mind projects its categories onto the world, placing sicker bodies into the “harder to heal” category and healthier bodies into the

“easier to heal” category. This perception is *avoided* when the mind puts both kinds of bodies into the *same* category: “they are unreal.”

79. The two categories, then, are the real and the unreal. The real, as the next sentence above explains, is a spiritual realm that is “apart from size and shape and time and place—for differences cannot exist within it.” The unreal is comprised of the forms of the world, and it too contains no differences, for all of its forms are equally unreal.

9. Are Changes Required in the

Life Situation of God’s Teachers?

Changes are required in the *minds* of God's teachers. *2* This may or may not involve changes in the external situation. *3* Remember that no one is where he is by accident, and chance plays no part in God's plan.80 *4* It is most unlikely that changes in his attitudes within his current situation would not be the first step in the newly made teacher of God's training.

5 There is, however, no set pattern, since training is always highly individualized. *6* There are those who are called upon to change their life situation almost immediately, but these are generally special cases. *7* By far the majority are given a slowly evolving training program, in which as many previous perceptual mistakes as possible are corrected.

8 Relationships in particular must be properly perceived, and all dark cornerstones of unforgiveness removed. *9* Otherwise, the old thought system still has a basis for return.

2 As the teacher of God advances in his training, he learns one lesson with increasing thoroughness: He does not make his own decisions; he asks his Teacher for His answer, and it is this he follows as his guide for action. *2* This becomes easier and easier as the teacher of God learns to give up his own judgment. *3* The giving up of judgment, the obvious prerequisite for hearing God's Voice, is usually a fairly slow process, not because it is difficult, but because it is apt to be perceived as personally insulting. *4* The world's training is directed toward achieving a goal in direct opposition to that of our curriculum. *5* The world trains for reliance on one's judgment as the criterion for maturity and strength. *6* Our curriculum trains for the relinquishment of judgment as the necessary condition for salvation.

80. M-3.1:5-7: "Therefore, the plan includes very specific contacts to be made for each teacher of God. There are no accidents in salvation.

Those who are to meet will meet." M-3.2:3: "These are not chance happenings." W-158.3:2: "Yet there is no step along the road that anyone takes but by chance."

10. How Is Judgment Relinquished?

Judgment, like the other devices by which the world of illusions is maintained, is totally misunderstood by the world.81 *2* It is actually confused with wisdom, and substitutes for truth. *3* As the world uses the term, an individual is capable of "good" and "bad" judgment, and his education aims at strengthening the former and minimizing the latter.

4 There is, however, considerable confusion about what these categories mean. *5* What is "good" judgment to one is "bad" judgment to another.

6 Further, even the same person classifies the same action as showing

"good" judgment at one time and "bad" judgment at another time. *7* Nor can any consistent criteria for determining what these categories are be really taught. *8* At any time the student may disagree with what his would-be teacher says about them, and the teacher himself is inconsistent in what he believes.

2 "Good" judgment in these terms does not mean anything. *2* No more does "bad." *3* It is necessary for the teacher of God to realize, not that he should not judge, but that he cannot. *4* In giving up judgment, he merely gives up what he did not have. *5* He gives up an illusion; or better, he has an illusion of giving up. *6* He has actually merely become more honest. *7* Recognizing that judgment was always impossible for him, he no longer attempts it. *8* This is no sacrifice. *9* On the contrary, he puts himself in a position where judgment through him rather than by him can occur. *10* And this judgment is neither "good" nor "bad." *11* It is the only judgment

there is, and it is only one: "God's Son is guiltless, and sin does not exist." 82

3 The aim of our curriculum, unlike the goal of the world's learning, is the recognition that judgment in the usual sense is impossible. *2* This is not an opinion but a fact. *3* In order to judge anything rightly, one would have to be fully aware of an inconceivably wide range of things; past, present, and to come. *4* One would have to recognize in advance all the effects of his judgments on everyone and everything involved in them in any way. *5* And one would have to be certain there is no distortion in his perception,83 so that his judgment would be wholly fair to everyone on whom it rests now and in the future. *6* Who is in a position to do this? *7* Who except in grandiose fantasies would claim this for himself?

4 Remember how many times you thought you knew all the "facts" you needed for judgment, and how wrong you were! *2* Is there anyone who has not had this experience? *3* Would you know how many times you merely thought you were right, without ever realizing you were wrong?

4 Why would you choose such an arbitrary basis for decision making?

5 Wisdom is not judgment; it is the relinquishment of judgment. *6* Make then but one more judgment. *7* It is this: There is Someone with you Whose judgment is perfect. *8* He does know all the facts; past, present, and to come. *9* He does know all the effects of His judgment on everyone and everything involved in any way. *10* And He is wholly fair to everyone, for there is no distortion in His perception.

5 Therefore lay judgment down, not with regret but with a sigh of gratitude. *2* Now are you free of a burden so great that you could merely stagger and fall down beneath it. 84 *3* And it was all illusion.

4 Nothing more! *5* Now can the teacher of God rise up unburdened and walk lightly on. *6* Yet it is not only this that is his benefit. *7* His sense of care is gone, for he has none. *8* He has given it away, along with judgment.

9 He has given himself to Him Whose judgment he has chosen now to trust instead of his own. *10* Now he makes no mistakes. *11* His Guide is sure. *12* And where he came to judge, he comes to bless. *13* Where now he laughs, he used to come to weep.

6 It is not difficult to relinquish judgment, but it is difficult indeed to try to keep it. *2* The teacher of God lays it down happily the instant he recognizes its cost. *3* All of the ugliness he sees about him is its outcome. *4* All of the pain he looks upon is its result. *5* All of the loneliness and sense of loss, of passing time and growing hopelessness, of sickening despair and fear of death; all these have come of it. *6* And

now he knows that these things need not be. *7* Not one is true. *8* For he has given up their cause, and they, which never were but the effects of his mistaken choice, have fallen from him. *9* Teacher of God, this step will bring you peace. *10* Can it be difficult to want but this?

81. "Judgment" in this section (as in the previous section) does not refer primarily to condemnation but to decision making, to judging which course of action is best to take.

82. This sentence implies that even though judgment in this section is mainly about decision making, the foundation for all of our decisions should be the forgiving judgment expressed in the message "God's Son is guiltless" (which is also the central theme of the universal course; see M-1.3:5).

83. As the rest of the above sentence implies, “no distortion” means no bias that would make the interests of some people less important to us than the interests of others.

84. The burden here is likely the “weight” of judgment, which is far beyond our actual ability to carry. The relief of laying it down would thus be the same as the relief implicit in this earlier sentence:

“Recognizing that judgment was always impossible for him, he no longer attempts it” (2:7).

11. How Is Peace Possible in This World?

This is a question everyone must ask. *2* Certainly peace seems to be impossible here. *3* Yet the Word of God promises other things that seem

impossible as well as this.85 *4* His Word has promised peace.86 *5* It has also promised that there is no death,87 that resurrection must occur,88

and that rebirth is man’s inheritance.89 *6* The world you see cannot be the world God loves, and yet His Word assures us that He loves the world. 90

7 God’s Word has promised us that peace is possible here, and what He promises can hardly be impossible. *8* But it is true that the world must be looked at differently, if His promises are to be accepted. *9* What the world is, is but a fact. *10* You cannot choose what this should be. *11* But you can choose how you would see it. *12* Indeed, you *must* choose this.

2 Again we come to the question of judgment.91 *2* This time, ask yourself whether your judgment or the Word of God is more likely to be true.

3 For they say different things about the world, and things so opposite that it is pointless to try to reconcile them. *4* God offers the world salvation; your judgment would condemn it. *5* God says there is no death; your judgment sees but death as the inevitable end of life.

6 God's Word assures you that He loves the world; your judgment says it is unlovable. *7* Who is right? *8* For one of you is wrong. *9* It must be so.

3 The text explains that the Holy Spirit is the Answer to all problems you have made. 92 *2* These problems are not true, but that is meaningless to those who believe in them. *3* And everyone believes in what he made, for it was made by his believing it. *4* Into this strange and paradoxical situation—one without meaning and devoid of sense, yet out of which no way seems possible—God has sent His Judgment to answer yours.

5 Gently His Judgment substitutes for yours. *6* And through this substitution is the ununderstandable given understanding and release. 93

7 How is peace possible in this world? *8* In your judgment it is not possible and can never be possible. *9* But in the Judgment of God what

is reflected here is only peace.

4 Peace is impossible to those who look on war. *2* Peace is inevitable to those who offer peace. *3* How easily, then, is your judgment of the world escaped! *4* It is not the world that makes peace seem impossible.

5 It is the world you see that is impossible. *6* Yet has God's Judgment on this distorted world redeemed it and made it fit to welcome peace.

7 And peace descends on it in joyous answer. *8* Peace now belongs here because a Thought of God has entered.94 *9* What else but a Thought of God turns hell to Heaven merely by being what It is? *10* The earth bows down before Its gracious presence, and It leans down in answer to raise it up again. *11* Now is the question different. *12* It is no longer "Can peace be possible here?" but instead "Is it not impossible that peace be absent here?"

85. The "Word of God" in the Course refers to God's message, promise, or declaration to His Son, as expressed in the Course's teachings and lessons, and as crystallized in key statements such as "My Son is pure, and holy as Myself" (W-276.1:2). Based on the biblical flavor of the next few sentences, we can surmise that His Word is also to some degree expressed in the Bible.

86. There are many Bible verses that promise peace to those who are faithful to God. For example: Psalm 85:8 (GNT): "I am listening to what the LORD God is saying; he promises peace to us, his own people, if we do not go back to our foolish ways." Also, Isaiah 26:3 (RSV): "Thou dost keep him in perfect peace, whose mind is stayed on thee, because he trusts in thee."

87. Proverbs 12:28 (KJV): "In the way of righteousness is life; and in the pathway thereof there is no death."

88. 1 Corinthians 6:14 (RSV): "And God raised the Lord and will also raise us up by his power."

89. John 3:7 (RSV): "You must be born anew." 1 Peter 1:23 (RSV): "You have been born anew, not of perishable seed but of imperishable, through the living and abiding word of God."

90. John 3:16 (RSV): "For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life." The above reference implies that the world God loves is the *real world*—the world of holiness seen with the eyes of Christ, not the world we currently see. This is the same correction seen in an earlier reference (T-12.V.4:2), which says, "God *does* love the real world, and those who perceive its reality *cannot* see the world of death."

91. Judgment, of course, is the focus of the previous section. However, there it refers primarily to decision making, whereas now it refers to our interpretation of the world.

92. T-8.VIII.1:1-2: "We once said that the Holy Spirit is the Answer. He is the Answer to everything, because He knows what the answer to everything *is*." T-11.IX.4:5: "The Holy Spirit will answer every specific problem as long as you believe that problems *are* specific."

93. Based on the context, the "ununderstandable" is the situation described earlier in the paragraph (and called "devoid of sense") in which we make problems by believing in them, which then places us in the strange position of firmly believing in the reality of problems that are entirely unreal. Through God's Judgment, "understanding" enters this senseless situation, allowing us to "release" it.

94. This "Thought of God" is "God's Judgment" (4:6), a term that in this section seems to be synonymous with God's Word.

12. How Many Teachers of God Are Needed to Save the World?

The answer to this question is "one." *2* One wholly perfect teacher, whose learning is complete, suffices. *3* This one, sanctified and redeemed, becomes the Self Who is the Son of God. *4* He who was

always wholly spirit now no longer sees himself as a body or even as in a body. *5* Therefore, he is limitless, and being limitless, his thoughts are joined with God's forever and ever. *7* His perception of himself is based upon God's Judgment, not his own. *8* Thus does he share God's will and bring His thoughts to still deluded minds. *9* He is forever one, because He is as God created him. *10* He has accepted Christ, and he is saved. 95

2 Thus does the son of man become the Son of God. *2* It is not really a change; it is a change of mind. *3* Nothing external alters, but everything internal now reflects only the love of God. *4* God can no longer be feared, for the mind sees no cause for punishment. *5* God's teachers appear to be many, for that is the world's need. *6* Yet being joined in one purpose, and one they share with God, how could they be separate from each other? *7* What does it matter if they then appear in many forms? *8* Their minds are one; their joining is complete. *9* And God works through them now as one, for that is what they are.96

3 Why is the illusion of many necessary? *2* Only because reality is not understandable to the deluded. *3* Only a very few can hear God's Voice at all,97 and even they cannot communicate His messages directly through the Spirit Which gave them. *4* They need a medium through which communication becomes possible to those who do not realize that they are spirit. *5* A body they can see. *6* A voice they understand and listen to without the fear the truth would find in them. *7* Do not forget that truth can come only where it is welcomed without fear. *8* So do God's teachers need a body, for their unity could not be recognized directly.

4 Yet what makes them God's teachers is their recognition of the proper purpose of the body. *2* As they advance in their profession, they become more and more certain that the body's function is but to let God's Voice speak through it to human ears. *3* And these ears

will carry to the mind of the hearer messages which are not of this world, and the mind will understand them because of their Source. *4* From this understanding will come the recognition, in this new teacher of God, of what the body's purpose is; the only use there really is for it. *5* This lesson is enough to let the thought of unity come in, and what is one is recognized as one. *6* The teachers of God appear to share the illusion of separation, but because of what they use the body for, they do not believe in the illusion, despite appearances.

5 The central lesson is always this: that what you use the body for, it will become to you. *2* Use it for sin or for attack, which is the same as sin, and you will see it as sinful. *3* Because it is sinful it is weak, and being weak, it suffers and it dies. *4* Use it for purposes of bringing the Word of God to those who have It not, and the body becomes holy.

5 Because it is holy it cannot be sick, nor can it die. *6* When its usefulness is done it is laid by, and that is all. *7* The mind makes this decision, as it makes all decisions which are responsible for the body's condition. *8* Yet the teacher of God does not make this decision alone.

9 To do that would be to give the body another purpose from the one that keeps it holy. *10* God's Voice will tell him when he has fulfilled his role, just as It tells him what his function is. *11* He does not suffer either in going or remaining. *12* Sickness is now impossible to him.

6 Oneness and sickness cannot coexist. *2* God's teachers choose to look on dreams a while. *3* It is a conscious choice, for they have learned that all choices are made consciously, with full awareness of their consequences. 98 *4* The dream says otherwise, but who would put his faith in dreams once they are recognized for what they are? *5* Awareness of dreaming is the real function of God's teachers.99 *6*

They watch the dream figures come and go, shift and change, suffer and die, yet they are not deceived by what they see. *7* They recognize that to behold a dream figure as sick and separate is no more real than to behold it as healthy and beautiful. *8* Unity alone is not a thing of dreams. *9* And it is this God's teachers acknowledge as behind the dream, beyond all seeing and yet surely theirs.

95. This is almost certainly a reference to the "born again" movement that gained great popularity in American evangelical Christianity in the late 1960s (this section was dictated in 1972), in which you

"accept Christ" as your personal savior (through his death on the cross) and therefore become "saved" from an eternity in hell. Here, however, Christ is the Self shared by all things, and a person has

"accepted Christ" when he so fully identifies with this universal Self that he transcends identification with the body and becomes limitless.

See M-23.2, which implies that the above paragraph was fulfilled in Jesus (which, ironically, means that Jesus himself "accepted Christ"

and was "saved").

96. The answer to this section's question ("How many teachers of God are needed to save the world?") has switched. Initially, the answer was that one perfectly realized teacher of God is needed to save the world.

Now the answer is that all of God's teachers are needed to save the world, but while they appear to be many, they are actually one.

97. In context, these "very few" seem to be the teachers of God, who, though not few in number, are few proportionate to the entire

population.

98. See W-136.3-5 for an explanation of how this works.

99. "Awareness of dreaming" means being aware that "waking" life is a dream. As the next two sentences explain, it means watching "the dream figures [i.e., the bodies] come and go" while remaining aware that they are only figures in a dream.

13. What Is the Real Meaning of Sacrifice?

Although in truth the term sacrifice is altogether meaningless, it does have meaning in the world. *2* Like all things in the world, its meaning is temporary and will ultimately fade into the nothingness from which it came when there is no more use for it. *3* Now its real meaning is a lesson.

4 Like all lessons, it is an illusion, for in reality there is nothing to learn.

5 This illusion is a corrective device, another illusion that replaces a first illusion, so both can finally disappear. *6* The first illusion, which must be displaced before another thought system can take hold, is that it is a sacrifice to give up the things of this world. *7* What could this be but an illusion, since this world itself is nothing more than that?

2 It takes great learning both to realize and to accept the fact that the world has nothing to give. *2* What can the sacrifice of nothing mean? *3* It cannot mean that you have less because of it. *4* There is no sacrifice in the world's terms that does not involve the body. *5* Think a while about what the world calls sacrifice: power, fame, money, physical pleasure.100 *6* Who is the hero to whom all these things belong? *7* Could they mean anything except to a body? *8* Yet a body cannot evaluate. *9* By seeking after such things the mind associates itself with the body, obscuring its identity and losing sight of what it really is.

3 Once this confusion has occurred, it becomes impossible for the mind to understand that all the "pleasures" of the world are nothing. *2* But what a sacrifice—and it is sacrifice indeed—all this entails! *3* Now has the mind condemned itself to seek without finding; 101 to be forever dissatisfied and discontented; to know not what it really wants to find.

4 Who can escape this self-condemnation? *5* Only through God's Word could this be possible. *6* For self-condemnation is a decision about identity, and no one doubts what he believes he is. *7* He can doubt all things, but never this.

4 God's teachers can have no regret on giving up the pleasures of the world. *2* Is it a sacrifice to give up pain? *3* Does an adult resent the giving up of children's toys? *4* Does one whose vision has already

glimpsed the face of Christ look back with longing on a slaughterhouse? *5* No one who has escaped the world and all its ills looks back on it with condemnation. *6* Yet he must rejoice that he is free of all the sacrifices which its values would demand of him. *7* To them he sacrifices all his freedom. *8* To them he sacrifices all his peace. *9* And to possess them must he sacrifice his hope of Heaven and remembrance of his Father's love. *10* Who in his sane mind chooses nothing as a substitute for everything?

5 What is the real meaning of sacrifice?102 *2* It is the cost of believing in illusions. *3* It is the price that must be paid for the denial of truth. *4* There is no pleasure of the world that does not demand this, for otherwise the pleasure would be seen as pain, and no one asks for pain if he recognizes it. *5* It is the idea of sacrifice that makes him blind. *6* He does not see what he is asking for. *7* And so he seeks it in a thousand ways and in a thousand places, each time believing it is there and each time disappointed in the end. *8*"Seek but do not find" remains this world's stern decree, 103 and no one who pursues the world's goals can do otherwise.

6 You may believe this course requires sacrifice of all you really hold dear. *2* In one sense that is true, for you hold dear the things that crucify God's Son, and it is the course's aim to set him free. *3* But do not be mistaken about what sacrifice means. *4* It always means the giving up of what you want. *5* And what, O teacher of God, is it that you want? *6* You have been called by God, and you have answered. *7* Would you now sacrifice that Call? *8* Few have heard It as yet, and they can but turn to you. *9* There is no other hope in all the world that they can trust. *10* There is no other voice in all the world that echoes God's. *11* If you would

sacrifice the truth, they stay in hell. *12* And if they stay, you will remain with them.

7 Do not forget that sacrifice is total. *2* There are no half sacrifices. *3* You cannot give up Heaven partially. *4* You cannot be a little bit in hell.

5 The Word of God has no exceptions. *6* It is this that makes It holy and beyond the world. *7* It is Its holiness that points to God. *8* It is Its holiness that makes you safe. *9* It is denied if you attack any brother for anything. *10* For it is here the split with God occurs. *11* A split that is impossible. *12* A split that cannot happen. *13* Yet a split in which you surely will believe, because you have set up a situation that is impossible, and in this situation the impossible can seem to happen. *14* It seems to happen at the "sacrifice" of truth.

8 Teacher of God, do not forget the meaning of sacrifice, and remember what each decision you make must mean in terms of cost. *2* Decide for God, and everything is given you at no cost at all. *3* Decide against Him, and you choose nothing at the expense of the awareness of everything.

4 What would you teach? *5* Remember only what you would learn, for it is here that your concern should be. *6* Atonement is for you. *7*

Your learning claims it, and your learning gives it. *8* The world contains it not, but learn this course and it is yours. *9* God holds out His Word to you, for He has need of teachers. *10* What other way is there to save His Son?

100. That the world calls these things ("power, fame, money, physical pleasure") a sacrifice means that the world considers it a sacrifice to *give them up*. This is what the first paragraph calls the "first illusion":

"that it is a sacrifice to give up the things of this world" (1:6).

101. Matthew 7:7 (RSV): "Ask, and it will be given you; seek, and you will find; knock, and it will be opened to you."

102. This is the second of the two illusions referred to in the first paragraph (see 1:5). "The first illusion…is that it is a sacrifice to give up the things of this world" (1:6). The second illusion (the "real meaning of sacrifice") is that it is a sacrifice to *pursue* the things of this world, for it means giving up what is *truly* valuable. Once this is understood, both illusions can disappear, to be replaced by the eternal truth that "sacrifice is altogether meaningless" (1:1), since the eternally whole cannot suffer loss.

103. T-12.VI.1:4: "Its dictates, then, can be summed up simply as 'Seek and do *not* find.'"

14. How Will the World End?

Can what has no beginning really end? *2* The world will end in an illusion, as it began. *3* Yet will its ending be in an illusion of mercy. *4* The illusion of forgiveness—complete, excluding no one, limitless in gentleness—will cover it, hiding all evil, covering all sin, and ending guilt forever. *5* So ends the world that guilt had made, for now it has no purpose and is gone. *6* The father of illusions is the belief that they have a purpose; that they serve a need or gratify a want. *7*

Perceived as purposeless, they are no longer seen. *8* Their uselessness is recognized, and they are gone. *9* How but in this way are all illusions ended? *10* They have been brought to truth, and truth has seen them not. *11* It has merely

overlooked the meaningless.

2 Until forgiveness is complete, the world does have a purpose. *2* It becomes the home in which forgiveness is born, and where it grows and becomes stronger and more all-embracing. *3* Here it is nourished, for here it is needed—a gentle Savior, born where sin was made and guilt seems real. *4* Here is His home, for here there is need of Him indeed.104 *5* He brings the ending of the world with Him. *6* It is His Call God's teachers answer, turning to Him in silence to receive His Word.

7 The world will end when all things in it have been rightly judged by His Judgment. *8* The world will end with the benediction of holiness upon it. *9* When not one thought of sin remains, the world is over. *10* It will not be destroyed nor attacked nor even touched. *11* It will merely cease to seem to be.

3 Certainly this seems to be a long, long while away. *2*"When not one thought of sin remains" appears to be a long-range goal indeed. *3* But time stands still and waits on the goals of God's teachers. *4* Not one sin will remain the instant any one of them accepts the Atonement for himself. *5* It is no easier to forgive one sin than to forgive all of them.

6 The illusion of orders of difficulty is an obstacle the teacher of God must learn to pass by and leave behind. *7* One sin perfectly forgiven by one teacher of God can make salvation complete. 105 *8* Can you understand this? *9* No, it is meaningless to anyone here. *10* Yet it is the final lesson in which unity is restored. *11* It goes against all the thinking of the world, but so does Heaven.

4 The world will end when its thought system has been completely reversed. *2* Until then, bits and pieces of its thinking will still seem

sensible. *3* The final lesson which brings the ending of the world cannot be grasped by those not yet prepared to leave the world and go beyond its tiny grasp. *4* What, then, is the function of the teacher of God in this concluding lesson? 106 *5* He need merely learn how to approach it; to be willing to go in its direction. *6* He need merely trust that if God's Voice tells him it is a lesson he can learn, he can learn it. *7* He does not judge it either as hard or easy. *8* His Teacher points to it, and he trusts that He will show him how to learn it.

5 The world will end in joy, because it is a place of sorrow. *2* When joy has come, the purpose of the world has gone. *3* The world will end in peace, because it is a place of war. *4* When peace has come, what is the purpose of the world? *5* The world will end in laughter, because it is a place of tears. *6* Where there is laughter, who can longer weep? *7* And only complete forgiveness brings all this to bless the world. *8* In blessing it departs, 107 for it will not end as it began. *9* To turn hell into Heaven is the function of God's teachers, for what they teach are lessons in which Heaven is reflected. *10* And now sit down in true humility and realize that all God would have you do, you can do. *11* Do not be arrogant and say you cannot learn His Own curriculum. *12* His Word says otherwise. *13* His will be done. 108 *14* It cannot be otherwise.

15 And be you thankful it is so.

104. The references to "His," "Him," and "He" in this paragraph are very likely to God, since "Call" (2:6), "Word" (2:6), and "Judgment"

(2:7) usually refer to God's Call (see M-13.6:6-7), God's Word, and, at least in these sections, God's Judgment (references to God's Judgment are found in Sections 11, 12, 15, 19, and 28). However, it is

very unusual for the Course to speak of God in this way, for He is also being equated here with forgiveness, which is the "Savior" (2:3) Whose home is in this world and Who "brings the ending of the world with Him" (2:5)—language more typically associated with the Holy Spirit or Christ.

105. To "make salvation complete" means to save the entire world. In other words, "One sin perfectly forgiven by one teacher of God" will mean that "not one thought of sin remains" in the whole world, and as a result "the world is over" (2:9).

106. The "concluding lesson" (also called the "final lesson"—see 3:10

and 4:3) is that "One sin perfectly forgiven by one teacher of God can make salvation complete" (3:7).

107. "It" refers to the world. In other words, the world will depart in blessing.

108. Matthew 6:10 (RSV): "Thy kingdom come. Thy will be done, On earth as it is in heaven." In this context, God's will is that you learn the final lesson ("One sin perfectly forgiven by one teacher of God can make salvation complete" [3:7]), bring forgiveness to the world, and thus bring "the ending of the world" (4:3).

15. Is Each One to Be Judged in the End?

Indeed, yes! *2* No one can escape God's Final Judgment. *3* Who could flee forever from the truth? *4* But the Final Judgment will not come until it is no longer associated with fear. *5* One day each one will welcome it, and on that very day it will be given him. *6* He will hear his sinlessness

proclaimed around and around the world, setting it free as God's Final Judgment on him is received. *7* This is the Judgment in which

salvation lies. *8* This is the Judgment that will set him free. *9* This is the Judgment in which all things are freed with him. *10* Time pauses as eternity comes near, and silence lies across the world that everyone may hear this Judgment of the Son of God:

11 Holy are you, eternal, free, and whole,

at peace forever in the heart of God.

12 Where is the world, and where is sorrow now?

2 Is this your judgment on yourself, teacher of God? *2* Do you believe that this is wholly true? *3* No—not yet, not yet. *4* But this is still your goal; why you are here. *5* It is your function to prepare yourself to hear this Judgment and to recognize that it is true. *6* One instant of complete belief in this and you will go beyond belief to certainty. *7* One instant out of time can bring time's end. *8* Judge not, for you but judge yourself and thus delay this Final Judgment.109 *9* What is your judgment on the world, O teacher of God? *10* Have you yet learned to stand aside and hear the Voice of Judgment in yourself? *11* Or do you still attempt to take His role from Him? *12* Learn to be quiet, for His Voice is heard in stillness. *13* And His Judgment comes to all who stand aside in quiet listening and wait for Him.

3 You who are sometimes sad and sometimes angry, who sometimes feel your just due is not given you and your best efforts meet with lack of appreciation and even with contempt—give up these foolish thoughts. *2* They are too small and meaningless to occupy your holy

mind an instant longer. *3* God's Judgment waits for you, to set you free.

4 What can the world hold out to you, regardless of your judgments on its gifts, that you would rather have? *5* You will be judged, and judged in fairness and in honesty. *6* There is no deceit in God. *7* His promises are sure. *8* Only remember that. *9* His promises have

guaranteed His Judgment, and His alone, will be accepted in the end. *10* It is your function to make that end be soon. *11* It is your function to hold His Judgment in your heart and offer it to all the world to keep it safe.110

109. Matthew 7:1 (KJV): "Judge not, that ye be not judged." The reinterpretation implied in the above allusion is essentially the same as that found in T-3.X.1:4: "When the Bible says, 'Judge not, that ye be not judged,' it merely means that if you judge the reality of others at all, you will be unable to avoid judging your own."

110. "It" refers to His Judgment. Your function, then, is to hold His Judgment in your heart and offer His Judgment to all the world, in order to keep His Judgment safe (safely held in your heart).

16. How Should the Teacher of

God Spend His Day?

To the advanced teacher of God this question is meaningless. *2* There is no program, for the lessons in the curriculum change each day. 111 *3* Yet he is sure of but one thing: they do not change at random. *4* Seeing this and understanding it is true, he rests content. *5* He will be told all that his role should be, this day and every day. *6* And those who share that role with him will find him, so they can learn the lessons for the day

together. *7* Not one is absent whom he needs; not one is sent without a learning goal already set, and one which can be met that very day. *8* For the advanced teacher of God, then, this question is superfluous. *9* It has been asked and answered, and he keeps in constant contact with the Answer. *10* He is set, and sees the road on which he walks stretch surely and smoothly before him.

2 But what about those who have not reached his certainty? *2* They are not yet ready for such lack of structuring on their own part. *3*

What must they do to learn to give the day to God? *4* There are some general rules which do apply, although each one must use them as best he can in his own way. *5* Routines as such are dangerous, because they easily become gods in their own right, threatening the very goals for which they were set up. 112 *6* Broadly speaking, then, it can be said that it is well to start the day right. *7* It is always possible to begin again should the day begin with error, yet there are obvious advantages in terms of saving time if the need for this can be avoided.113

3 At the beginning, it is wise to think in terms of time. *2* This is by no means the ultimate criterion, but at the outset it is probably the simplest to observe. *3* The saving of time is an essential early emphasis which, although it remains important throughout the learning process, becomes less and less emphasized. 114 *4* At the outset, we can safely say that time devoted to starting the day right does indeed save time. *5* How much time should be so spent? *6* This must depend on the teacher of God himself. *7* He cannot claim that title until he has gone through the workbook, since we are working within the framework of our course. 115 *8* After completion of the more or less structured practice periods which the workbook contains, individual need becomes the

chief consideration.

4 This course is always practical. *2* It may be that the teacher of God is not in a situation which fosters quiet thought as he awakes. *3* If this is so, let him but remember that he chooses to spend time with God as soon as possible, and let him do so. 116 *4* Duration is not the major concern. *5* One can easily sit still an hour with closed eyes and accomplish nothing. *6* One can as easily give God only an instant and in that instant join with Him completely. *7* Perhaps the one generalization that can be made is this: As soon as possible after waking, take your quiet time, continuing a minute or two after you

begin to find it difficult. *8* You may find the difficulty will diminish and drop away. *9* If not, that is the time to stop.

5 The same procedures should be followed at night. *2* Perhaps your quiet time should be fairly early in the evening, if it is not feasible for you to take it just before going to sleep. *3* It is not wise to lie down for it. *4* It is better to sit up, in whatever position you prefer. 117 *5* Having gone through the workbook, you must have come to some conclusions in this respect. *6* If possible, however, just before sleeping is a desirable time to devote to God. *7* It sets your mind into a pattern of rest and orients you away from fear. *8* If it is expedient to spend this time earlier, at least be sure that you do not forget a brief period—not more than a moment will do—in which you close your eyes and think of God.118

6 There is one thought in particular that should be remembered throughout the day. 119 *2* It is a thought of pure joy, a thought of peace, a thought of limitless release—limitless because all things are freed within it. *3* You think you made a place of safety for yourself. *4* You

think you made a power that can save you from all the fearful things you see in dreams. *5* It is not so. *6* Your safety lies not there. *7* What you give up is merely the illusion of protecting illusions. *8* And it is this you fear, and only this.120 *9* How foolish to be so afraid of nothing!

10 Nothing at all! *11* Your defenses will not work, but you are not in danger. *12* You have no need of them. *13* Recognize this and they will disappear. *14* And only then will you accept your real protection.

7 How simply and how easily does time slip by for the teacher of God who has accepted his protection! 121 *2* All that he did before in

the name of safety no longer interests him, for he is safe, and knows it to be so.

3 He has a Guide Who will not fail. *4* He need make no distinctions among the problems he perceives, for He to Whom he turns with all of them recognizes no order of difficulty in resolving them. *5* He is as safe in the present as he was before illusions were accepted into his mind, and as he will be when he has let them go. *6* There is no difference in his state at different times and different places, because they are all one to God. *7* This is his safety. *8* And he has no need for more than this.

8 Yet will there be temptation along the way the teacher of God has yet to travel, and he has need of reminding himself throughout the day of his protection. 122 *2* How can he do this, particularly during the times when his mind is occupied with external things? *3* He can but try, and his success depends on his conviction that he will succeed.123 *4* He must be sure success is not of him, but will be given him at any time, in any place and circumstance he needs it. *5* There are times his certainty will waver, and the instant this occurs he will return to earlier attempts to place reliance on himself alone. *6* Forget not that this is magic, and that magic is a sorry substitute for true assistance. 124 *7* It is not good enough

for God's teacher because it is not enough for God's Son.

9 The avoidance of magic is the avoidance of temptation, for all temptation is nothing more than the attempt to substitute another will for God's. *2* These attempts may indeed seem frightening, yet they are merely pathetic. *3* They can have no effects; neither good nor bad, neither rewarding nor demanding sacrifice, healing nor destructive, quieting nor fearful. *4* When all magic is recognized as merely nothing, the teacher of God has reached the most advanced state. *5* All intermediate lessons will but lead to this and bring this goal nearer to recognition. *6* For magic of any kind, in all its forms,

simply does nothing. *7* Its powerlessness is the reason it can so easily be escaped.

8 What has no effects can hardly terrify. 125

10 There is no substitute for the will of God. 126 *2* In simple statement, it is to this fact that the teacher of God devotes his day. *3* Each substitute he may accept as real can but deceive him, but he is safe from all deception if he so decides. *4* Perhaps he needs to remember "God is with me. *5* I cannot be deceived. "127 *6* Perhaps he prefers other words, or only one, or none at all. *7* Yet each temptation to accept magic as true must be abandoned through his recognition, not that it is fearful, not that it is sinful, not that it is dangerous, but merely that it is meaningless. *8* Recognizing that it is rooted in sacrifice and separation, 128 two aspects of one error and no more, he merely chooses to give up all that he never had. *9* And for this "sacrifice" is Heaven restored to his awareness.

11 Is not this an exchange that you would want? *2* The world would gladly make it if it knew it could be made. *3* It is God's teachers who

must teach it that it can. *4* And so it is their function to make sure that they have learned how to make it. *5* No risk is possible throughout the day except to put your trust in magic, for it is only this that leads to pain. *6*"There is no will but God's." 129 *7* His teachers know that this is so, and have learned that everything but this is magic. *8* All belief in magic is maintained by just one simple-minded illusion: that it works.

9 All through their training, every day and hour, and even every minute and second, must God's teachers learn to recognize the forms of magic and perceive their meaninglessness. *10* Fear is withdrawn from them and so they go. *11* And thus the gate of Heaven is reopened, and its light can shine again on an untroubled mind.

111. This section addresses the issue of how one should continue to practice after the Workbook has been completed. The above sentence therefore means "For the advanced teacher of God, there is no

program such as the Workbook—which provides you with a

predetermined lesson each day—because the lessons change each day according to the Holy Spirit's specific plan for your life." Thus, the advanced teacher of God—a person possessing the ten characteristics of God's teachers listed in M-4—has no structured practice program at all. For the new teacher of God, however, there *is* a general structure of daily practice, a structure that incorporates the types of practices he learned in the Workbook. From paragraph 2 on, this section provides this structure.

112. A routine is a fixed course of procedure, an unvaryingly repeated formula. A routine "as such" (defined strictly in the foregoing way) is dangerous because the mere carrying out of the routine easily comes

to be seen as having saving power. In the context of your morning routine (which is the focus of the discussion following the above sentence), this error would mean that what you see as important is simply spending the time for your morning routine, whereas what's truly important is reaching the state of mind that will prepare you for your day.

113. As this section says later, we are meant to begin each day with morning "quiet time" (4:7). The situation described here is one in which we begin the day "with error" by *not* doing our morning quiet time, and decide to start the day again later by doing our quiet time then. In this scenario, the first part of the day, before the restart, was in essence wasted time. Avoiding the need to restart, then, has

"obvious advantages in terms of saving time."

114. This probably refers to saving time in the sense of not wasting it.

Saving time in this sense is also found in the discussion following miracle principle 25 in the Text, where Jesus says that he can save time for us by speeding us through the trivia of life, so that we have more time to give to miracles (T-1.25.1-6).

115. This qualification almost certainly includes having completed the Text as well. The Workbook, after all, says that the Text "is necessary as a background to make the exercises in this workbook meaningful"

(W-In.1:1). At this point the Course has always assumed that one is going through it in order: first Text, then Workbook. Also, this sentence seems to rest on the straightforward logic that one cannot be a teacher "within the framework" of the Course until one has *done* the Course—which would obviously include studying the Text.

The above qualification also seems to assume that one has *really* done the Workbook, not just reached its end. We say this because this section portrays the one who has completed the Workbook as now being able to do Workbook-style practice on his own—in the morning, throughout the day, in response to upsets, and at night—without the support of the Workbook's chronological lessons.

The qualifications for being a teacher "within the framework of our course," then, would be to have completed the Course *up through* the Workbook and to now be able to continue Workbook-style practice on one's own throughout the day.

116. This "time with God," which is aimed at joining with God (4:6) and may conceivably take an hour (4:5), is clearly some version of the meditation practice taught in the Workbook. This section is instructing us in how to practice after the Workbook, and in doing so follows the order of many Workbook lessons: giving us

instructions first for morning and evening meditation (paragraphs 4-5), then for repeating a thought throughout the day (paragraph 6), and finally for response to temptation (paragraphs 8-10).

117. Sitting up for evening meditation, rather than lying down, is really about keeping us from falling asleep during the meditation, which of course is more likely to happen around bedtime. The Workbook

explicitly cautions us against letting drowsiness intrude on meditation:

"If you are succeeding, you will feel a deep sense of joy and an increased alertness, rather than a feeling of drowsiness and

enervation" (W-74.6:4). This is also why it might be best to take this time earlier in the evening rather than right before bed (5:2).

118. This means "at least…do not forget a brief period" *at bedtime*.

119. This corresponds to the Workbook's instruction to repeat the day's idea as often as possible throughout the day.

120. You fear *giving up* "the illusion of protecting illusions."

121. As the previous paragraph explains, he accepts his "real protection"

through his recognition that he was "not in danger" in the first place.

122. This is a reference to the practice of response to temptation, in which we repeat a Course idea in order to dispel upsets.

123. "Success" here seems to be success in dispelling the upset with the practice of response to temptation (not success in *remembering to do* the practice).

124. The meaning of "magic" here is important for understanding the rest of this section and the two sections that follow. Based on paragraphs 6 and 7, magic consists of using our own power, our own separate will, to keep ourselves safe and solve our problems. This is called "magic" because magic is the belief in causes that, according to natural law, cannot do what they appear to do. In this sense, believing that our separate will can make us safe is analogous to believing that a magic wand can make an elephant appear.

125. As the first lines of this paragraph suggest, and as will be discussed in the next section, magic terrifies because it is a substitute for the will of God. Having made that substitute, having displaced God, we now live in terror of Him.

126. Magic acts as a substitute for the will of God because magic is what we use to keep ourselves safe and solve our problems, whereas in truth it is God's will that keeps us safe (by guaranteeing that all danger is illusion) and solves our problems (through the work of the Holy Spirit).

127. This is a suggested idea to use as a response to the temptation to rely on magic. In context, it means "Because God (my real safety) is with me, I cannot be deceived by this false source of safety (my own attempt to keep myself safe)." Like most of the Workbook lessons, it is in iambic pentameter.

128. Magic is rooted in "separation" (from God) in that it places reliance on the separate self rather than on God. Perhaps "sacrifice" is meant here in the sense given in Section 13 of the Manual: "the cost of believing in illusions" (M-13.5:2). This would mean that magic is rooted in the sacrifice of the true safety offered by God's will.

129. This is Lesson 74 in the Workbook.

17. How Do God's Teachers

Deal with Their Pupils' Thoughts of Magic?

This is a crucial question both for teacher and pupil. 130 *2* If this issue is mishandled, the teacher has hurt himself and has also attacked his pupil.

3 This strengthens fear and makes the magic seem quite real to both of them. *4* How to deal with magic thus becomes a major lesson for the teacher of God to master. *5* His first responsibility in this is not to attack it. *6* If a magic thought arouses anger in any form, God's teacher can be

sure that he is strengthening his own belief in sin and has condemned himself. *7* He can be sure as well that he has asked for depression, pain, fear, and disaster to come to him. *8* Let him remember, then, it is not this that he would teach, because it is not this that he would learn.

2 There is, however, a temptation to respond to magic in a way that actually reinforces it.131 *2* Nor is this always obvious. *3* It can, in fact, be easily concealed beneath a wish to help. *4* It is this double wish that makes the help of little value, and must lead to undesired outcomes.132

5 Nor should it be forgotten that the outcome that results will always come to teacher and to pupil. *6* How many times has it been emphasized that you give but to yourself? 133 *7* And where could this be better shown than in the kinds of help the teacher gives to those who need his aid?

8 Here is his gift most clearly given him, for he will give only what he has chosen for himself. *9* And in this gift is his judgment upon the holy Son of God.

3 It is easiest to let error be corrected where it is most apparent, and errors can be recognized by their results. 134 *2* A lesson truly taught

can lead to nothing but release for teacher and pupil, who have shared in one intent. *3* Attack can enter only if perception of separate goals has entered. *4* And this must indeed have been the case if the result is anything but joy. *5* The single aim of the teacher turns the divided goal of the pupil into one direction, with the call for help becoming his one appeal. 135 *6* This then is easily responded to with just one answer, and this answer will enter the teacher's mind unfailingly. *7* From there it shines into his pupil's mind, making it one with his.136

4 Perhaps it would be helpful to remember that no one can be angry at a

fact. 137 *2* It is always an interpretation that gives rise to negative emotions, regardless of their seeming justification by what appears as facts. *3* Regardless, too, of the intensity of the anger which is aroused.

4 It may be merely slight irritation, perhaps too mild to be even clearly recognized. *5* Or it may also take the form of intense rage accompanied by thoughts of violence, fantasied or apparently acted out. 138 *6* It does not matter. *7* All of these reactions are the same. *8* They obscure the truth, and this can never be a matter of degree. *9* Either truth is apparent or it is not. *10* It cannot be partially recognized. *11* Who is unaware of truth must look upon illusions.

5 Anger in response to perceived magic thoughts is a basic cause of fear.

2 Consider what this reaction means, and its centrality in the world's thought system becomes apparent. *3* A magic thought, by its mere presence, acknowledges a separation from God. *4* It states, in the clearest form possible, that the mind which thinks the thought believes it has a separate will that can oppose the will of God and succeed. 139

5 That this can hardly be a fact is obvious, yet that it can be believed as fact is surely so. *7* And herein lies the birthplace of guilt. *8* Who usurps the place of God and takes it for himself now has a deadly "enemy."

9 And he must stand alone in his protection, and make himself a shield to keep him safe from fury that can never be abated and vengeance that can never be satisfied.

6 How can this unfair battle be resolved? *2* Its ending is inevitable, for its outcome must be death. *3* How then can one believe in one's defenses?

4 Magic again must help. *5* Forget the battle. *6* Accept it as a fact and then forget it. *7* Do not remember the impossible odds against you. *8* Do not remember the immensity of the "enemy," and do not think about your

frailty in comparison. *9* Accept your separation, but do not remember how it came about. *10* Believe that you have won it, but do not retain the slightest memory of Who your great "opponent" really is. *11* Projecting your "forgetting" onto Him, it seems to you He has forgotten too.

7 But what will now be your reaction to all magic thoughts? *2* They can but reawaken sleeping guilt, which you have hidden but have not let go. *3* Each one says clearly to your frightened mind, "You have usurped the place of God. *4* Think not He has forgotten." *5* Here we have the fear of God most starkly represented, 140 for in that thought has guilt already raised madness to the throne of God Himself. *6* And now there is no hope. *7* Except to kill. *8* Here is salvation now. *9* An angry Father pursues His guilty Son. *10* Kill or be killed, for here alone is choice. *11* Beyond this there is none, for what was done cannot be done without. *12* The stain of blood can

never be removed, and anyone who bears this stain on him must meet with death.

8 Into this hopeless situation, God sends His teachers. *2* They bring the light of hope from God Himself. *3* There is a way in which escape is possible. *4* It can be learned and taught, but it requires patience and abundant willingness. *5* Given that, the lesson's manifest simplicity stands out like an intense white light against a black horizon, for such it is. *6* If anger comes from an interpretation and not a fact, it is never justified. *7* Once this is even dimly grasped, the way is open. *8* Now it is possible to take the next step. *9* The interpretation can be changed at last. *10* Magic thoughts need not lead to condemnation, for they do not really have the power to give rise to guilt. *11* And so they can be overlooked, and thus forgiven in the truest sense.

9 Madness but seems terrible. *2* In truth it has no power to make anything. *3* Like the magic which becomes its servant, it neither attacks nor protects. *4* To see it and to recognize its thought system is to look on nothing. *5* Can nothing give rise to anger? *6* Hardly so. *7* Remember then, teacher of God, that anger recognizes a reality that is not there. *8* Yet is the anger certain witness that you do believe in it as fact. *9* Now is escape impossible until you see you have responded to your own interpretation, which you have projected on an outside world. *10* Let this grim sword be taken from you now. *11* There is no death. 141 *12* This sword does not exist. *13* The fear of God is causeless. *14* But His love is cause of everything beyond all fear, and thus forever real and always true.

130. As used in the previous section, "magic" means relying on our own separate will to keep ourselves safe and solve our problems, rather than turning to God's will. Whereas the previous section deals with the teacher's reliance on magic, this section deals with the pupil's.

131. This refers to responding to magic with anger and attack. As the previous paragraph explains, doing so "makes the magic seem quite real to both of them" (1:3)—it reinforces the reality of the magic.

132. The "double wish," which plays a crucial role in this section, is the

"wish to help" that is on the surface and the anger that is concealed beneath it, which is essentially a wish to *hurt*.

133. This is not only one of the most oft-repeated ideas in the Course, but it is also one that the Course frequently identifies as such. See M-4.VII.1:6 ("This has been emphasized throughout the text and the

workbook") and the footnote referenced in that line.

134. This provides the solution to the problem that it is difficult to recognize anger in response to magic thoughts, given that it is "easily concealed beneath a wish to help" (2:3). The way to recognize its presence in the teacher's response is through the *results* of that response.

135. The "single aim" comes from the teacher relinquishing the second half of the "double wish" (2:4)—the wish to hurt—so that only the wish to help remains. The teacher's "single aim" will then enable the pupil to resolve his *own* double wish. He has had a wish to *be* helped and a wish to *resist* help. This resistance to help has no doubt been partly an act of self-protection in the face of the teacher's wish to hurt.

But now that the pupil sees that the teacher *only* wishes to help, he is able to let resistance go and unify his mind behind his wish to *be* helped. So now, his "one appeal" to the teacher is a "call for help": In

one form or another, he sincerely asks the teacher to help him move beyond his magic thoughts.

136. The "one answer" is the answer that will help the pupil move beyond his magic thoughts. This will shine into the teacher's mind (from the Holy Spirit) and will then be accepted by the pupil because now he *wants* the teacher's help.

137. Remembering that anger does not reflect the facts "would be helpful" because this is what allows the teacher to let go of his anger, thus restoring his "single aim" to help.

138. "Apparently acted out" means physically acted out in this apparent

world.

139. When we entertain magic thoughts, we believe that keeping us safe is not God's role, but the role of our own separate will. This implies that we believe our separate will can "oppose" God—in this case, by trying to take over His function of keeping us safe.

140. The statement that opened this discussion ("Anger in response to perceived magic thoughts is a basic cause of fear" [5:1]) has now been explained. We believe that we have usurped God's role. We feel

profoundly guilty for this and now fear the wrath of our deadly

"enemy." Believing we have no way of escape, we cope by forgetting the battle and concealing our guilt and fear deep in our unconscious.

However, when we encounter magic thoughts—in ourselves or in

others—it brings it all back up, since magic is one form of the original cause of it all. The sleeping fear and guilt are thus reawakened. This is especially so if we get angry at the magic

thoughts of others, for that means that their magic is real and sinful, and therefore that, logically speaking, *ours* must be as well.

141. Proverbs 12:28 (KJV): "In the way of righteousness is life; and in the pathway thereof there is no death."

18. How Is Correction Made?

Correction of a lasting nature—and only this is true correction—cannot be made until the teacher of God has ceased to confuse interpretation with fact, 142 or illusion with truth. *2* If he argues with his pupil about a magic thought, attacks it, or tries to establish its error or demonstrate its

falsity, he is but witnessing to its reality.143 *3* Depression is then inevitable, for he has "proved" both to his pupil and himself that it is their task to escape from what is real. *4* And this can only be impossible.

5 Reality is changeless. *6* Magic thoughts are but illusions. *7* Otherwise, salvation would be only the same age-old impossible dream in but another form.144 *8* Yet the dream of salvation has new content; it is not the form alone in which the difference lies.

2 God's teachers' major lesson is to learn how to react to magic thoughts wholly without anger. *2* Only in this way can they proclaim the truth about themselves. *3* Through them the Holy Spirit can now speak of the reality of the Son of God. *4* Now He can remind the world of sinlessness, the one unchanged, unchangeable condition of all that God created. *5* Now He can speak the Word of God to listening ears and bring Christ's vision to eyes that see. *6* Now is He free to teach all minds the truth of what they are, so they will gladly be returned to Him. *7* And now is guilt forgiven, overlooked completely in His sight and in God's Word.

3 Anger but screeches "Guilt is real! "145 *2* Reality is blotted out as this insane belief is taken as replacement for God's Word. *3* The body's eyes now "see." *4* Its ears alone are thought to hear. *5* Its little space and tiny breath become the measure of reality. *6* And truth becomes diminutive and meaningless. *7* Correction has one answer to all this, and to the world that rests on this:

8 You but mistake interpretation for the truth. *9* And you are wrong. *10* But a mistake is not a sin, nor has reality been taken from its throne by your mistakes. *11* God reigns forever, and His laws alone prevail upon you and

upon the world. *12* His love remains the only thing there is. *13* Fear is illusion, for you are like Him.

4 In order to heal, it thus becomes essential for the teacher of God to let all his own mistakes be corrected. *2* If he senses even the faintest hint of irritation in himself as he responds to anyone, let him instantly realize that he has made an interpretation that is not true. *3* Then let him turn within to his Eternal Guide and let Him judge what the response should be. *4* So is he healed, and in his healing is his pupil healed with him.

5 The sole responsibility of God's teacher is to accept the Atonement for himself. 146 *6* Atonement means correction, or the undoing of errors.

7 When this has been accomplished, the teacher of God becomes a miracle worker by definition. *8* His sins have been forgiven him, and he no longer condemns himself. *9* How can he then condemn anyone?

10 And who is there whom his forgiveness can fail to heal?

142. To cease "to confuse interpretation with fact" means to realize that anger at magic thoughts comes from an interpretation, not a fact. See 4:1-2 and 8:6 in the previous section.

143. The impression given here is that the teacher, because of his hidden anger, is trying to knock down the pupil's resistance by sheer force of argument. Instead, as the previous section describes (M-17.3:5), he needs to release his anger and unify his mind behind the single wish to help, so that the pupil can unify his mind behind the single wish to *be* helped. Once that has happened, the teacher may indeed try to

demonstrate the falsity of the pupil's errors, as the Course so often does with our own errors, but the difference is that the pupil will *want*

this and that the teacher will now do it without any trace of anger.

144. This appears to be a reference to the song "The Impossible Dream"

from the 1965 Broadway musical *Man of La Mancha*, inspired by *Don Quixote* by Miguel de Cervantes. The song became a standard, being recorded by various popular artists in the mid-1960s to early 1970s (this section was dictated in 1972). Here, however, it is cast in negative terms: it is the dream "to escape from what is real." This parallels the earlier remarks about Don Quixote in the Text, which depict him as someone who tries to escape from the inherent

unworthiness of his ego by using egotistical behavior to inflate his ego (T-4.I.5:3-5)—which would indeed be an "impossible dream."

145. This is what the teacher's anger screeches at the pupil because of his magic thoughts.

146. T-2.VIII.5:1: "The sole responsibility of the miracle worker is to accept Atonement himself." In the above context, this means that the teacher of God needs to instantly accept the correction of even the mildest anger on his part, *so that* he can then be a miracle worker whose forgiveness has power to heal anyone.

19. What Is Justice?

Justice is the divine correction for injustice. 147 *2* Injustice is the basis for all the judgments of the world. *3* Justice corrects the interpretations to which injustice gives rise and cancels them out. *4* Neither justice nor injustice exists in Heaven, for error is impossible and correction meaningless. *5* In this world, however, forgiveness depends on justice,

since all attack can only be unjust. *6* Justice is the Holy Spirit's verdict upon the world. *7* Except in His judgment justice is impossible, for no one in the world is capable of making only just interpretations and laying all injustices aside. *8* If God's Son were fairly judged, there would be no need for salvation. *9* The thought of separation would have been forever inconceivable.

2 Justice, like its opposite, is an interpretation. *2* It is, however, the one interpretation that leads to truth. *3* This becomes possible because, while it is not true in itself, justice includes nothing that opposes truth. *4* There is no inherent conflict between justice and truth; one is but the first small step in the direction of the other. *5* The path becomes quite different as one goes along. *6* Nor could all the magnificence, the grandeur of the scene, and the enormous opening vistas that rise to meet one as he travels on be foretold from the outset. *7* Yet even these, whose splendor reaches indescribable heights as one proceeds,148 fall short indeed of all that finally awaits one when the pathway ceases and time ends with it. *8* But somewhere one must start. *9* Justice is the beginning.

3 All concepts of your brothers and yourself, all fears of future states, and all concerns about the past stem from injustice. *2* Here is the lens which, held before the body's eyes, distorts perception and brings witness of the distorted world back to the mind that made the lens and holds it very dear. *3* Selectively and arbitrarily is every concept of the world built up in just this way. *4*"Sins" are perceived and justified by careful selectivity, in which all thought of wholeness must be lost.

5 Forgiveness has no place in such a scheme, for not one "sin" but seems forever true.

4 Salvation is God's justice. *2* It restores to your awareness the wholeness of the fragments you perceive as broken off. *3* And it is this that overcomes the fear of death, for separate fragments must decay and die, but wholeness is immortal. *4* It remains forever and forever like its Creator, being one with Him. *5* God's Judgment is His justice. *6* Onto this—a Judgment wholly lacking in condemnation, an evaluation based entirely on love—you have projected your own injustice, giving God the lens of warped perception through which you look. *7* Now it belongs to Him and not to you. *8* You are afraid of Him, and do not see you hate and fear your Self as enemy.

5 Pray for God's justice, and do not confuse His mercy with your own insanity. *2* Perception can make whatever picture the mind desires to see. *3* Remember this. *4* In this lies either Heaven or hell, as you elect.

5 God's justice points to Heaven just because it is entirely impartial. *6* It accepts all evidence that is brought before it, omitting nothing and assessing nothing as separate and apart from all the rest. *7* From this one standpoint does it judge, and this alone. *8* Here all attack and condemnation become meaningless and indefensible. *9* Perception rests, the mind is still, and light returns again. *10* Vision is now restored.

11 What had been lost has now been found. *12* The peace of God descends on all the world and we can see.149 *13* And we can see!

147. The term "justice" is being used in this section in the same sense as in Chapter 25 in the Text (see T-25.VIII-X): It means giving the Son of God what he really deserves. Because he is sinless, what he

deserves is forgiveness, never attack (see 1:5). Real justice, then, is not punishment, but forgiveness.

148. The spiritual journey here is being likened to climbing a mountain and seeing ever more magnificent vistas as one ascends.

149. This sentence and the previous one appear to be a reference to lyrics from the hymn "Amazing Grace": "I once was lost, but now am found; Was blind, but now I see." In the above passage, the finding of what was lost and the restoration of sight is accomplished by *justice*, whereas in the hymn it is accomplished by grace. This is in keeping with the Course's interpretation that true justice is *mercy* (see 5:1).

20. What Is the Peace of God?

It has been said that there is a kind of peace that is not of this world.150

2 How is it recognized? *3* How is it found? *4* And being found, how can it be retained? *5* Let us consider each of these questions separately, for each reflects a different step along the way.

2 First, how can the peace of God be recognized? *2* God's peace is recognized at first by just one thing: in every way it is totally unlike all previous experiences. *3* It calls to mind nothing that went before. *4* It brings with it no past associations. *5* It is a new thing entirely. *6* There is a contrast, yes, between this thing and all the past. *7* But, strangely, it is not a contrast of true differences. *8* The past just slips

away, and in its place is everlasting quiet. *9* Only that. *10* The contrast first perceived has merely gone. *11* Quiet has reached to cover everything.

3 How is this quiet found? *2* No one can fail to find it who but seeks out its conditions. *3* God's peace can never come where anger is, for anger must deny that peace exists. *4* Who sees anger as justified in any way or

any circumstance proclaims that peace is meaningless, and must believe that it cannot exist. *5* In this condition peace cannot be found.

6 Therefore, forgiveness is the necessary condition for finding the peace of God. *7* More than this, given forgiveness, there *must* be peace. *8* For what except attack will lead to war? *9* And what but peace is opposite to war? *10* Here the initial contrast stands out clear and apparent. *11* Yet when peace is found, the war is meaningless, and it is conflict now that is perceived as nonexistent and unreal.

4 How is the peace of God retained, once it is found? *2* Returning anger,[151] in whatever form, will drop the heavy curtain once again, and the belief that peace cannot exist will certainly return. *3* War is again accepted as the one reality. *4* Now must you once again lay down your sword, although you will not realize that you have picked it up again.

5 But you will learn, as you remember even faintly now what happiness was yours without it, that you must have taken it again as your defense.

6 Stop for a moment now and think of this: Is conflict what you want, or is God's peace the better choice? *7* Which gives you more? *8* A tranquil mind is not a little gift. *9* Would you not rather live than choose to die?

5 Living is joy, but death can only weep. *2* You see in death escape from what you made, but this you do not see: that you made death, and it is but an illusion of an end. *3* Death cannot be escape, because it is not life in which the problem lies. *4* Life has no opposite, for it is God. *5* Life and death seem to be opposites because you have decided death ends life. *6* Forgive the world, and you will understand that everything that God created cannot have an end, and nothing He did not create is real. 152 *7* In this one sentence is our course explained. *8* In this one sentence is our practicing given its one direction. 153 *9* And in this the

Holy Spirit's whole curriculum is specified exactly as it is.

6 What is the peace of God? *2* No more than this: the simple understanding that His will is wholly without opposite. *3* There is no thought that contradicts His will, yet can be true. *4* The contrast between His will and yours but seems to be reality. *5* In truth there is no conflict, for His Will is yours.154 *6* Now is the mighty will of God Himself His gift to you. *7* He does not seek to keep it for Himself. *8* Why would you seek to keep your tiny, frail imaginings apart from Him? *9* The will of God is one, and all there is. *10* This is your heritage. *11* The universe beyond the sun and stars and all the thoughts of which you can conceive belongs to you. *12* God's peace is the condition for His will.

13 Attain His peace, and you remember Him.

150. John 16:33 (RSV): "I have said this to you, that in me you may have peace. In the world you have tribulation; but be of good cheer, I have overcome the world." Philippians 4:7 (KJV): "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

151. This refers to one's anger coming back, not to returning someone *else's* anger.

152. We find a similar sentence in Workbook Lesson 342: "Let me forgive all things and let creation be as You would have it be, and as it is" (W-342.1:7). The above sentence is also reminiscent of these lines from the Course's Introduction: "Nothing real can be threatened.

Nothing unreal exists" (In.2:2-3). These sentences and the above sentence are both billed as summaries of the Course and both present

a stark contrast between the real, which cannot be threatened or brought to an end, and the unreal.

153. This means that all of our Workbook-style practice should have forgiveness and its results as its explicit or implicit content. This is similar to the Workbook's statement that all the lessons God would have us learn "are the same in fundamental content," that content being "Forgive, and you will see this differently" (W-193.5:5-6).

154. W-331.Heading: "There is no conflict, for my will is Yours."

21. What Is the Role of Words in Healing?

Strictly speaking, words play no part at all in healing.155 *2* The motivating factor is prayer, or asking. *3* What you ask for you receive. 156

4 But this refers to the prayer of the heart,157 not to the words you use in praying. *5* Sometimes the words and the prayer are contradictory; sometimes they agree. *6* It does not matter. *7* God does not understand words, for they were made by separated minds to keep them in the illusion of separation. *8* Words can be useful, particularly for the beginner, in helping concentration and facilitating the exclusion, or at least control, of extraneous thoughts.

158 *9* Let us not forget, however, that words are but symbols of symbols. *10* They are thus twice removed from reality.

2 As symbols, words have quite specific references. *2* Even when they seem most abstract, the picture which comes to mind is apt to be very concrete. *3* Unless a specific referent does occur to the mind in conjunction with a word, the word has little or no practical meaning

and thus cannot help the healing process. *4* The prayer of the heart does not really ask for concrete things. *5* It always requests some kind of experience, the specific things asked for being the bringers of the desired experiences in the judgment of the asker. *6* The words, then, are symbols for the things asked for, but the things themselves but stand for the experiences which are hoped for.159

3 The prayer for things of this world will bring experiences of this world. *2* If the prayer of the heart asks for this, this will be given because this will be received. *3* It is impossible that the prayer of the heart remain unanswered in the perception of the one who asks. *4* If he asks for the impossible, if he wants what does not exist or seeks for illusions in his heart, all this becomes his own. *5* The power of his decision offers it to him as he requests. *6* Herein lie hell and Heaven.

7 The sleeping Son of God has but this power left to him. *8* It is enough.

9 His words do not matter. *10* Only the Word of God has any meaning, because it symbolizes that which has no human symbols at all. *11* The Holy Spirit alone understands what this Word stands for. *12* And this, too, is enough.

4 Is the teacher of God then to avoid the use of words in his teaching? 160

2 No indeed. *3* There are many who must be reached through words, being as yet unable to hear in silence. *4* The teacher of God must, however, learn to use words in a new way. *5* Gradually he learns how to let his words be chosen for him by ceasing to decide for himself what he will say. *6* This process is merely a special case of the lesson in the workbook which says, "I will step back and let Him lead the way." 161

7 The teacher of God accepts the words which are offered him and gives as he receives. *8* He does not control the direction of his speaking. *9* He

listens and hears and speaks.

5 A major hindrance in this aspect of his learning is the teacher's fear about the validity of what he hears. *2* And what he hears may indeed be quite startling. *3* It may also seem to be quite irrelevant to the presented problem as he perceives it, and may, in fact, confront the teacher with a situation that appears to be very embarrassing to him. *4* All these are judgments which have no value. *5* They are his own, coming from a shabby self-perception which he would leave behind. *6* Judge not the words that come to you, 162 but offer them in confidence. *7* They are far wiser than your own. *8* God's teachers have God's Word behind their symbols. *9* And He Himself gives to the words they use the power of His Spirit, raising them from meaningless symbols to the call of Heaven itself.

155. Healing, in this section, refers to the teacher of God offering prayer healing to a patient. This section therefore continues the discussion of the healing of patients that begins in Sections 5-8.

156. Matthew 21:22 (RSV): "And whatever you ask in prayer, you will receive, if you have faith."

157. The "prayer of the heart" is whatever we are actually desiring, regardless of the words we use in prayer. For this reason, the prayer

of the heart is not necessarily positive. As the section later says, the heart can ask "for illusions" (3:4), "for things of this world" (3:1).

158. In other words, using words in prayer can help in concentrating the mind on what is being prayed for and minimizing thoughts about other

things.

159. This seems to be the explanation of the first paragraph's statement that "words are but symbols of symbols." First, words symbolize the *thing* asked for (in prayer). Second, the thing asked for symbolizes the *experience* that one hopes it will bring.

160. It may seem that the topic of the section has switched here, from using words to pray for *healing* for someone to using words to *teach* someone. The "teaching" referred to here, however, is in response to someone's "presented problem" (5:3). A *presenting problem* is the initial symptom for which a person seeks help from a doctor or

therapist. The overall situation in this section, therefore, seems to be this: Someone is seeking healing from a teacher of God for a

particular problem (probably a health issue), and to help the patient heal this problem, the teacher prays for healing and/or offers teaching.

161. This is Lesson 155.

162. Matthew 7:1 (KJV): "Judge not, that ye be not judged."

22. How Are Healing and Atonement Related?

Healing and Atonement are not related; they are identical. *2* There is no order of difficulty in miracles because there are no degrees of Atonement. *3* It is the one complete concept possible in this world,

because it is the source of a wholly unified perception. *4* Partial Atonement is a meaningless idea, just as special areas of hell in Heaven are inconceivable. *5* Accept Atonement and you are healed. *6* Atonement is the Word of God. *7* Accept His Word, and what remains to make

sickness possible? *8* Accept His Word, and every miracle has been accomplished. *9* To forgive is to heal. *10* The teacher of God has taken accepting the Atonement for himself as his only function.163 *11* What is there, then, he cannot heal? *12* What miracle can be withheld from him?

2 The progress of the teacher may be slow or rapid, depending on whether he recognizes the Atonement's inclusiveness or for a time excludes some problem areas from it. *2* In some cases, there is a sudden and complete awareness of the perfect applicability of the lesson of the Atonement to all situations, but this is comparatively rare. *3* The teacher of God may have accepted the function God has given him long before he has learned all that his acceptance holds out to him. *4* It is only the end that is certain. *5* Anywhere along the way the necessary realization of inclusiveness may reach him. *6* If the way seems long, let him be content. *7* He has decided on the direction he wants to take. *8* What more was asked of him? *9* And having done what was required of him, would God withhold the rest?

3 That forgiveness is healing needs to be understood if the teacher of God is to make progress. *2* The idea that a body can be sick is a central concept in the ego's thought system. 164 *3* This thought gives the body autonomy, separates it from the mind, and keeps the idea of attack inviolate. 165 *4* If the body could be sick, Atonement would be impossible. *5* A body that can order a mind to do as it sees fit could merely take the place of God and prove salvation is impossible. *6* What then is left to heal? *7* The body has become lord

of the mind. *8* How could the mind be returned to the Holy Spirit unless the body is killed?

9 And who would want salvation at such a price?

4 Certainly sickness does not appear to be a decision. *2* Nor would anyone actually believe he wants to be sick. *3* Perhaps he can accept the idea in theory, but it is rarely if ever consistently applied to all specific forms of sickness both in the individual's perception of himself and of all others as well. *4* Nor is it at this level that the teacher of God calls forth the miracle of healing. 166 *5* He overlooks the mind *and* body, seeing only the face of Christ shining in front of him, correcting all mistakes and healing all perception. 167 *6* Healing is the result of the recognition by God's teacher of Who it is that is in need of healing.168

7 This recognition has no special reference. *8* It is true of all things that God created. *9* In it are all illusions healed.

5 When a teacher of God fails to heal, it is because he has forgotten Who he is. 169 *2* Another's sickness thus becomes his own. *3* In allowing this to happen, he has identified with another's ego and has thus confused him with a body. *4* In so doing, he has refused to accept Atonement for himself, and can hardly offer it to his brother in Christ's Name. *5* He will, in fact, be unable to recognize his brother at all, for his Father did not create bodies, and so he is seeing in his brother only the unreal. *6* Mistakes do not correct mistakes, and distorted perception does not heal. *7* Step back now, teacher of God. *8* You have been wrong.

9 Lead not the way, for you have lost it. *10* Turn quickly to your Teacher and let yourself be healed.

6 The offer of Atonement is universal. *2* It is equally applicable to all individuals in all circumstances. *3* And in it is the power to heal all individuals of all forms of sickness. *4* Not to believe this is to be

unfair to God, and thus unfaithful to Him. *5* A sick person perceives himself as separate from God. *6* Would you see him as separate from you? *7* It is

your task to heal the sense of separation that has made him sick. *8* It is your function to recognize for him that what he believes about himself is not the truth. *9* It is your forgiveness that must show him this.

10 Healing is very simple. *11* Atonement is received and offered.

12 Having been received, it must be offered and accepted. *13* It is in the receiving, then, that healing lies. *14* All else must follow from this single purpose.170

7 Who can limit the power of God Himself? *2* Who then can say who can be healed of what, and what must remain beyond God's power to forgive? *3* This is insanity indeed. *4* It is not up to God's teachers to set limits upon Him, because it is not up to them to judge His Son, and to judge His Son is to limit his Father. *5* Both are equally meaningless.

6 Yet this will not be understood until God's teacher recognizes that they are the same mistake. *7* Herein does he receive Atonement, for he withdraws his judgment from the Son of God, accepting him as God created him. *8* No longer does he stand apart from God, determining where healing should be given and where it should be withheld. *9* Now can he say with God, "This is my beloved Son,171 created perfect and forever so."

163. T-2.VIII.5:1: "The sole responsibility of the miracle worker is to accept Atonement himself." This entire section can be seen as a reaffirmation of and expansion on this statement from the Text.

164. This means "the idea that a body can be sick" *on its own*, as a result of physical causes, rather than as a projection of the mind's sickness.

165. If the body is seen as getting sick entirely on its own, independent

of the mind, then the *real* cause of sickness—our attack on others (which leads us to attack ourselves with sickness)—becomes a

nonissue. Our attack thus becomes safe from challenge—"inviolate."

166. In other words, realizing that your patient has made a *decision* to be sick, however true that is, is not what calls forth the miracle that heals him.

167. In other words, the teacher of God overlooks the patient's sick body *and* sick mind. He sees past both to Who the patient really is: the Christ. The image of the face of Christ "shining" originally appears in

"The Obstacles to Peace," where His face is described as "shining with joy because He is in His Father's love" and beaming with "the bright rays of His Father's love which light His face with glory" (T-19.IV.D.2:2-3).

168. This seems to mean that healing results from seeing Who the patient (the one "in need of healing") *really* is. He is the Christ, in Whom all healing lies. The next two sentences above explain that this exalted identity is not limited to the patient, but is "true of all things that God created."

169. Based on the rest of this paragraph, the cause-and-effect sequence seems to be this: The teacher first forgets that he is the Christ, identifying instead with his body and ego. This then leads him to identify with his patient's body and ego ("Another's sickness

thus becomes his own"). As a result, he fails to recognize that the *patient* is the Christ and is thus unable to bring healing to him.

170. With this paragraph, we have a fuller answer to this section's

opening question ("How are healing and Atonement related?"). By accepting Atonement, you receive "the power to heal all individuals of all forms of sickness" (6:3). Once you receive this power, you *will* offer it to others. And once you offer it to them, they will accept it, which means they *will* be healed. The crucial part, then, is the first part—to receive Atonement yourself—for once that occurs, the rest will inevitably follow. In short, once you *accept* Atonement, you will *give* healing.

171. Matthew 3:17 (KJV): "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." In the above passage, this statement is no longer limited to God saying it about Jesus. Now the teacher *joins* with God in saying it about a brother (a patient) whom the teacher had formerly judged.

23. Does Jesus Have a Special Place in Healing?

God's gifts can rarely be received directly. *2* Even the most advanced of God's teachers will give way to temptation in this world. *3* Would it be fair if their pupils were denied healing because of this? *4* The Bible says

"Ask in the name of Jesus Christ." 172 *5* Is this merely an appeal to magic? *6* A name does not heal, nor does an invocation call forth any special power. *7* What does it mean to call on Jesus Christ? 173 *8* What power does calling on his name confer? *9* Why is the appeal to him a part of healing?174

2 We have repeatedly stated that one who has perfectly accepted the Atonement for himself can heal the world. 175 *2* Indeed, he has

already done so. *3* Temptation may recur to others, but never to this one. *4* He

has become the risen Son of God. *5* He has overcome death because he has accepted life. *6* He has recognized himself as God created him, and in so doing he has recognized all living things as part of him. *7* There is now no limit on his power, because it is the power of God. *8* So has his name become the Name of God, for he no longer sees himself as separate from Him.

3 What does this mean for you? *2* It means that in remembering Jesus, you are remembering God. *3* The whole relationship of the Son to the Father lies in him. *4* His part in the Sonship is also yours, and his completed learning guarantees your own success. *5* Is he still available for help? *6* What did he say about this? *7* Remember his promises, 176 and ask yourself honestly whether it is likely that he will fail to keep them.

8 Can God fail His Son? *9* And can one who is one with God be unlike Him? 177 *10* Who transcends the body has transcended limitation.

11 Would the greatest teacher be unavailable to those who follow him?

178

4 The name of Jesus Christ as such is but a symbol. *2* But it stands for love that is not of this world. *3* It is a symbol that is safely used as a replacement for the many names of all the gods you pray to. 179 *4* It becomes the shining symbol for the Word of God, so close to what it stands for that the little space between the two is lost the moment that the name is called to mind. *5* Remembering his name is to give thanks for all the gifts that God has given you. *6* And gratitude to God becomes the way in which He is remembered, for love cannot be far behind a grateful heart and thankful mind. *7* God enters easily, for these are the true conditions for your coming home.

5 Jesus has led the way. *2* Why would you not be grateful to him? *3* He

has asked for love, but only that he might give it to you. *4* You do not love yourself. *5* But in his eyes your loveliness is so complete and flawless that he sees in it an image of his Father. 180 *6* You become the symbol of his Father here on earth. *7* To you he looks for hope, because in you he sees no limit and no stain to mar your beautiful perfection.

8 In his eyes Christ's vision shines in perfect constancy. *9* He has remained with you. *10* Would you not learn the lesson of salvation through his learning? *11* Why would you choose to start again when he has made the journey for you?

6 No one on earth can grasp what Heaven is or what its one Creator really means. *2* Yet we have witnesses. *3* It is to them that wisdom would appeal. 181 *4* There have been those whose learning far exceeds what we can learn. *5* Nor would we teach the limitations we have laid on us. *6* No one who has become a true and dedicated teacher of God forgets his brothers, yet what he can offer them is limited by what he learns himself. *7* Then turn to one who laid all limits by, and went beyond the farthest reach of learning. *8* He will take you with him, for he did not go alone. *9* And you were with him then, as you are now.

7 This course has come from him because his words have reached you in a language you can love and understand. 182 *2* Are other teachers possible, to lead the way for those who speak in different tongues and appeal to different symbols? *3* Certainly there are. *4* Would God leave anyone without a very present help in time of trouble; a savior who can symbolize himself? 183 *5* Yet do we need a many-faceted curriculum, 184

not because of content differences, but because symbols must shift and change to suit the need. *6* Jesus has come to answer yours. *7* In him you find God's Answer. *8* Do you, then, teach with him, for he is with you;

he is always here.

172. John 14:13-14 (RSV): "Whatever you ask in my name, I will do it, that the Father may be glorified in the Son; if you ask anything in my name, I will do it."

173. This section speaks about Jesus in the third person, but that does not mean he is not its author. After all, the section itself later says,

"This course has come from him" (7:1). The reason this section is written this way may be because Jesus in the Course aims to correct the traditional focus on him as the only begotten Son of God, adopting instead a tone of egolessness regarding himself. However, in this section he needs to say things about his role that, because of the importance of it, could sound boastful. Saying them in the third person helps soften that impression. "Would the greatest teacher be

unavailable to those who follow him?" (3:11) conveys more

egolessness than "Would I, the greatest teacher, be unavailable to those who follow me?"

174. Acts 3:6 (KJV): "Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

175. M-12.1:1-2: "The answer to this question ['How many teachers of God are needed to save the world?'] is 'one.' One wholly perfect teacher, whose learning is complete, suffices." M-14.3:3-4: "But time

stands still and waits on the goals of God's teachers. Not one sin will remain [in the world] the instant any one of them accepts the

Atonement for himself."

176. Matthew 28:20 (KJV): "Lo, I am with you alway, even unto the end of the world." Matthew 18:20 (RSV): "For where two or three are gathered in my name, there am I in the midst of them."

177. The logic here is that since God cannot fail to keep His promises and since Jesus is one with God, *Jesus* cannot fail to keep his promises.

178. The logic here seems to be that since the act of teaching involves being available to one's students, then the greatest teacher must surely be available to *his* students. This is especially so given that, having transcended the body, he is no longer limited to one place and time.

179. The "gods" here, based on other Course references, are probably the external things and activities that we look to for salvation. The implication is that we should instead ask for salvation from Jesus.

180. Colossians 1:15 (RSV): "He [Jesus] is the image of the invisible God." Since Jesus has traditionally been seen as the image of God, the above passage says that he sees *us* as we have traditionally seen *him*.

181. The "witnesses" to whom we would be wise to appeal are by implication those who have transcended the earth and all limitations.

They "can grasp what Heaven is" and "what its one Creator really means" because they are *in* Heaven, *at one* with their Creator. These witnesses, then, would be the same as the teachers of teachers

described in Section 26. The witness focused on here is Jesus.

182. The teaching in this paragraph seems to be that Jesus and his words are part of the symbol system that we have inherited by growing up in

a Western culture. This is why a course written to Westerners has come from him. Those who grow up in cultures with different symbol systems will be sent teachers who employ the symbols *they* are familiar with.

183. Psalm 46:1 (KJV): "God is our refuge and strength, a very present help in trouble." The above reference implies that God acts as "a very present help" by giving us "a savior who can symbolize Himself."

184. A "many-faceted curriculum" means a curriculum (the universal curriculum) that takes different forms for people in different cultures.

24. Is Reincarnation True?

In the ultimate sense, reincarnation is impossible. *2* There is no past nor future, and the idea of birth into a body has no meaning, either once or many times. *3* Reincarnation cannot, then, be true in any real sense.185

4 Our only question should be "Is the concept helpful?" *5* And that depends, of course, on what it is used for. *6* If it is used to strengthen the recognition of the eternal nature of life, it is helpful indeed. *7* Is any other question about it really useful in lighting up the way? *8* Like many other beliefs, it can be bitterly misused. *9* At least, such misuse offers preoccupation and perhaps pride in the past.186 *10* At worst, it induces inertia in the present.187 *11* In between, many kinds of folly are possible.

2 Reincarnation would not, under any circumstances, be the problem to be dealt with now. *2* If it were responsible for some of

the difficulties the individual faces now, his task would still be only to escape from them now. *3* If he is laying the groundwork for a future life, he can still

work out his salvation only now. *4* To some there may be comfort in the concept, and if it heartens them its value is self-evident. *5* It is certain, however, that the way to salvation can be found by those who believe in reincarnation and by those who do not. *6* The idea cannot, therefore, be regarded as essential to the curriculum. 188 *7* There is always some risk in seeing the present in terms of the past. 189 *8* There is always some good in any thought which strengthens the idea that life and the body are not the same.

3 For our purposes, it would not be helpful to take any definite stand on reincarnation. 190 *2* A teacher of God should be as helpful to those who believe in it as to those who do not. *3* If a definite stand on it were required of him, it would merely limit his usefulness as well as his own decision making. *4* Our course is not concerned with any concept that is not acceptable to anyone, regardless of his formal beliefs. 191 *5* His ego will be enough for him to cope with, and it is not the part of wisdom to add sectarian controversies to his burdens. *6* Nor would there be an advantage in his premature acceptance of the course merely because it advocates a long-held belief of his own. 192

4 It cannot be too strongly emphasized that this course aims at a complete reversal of thought. *2* When this is finally accomplished, issues such as the validity of reincarnation become meaningless. *3* Until then, they are likely to be merely controversial. *4* The teacher of God is therefore wise to step away from all such questions, for he has much to teach and learn apart from them. *5* He should both learn and teach that theoretical issues but waste time, draining it away from its appointed purpose.193 *6* If there are aspects to any

concept or belief that will be helpful, he will be told about it. *7* He will also be told how to use it.

8 What more need he know?

5 Does this mean that the teacher of God should not believe in reincarnation himself, or discuss it with others who do? *2* Certainly not!

3 If he does believe in reincarnation, it would be a mistake for him to renounce the belief unless his internal Teacher so advised. *4* And this is most unlikely. *5* He might be advised that he is misusing the belief in some way that is detrimental to his pupils' advance or his own.

6 Reinterpretation would then be recommended, because it would be necessary. *7* All that must be recognized, however, is that birth was not the beginning and death is not the end. *8* Yet even this much is not required of the beginner. *9* He need merely accept the idea that what he understands is not necessarily all there is to learn. *10* His journey has begun.

6 The emphasis of this course always remains the same: It is at this moment that complete salvation is offered you, and it is at this moment that you can accept it. *2* This is still your one responsibility. 194

3 Atonement might be equated with total escape from the past and total lack of interest in the future. *4* Heaven is here. *5* There is nowhere else.

6 Heaven is now. *7* There is no other time. *8* No teaching that does not lead to this is of concern to God's teachers. *9* All beliefs will point to this if properly interpreted. 195 *10* In this sense, it can be said that their truth lies in their usefulness. *11* All beliefs that lead to

progress should be honored. *12* This is the sole criterion this course requires. *13* No more than this is necessary.

185. That reincarnation cannot be true "in any real sense" means it

cannot be true *on the level of reality*. How can we actually enter into a succession of bodies over time when bodies and time do not really exist? This does not mean that reincarnation cannot happen within the dream. It just means that if reincarnation does happen within the dream, then like the rest of the dream, it is not real.

186. "Preoccupation" probably means preoccupation with *one's own* past lives. "Pride" probably means pride over one's supposed past lives as important personages.

187. One way that reincarnation can induce "inertia in the present" is that it can make the mistakes of the past seem more powerful than our ability to choose in the present, thus making real change seem

impossible.

188. Given that this statement follows from the idea that "salvation can be found by those who believe in reincarnation and by those who do not," it seems to mean that the idea of reincarnation is not essential to the *universal* curriculum (not just the Course's curriculum). See T-5.VII.1:1: "The whole question [of karma, which is linked with

reincarnation] is not really necessary to religion at all."

189. See "The Question of Karma" (T-5.VII) for a discussion of the dangers of "seeing the present in terms of the past."

190. Based on the rest of the paragraph, "for our purposes" probably means "for purposes of presenting the Course's own teachings to pupils" (see 5:5 for a direct reference to these pupils)—

in other words, the teacher should not teach reincarnation as *part of the Course*. The statement that the teacher should not take a "definite stand" on

reincarnation, then, means that he should not take a definite stand *in his presentation of the Course's own teachings to pupils*. This does not mean that he cannot talk about reincarnation at all, given the later statement that a teacher of God *can* "believe in reincarnation himself…[and] discuss it with others who do" (5:1).

191. This sentence may mean the following: Regardless of our "formal beliefs"—what we outwardly profess, our consciously held belief systems—as we encounter the Course's teachings, something in us directly perceives their internal logic and psychological accuracy. As a result, we may find ourselves able to accept those teachings

regardless of whatever formal beliefs we may hold.

192. These final two sentences show two different pupils in the first phase of their journey with *A Course in Miracles*. The first pupil, who is against reincarnation, is struggling to cope with his ego acting up in response to the Course's teachings. Why, then, would his teacher "add sectarian controversies [like reincarnation] to his burdens"? The second, who believes in reincarnation, needs to work through those same difficulties with his ego and come to a *mature* acceptance of the Course. So why would his teacher risk rushing him into a "premature acceptance of the course merely because it advocates a long-held belief of his own [reincarnation]"? Either way, if the teacher taught reincarnation as part of the Course, he could jeopardize his pupil's passage through this crucial initial phase with the Course.

193. In this context, the term "theoretical issues" does not refer to the theoretical level of the *Course's* teachings, but rather to "formal beliefs" (3:4) and "sectarian controversies" (3:5) such as

reincarnation. These theoretical issues just "waste time," rather than promoting practical change. This stands in contrast to the Course's

"theoretical foundation," which is actually "necessary" (W-In.1:1) for understanding its practical exercises.

194. T-2.VIII.5:1: "The sole responsibility of the miracle worker is to accept Atonement himself."

195. "Properly interpreted" here probably refers to Jesus' penchant for *reinterpreting* ideas. For instance, he reinterprets Freud's idea that we can become fixated at certain stages in our infancy, so that it becomes the idea that "You were eternally fixated on God in your creation" (T-5.IX.9:2).

25. Are "Psychic" Powers Desirable?

The answer to this question is much like the preceding one. 196 *2* There are, of course, no "unnatural" powers, and it is obviously merely an appeal to magic to make up a power that does not exist. *3* It is equally obvious, however, that each individual has many abilities of which he is unaware. *4* As his awareness increases, he may well develop abilities that seem quite startling to him. *5* Yet nothing he can do can compare even in the slightest with the glorious surprise of remembering Who he is. *6* Let all his learning and all his effort be directed toward this one great final surprise, and he will not be content to be delayed by the little ones that may come to him on the way.

2 Certainly there are many "psychic"powers that are clearly in line with this course. *2* Communication is not limited to the small range of

channels the world recognizes. *3* If it were, there would be little point in trying to teach salvation.197 *4* It would be impossible to do so. *5* The limits the world places on communication are the chief barrier to direct experience of the Holy Spirit, Whose presence is always there and Whose voice is available but for the hearing. *6* These limits are placed out of fear, for without them the walls that surround all the separate places of the world would fall at the holy sound of His voice.198 *7* Who transcends these limits in any way is merely becoming more natural.

8 He is doing nothing special, and there is no magic in his accomplishments.

3 The seemingly new abilities that many gather on the way can be very helpful. *2* Given to the Holy Spirit and used under His direction, they are very valuable teaching aids. *3* To this, the question of how they arise is irrelevant. *4* The only important consideration is how they are used.

5 Taken as ends in themselves, 199 no matter how this is done, will delay progress. *6* Nor does their value lie in proving anything: achievements from the past, unusual attunement with the "unseen," or special favors from God.200 *7* God gives no special favors, and no one has any powers that are not available to everyone. *8* Only by tricks of magic are special powers "demonstrated." 201

4 Nothing that is genuine is used to deceive. 202 *2* The Holy Spirit is incapable of deception, and He can use only genuine abilities. *3* What is used for magic is useless to Him, but what He uses cannot be used for magic. *4* There is, however, a particular appeal in unusual abilities which can be curiously tempting. *5* Here are strengths which the Holy Spirit wants and needs. *6* Yet the ego sees in these same strengths an opportunity to glorify itself. *7* Strengths turned to weakness are

tragedies indeed. *8* Yet what is not given to the Holy Spirit must be given to weakness, for what is withheld from love is given to fear and will be fearful in consequence.

5 Even those who no longer value the material things of the world may yet be deceived by "psychic" powers. *2* As investment has been withdrawn from the world's material gifts, the ego has been seriously threatened. *3* It may still be strong enough to rally under this new temptation to win back strength by guile. *4* Many have not seen through the ego's defenses here, although they are not particularly subtle. *5* Yet, given a remaining wish to be deceived, deception is made easy.203

6 Now the "power" is no longer a genuine ability and cannot be used dependably. *7* It is almost inevitable that unless the individual changes his mind about its purpose, he will bolster its uncertainties with increasing deception. 204

6 Any ability that anyone develops has the potentiality for good. *2* To this there is no exception. *3* And the more unusual and unexpected the power, the greater its potential usefulness. 205 *4* Salvation has need of all abilities, for what the world would destroy the Holy Spirit would restore. *5*"Psychic" abilities have been used to call upon the devil, which merely means to strengthen the ego. *6* Yet here is also a great channel of hope and healing in the Holy Spirit's service. *7* Those who have developed "psychic" powers have merely let some of the limitations they had laid upon their minds be lifted. *8* It can be but greater burdens they lay upon themselves if they utilize their increased freedom for further imprisonment. *9* The Holy Spirit needs these gifts, and those who offer them to Him and Him alone go with Christ's gratitude upon their hearts and His holy sight not far behind.

196. Both sections stress that the key element is what the thing in question (belief in reincarnation or "psychic" ability) is used for.

197. As the paragraph goes on to imply, the reason that salvation would be impossible without the presence of communication channels

beyond our physical senses ("the small range of channels the world recognizes") is that we would be cut off from the Holy Spirit. Without His work in our minds, the process of salvation would not be able to take place.

198. Joshua 6:20 (RSV): "So the people shouted, and the trumpets were blown. As soon as the people heard the sound of the trumpet, the people raised a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city." The fall of the walls of Jericho has taken on

metaphorical meaning in our culture, representing any instance where

"the walls came tumbling down." In keeping with that metaphorical application, the above passage speaks of the fall of "the walls that surround all the separate places of the world" at the sound of the Holy Spirit's voice.

199. Taking "psychic" powers "as ends in themselves" means that, in your view, what is important is not how you *use* them, but the simple fact that you *have* them.

200. Their value, in other words, does not lie in their ability to "prove"

that you had spiritually exalted past lives ("achievements from the past"), that you have an uncommon ability to contact spirits from other realms ("unusual attunement with the 'unseen'"), or that God has bestowed on you a "special favor" in granting you these abilities.

It is what they are *used for* that matters, not what they seem to prove about you.

201. "Magic" in this section, as in Sections 16-18, refers to a false power, a power that you seem to possess but that cannot *really* do what it purports to do. In this case, an actual "psychic" power becomes a magical power when you see it as something that you possess but that others lack.

202. This seems to mean that a genuine power—a "psychic" ability seen as a natural ability that everyone inherently has—is not used to deceive people *into thinking that the psychic is special*. This is also what it probably means for the power to be "used for magic" (see 4:3).

See also T-7.IV.4:4: "Magic always sees something special in the healer, which he believes he can offer as a gift to someone who does not have it."

203. The picture here is that the teacher of God is advancing on the path and, as a result, he a) withdraws investment in material things and b) uncovers "psychic" abilities. The ego is weakened by the first and therefore uses the second to "win back strength by guile." It beguiles the teacher into thinking that these unusual abilities make him superior to others.

204. To use the ability "for magic," then, actually alters the ability itself, changing it from a genuine ability into an unreliable one that must frequently be bolstered by "deception" (in the conventional sense).

(See T-1.4.1:3 for a related idea.) This calls to mind famous mediums and gurus who apparently had real powers yet were also caught cheating.

205. This is probably because "the more unusual and unexpected the power," the more psychological impact it has on others, and the more impact it has on them, the greater is its potential for having a *healing* impact. This is probably why Jesus in the Text says "I make a point of avoiding redundancy" (T-2.XI.4:3)—to have the maximum impact on people, he needs to make use of the power of *novelty*.

26. Can God Be Reached Directly?

God can indeed be reached directly, for there is no distance between Him and His Son. *2* His awareness is in everyone's memory, and His Word is written on everyone's heart. 206 *3* Yet this awareness and this memory can arise across the threshold of the unconscious only where all barriers to truth have been removed. *4* In how many is this the case?

5 Here, then, is the role of God's teachers. *6* They too have not attained the necessary understanding as yet, but they have joined with others.

7 This is what sets them apart from the world, and it is this that enables others to leave the world with them. *8* Alone they are nothing, but in their joining is the power of God.

2 There are those who have reached God directly, retaining no trace of worldly limits and remembering their own identity perfectly. *2* These might be called the teachers of teachers because, although they are no longer visible, their image can yet be called upon. *3* And they will appear when and where it is helpful for them to do so.207 *4* To those to whom such appearances would be frightening, they give their ideas.

5 No one can call on them in vain, nor is there anyone of whom they are unaware. *6* All needs are known to them, and all mistakes are recognized and overlooked by them. *7* The time will come when this is

understood. *8* And meanwhile they give all their gifts to the teachers of God who look to them for help, asking all things in their name and in no other.

3 Sometimes a teacher of God may have a brief experience of a direct union with God. 208 *2* In this world it is almost impossible that this endure. *3* It can perhaps be won after much devotion and dedication, and then be maintained for most of the time on earth, but this is so rare that it cannot be considered a realistic goal. *4* If it happens, so be it. *5* If it does not happen, so be it as well. *6* All worldly states must be illusory. 209 *7* If God were reached directly in sustained awareness, the body would not be long maintained. *8* Those who have laid the body down merely to extend their helpfulness to those remaining behind are few indeed. *9* And they need helpers who are still in bondage and still asleep, so that by their awakening can God's Voice be heard.210

4 Do not despair, then, because of limitations. *2* It is your function to escape from them, but not to be without them. *3* If you would be heard by those who suffer, you must speak their language. *4* If you would be a savior, you must understand what needs to be escaped. *5* Salvation is not theoretical. *6* Behold the problem, ask for the answer, and then accept the answer when it comes. *7* Nor will its coming be long delayed. *8* All the help you can accept will be provided, and not one need you have will not be met. *9* Let us not, then, be too concerned with goals for which you are not ready. *10* God takes you where you are and welcomes you. *11* What more could you desire when this is all you need?

206. Jeremiah 31:33 (RSV): "I will put my law within them, and I will

write it upon their hearts; and I will be their God, and they shall be my people." In the Bible, God's laws are written on our hearts so that

we can obey them. In the above reference, God's Word is written on our hearts so that we can know Him in direct awareness.

207. This reference to teachers of teachers appearing visibly in a way that some would find "frightening" (2:4) would seem to encompass both physical appearances and visionary appearances.

208. This experience is called "revelation" in the Text and is called the

"mystical experience" in normal terminology.

209. This means that even experiences in this world of direct union with God are ultimately illusory. As the next sentence above implies, if while in this world we had an experience that was fully real, we would soon no longer *be* in this world.

210. "Their awakening" seems to refer to the awakening of the helpers.

27. What Is Death?

Death is the central dream from which all illusions stem. *2* Is it not madness to think of life as being born, aging, losing vitality, and dying in the end? *3* We have asked this question before, but now we need to consider it still more carefully. *4* It is the one fixed, unchangeable belief of the world that all things in it are born only to die. *5* This is regarded as

"the way of nature," not to be raised to question, but to be accepted as the "natural" law of life. *6* The cyclical, the changing and unsure; the undependable and the unsteady, waxing and waning in a certain way upon a certain path—all this is taken as the will of God. *7* And no one

asks if a benign Creator could will this.

2 In this perception of the universe as God created it, it would not be possible to think of Him as loving. *2* For who has decreed that all things pass away, ending in dust and disappointment and despair, can but be feared. *3* He holds your little life in His hand but by a thread, ready to break it off without regret or care, perhaps today.211 *4* Or if He waits, yet is the ending certain. *5* Who loves such a god knows not of love, because he has denied that life is real. *6* Death has become life's symbol. *7* His world is now a battleground, where contradiction reigns and opposites make endless war. *8* Where there is death is peace impossible.

3 Death is the symbol of the fear of God. *2* His love is blotted out in the idea, which holds it from awareness like a shield held to obscure the sun. *3* The grimness of this symbol is enough to show it cannot coexist with God. *4* It holds an image of the Son of God in which he is "laid to rest" in devastation's arms, where worms await to greet him and to last a little while by his destruction. *5* Yet the worms as well are doomed to be destroyed as certainly. *6* And so do all things live because of death.

7 Devouring is nature's "law of life." *8* God is insane and fear alone is real.

4 The curious belief that there is part of dying things that may go on apart from what will die212 does not proclaim a loving God, nor reestablish any grounds for trust. *2* If death is real for anything, there is no life. *3* Death denies life, but if there is reality in life, death is denied.

4 No compromise in this is possible. *5* There is either a god of fear or One of love. *6* The world attempts a thousand compromises, and will

attempt a thousand more. *7* Not one can be acceptable to God's teachers because not one could be acceptable to God. *8* He did not

make death because He did not make fear. *9* Both are equally meaningless to Him.

5 The "reality" of death is firmly rooted in the belief that God's Son is a body. *2* And if God created bodies, death would indeed be real. *3* But God would not be loving. *4* There is no point at which the contrast between the perception of the real world and that of the world of illusions becomes more sharply evident. *5* Death is indeed the death of God, if He is love. 213 *6* And now His Own creation must stand in fear of Him. *7* He is not Father but destroyer. *8* He is not Creator but avenger.214

9 Terrible His thoughts and fearful His image. *10* To look on His creations is to die.215

6 "And the last to be overcome will be death. "216 *2* Of course! *3* Without the idea of death there is no world. *4* All dreams will end with this one.

5 This is salvation's final goal; the end of all illusions. *6* And in death are all illusions born. *7* What can be born of death and still have life? *8* But what is born of God and still can die? *9* The inconsistencies, the compromises, and the rituals which the world fosters in its vain attempts to cling to death and yet to think love real are mindless magic, ineffectual and meaningless. *10* God is, and in Him all created things must be eternal. *11* Do you not see that otherwise He has an opposite, and fear would be as real as love?

7 Teacher of God, your one assignment could be stated thus: Accept no compromise in which death plays a part. 217 *2* Do not believe in cruelty, nor let attack conceal the truth from you. *3* What seems to die has but been misperceived and carried to illusion. *4* Now it becomes your task

to let the illusion be carried to the truth. *5* Be steadfast but in this: Be not deceived by the "reality" of any changing form. *6* Truth

neither moves nor wavers nor sinks down to death and dissolution. *7* And what is the end of death? *8* Nothing but this: the realization that the Son of God is guiltless now and forever. *9* Nothing but this. *10* But do not let yourself forget it is not less than this.

211. This appears to be a reference to Jonathan Edwards's famous 1741

sermon, "Sinners in the Hands of an Angry God": "O Sinner!

Consider the fearful Danger you are in: 'Tis a great Furnace of Wrath, a wide and bottomless Pit, full of the Fire of Wrath, that you are held over in the Hand of that God, whose Wrath is provoked and incensed as much against you as against many of the Damned in Hell: You

hang by a slender Thread, with the Flames of divine Wrath flashing about it, and ready every Moment to singe it, and burn it asunder."

212. This, of course, refers to the belief that the *soul* will go on after the *body* dies. To deny this, however, is not to imply that the body does *not* die (in the ordinary sense). The Course teaches that, being an illusion, the body was never alive in the first place: "The body neither lives nor dies, because it cannot contain you who *are* life" (T-6.VII.1:4).

213. This seems to be another reference to the "Death of God"

theological movement that was current at the time this was dictated (for an earlier reference, see W-163.5:3). The point above is that if

"God is love" (1 John 4:8, RSV) and yet death is real, then God must be dead.

214. 1 Thessalonians 4:6 (RSV): "that no man transgress, and wrong his brother in this matter, because the Lord is an avenger in all these things, as we solemnly forewarned you."

215. Exodus 33:20 (RSV): "'But,' he [God] said, 'you cannot see my face; for man shall not see me and live.'" In the above reference, you cannot even look on God's *creations* and live. Perhaps this is because you see their doomed existence as proof that their Creator must be a

"destroyer" and an "avenger," which obviously implies that you are doomed as well.

216. 1 Corinthians 15:26 (GNT): "The last enemy to be defeated will be death."

217. A "compromise in which death plays a part" would be a compromise between the two opposite views that life is the total reality and that death is the total reality. It would mean in some way affirming the "reality" of death—such as believing in attack or in the reality of some perishable form—while still trying to maintain that life is eternal and that God is love.

28. What Is the Resurrection?

Very simply, the resurrection is the overcoming or surmounting of death. 218 *2* It is a reawakening or a rebirth; a change of mind about the meaning of the world. *3* It is the acceptance of the Holy Spirit's interpretation of the world's purpose; the acceptance of the Atonement for oneself. *4* It is the end of dreams of misery, and the glad awareness of the Holy Spirit's final dream. *5* It is the recognition of the gifts of God.

6 It is the dream in which the body functions perfectly, having no function except communication. *7* It is the lesson in which learning ends, for it is consummated and surpassed with this. *8* It is the invitation to God to take His final step. *9* It is the relinquishment of all other purposes, all other interests, all other wishes, and all other concerns. *10* It is the single desire of the Son for the Father.

2 The resurrection is the denial of death, being the assertion of life.

2 Thus is all the thinking of the world reversed entirely. *3* Life is now recognized as salvation, and pain and misery of any kind perceived as hell. *4* Love is no longer feared, but gladly welcomed. *5* Idols have disappeared, and the remembrance of God shines unimpeded across the world. *6* Christ's face is seen in every living thing, and nothing is held in darkness apart from the light of forgiveness. *7* There is no sorrow still upon the earth. *8* The joy of Heaven has come upon it.

3 Here the curriculum ends. *2* From here on no directions are needed.

3 Vision is wholly corrected and all mistakes undone. *4* Attack is meaningless, as peace has come. *5* The goal of the curriculum has been achieved. *6* Thoughts turn to Heaven and away from hell. *7* All longings are satisfied, for what remains unanswered or incomplete? *8* The last illusion spreads over the world, forgiving all things and replacing all attack. *9* The whole reversal is accomplished.219 *10* Nothing is left to contradict the Word of God. *11* There is no opposition to the truth.

12 And now the truth can come at last. *13* How quickly will it come as it is asked to enter and envelop such a world!

4 All living hearts are tranquil, with a stir of deep anticipation, for the time of everlasting things is now at hand.220 *2* There is no death. *3* The

Son of God is free. 221 *4* And in his freedom is the end of fear. *5* No hidden places now remain on earth to shelter sick illusions, dreams of fear, and misperceptions of the universe. *6* All things are seen in light, and in the light their purpose is transformed and understood. *7* And we, God's children, rise up from the dust and look upon our perfect sinlessness. *8* The song of Heaven sounds around the world, as it is lifted up and brought to truth.

5 Now there are no distinctions. *2* Differences have disappeared, and love looks on itself. *3* What further sight is needed? *4* What remains that vision could accomplish? *5* We have seen the face of Christ, His sinlessness, His love behind all forms, beyond all purposes. *6* Holy are we because His holiness has set us free indeed, 222 and we accept His holiness as ours; as it is. *7* As God created us so will we be forever and forever, and we wish for nothing but His will to be our own. *8* Illusions of another will are lost, for unity of purpose has been found.

6 These things await us all, but we are not prepared as yet to welcome them with joy. *2* As long as any mind remains possessed of evil dreams, the thought of hell is real. *3* God's teachers have the goal of wakening the minds of those asleep and seeing there the vision of Christ's face, to take the place of what they dream. *4* The thought of murder is replaced with blessing. *5* Judgment is laid by and given Him Whose function judgment is. *6* And in His Final Judgment is restored the truth about the holy Son of God. *7* He is redeemed, for he has heard God's Word and understood its meaning. *8* He is free because he let God's Voice proclaim the truth. *9* And all he sought before to crucify are resurrected with him, by his side as he prepares with them to meet his God.

218. The term "resurrection" here refers to the state in which our learning is complete. Having let go of all vestiges of the belief in death, our mind has been reborn, and in this resurrected state we await God's final step, which will lift us out of time and into Heaven. This section is not, therefore, about the resurrection of *Jesus*. However, we can assume that the reason his resurrection happened is because he reached the state described in this section.

219. After this point, the rest of the section is in iambic pentameter.

220. Matthew 4:17 (KJV): "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand."

221. W-163.Heading: “There is no death. The Son of God is free.”

222. John 8:36 (RSV): “So if the Son makes you free, you will be free indeed.” In the above reference, we are set free by the Son because we realize He is our true Self and so His holiness is ours.

29. As for the Rest…

This manual is not intended to answer all questions which both teacher and pupil might raise. *2* In fact, it covers only a few of the more obvious ones, in terms of a brief summary of some of the major concepts in the text and workbook. *3* It is not a substitute for either, but merely a supplement. *4* While it is called a manual for teachers, it must be remembered that only time divides teacher and pupil, so the difference is temporary by definition. 223 *5* In some cases, it may be helpful for the pupil to read the manual first. *6* Others might do better to begin with the workbook. *7* Still others may need to start at the more abstract level of

the text.

2 Which is for which? *2* Who would profit more from prayers alone?

3 Who needs but a smile, being as yet unready for more? 224 *4* No one should attempt to answer these questions alone.225 *5* Surely no teacher of God has come this far without realizing that. *6* The curriculum is highly individualized, and all aspects are under the Holy Spirit’s particular care and guidance. *7* Ask and He will answer. *8* The responsibility is His, and He alone is fit to assume it. *9* To do so is His function. *10* To refer the questions to Him is yours. *11* Would you want to be responsible for decisions about which you understand very little?

12 Be glad you have a Teacher Who cannot make a mistake. *13* His answers are always right. *14* Would you say that of yours?

3 There is another advantage—and a very important one—in referring decisions to the Holy Spirit with increasing frequency. *2* Perhaps you have not thought of this aspect, but its centrality is obvious. *3* To follow the Holy Spirit's guidance is to let yourself be absolved of guilt. *4* It is the essence of the Atonement. *5* It is the core of the curriculum. *6* The imagined usurping of functions not your own is the basis of fear.226

7 The whole world you see reflects the illusion that you have done so, making fear inevitable. *8* To return the function to the One to Whom it belongs is thus the escape from fear. *9* And it is this that lets the memory of love return to you. *10* Do not, then, think that following the Holy Spirit's guidance is necessary merely because of your own inadequacies.227 *11* It is the way out of hell for you.

4 Here again is the paradox often referred to in the course: To say "Of myself I can do nothing"228 is to gain all power. *2* And yet it is but a

seeming paradox. *3* As God created you, you have all power. *4* The image you made of yourself has none. *5* The Holy Spirit knows the truth about you. *6* The image you made does not. *7* Yet despite its obvious and complete ignorance, this image assumes it knows all things because you have given that belief to it. *8* Such is your teaching and the teaching of the world which was made to uphold it. *9* But the Teacher Who knows the truth has not forgotten it. *10* His decisions bring benefit to all, being wholly devoid of attack, and therefore incapable of arousing guilt.

5 Who assumes a power that he does not have is deceiving himself. 229

2 Yet to accept the power given him by God is but to acknowledge his Creator and accept His gifts. *3* And His gifts have no limits. *4* To

ask the Holy Spirit to decide for you is merely to accept your true inheritance.

5 Does this mean that you cannot say anything without consulting Him?

6 No indeed! *7* That would hardly be practical, and it is the practical with which this course is most concerned. *8* If you have made the habit of asking for help when and where you can, you can be confident that wisdom will be given you when you need it. *9* Prepare for this in the morning, remember God when you can throughout the day, ask the Holy Spirit's help when it is feasible, and thank Him for His guidance at night.230 *10* And your confidence will be well founded indeed.231

6 Never forget that the Holy Spirit does not depend on your words.232

2 He understands the requests of your heart and answers them. *3* Does this mean that while attack remains attractive to you, He will respond with evil?233 *4* Hardly! *5* For God has given Him the power to translate your prayers of the heart into His language. *6* He understands that an attack is a call for help. *7* And He responds with help accordingly. *8* God

would be cruel if He let your words replace His Own. *9* A loving father does not let his child harm himself or choose his own destruction. *10* He may ask for injury, but his father will protect him still. *11* And how much more than this does your Father love His Son?

7 Remember you are His completion and His love.234 *2* Remember your weakness is His strength. 235 *3* But do not read this hastily or wrongly.

4 If His strength is in you, what you perceive as your weakness is but illusion. *5* And He has given you the means to prove it so. *6* Ask all things of His Teacher, and all things are given you. 236 *7* Not in the future, but immediately—now. *8* God does not wait, for waiting implies time, and He is timeless. *9* Forget your foolish images, your sense of frailty and your fear of harm, your dreams of danger and selected

"wrongs." *10* God knows but His Son, and as he was created so he is.

11 In confidence I place you in His hands, and I give thanks for you that it is so.

8 And now in all your doings be you blessed.

2 God turns to you for help to save the world.

3 Teacher of God, His thanks He offers you,

and all the world stands silent in the grace

you bring from Him. *4* You are the Son He loves,

and it is given you to be the means

through which His Voice is heard around the world,

to close all things of time, to end the sight of all things visible, and to undo

all things that change. *5* Through you is ushered in

a world unseen, unheard, yet truly there.

6 Holy are you, and in your light the world

reflects your holiness, for you are not

alone and friendless. *7* I give thanks for you,

and join your efforts on behalf of God,

knowing they are on my behalf as well,

and for all those who walk to God with me.

223. M-2.5:8: "And thus he who was the learner becomes a teacher of God himself." See also T-3.IX.2:1-2: "It is not true that the difference between pupil and teacher is lasting. They meet *in order* to abolish the difference." That "time divides teacher and pupil" means that the pupil *will* be a teacher even though he is not *now*. For this reason, the Manual for Teachers can be profitably read by pupils, as the very next sentence says.

224. To understand these sentences about "prayers" and "a smile," we need to remember that the question that precedes them ("Which

[volume] is for which [pupil]?") is about the *pupil* of a teacher (see

1:5). We also need to note that, as the rest of the above paragraph implies, the person meant to answer that question is the *teacher* (see 2:5), through seeking the guidance of the Holy Spirit. In light of all this, the above sentences mean the following: "Which prospective pupils would profit more from just the teacher's prayers, rather than from *any* of the Course's volumes? Which prospective pupils need but a smile from the teacher, being as yet unready for the Course itself?"

It's probably best to call these individuals *prospective* pupils, because the possibility exists that they aren't ready for the Course (and in these two sentences they clearly aren't), in which case it wouldn't be appropriate to label them pupils of a Course teacher.

225. The "questions" that the teacher must ask the Holy Spirit are these:

"Which of my pupils should start with which volume of the Course?

Which prospective pupils are not even ready for the Course and would benefit more from just my prayers and smile?"

226. The function here is making decisions on our own. To understand why this would give rise to fear, see M-17.5-7, which explains that we usurp God's function by trying to do for ourselves what He is meant to do for us, and that once we have taken God's place in this way, we fear Him: "Who usurps the place of God and takes it for himself now has a deadly 'enemy'" (M-17.5:8).

227. See 2:11-14 for discussion of our "inadequacies."

228. John 5:19 (KJV): "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do." This verse is often alluded to in the Course and often in the way mentioned above, as a paradox in which we are both powerless and all-powerful. See,

for instance, T-4.II.22:1-2: "Of your ego you can do nothing to save yourself or others. But of your spirit you can do everything for the salvation of both."

229. In context, this is the power to make good decisions. In earlier discussions, it has been the power to make ourselves safe and solve our problems (M-16 to M-18) and the power to do things (like

"psychic" feats) that others cannot (M-25). All of these are powers that we do not actually have.

230. This is an encapsulation of the daily practice taught to us in the Workbook, in which we begin the day with morning quiet time,

remember a Course idea throughout the day, frequently ask for

guidance for our decisions, and then end the day with another quiet time.

231. This means that your confidence "that wisdom will be given you

[by the Holy Spirit] when you need it" (5:8) will be "well founded indeed" *if* you carry out the Workbook-style discipline described in the previous sentence.

232. Section 21 ("What Is the Role of Words in Healing?") explains that what God answers is "the prayer of the heart, not…the words you use in praying" (M-21.1:4).

233. This concern arises because attack seems to be a "call for punishment" (T-23.III.4:2), and we then become afraid that the Holy Spirit will *answer* that call *with* punishment.

234. W-162.2:1: "Here is the Word by which the Son became his

Father's happiness, His love, and His completion."

235. See 4:1 in this section, "To say 'Of myself I can do nothing' is to gain all power."

2 Corinthians 12:9 (KJV): "And he said unto me, My grace is

sufficient for thee: for my strength is made perfect in weakness."

236. This is the proof that His strength is in you and that your weakness must therefore be an illusion.

CLARIFICATION OF TERMS

Introduction1

This is not a course in theoretical philosophy, nor is it concerned with precise terminology. *2* It is concerned only with Atonement, or the correction of perception. *3* The means of the Atonement is forgiveness.

4 The structure of "individual consciousness" is essentially irrelevant, because it is a concept representing the "original error" or the "original sin." *5* To study the error itself does not lead to correction, if you are indeed to succeed in overlooking the error. *6* And it is just this process of overlooking at which the course aims.

2 All terms are potentially controversial, and those who seek controversy will find it. *2* Yet those who seek clarification will find it as

well. *3* They must, however, be willing to overlook controversy, recognizing that it is a defense against truth in the form of a delaying maneuver. *4* Theological concepts as such are necessarily controversial, since they depend on belief and can therefore be accepted or rejected.

5 A universal theology is impossible, but a universal experience is not only possible but necessary. *6* It is this experience toward which the course is aimed. *7* Here alone consistency becomes possible because here alone uncertainty ends. 2

3 This course remains within the ego framework, where it is needed. *2* It is not concerned with what is beyond all error, because it is planned only to set the direction toward it. *3* Therefore it uses words, which are symbolic and cannot express what lies beyond symbols. *4* It is always the ego that questions, because it is only the ego that doubts. *5* The course merely gives another answer, once a question has been raised.

6 However, this answer does not attempt to resort to inventiveness or ingenuity. *7* These are attributes of the ego. *8The course is simple*. *9* It has one function and one goal. *10* Only in that does it remain wholly consistent, because only that can *be* consistent.

4 The ego will demand many answers that this course does not give. *2* It does not recognize as questions the mere form of a question to

which an answer is impossible. *3* The ego may ask, “How did the impossible occur?”, “To what did the impossible happen?”, and may ask this in many forms. *4* Yet there is no answer; only an experience. *5* Seek only this, and do not let theology delay you.

5 You will notice that the emphasis on structural issues in the course is brief and early. *2* Afterwards and soon, it drops away to make room for

the central teachings.3 *3* Since you have asked for clarification, however, these are some of the terms that are used. 4

1. The Clarification of Terms (simply called “TERMS” in the Notes and

“THE USE OF TERMS” in the Urtext) was dictated from September

to December of 1975, three years after the completion of the Manual for Teachers, in response to a suggestion from Judith Skutch.

According to Ken Wapnick, Jesus instructed that it be “placed…as an appendix to the manual for teachers” (*Absence from Felicity*, 377) in the then-upcoming publication of the Course. This made sense as the Course was to be published in three separate volumes, and the Manual was the last of those volumes. Thematically, however, the

Clarification of Terms is entirely distinct from the Manual, dealing with Course terms rather than speaking to concerns related to being a teacher. It should therefore be seen as an appendix to the *Course*, rather than to the Manual.

2. The logic in this paragraph regarding theology seems to be that theological concepts are based on mere belief, rather than on the certainty that comes from direct experience. In the absence of that authoritative certainty, various theological concepts will be accepted by some and rejected by others, because no one really

knows. The purpose of the Course's concepts is to bring us to that place where everyone has the same direct experience, the place where everyone *knows*.

3. The reference to "structural issues," as things the Course employs by necessity but does not want to emphasize, seems related to the

"theological concepts" and "terms" that are discussed earlier (see paragraph 2). The phrase "structural issues" appears to refer to concepts that lay out the Course's overall conceptual structure. This would make the "central teachings" the *contents* of that structure, the vital material that is supported and held in place by the structure.

Possible structural issues covered in the early chapters of the Text include the four-tiered structure of the psyche, revelation versus miracles, knowledge versus perception, creating versus making,

thought versus behavior, the concept of lack, sexuality, the authority problem, the cause of the separation, the making of the ego, the purpose of time, defense mechanisms, the Atonement, and the Holy Spirit.

4. According to Ken Wapnick, he and Helen drew up a list of terms for Jesus to define, "knowing full well that this glossary…would not be written in that way." He then added "And of course it was not"

(*Absence from Felicity*, 377). In the Notes, shortly after the beginning of the Epilogue to the Clarification of Terms, there is a list of terms that may be the list that he and Helen drew up. The terms listed are these: "God, Holy Spirit, Son of God, Christ–Self–Sonship, Jesus, resurrection, crucifixion, illusion, reality–creation, sin–guilt, separation—ego→self–body/Holy Spirit, Atonement–salvation–

[illegible word]–healing, world–time–space, Heaven, miracle–holy instant, perception–knowledge, will–wish, making–creating,

vision→real world—seeing→illusions, Second Coming, Last Judgment, spirit–body–mind, [illegible word] of choice, which [or

"what"] choices? specialness."

1. Mind – Spirit

The term *mind* is used to represent the activating agent of spirit, supplying its creative energy. 5 *2* When the term is capitalized it refers to God or to Christ (i.e., the Mind of God or the Mind of Christ). *3Spirit* is the thought of God which He created like Himself. *4* The unified spirit is God's one Son, or Christ.

2 In this world, because the mind is split, the Sons of God appear to be separate. 6 *2* Nor do their minds seem to be joined. *3* In this illusory state, the concept of an "individual mind" seems to be meaningful. *4* It is therefore described *as if* it has two parts: spirit and ego.

3 Spirit is the part that is still in contact with God through the Holy Spirit, Who abides in this part but sees the other part as well. *2* The other part is entirely illusory, and makes only illusions. *3* Spirit retains the potential for creating, but its will, which is God's, seems to be imprisoned while the mind is not unified. *4* The term *soul* is not used extensively because of its highly controversial nature. 7 *5* It would, however, be an equivalent of "spirit," with the understanding that, being of God, it is eternal and was never born.

4 Creation continues unabated, because that is the will of God. *2* This will is always unified and therefore has no meaning in this world. *3* It has no opposite and no degrees. *4* The mind can be right or wrong, depending on the voice it listens to. *5Right-mindedness* listens to the Holy Spirit, forgives the world, and through Christ's vision sees the real world in its place. *6* This is the final vision, the last perception, the condition in which God can take the final step Himself. *7* Here

time and illusions end together. *8Wrong-mindedness* listens to the ego and makes

illusions, perceiving sin and justifying anger, and seeing guilt, disease, and death as real. *9* Both this world and the real world are illusions, because right-mindedness merely overlooks, or forgives, what never happened. *10* Therefore, it is not the *one-mindedness* of the Christ Mind, Whose will is one with God's.

5 In this world the only remaining freedom is freedom of choice, always between two choices or two voices. *2* Will is not involved in perception at any level and has nothing to do with choice. 8 *3* In this world there are only wishes, desires, and hopes. *4Consciousness* is the receptive mechanism, receiving messages from above or below; from the Holy Spirit or the ego. 9 *5* Consciousness has levels and awareness can shift quite dramatically, but it cannot transcend the perceptual realm. *6* At its highest it becomes aware of the real world, and can be trained to do so increasingly. *7* Yet the very fact that it has levels and can be trained demonstrates that consciousness cannot reach knowledge. 10

5. Typically in the Course, mind is framed as the vehicle through which spirit works, so that we should place "the mind in the service of the spirit" (T-1.32.2:3). Perhaps what the above definition means, then, is that it is through mind that spirit becomes an active agent. In other words, when spirit creates, it does so through the energy of the mind.

6. The mind is currently split between spirit and ego, primarily identifying with ego and dissociating itself from spirit. Since spirit is unified, this means that the mind is dissociated from the unity it shares with all minds.

7. Why is the term "soul" too "controversial"? The other references to

controversy in the Course suggest that reincarnation (M-24.3:5, 4:3) and theological concepts (C-In.2:4) contribute little to the practical work of salvation and instead draw the mind into fruitless controversy.

Since the term "soul" is of the same basic genre as reincarnation and theological concepts, perhaps a similar thing is being implied here about it—that the term tends to be associated with theological issues concerning the existence and precise nature of the soul, and it therefore draws attention away from the practical change of mind that is the real thrust of the Course.

8. What is said here applies to "will" in the strictest sense of the term, as an undivided, unqualified force in the mind. In this sense, "will" only exists in Heaven. The Course, however, often uses "will" in a softer sense, as simply a strong force of mind in this world. See, for instance, T-1.46.9:3 ("*If you will tell me what to do, I will to do it"*) and W-73.Heading ("I will there be light").

9. This model of the mind is somewhat similar to the one early in the Text in which consciousness is sandwiched in between the

subconscious below and superconscious above, receiving impulses from both: "The conscious level is in between, and reacts to either subconscious or superconscious impulses in varying ratios" (T-1.28.2:3). In the current model, what is above consciousness is the Holy Spirit (He is not identified in the previous model, since that model is described before the Holy Spirit becomes a consistent part of the Course's teaching).

10. Consciousness cannot reach knowledge because, while consciousness changes and can be trained to climb to higher and

higher levels, knowledge is changeless and has no levels.

2. Forgiveness – the Face of Christ

F *orgiveness* is for God and toward God, but not of Him. *2* It is impossible to think of anything He created that could need forgiveness.

3 Forgiveness, then, is an illusion, but because of its purpose, which is the Holy Spirit's, it has one difference: Unlike all other illusions, it leads away from error and not toward it.

2 Forgiveness might be called a kind of happy fiction; a way in which the unknowing can bridge the gap between their perception and the truth. *2* They cannot go directly from perception to knowledge, because they do not think it is their will to do so. *5* This makes God appear to be an enemy instead of what He really is. *8* And it is just this insane perception that makes them unwilling merely to rise up and to return to Him in peace.

3 And so they need an illusion of help because they are helpless; a thought of peace because they are in conflict. *2* God knows what His Son needs before he asks.11 *3* He is not at all concerned with form, but having given the content, it is His will that it be understood. *4* And that suffices. *5* The form adapts itself to need; the content is unchanging, as eternal as its Creator.

4 *The face of Christ* has to be seen before the memory of God can return. *2* The reason is obvious. *3* Seeing the face of Christ is perceptual.

4 No one can look on knowledge, but the face of Christ is the great symbol of forgiveness. *5* It is salvation. *6* It is the symbol of the real

world. *7* Whoever looks on this no longer sees the world. *8* He is as near to Heaven as is possible outside the gate. *9* Yet from this gate it is no more than just a step inside. *10* It is the final one. *11* And this we leave to God. *12* It is a symbol too, but as the symbol of His will alone, it cannot be divided. 12 *13* And so the unity that it reflects

becomes His will. *14* It is the only thing still in the world in part and yet the bridge to Heaven.

5 God's will is all there is. *2* We can but go from nothingness to everything; from hell to Heaven. *3* Is this a journey? *4* No, not in truth, for truth goes nowhere. *5* But illusions shift from place to place; from time to time. *6* The final step is also but a shift. *7* As a perception it is part unreal. *8* And yet this part will vanish. *9* What remains is peace eternal and the will of God. *10* There are no wishes now, for wishes change. *11* Even the wished-for can become unwelcome. *12* That must be so, because the ego cannot be at peace. *13* But will is constant, as the gift of God, and what He gives is always like Himself.

6 This is the purpose of the face of Christ. *2* It is the gift of God to save His Son. *3* But look on this[13] and you have been forgiven. *4* How lovely does the world become in just that single instant when you see the truth about yourself reflected there. *5* Now you are sinless and behold your sinlessness. *6* Now you are holy and perceive it so. *7* And now the mind returns to its Creator—the joining of the Father and the Son; the unity of unities that stands behind all joinings but beyond them all. *8* God is not seen but only understood. *9* His Son is not attacked but recognized.

[11]. Matthew 6:8 (RSV): "Your Father knows what you need before you ask him." In the Bible, this means that God knows about the earthly

needs we ask for in prayer. Here, it means that God knows that His Son needs "an illusion of help" to help him out of his illusion of conflict.

[12]. "It" refers to God's final step, whereby He lifts us out of time and into eternity. According to paragraphs 3 and 4 in this section, His final step, being the bridge between earth and Heaven, has an

earthly aspect that is symbolic rather than ultimately real, thus making this step "part unreal" (5:7).

13. "But look on this" means "Merely look on this" or "Only look on this."

3. True Perception – Knowledge

The world you see is an illusion of a world. *2* God did not create it, for what He creates must be eternal as Himself, yet there is nothing in the world you see that will endure forever. *3* Some things will last in time a little while longer than others. *4* But the time will come when all things visible will have an end.

2 The body's eyes are therefore not the means by which the real world can be seen, for the illusions that they look upon must lead to more illusions of reality. *2* And so they do. *3* For everything they see not only will not last, but lends itself to thoughts of sin and guilt. *4* But everything that God created is forever without sin and therefore is forever without guilt.

3 Knowledge is not the remedy for false perception since, being another level, they can never meet. *2* The one correction possible for false

perception must be *true perception*. *3* It will not endure. *4* But for the time it lasts, it comes to heal. *5* For true perception is a remedy with many names: forgiveness, salvation, Atonement, true perception—all are one. *6* They are the one beginning, with the end to lead to oneness far beyond themselves. *7* True perception is the means by which the world is saved from sin, for sin does not exist, and it is this that true perception sees.

4 The world stands like a block before Christ's face. *2* But true perception looks on it as nothing more than just a fragile veil, so easily dispelled that it can last no longer than an instant. *3* It is seen

at last for only what it is. *4* And now it cannot fail to disappear. *5* Now there is an empty place made clean and ready. *6* Where destruction was perceived the face of Christ appears, and in that instant is the world forgot, with time forever ended as the world spins into the nothingness from where it came.

5 A world forgiven cannot last. *2* It was the home of bodies, but forgiveness looks past bodies. *3* This is its holiness; this is how it heals.

4 The world of bodies is the world of sin, for only if there is a body is sin possible. *5* From sin comes guilt as surely as forgiveness takes all guilt away. *6* And once all guilt is gone, what more remains to keep a separated world in place? *7* For place has gone as well, along with time.

8 Only the body makes the world seem real, for being separate it could not remain where separation is impossible. *9* Forgiveness proves it is impossible because it sees it not. 14 *10* And what you then will overlook will not be understandable to you, just as its presence once had been your certainty.

6 This is the shift that true perception brings: What was projected out is seen within, and there forgiveness lets it disappear. *2* For there the altar to the Son is set, and there his Father is remembered. *3* There are all illusions brought to truth and laid upon the altar. *4* What is seen outside must lie beyond forgiveness, for it seems to be forever sinful. *5* Where is hope while sin is seen outside? *6* What remedy can guilt expect? *7* But seen within your mind, guilt and forgiveness for an instant lie together, side by side, upon one altar. *8* There at last are sickness and its single remedy joined in one healing brightness. *9* God has come to claim His Own. *10* Forgiveness is complete.

7 And now God's *knowledge*—changeless, certain, pure, and wholly understandable—enters its kingdom. *2* Gone is perception, false and true alike. *3* Gone is forgiveness, for its task is done. *4* And gone are bodies in the blazing light upon the altar to the Son of God. *5* God knows it is His Own, as it is his. *6* And here They join, for here the face of Christ has shone away time's final instant, and now is the last perception of the world without a purpose and without a cause. *7* For where God's memory has come at last there is no journey, no belief in sin, no walls, no bodies, and the grim appeal of guilt and death is there snuffed out forever.

8 Oh my brothers, if you only knew the peace that will envelop you and hold you safe and pure and lovely in the Mind of God, you could but rush to meet Him where His altar is. *2* Hallowed your name and His, for they are joined here in this holy place.15 *3* Here He leans down to lift you up to Him—out of illusions into holiness; out of the world and into timelessness; out of all fear and given back to love.

14. Pronoun clarification: "Only the body makes the world seem real, for being separate it [the body] could not remain where separation is impossible. Forgiveness proves it [separation] is impossible because it

[forgiveness] sees it [separation] not."

15. Matthew 6:9 (RSV): "Pray then like this: Our Father who art in heaven, Hallowed be thy name." In the above reference, our name is hallowed as well, for it is joined with God's.

4. Jesus – Christ

There is no need for help to enter Heaven, for you never left. *2* But there is need of help beyond yourself, as you are circumscribed by false beliefs of your identity, which God alone established in reality. *3* Helpers are given you in many forms, although upon the altar they are one.

4 Behind each one there is a thought of God, and this will never change.

5 But they have names which differ for a time, for time needs symbols, being itself unreal. *6* These names are legion, 16 but we will not go beyond the names the course itself employs. *7* God does not help, because He knows no need. *8* But He creates all helpers of His Son while he believes his fantasies are true. *9* Thank God for them, for they will lead you home.

2 The name of *Jesus* is the name of one who was a man, but saw the face of Christ in all his brothers and remembered God. 17 *2* So he became identified with *Christ*, a man no longer, but at one with God. 18 *3* The man was an illusion, for he seemed to be a separate being, walking by himself, within a body that appeared to hold his self from Self, as all illusions do. *4* Yet who can save unless he sees illusions and then

identifies them as what they are? *5* Jesus remains a savior because he saw the false without accepting it as true. *6* And Christ needed his form that He might appear to men and save them from their own illusions.

3 In his complete identification with the Christ—the perfect Son of God, His one creation and His happiness, forever like Himself and one with Him—Jesus became what all of you must be. *2* He led the way for you to follow him. *3* He leads you back to God, because he saw the road before him and he followed it. *4* He made a clean distinction, still obscure to you, between the false and true. *5* He offered you all a final demonstration that it is impossible to kill God's Son, nor can his life in any way be changed by sin and evil, malice, fear, or death.19 *6* And therefore all your sins have been forgiven you because they carried no effects at all, and so they were but dreams. 20 *7* Arise with him who showed you this, because you

owe him this who shared your dreams that they might be dispelled—and shares them still, to be at one with you.

4 Is he the Christ? *2* Oh yes, along with you. *3* His little life on earth was not enough to teach the mighty lesson that he learned for all of you.

4 He will remain with you to lead you from the hell you made to God.

5 And when you join your will with his, your sight will be his vision, for the eyes of Christ are shared. *6* Walking with him is just as natural as walking with a brother whom you knew since you were born, for such indeed he is. 21 *7* Some bitter idols have been made of him who would be only brother to the world. 22 *8* Forgive him your illusions, and behold how dear a brother he would be to you. *9* For he will set your mind at rest at last and carry it with you unto your God.

5 Is he God's only helper? *2* No indeed. *3* For Christ takes many forms with different names until their oneness can be recognized. *4* But Jesus is for you the bearer of Christ's single message of the love of God.

5 You need no other. *6* It is possible to read his words and benefit from them without accepting him into your life. 23 *7* Yet he would help you yet a little more if you would share your pains and joys with him, and leave them both to find the peace of God. *8* Yet still it is his lesson most of all that he would have you learn, and it is this:

6 "There is no death because the Son of God is like his Father.24

2 Nothing you can do can change eternal love. *3* Forget your dreams of sin and guilt, and come with me instead to share the resurrection of God's Son. *4* And bring with you all those whom He has sent to you to care for, as I care for you."

16. Luke 8:30 (RSV): "Jesus then asked him, 'What is your name?' And he said, 'Legion'; for many demons had entered him." Whereas in the Bible verse, the name "Legion" refers to the many demons possessing the man, in the above reference, it refers to the names of all the helpers that God has given us.

17. In this section, Jesus speaks about himself in the third person, just as he does in Section 23 of the Manual ("Does Jesus Have a Special Place in Healing?"), presumably to avoid the impression that the emphasis he places on himself in this section (which is unusual in the Course) is egotistical.

18. Jesus was "a man no longer" because he had "remembered God,"

which is what happens in the final step when God lifts us out of time

and space. As the next section implies (C-5.1:1), the final step for Jesus was what is traditionally called "the Ascension."

19. See Cameo 33: "Was There a Physical Resurrection?"

20. Luke 5:23 (RSV): "Which is easier, to say, 'Your sins are forgiven you,' or to say, 'Rise and walk'?" Traditionally, our sins are forgiven because Jesus died for them in the crucifixion. Here, they are forgiven because Jesus in the *resurrection* showed that we cannot harm the Son of God (which includes everyone), which proves that our sins had no effect and so must have been illusions.

21. To say "such [a brother] indeed he is" means Jesus is a brother whom we have known since we were born *in God*—since we were created by God.

22. The word "bitter" here is used in the sense of distressing (like *a bitter sorrow*) or sharply unpleasant (like *a bitter wind*). The statement that "some bitter idols" have been made of Jesus refers to images of Jesus such as that of sacrificial victim or wrathful judge.

These images are “idols” in that they are false gods we worship as substitutes for the real God. And they are “bitter” in that they are distressing and unpleasant.

23. To “read his words” refers mainly to reading *A Course in Miracles*.

It means, in essence, that you can profitably study this course without having a personal relationship with Jesus. However, “read his words”

quite possibly also refers to reading the gospels. See M-23.7:1 (“his words have reached you in a language you can love and understand”), in which “his words” refers to his teachings in the New Testament.

24. Proverbs 12:28 (KJV): “In the way of righteousness is life: and in the pathway thereof there is no death.” In the above passage, the reason that there is no death is that we, being God’s Son, are like our Father— *deathless*.

5. The Holy Spirit

Jesus is the manifestation of the *Holy Spirit*, Whom he called down upon the earth after he “ascended into Heaven,” 25 or became completely identified with Christ, the Son of God as He created him. *2* The Holy Spirit, being a creation of the one Creator, creating with Him and in His likeness or Spirit, is eternal and has never changed. *3* He was “called down upon the earth” in the sense that it was now possible to accept Him and to hear His voice.26 *4* His is the Voice for God, and has therefore taken form. *5* This form is not His reality, which God alone knows along with Christ, His real Son, Who is part of Him.27

2 The Holy Spirit is described throughout the course as giving us the answer to the separation and bringing the plan of the Atonement to

us, establishing our particular part in it, and showing us exactly what it is.28 *2* He has established Jesus as the leader in carrying out this plan, since he was the first to complete his own part perfectly. 29 *3* All power in Heaven and earth is therefore given him, and he will share it with you when you have completed yours.30 *4* The Atonement principle was given to the Holy Spirit long before Jesus set it in motion.

3 The Holy Spirit is described as the remaining communication link between God and His separated Sons. *2* In order to fulfill this special function, the Holy Spirit has assumed a dual function: He knows

because He is part of God; He perceives because He was sent to save humanity. *3* He is the great correction principle, the bringer of true perception, the inherent power of the vision of Christ. *4* He is the light in which the forgiven world is perceived; in which the face of Christ alone is seen. *5* He never forgets the Creator or His creation. *6* He never forgets the Son of God. *7* He never forgets *you*. *8* And He brings the love of your Father to you in an eternal shining that will never be obliterated because God has put it there.

4 The Holy Spirit abides in the part of your mind that is part of the Christ Mind. *2* He represents your Self and your Creator, Who are one.

3 He speaks for God and also for you, being joined with both. *4* And therefore it is He Who proves them one. *5* He seems to be a Voice, for in that form He speaks God's Word to you. *6* He seems to be a Guide through a far country, 31 for you need that form of help. *7* He seems to be whatever meets the needs you think you have. *8* But He is not deceived when you perceive yourself entrapped in needs you do not have. *9* It is from these He would deliver you. *10* It is from these that He would make you safe.

5 You are His manifestation in this world. *2* Your brother calls to you to be His voice along with him. 32 *3* Alone he cannot be the helper of God's Son, for he alone is functionless. *4* But joined with you he is the shining savior of the world, whose part in its redemption you have made complete. *5* He33 offers thanks to you as well as him, for you arose with him when he began to save the world. And you will be with him when time is over and no trace remains of dreams of spite in which you dance to death's thin melody. *7* For in its place the hymn to God is heard a little while. *8* And then the Voice is gone, no longer to take form

but to return to the eternal formlessness of God. 34

25. In Christianity, the Ascension is the event in which, after his resurrection, Jesus was taken up into Heaven to assume his place at the right hand of God (see Acts 1:9 and Mark 16:19). Here, the Course equates Jesus' ascension with what it calls "the final step," in which God lifts a person out of the separated condition and into Heaven—

into complete identification with his true Self.

26. "Called down upon the earth" refers to Jesus sending the Holy Spirit down on his followers. In Jesus' farewell discourse (John 14-17), he speaks of the Holy Spirit "whom I shall send to you from the Father"

(John 15:26 [RSV]). This promise is often considered to have been fulfilled in the experience of Pentecost, when the disciples "were all filled with the Holy Spirit and began to speak in other tongues" (Acts 2:4 [RSV]). In the above passage, the Course implies that the Holy Spirit has always been here, but that due to Jesus' awakening, people were now more able to "hear His voice."

27. The Holy Spirit in this paragraph is said to have two aspects: 1) His eternal reality as a creation of God in Heaven and 2) the form He assumes of being a Voice in the dream. This form is ultimately

illusory and will, as this section says later (5:8), pass away when the separation ends, leaving only His eternal reality.

28. "Our particular part in it" refers to our part in the plan of Atonement

—our special function in the salvation of the world.

29. Jesus is said here to be the leader in the plan of Atonement because

"he was the first to complete his own part [in the plan] perfectly." In other words, because he was able to perfectly complete a *part* of the plan, he was made leader of the *whole* plan.

30. Matthew 28:18 (KJV): "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth." According to the above reference, this power in not an exclusive possession of Jesus; he will share it with us when we have completed our own part in the plan.

31. Luke 15:13 (KJV): "And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living." The statement that the Holy Spirit "seems to be a Guide through a far country" likens all of us to the prodigal son. In our case, though, we are traveling through an *illusory* far country, and so the Holy Spirit takes on the *appearance* of being a Guide. That appearance is not His true reality, but that is the form we need Him in for now.

32. "Your brother" in this paragraph refers to Jesus. Just as Jesus at the beginning of this section is called "the manifestation of the Holy

Spirit" (see also T-12.IX.7:1), so now Jesus calls us to be the Holy Spirit's manifestation *along with him*.

33. "He" seems to refer to the Holy Spirit.

34. This means that when the separation is over, the Holy Spirit will shed the guise He has assumed of being a Voice, a Guide, as there will be no more need for that. This will leave only His formless reality as an eternal creation of God.

6. The Ego – the Miracle

Illusions will not last. *2* Their death is sure, and this alone is certain in their world. *3* It is the ego's world because of this. *4* What is the *ego*? *5* But a dream of what you really are, a thought you are apart from your Creator, and a wish to be what He created not. *6* It is a thing of madness, not reality at all. *7* A name for namelessness is all it is. *8* A symbol of impossibility; a choice for options that do not exist. *9* We call it that to help us understand that it is nothing but an ancient thought that what is made has immortality. 35 *10* But what could come of this except a dream which, like all dreams, can only die?

2 What is the ego? *2* Nothingness, but in a form that seems like something. *3* In a world of form the ego cannot be denied, for it alone seems real. *4* How could God's Son as He created him abide in form or in a world of form? *5* Who asks you to define the ego and explain how it arose can be but he who thinks it real, and seeks by definition to ensure that its illusive nature is concealed behind the words that seem to make it so.

3 There is no definition for a lie that serves to make it true. *2* Nor can there be a truth that lies conceal effectively. *3* The ego's unreality is not denied by words. *4* Nor is its meaning clear because its nature seems to have a form.36 *5* Who can define the undefinable? *6* And yet there is an answer even here. *7* We cannot

really make a definition for what the ego is, but we *can* say what it is not. *8* And this is shown to us with perfect clarity. *9* It is from this that we deduce all that the ego is. *10* Look at its opposite, and you can see the only answer that is meaningful.

4 The ego's opposite in every way—in origin, effect, and consequence

—we call a miracle. *2* And here we find all that is not the ego in this world. *3* Here is the ego's opposite, and here alone we look on what the ego was, for here we see all that it seemed to do, and cause and its effects must still be one.

5 Where there was darkness, now we see the light.37 *2* What is the ego?

3 What the darkness was. *4* Where is the ego? *5* Where the darkness was.

6 What is it now, and where can it be found? *7* Nothing and nowhere.

8 Now the light has come. 38 *9* Its opposite has gone without a trace.

10 Where evil was, there now is holiness. *11* What is the ego? *12* What the evil was. *13* Where is the ego? *14* In an evil dream that but seemed real while you were dreaming it. *15* Where there was crucifixion stands God's Son. *16* What is the ego? *17* Who has need to ask? *18* Where is the ego? *19* Who has need to seek for an illusion, now that dreams are gone?

6 What is a *miracle*? *2* A dream as well. *3* But look at all the aspects of *this* dream and you will never question any more. *4* Look at the kindly world you see stretch forth before you as you walk in gentleness. *5* Look at the helpers all along the way you travel, happy in the certainty of Heaven and the surety of peace. *6* And look an

instant, too, on what you left behind at last and finally passed by. *7* This was the ego: all the cruel hate, the need for vengeance and the cries of pain, the fear of dying and the urge to kill, the brotherless illusion and the self that seemed alone in all the universe.

7 This terrible mistake about yourself the miracle corrects as gently as a loving mother sings her child to rest.39 *2* Is not a song like this what you would hear? *3* Would it not answer all you thought to ask, and even make the question meaningless? *4* Your questions have no answer,

being made to still God's Voice, Which asks of everyone one question only: "Are you ready yet to help Me save the world?" *5* Ask this instead of what the ego is, and you will see a sudden brightness cover up the world the ego made. *6* No miracle is now withheld from anyone. *7* The world is saved from what you thought it was. *8* And what it is, is wholly uncondemned and wholly pure.

8 The miracle forgives; the ego damns. *2* Neither need be defined except by this. *3* Yet could a definition be more sure, or more in line with what salvation asks? *4* Problem and answer lie together here, and having met at last the choice is clear. *5* Who chooses hell when it is recognized?

6 And who would not go on a little while when it is given him to understand the way is short and Heaven is his goal?

35. In the Course's system, only what is *created* has immortality. What we make ("make" being a much weaker word than "create") is by

definition illusory and temporary.

36. The idea in sentences 3 and 4 is that clothing the ego in a form (2:2) and defining it in words (2:5) *seems* to make it real, yet it is not real.

Defining the ego in words and clothing it in a form, then, does not confirm its reality—or, expressed in negative terms, it does not *deny* its *un* reality.

37. Matthew 4:16 (RSV): "The people who sat in darkness have seen a great light."

38. Isaiah 60:1 (RSV): "Arise, shine; for your light has come, and the glory of the LORD has risen upon you."

39. The feminine language here is new for the Course. As the emphasis on gender-inclusive language gathered steam in the 1970s, feminine language began to find its way into Helen's dictation, first in this passage, dictated in 1975, then in *The Song of Prayer*, dictated in 1977

("Forgiveness is prayer's ally; sister in the plan for your salvation"—

S-2.In.1:3), and finally in "The Gifts of God," dictated in 1978 ("He loves you as a mother loves her child").

Epilogue

Forget not once this journey is begun, the end is certain. *2* Doubt along the way will come and go, and go to come again, yet is the ending sure.

3 No one can fail to do what God appointed him to do. *4* When you forget, remember that you walk with Him and with His Word upon your heart. 40 *5* Who could despair when hope like this is his?

2 Illusions of despair may seem to come, but learn how not to be deceived by them. *2* Behind each one there is reality, and there is God.

3 Why would you wait for this and trade it for illusions, when His love is but an instant farther on the road where all illusions end? *4*

The end *is* sure and guaranteed by God. *5* Who stands before a lifeless image when a step away the Holy of the Holies opens up an ancient door that leads beyond the world?41 *6* You *are* a stranger here, 42 but you belong to Him Who loves you as He loves Himself.43 *7* Ask but my help to roll the stone away, and it is done according to His will.44

3 We *have* begun the journey. *2* Long ago the end was written in the

stars45 and set into the Heavens with a shining ray that held it safe within eternity and through all time as well. *3* And holds it still; unchanged, unchanging, and unchangeable. *4* Be not afraid. 46 *5* We only start again an ancient journey long ago begun that but seems new. *6* We have begun again upon a road we traveled on before and from which we lost our way a little while. 47 *7* And now we try again. *8* Our new beginning has the certainty the journey lacked till now. *9* Look up and see His Word among the stars, where He has set your name along with His. *10* Look up and find your certain destiny the world would hide but God would have you see. 48

4 Let us wait here in silence, and kneel down an instant in our gratitude to Him Who called to us and helped us hear His call. *2* And then let us arise and go in faith along the way to Him. *3* Now we are sure we do not walk alone. *4* For God is here, and with Him all our brothers. *5* Now we know that we will never lose the way again. *6* The song begins again which had been stilled only an instant, though it seemed to be unsung forever. *7* What is here begun will grow in life and strength and hope, until the world is still an instant and forgets all that the dream of sin had made of it.

5 Let us go out to meet the newborn world, knowing that Christ has been reborn in it and that the holiness of this rebirth will last forever. *2* We had lost our way, but He has found it for us. *3* Let us come and bid Him welcome Who returns to us to celebrate salvation and the end of all we thought we made. *4* The morning star of this

new day looks on a different world, 49 where God is welcome and His Son with Him. *5* We who complete Him offer thanks to Him, as He gives thanks to us. *6* The Son is still, and in the quiet God has given him enters his home and is

at peace at last.

40. Jeremiah 31:33 (RSV): "I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people." Here, we remember that God's Word is written on our hearts as an affirmation that we cannot fail to reach Him in the end.

41. The Holy of Holies was the inmost chamber of the sanctuary in the Temple in Jerusalem. God was believed to dwell in this chamber, which was considered so holy that it was entered only once a year by the High Priest. In the above allusion, we have the choice of standing worshipfully before the lifeless idol of our despair (despair of ever making it back to God) or simply walking through the open doorway of the Holy of Holies, only a step away, and entering directly into the presence of God.

42. W-200.4:4: "You are a stranger here."

43. Mark 12:31 (RSV): "You shall love your neighbor as yourself." In the above passage, God Himself abides by this injunction: He "loves you as He loves Himself."

44. Matthew 28:2 (RSV): "And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it." In the above allusion, we are entombed in our condition of separation from God, and so we ask Jesus to help us

"roll the stone away"—the "stone" presumably being that which keeps us in the tomb.

45. Saying that something is "written in the stars" means that it has been foreordained, predestined. Here, what was "written in the stars" is that our journey through time will end in God.

46. Matthew 28:10 (KJV): "Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me."

This is one of several places in the gospels where Jesus tells his disciples "Be not afraid."

47. This implies that there was a distant past in which we followed Jesus' way, that we then left that way, and that we are now joining it once again. Though surely not limited to Helen, this pattern is reminiscent of the journey Helen's soul had made, according to some of her early guidance and inner visions. See Cameos 3 and 31.

48. The injunction here seems to be for us to "look up" and see the stars as symbols of our own heavenly destiny.

49. Though the "morning star" in this passage seems to function primarily as a symbol of a new dawn (referring, as it does, to Venus, which often shines just above the coming sunrise), it also calls to mind the statement in Revelation 22:16 (RSV), in which Jesus says that he is "the bright morning star."

APPENDICES

APPENDIX I

Cameo essays

CAMEO 1

"This Is *Not* a Selfish Gift"

In June of 1965, after years of conflict in their professional lives, Helen Schucman and Bill Thetford joined in the goal of demonstrating

"another way," which they hoped would transform their working relationships. This triggered in Helen that summer a series of startling inner visions and paranormal experiences. Then, apparently toward the end of that summer, she made what turned out to be a prescient announcement:

One day during that same summer, I told Bill I was about to do something very unexpected. I had no idea what it was, but I knew it was going to happen soon. At Bill's urging I had been keeping a sort of diary since our visit to Virginia Beach. Now Bill suggested that if I wrote down whatever occurred to me in connection with the "unexpected something," I might find out what it was. (41)[1]

Therefore, sometime around October 18 or 19, Helen began writing down anything that seemed relevant. She said in her autobiography,

"Nothing much came of my attempts at first, and I was on the point of giving them up" (41). But actually, these early writings clearly reveal a

spiritual impulse that was trying to emerge into consciousness, like a new shoot just starting to push through the soil.

She records spiritual reflections that do not at all sound like the musings of a self-professed "militant atheist":

I think under the projection and all that stuff is a hidden nostalgia for the soul. We want it back so we can identify with it because that is what we *are* really and somewhere we know it.[2]

This AM it occurred to me that I had no right to waste anything—

money, clothes, or my own life, because thus everything has to be used right. It all has a place in the Plan. And you must *not* throw gifts away.

It seems clear that these thoughts are coming from somewhere beyond Helen's conscious mind. Indeed, an insight she writes down regarding her tendency to forget names ("It *may* be more a fear of involvement or interaction") is later identified by the Course's author as coming from him ("I emphasize again that your tendency to forget names is *not* hostility but a fear of involvement or *recognition*"). 3

She records dreams with obvious spiritual content. In one account she says:

The crucifixion was a total rejection of the body by others (projection) and its "destruction" which was really a purification. As a result, the soul could enter entirely into the temple, heal it, and use it only constructively.

She also records prayers, including a long, impassioned prayer for Dave Diamond, a friend who is dying from brain cancer. This prayer is

infused with ideas that will later appear in the Course, as we can see in these excerpts:

Dave, don't give in—you have a real mission—don't lose your chance

—miracles *are* the natural law.

Then I asked Christ to help Dave know *He* was there and to see Him and know the truth so he could be free....

Your spirit and mine *can* unite and then two of us *have* come together in Christ's name. Jesus promised to be there, Dave. Your brain does not matter, if you will understand life as Jesus did.

Finally, sprinkled throughout these writings, she records statements from a voice that speaks as if it is Jesus and that Helen calls "Christ": I was really quite depressed this AM, which is now *very* unusual (I used to [be] all the time) but He says "Be of good cheer—I have overcome the world" [John 16:33].

Then on October 20, everything changed. The voice—which we will call by the name that it later gave itself: Jesus4—went from showing up in occasional brief statements to delivering a more extended discourse. And this discourse, which was specifically about Bill receiving guidance and Helen asking on his behalf, became the jumping-off point for the dictation of *A Course in Miracles*.

Earlier, Helen had written down the following items:

1) Ask what is interfering with Bill's meditation and how to overcome this.

2) Bill's list.

Now, on the day before the Course would begin coming through, Helen returns to these two items, the first of which is specifically about Bill's ability to *hear guidance* in meditation. He has apparently been wondering how he can access a gift like the one that Helen has stumbled upon. Here is the question that she asks of her guidance:

I said He promised to come when He was called on and Bill asks [for guidance] and does not receive and has really tried to knock and it has not been opened to him. I think the door is ajar a bit, but I really wouldn't call it very open. Is it all right if I ask you for him since he wants me to?

Before recording this question, Helen had actually already started to write down Jesus' answer. She wrote, "1) If you do not get an answer it is always because you ask amiss," but then crossed this out. Now she writes his answer down in full:

I can't answer when he asks amiss. When he asks right I *have* answered. He has a tendency to get part of an answer and decide himself when to disconnect. He should ask if that's all.

Since I don't know when he's going to ring off I have to be very short and even cryptic. It chops messages up too much.

The main problem, then, is that Bill is too quick to hang up the phone, so to speak. Now Jesus elaborates on further areas of

"interference":

There is also interference from three major areas [the first three items

on the numbered list that follows]:

1. He doesn't have much real confidence that I will get through. He never just claims his rights. He should begin with much more confidence. *I'll* keep my promises, [the writing now apparently switches to Helen speaking to Bill] but you do not act as if you really expect him to.

This attitude of asking with confidence, as if claiming a birthright, is the same attitude encouraged in the Workbook's instructions for listening for guidance. For example: "There is a message waiting for you. Be confident that you will receive it. Remember that it belongs to you" (W-Re.2.In.3:1-3).

2. There is another kind of related error which is illustrated by his question about "when are you going to call the hospital?" It's not

right to interfere just to check. It's selfish, but more than that it makes things too personal, which always implies doubt.

Without knowing what the call to the hospital is about, it's hard to be sure what this means. Jesus mentions this situation later, saying,

"Remember your slip about the effect on Neurological Institute, and his

[Bill's] asking when you were going to call up." Whatever the details, Bill is being interfering and even selfish, due to his own lack of trust.

The implication may be that Bill's asking for inner guidance at times has this same quality. This might be a clarification of the earlier idea that Bill sometimes "asks amiss."

3. He has to learn better concentration. His mind flits about too much for good communication. Suggest a very short phrase, like "Here I am,

Lord" and [now addressing Bill directly] don't think of *anything* else.

Just pull in your mind slowly from everywhere else and center it on these four words.

Here, Jesus gives Bill a meditation technique, which involves putting all of his attention on being fully present to God, and on nothing else. The idea is that this kind of concentrated focus on God will help Bill hear guidance. This, too, is a foreshadowing of the Workbook. It anticipates the Workbook's meditation instructions, which sometimes involve making oneself fully present to God (see Lesson 183, for example), and it anticipates the Workbook's training in stilling one's mind in order to hear guidance: "His Voice awaits your silence, for His Word cannot be heard unless your mind is quiet for a while, and meaningless desires have been stilled" (W-125.6:2).

4. Tell him to be sure not to mistake your role. If he overreacts to or overevaluates you as a person, both of you will be in danger.

Bill already feels that he lacks his own access to God. If he puts Helen on a pedestal as a spiritual idol, he will further denigrate himself and dangerously inflate her.

5. He should try to get his own list. (Armstrong) may just mean his own one [own arm?] is strong.

The nature of Bill's list is not specified, but from what little we know, it seems very similar to Helen's list, which is discussed in the notes just days later. 5 Her list is a list of people, selected by guidance, who have thrown away their chalice of Atonement—their reconciliation with God—and who need Helen's help to get it back. She has been

assigned, in other words, to "hand them back their own chalice." Like Helen's list, Bill's list is also apparently a list of people, in that someone named Joe Armstrong is twice mentioned in connection with it. And like Helen's, it seems to be a list revealed by guidance, in that Helen appears to be asking Jesus who is on Bill's list.

However, rather than hearing the names of those on Bill's list, Helen gets a very different message: "He should try to get his own list."

The name "Armstrong" is then apparently turned into a pun, in which Bill's "arm" is "strong" enough for him to get his own guidance. When it comes to guidance, in other words, Bill can rely on his own strength.

He shouldn't be leaning so heavily on Helen. This somewhat curt guidance may sound quite definite, but it will soon be reversed.

Jesus' discourse on Bill's hearing ends at this point and things take a dramatic turn. It's as if during this guidance something has been building in the background, and it is now ready to break through.

But before it can do so, Jesus needs to explain to Helen the bigger picture: He [Jesus] thinks it's time for some explanations which we're probably ready for. There are always risks in speed-ups. The whole thing was undertaken because things were getting behind schedule because so many people persistently lost more than they gained.

Helen later, in her autobiography, fleshed out the thoughts that rapidly entered her mind at this point:

I was given a sort of mental "explanation," though, in the form of a series of related thoughts that crossed my mind in rapid succession and made a reasonably coherent whole. According to this "information" the

world situation was worsening to an alarming degree. People all over the world were being called on to help, and were making their individual contributions as part of an overall, prearranged plan. I had apparently agreed to take down ***A Course in Miracles*** as it would be given me. The Voice was fulfilling its part in the agreement, as I would fulfill mine. I would be using abilities I had developed very long ago, and which I was not really ready to use again. Because of the acute emergency, however, the usual slow, evolutionary process was being by-passed in what might be described as a "celestial speed-up." I could sense the urgency that lay behind this "explanation," whatever I might think about its content. The feeling was conveyed to me that time was running out. (41)

Finally, it is clear what has been happening to Helen. Before her birth, she had agreed to enter this life in order to play her part in a global plan to restore humanity's forward progress. And this agreement, after slumbering for decades, has at last stirred to life.

Receiving this information is a turning point, but instead of the process now rolling forward, things come to a grinding halt. Helen now writes this message from Jesus in large letters in the center of the page: Stop

Clearly, something has temporarily gone wrong. This leads Helen to offer to tear it all up:

[Helen:] I'll tear it up if you want.

[Jesus:] No—maybe tomorrow. Now *just write this*:

Remember your slip about the effect on Neurological Institute, and his

[Bill's] asking when you were going to call up.

Without more context, this is a very opaque comment. It is obviously another reference to Bill's question "when are you going to call the hospital?" But more than that we cannot say.

Now Helen writes an even more emphatic message from Jesus:

Be Careful

We can tell this caution comes from Jesus, since he repeats it in his next comments (the reference to "Jonathan" is to Helen's husband, Louis, whom she often called "Jonathan" in the Notes):

Also, tell Bill about Jonathan's remark "I do not like you all sweetness and light—I like you a little sharp if you get what I mean." And again be very careful.

Something is clearly wrong. Helen has been told with great emphasis to "Stop" and "Be Careful," and then to "again be very careful." Helen even offers to "tear it up if you want." The overall

implication seems to be that Helen is in danger of *proceeding inappropriately*. But in what way?

To understand this, we have to look at the major temptation Helen had faced up to this point. In the summer, she had discovered that she had psychic abilities. About this, she reported, "I was actually becoming rather proud of the acquisition of such dramatic abilities, and I even caught brief glimpses of fantasies of power and prestige crossing the back of my mind" (36). This was the major obstacle she had faced in the run-up to the Course: her ego being inflated by her newfound abilities.

This obstacle was shifted by two pivotal experiences, both of which Helen marked as crucial turning points in accepting her function. In the first, she had a psychic vision of a church she was sure she and Bill would see when visiting the Mayo Clinic in Minnesota. This, however, turned out to be a useless application of her abilities, as Bill discovered that the church existed but had been razed long ago to make way for the clinic itself. The true use of her abilities came out on the way home, when she was able to intuitively "feel waves and waves of misery"

going through a young woman in the airport (38). This far more practical use of Helen's psychic abilities enabled her and Bill to render critical service to this woman at a turning point in her life.

The Mayo Clinic experience was followed by, and apparently led to, an inner vision in which she discovered an ancient scroll on the floor of a cave.[6] As she unrolled the scroll, she saw that the center panel said simply "God is." Opening the scroll further, she saw tiny letters begin to emerge on the right and left panels. She was told that on the left side she could read all of the past and on the right side all of the future. Helen, however, chose to reject the reading of past and future and stick with just the center panel. This represented a key decision to use her abilities only for God, not for psychic feats. Helen seems to

have believed that this was where she really accepted her function as scribe of the Course.

The road to accepting her function, then, had been one of repeatedly refusing to use her unusual abilities to fuel her ego and instead giving them to God to use to help others. Returning to our account of the late October dictation: It is probable, then, that as she stands on the brink of actually beginning her function, she is facing some version of this same choice again.

The particular way in which her ego wants to control her abilities becomes clear in what she writes the next morning, the morning of October 21:

AM—It crossed my mind last night that something very wrong had happened. I got mad because I thought I shouldn't be asked to ask for you [Bill], and it was a form of exploitation that was *very* dangerous for me, and represented an avoidance technique for you.

I thought the whole thing was so dangerous that I had to tell you not to do it again. Briefly it crossed my mind (but with no emotional impact at all which is *always* suspicious) that I might just resent asking for someone else because I prefer the "exclusive" idea.

Here it is. Helen now identifies what had gone so "wrong" last night.

Her suspicion that it was dangerously unhealthy for Bill to ask her for guidance was actually the voice of her ego, wanting her to keep this gift as her own private treasure, as a spring that only she could drink from.

As the dictation proceeds, Jesus now elaborates on this:

Christ says I can tell something is wrong whenever I get a "snappy"

answer. *He* wouldn't say "Tell him to get his own list" that way. The *tone* is wrong.

So that fifth point, that Bill "should try to get his own list," was in fact in error. It was a distortion introduced by "the 'exclusive' idea."

Helen's urge to keep her gift to herself is warping her hearing, turning Jesus' voice into something "snappy" and even (as he will later say)

"mean." This seems to solve the puzzle of why Jesus told her to "Stop"

and "Be Careful." He can hardly proceed to dictate the Course to her if

her ego is taking control of her gift and distorting his voice.

This morning it was very clear to me that in connection with you

[Bill] I have not been right since I asked you what *you* wanted so I could really be asking *for you*. This *was* essential and except for the list, where I slipped, the answer should be respected.

Instead of asking on Bill's behalf being "very dangerous" and "an avoidance technique," it is in fact "essential." And except for that point about Bill's list, what she heard was indeed accurate and "should be respected."

You have every right, in fact, you *should*, ask me to ask for you. This is *not* a selfish gift, and *it is* a real one (this upsets me, too). It *has* to be used for others, and *particularly* you.

[Jesus:] Ask Bill please to help you get over being mean about it *fast*.

(Note: At the moment I have serious doubts about everything. This is holding everything up.)

Here on the cusp of the Course dictation actually beginning, Helen seems to have faced another version of the choice she made in the

Mayo Clinic experience and in her scroll cave vision. In the face of the temptation to keep this gift exclusively for herself, she apparently decides with Jesus that "This is *not* a selfish gift." She decides to use it

"for others," and particularly for Bill. She decides to fulfill her agreement to help "the world situation."

With this key decision made, it's as if the final barrier has been swept aside. Helen now writes this message from Jesus:

You will see miracles through your hands through Me.

This is the first line of what would become the miracle principles. The dictation of *A Course in Miracles* has begun.

1. All quotations with page number references in this cameo are from Helen Cohn Schucman, Ph.D., *Autobiography* (Temecula, CA: Foundation for *A Course in Miracles*, 1990, 2009).

2. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

3. See our discussion of this in Cameo 9.

4. See "The Issue of Authorship" (xliii) for more about this.

5. See Cameo 3.

6. See Cameo 32.

CAMEO 2

"*My* Strength Will Support You"

On the morning of October 21, 1965, near the very beginning of the dictation of the miracle principles—right after principle 3—Helen

had a revealing exchange with Jesus, one that tells us a great deal about him as a teacher:

[Jesus:] You are braking communication by thinking it's cute. This is not wrong, but it diverts your attention. 7 ["Braking" is either a misspelling or a pun.]

Jesus is surprisingly agreeable about Helen's thought that "it's cute." The problem with that thought is not that it's false, nor that it's

"bad." The problem is simply that it diverts her attention away from what he is saying. Helen has something to learn from him. It's vital, therefore, that she pay attention.

[Helen:] That's true.

[Jesus:] Of course it's true, and I'm really glad you got the idea. I am *not angry* when this kind of thing happens, but the lesson deteriorates under lack of focus.

Please read these three points (with corollaries) as often as you can today, because there may be a quiz this evening. This is merely to introduce structure, if it is needed. It is *not* to frighten you.

There is not a trace of sternness or judgment here. Jesus is not angry when Helen's attention is diverted, and he freely expresses his happiness when she gets what he's trying to say. He is entirely on her side. He just wants her to learn, period. It's not about appeasing him; it's about her own learning.

For this reason, he urges her to read and reread the first three principles throughout the day, because there might be a quiz that evening (although there's no evidence of such a quiz actually happening). He reassures her that this is not meant to frighten her into

submission; it's just meant as a useful structure that will help *her* learn.

[Helen:] Well, would You regard this as a kind of miracle, maybe?

[Jesus:] You better reread them now. There is nothing special or surprising about this at all. The *one* thing that happened was the Universal Miracle which was the experiences of intense love you have felt. (Don't get embarrassed [the Urtext adds "by the idea of love"]—

things that are true are *not* embarrassing. Embarrassment is only a form of fear, and actually a particularly dangerous form because it reflects egocentricity.)

(No, don't think of how Bill will find this fascinating, either. I told you to reread them and you did not.)

[Helen:] I am now.

Helen's attention has been diverted again. Ignoring the instruction to reread the first three principles, she asks if communicating with him could be considered a miracle. This is an understandable reaction. She is, after all, having a conversation with a voice that claims to be Jesus.

He finds a way to answer her question while at the same time drawing her back to his focus. He says, in effect, "If you reread the first three principles, you'll see that the ability to communicate with me is not a miracle, that a miracle is an expression of love. Therefore, your experiences of intense love were experiences of the Universal Miracle."

This probably refers to the preceding summer, in which Helen had had a number of experiences of being in a crowd and feeling "a brief but powerful affinity" (39)8 with everyone there. Of one such

experience, she said that “A sudden sense of deep emotional closeness to everyone

there swept over me” (39).

At the mention of these experiences, Helen becomes embarrassed by the love she felt—a theme that will crop up repeatedly in the early dictation. This represents yet another diversion: Helen is pulling away from his teaching into self-concern. Rather than offering reassuring sympathy, therefore, Jesus quickly pops the bubble of her embarrassment. It is not humility, he says, but rather dangerous egocentricity.

Then she pulls away yet again, musing to herself about whether Bill will find this fascinating. Jesus again brings her back to the task at hand: “I told you to reread them [the principles] and you did not.” And finally she yields: “I am now.” This seems to set the stage for the touching communication that follows:

[Jesus:] *Do not* feel guilty about the fact that you are doubting this. Just reread them, and their truth will come to you. I love you. And I am *not* afraid or embarrassed or doubtful. *My* strength will support you, so don’t worry and leave the rest to Me.

Jesus now addresses what probably lurks in the background behind all her diversions: Helen is feeling guilty about doubting his teaching.

As a solution, he again brings her back to what he has asked her to do three times already: “Reread them.” If she just does that, the truth of the principles will come to her and her doubts will be vanquished.

Helen’s guilt over her own doubt seems to be part of a larger feeling of inadequacy as a learner, for that is what Jesus speaks to next.

Her fear, embarrassment, and doubt all erect barriers to her learning. As

long as those feelings are there, how can she really learn what he's teaching? She can, implies Jesus, because *he* is there, and he not only loves her, as he openly tells her, but he is also free of all the barriers that hold her back: "I am *not* afraid or embarrassed or doubtful." Therefore, she can just relax and lean on his strength.

Do not run to Bill to tell him. There will be time, but don't disrupt things. I'll arrange the schedule. You have a lot to do today. Get dressed or you will be late.

But when you *do* see Bill, be *sure* you tell him how much he helped you through by giving you the right message. (And don't bother with worrying about how you received it. That doesn't matter, either. You were just afraid.)

Here is yet another diversion. Helen wants to run off and tell Bill what has happened. But rather than Jesus urging her yet again to reread the principles, time has moved on and the priority is now for her to get dressed and get to work. We might expect him to urge her to stay with this momentous happening—talking to Jesus!—and get to work late.

Instead, however, he shows that he is concerned with the rest of Helen's life. As important as their communication is, he doesn't want it to get in the way of her other responsibilities. He even offers to "arrange the schedule" for her.

Then he shows his concern for Bill. Helen later wrote in her autobiography that when Jesus first began dictating the Course to her, she called Bill in a panic, saying that "the Voice" she had been hearing was now "using very specific words and seems to want to go on for some time" (41). Bill made a simple and very practical suggestion: "Try

and write some more and see what happens" (41). Jesus' comment above seems to be a reference to that phone call. If so, then Helen apparently didn't receive that suggestion very gracefully at the time, and Jesus wants Bill to know just how apt it was. And he wants Helen to not feel guilty for responding ungracefully: "That doesn't matter, either.

You were just afraid."

Here at the very beginning of the Course, we have a revealing glimpse of how Jesus the teacher relates to his students. Helen, as we have seen, gets caught up in various diversions: "This is cute." "Is this a miracle?" "I feel embarrassed." "I wonder what Bill will think." "I've got to run and tell Bill." Many of these diversions, it seems, come down to one thing: an understandable fascination with the idea of Jesus Christ dictating "a course in miracles" to her. It's like a celebrity showing up at your class who has an important message to deliver, but all you can think about is the fact that a celebrity is standing right there in front of you.

In the midst of Helen's very human reactions, Jesus holds fast to his single agenda: to get across his teaching. He is as focused as she is distracted. Therefore, no matter in what direction she pulls away, he keeps pulling her back to the principles he has just dictated to her, telling her again and again to reread them. He even asks her to do so throughout the day because there might be a quiz. He doesn't ignore her questions or her doubts; rather, he tells her that she'll find the answers in the very principles he is asking her to study.

Even though he stays firm with his agenda, he makes it abundantly clear that this has nothing to do with her doing what the authority says in

order to be good, or in order *not* to be bad. This is only about her learning. Thus, no matter what she says, he does not get angry with her.

And rather than inducing fear or guilt in her to spur her into doing his bidding, he actively tries to relieve those feelings. When he needs to correct her, he follows this with reassurance ("This is not wrong"; "I am *not* angry"). And when she does receive his teaching, he is quick to tell her how glad he is. He wants nothing—not her distractions, not her embarrassment or doubt or guilt, and not any needs she imagines he has

—to get in the way of her learning. He is there purely for her.

His whole demeanor reinforces this impression. He is present, engaged, and clearly concerned. He tells her how he feels about her reactions ("I'm really glad you get the idea") and he tells her how he feels about *her* ("I love you"). And he explains himself. He does not leave her in a state of mystery, having to trust in his almightiness, but rather tells her plainly why he says what he does: "The lesson deteriorates under lack of focus." "This is merely to introduce structure, if it is needed."

He even offers to make up for any lacks she may have as a learner.

As he explains toward the end, he is free of all these lacks. Thus, no matter how inadequate she may feel, she can rest on his love and strength, let go of her worry, "and leave the rest to Me."

This snapshot of Jesus' will to teach meeting Helen's desire to pull away surely applies to more people than just her. What student of the Course does not get drawn off in diversions and distractions? And when that happens to us, we can envision that the same teacher that was there with Helen is here with us, single-mindedly, yet patiently and lovingly,

drawing us back to his teaching.

7. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

8. All quotations with page number references in this cameo are from Helen's *Autobiography* (for the full reference, see footnote 1 in Cameo 1).

CAMEO 3

"You Must Love the Children

and Help Them"

Following miracle principle 16, Jesus gave Helen an extended discourse on her need to help and heal particular people in her life. In the process, he painted a picture of the overall arc of her soul's journey, from the ancient past to the present.

[Helen:] re. Wally's chalice: does this mean he is on my list? 9

This seems to be a reference to an earlier portion of Helen's notes, in which she wrote to Bill:

Last night I was planning to type up the Course for you, but was strictly ordered not to go back to it before I got over Wally….

This morning I did ask for help with Wally. The answer seems to lie in point 6 and 7. That's why He gave me the chalice for Wally. It belongs to him but he cannot find it.

Wally was a friend of Bill's whom Helen intensely disliked. She at one point wrote, "I feel extremely negative toward him, and I insist that he's a bad influence on Bill...and I think he's a real menace to me." 10

Jesus clearly regards this dislike as a key obstacle for Helen, since he returns to it again and again. Here, she is "strictly ordered" by him not to go back over the Course until she gets "over Wally." Later, Jesus tells her that she must let go of "that thing about Wally." Finally, he tells her that the reason she hates Wally is because he shares her trait of being

"embarrassed by love," but just expresses it differently than she does.

She is thus projecting onto him her own self-hatred over this same trait in herself.

In stark contrast to Helen's hatred, Jesus has given her "the chalice" to give to Wally. This is clearly a reference to the chalice of Atonement, the cup used by Jesus at the Last Supper. Drinking from the chalice thus symbolizes taking the Atonement into oneself. In other words, it symbolizes reconciliation with God. This reconciliation

"belongs to [Wally] but he cannot find it." Hence the need for Helen to give it to him.

But how can she do this? "The answer seems to be in points

[miracle principles] 6 and 7." Principle 6 implies that before Helen can give Wally a miracle, "purification is necessary first." She must purify her mind of her hatred. Principle 7 says that miracles "supply a lack, and are performed by those who have more for those who have less." Helen,

then, is in a position of (spiritually) having more than Wally, and out of this abundance she can supply his lack.

The word that seems to be hovering around the edges here is *forgiveness*, a word that is closely associated with Atonement. If

Helen can forgive Wally, she will purify her own mind and supply the innocence he seems to lack. This mirrors something Helen said earlier in a letter to Bill. She reported that Wally was very anxious to give her a necklace, saying, "I knew that if I should accept it from him it would represent a symbol that I have forgiven him, which he needs so much. "11

This is what Helen needs to offer and Wally needs to receive: her forgiveness.

Jesus now answers Helen's question about Wally being on her

"list":

Not necessarily, only [some words crossed out, possibly including "be patient"]. You of all people should know that it frightens people if you hand them back their own chalice. *

Whether he is or not depends on a three-way readiness. I am *always* ready. Your job is to take care of *your* readiness. His readiness is up to him.

At present he is a *potential* candidate.

But *Amy* is on it now. She is a child you hurt.

* The whole problem is that they threw it away and are denying it.

Therefore they are now afraid of it. This should cause *you* no trouble at all in understanding.

The fact that Amy is on Helen's list seems to dovetail with a dream Helen had in which Amy's mother suddenly left the girl in Helen's care.

Helen as a result felt trapped and was trying not to get angry, because she wanted to rest after a tiring day "but couldn't on account of Amy."

In light of the comments about Wally and Amy, Helen's chalice list seems to be a list of people to whom she is supposed to give the chalice of Atonement, people who have lost touch with their chalice due to their own choices *and* due to Helen's unkindness. This latter point is implied when Jesus says "But *Amy* is on it now. She is a child you hurt." As we'll soon see, this hurt may have occurred in a time before the present life.

Individuals must, however, fulfill a key condition before they are put on the list: They must be ready to receive their chalice back; they must no longer be afraid of it. It is clear that people in Helen's life are at various stages of achieving this readiness. Amy is apparently ready now.

Chip, as we'll soon see, is "almost ready." And Wally, it seems, is not ready yet: "At present he is a *potential* candidate." In all of these cases, their readiness is up to them. Helen therefore needs to focus on her own readiness, so that she can be an instrument of Jesus, who is "*always* ready."

Is Helen the only one with a list like this? We see in Cameo 1 that Bill seems to have had his own chalice list. In material that was written about a week before the current material, Helen referred several times to

"Bill's list" or "his own list." This was apparently a list of people (Joe Armstrong being mentioned in connection with it) who were supposed to be identified by guidance. This, of course, sounds strikingly similar to

what Helen now calls "my list," which is also a list of people who are being identified for her by guidance.

So Helen and Bill both seem to have had their own chalice lists, which of course raises the possibility that this is a general phenomenon, not limited to the two of them. It raises the possibility, in other words, that we all have a chalice list.

Jesus now continues:

You both have an identification problem, which makes you unstable but in different ways. He lacks confidence in his identification, and needs to strengthen it. You vacillate in your identification and need better control.

Both of you needn't worry.

This will become a frequent theme in Jesus' comments about Helen's and Bill's respective problems. Bill's problem is weakness; he lacks confidence in himself. Helen, in contrast, is strong, but needs stability; she uses her strength to charge confidently off in opposite directions at different times. As Jesus says later, "Your perception is so variable that you swing from sudden but real knowledge to complete cognitive disorganization."

Jesus now returns to Helen's need to help others:

You must love the children and help them. You have hated them and hurt them, but remember Azra that you once loved them very much.

You were a child of light. Forget the interval of darkness and be what you were. That is your real Self.

Chip's story triggered the abandonment of the children, guilt, and a fear of God's abandonment as justice. I told you I forgave you and that meant all hurt and hate you have ever expressed is canceled. I need the children of light now. And I am calling you to be what you once were and must be again.

The interval has vanished without a trace anywhere. You who lived so close to God must not give way to guilt.

The karmic law demands abandonment for abandoning, but you have received mercy, not justice.

Help the children because you love them and love God.

Remember a miracle is a spark of Life. It shines through the darkness and brings in the light. You must begin to forget and remember.

Jesus is clearly referring to a past life of Helen's in which he says she was "a child of light" who loved the children very much. By calling this past identity "Azra," he is possibly identifying Helen as the biblical scribe Ezra, sometimes spelled "Azra." Ezra means "help" or "helper"

and may be an abbreviation of "Azaryahu" meaning "God helps."

Interestingly, Jesus here not only enjoins Helen several times to "help"

the children, but he also will later call her "God's help" ("You who will be God's help are clearly in need of help"). Ezra was a Jewish scribe and priest who has been called a second Moses. He led five thousand Jews back from exile in Babylon to Jerusalem, where he reconstituted the Jewish community based on strict observance and learned interpretation of the Torah. It is not hard to see echoes of this in Helen's current role as a "scribe" who would bring forth a new scripture that would attract a

global following.

Jesus' message here is that in this past life (whether this was as the scribe Ezra or someone else) she expressed her "real Self." Later, he implies that in this life Helen was surrendered to God's will and

enjoyed a high level of communion with Him.[12] Yet however holy it was, that lifetime seems to have vanished into the distant past. It seems to have been blotted out by an "interval of darkness" that came after, in which Helen hated, hurt, and abandoned the children, thus causing her to fear God's abandonment as her just deserts. Jesus' liberating message, though, is that all of that darkness has now "vanished without a trace anywhere." Jesus forgave her, "and that meant all hurt and hate you have ever expressed is canceled." Loving mercy has replaced karmic justice. A miracle has shined away the interval of darkness. Now all that remains is the light she expressed in her life as Azra. All of the obstacles to reuniting with that light have disappeared. She can forget everything else and remember the light, because the light is all that remains.

This is a private point, just for you. It is not part of the course.

A miracle is love—you always wanted presents, and a closed package was intolerable. *Please* open this one. You act like it's a time bomb.

When I said "a miracle abolishes time" [miracle principle 13], you might look back and review the point in parentheses [in miracle principle 15:

"It will cease when it is no longer useful in facilitating learning."].

You're afraid there won't be *enough* time for you. Forget it and remember that there is no *real* difference between an instant and eternity.

Jesus is urging Helen to open this present that he is giving her—the

Course—even though she regards it as a time bomb. Then he implies it *is* a time bomb, since, after all, it abolishes time. She is afraid that this abolishing of time won't leave her with *enough* time (which is why she reported being afraid when she wrote the earlier

parenthetical remark about time ceasing). But then how can there not be enough time when each instant is really eternity?

Jesus now returns to the theme of healing the children:

I have healed the children you hurt before, but I have some I need your help in healing *now*.

Remember that there is no order in miracles because they are always *maximal* expressions of love. You *did* make a maximal effort for Chip, and the *only* reason you did it was because you loved Bill.

You might tell him to think about that sometimes, because he *does* need signs of love. But he does not always recognize them because he does not have enough confidence.

His statement that "I have healed the children you hurt before"

helpfully clarifies what he meant earlier when he said he canceled all the hurt she has ever expressed. But now he calls her to join him in this endeavor, to become his instrument of healing: "I have some I need your help in healing *now*." This, of course, is why she has the chalice list.

To make clear that he is not asking of her something beyond her strength, Jesus reminds Helen that in certain respects she is already doing this. As an example, he points out that she did "make a maximal effort for Chip"—a longtime friend of Bill's—because of her love of

Bill. In doing so, Jesus says, she was actually demonstrating the first principle of miracles, which rests on the idea that miracles are "*maximal* expressions of love." In other words, she was performing a miracle—in this case, for both Chip *and* Bill. This, in fact, is just the kind of sign of love that Bill needs. Helen, however, probably needs

to call his attention to it, since his lack of confidence blinds him to the love that he is actually receiving.

We don't know the details of what Helen did for Chip, but this may be the same incident Jesus describes later: "But you did get Chip over his misperceptions of Wally with very creditable integrity. "13 Or it may be another instance of Helen helping Chip, one that she recorded in her notebooks the day before the Course started coming through. In this story, she was having a "session" with Chip in which he recounted a series of episodes with his father which, she said, "were really awful"

and "which clearly emphasized that his father was a bastard." Helen then sought to move him toward some kind of healing:

I said a prayer for him…and then asked him why he obviously wanted to hang on to what was obviously real and very intense hatred….

I was quite surprised with how quickly he got the idea that *he* was doing this part, aside from whatever his father had to answer for, which was a very different issue.

Chip said he wanted to get rid of this, and meant it, too, after I said

"Why don't you just release him from this, because you don't need it."

And Chip said he wants to let his father rest in peace and also find salvation for himself, with which this was interfering.

This clearly fits the definition of "miracle" in the Course: an expression of love from one person that has a healing effect on another.

Whatever specific event Jesus is referring to in saying "You *did* make a maximal effort for Chip," it is clear that Helen is really trying to be

a miracle worker with Chip. And not just with him—Jesus now returns to Helen's efforts on Bill's behalf:

You practically gave up your life for him [Bill] quite voluntarily, but you did not know then that what you were *really* giving up was death.

This [is] what "in dying you live" really means. And I said Myself that greater love no man hath. [John 15:13 (KJV): "Greater love hath no man than this, that a man lay down his life for his friends."]

This is a reference to something Helen wrote down the day before the Course started coming through. She asked Jesus to straighten out her perception of a past event that was causing her distress. In response, he said, "In dying you live, but be sure you understand what this means."

This comment led her to think that she must be dying. This initially frightened her, but then she decided to "just relax and enjoy it." She soon realized, however, "that this was terribly selfish," because Bill, her husband, Chip, and presumably others all needed her. So she ended up praying, first in regard to Bill, "Please let me stay and help him a while longer," and then more broadly: "I prayed that I could stay as long as I could help, and wouldn't it be wonderful!"

Jesus now commends her for this, saying that in offering her life for others, "what you were *really* giving up was death. This [is] what 'in dying you live' really means." He even likens her act to his own death, saying "And I said Myself greater love no man hath." This lofty praise

of her efforts seems to have brought her to tears, because he then says: Stop crying or you won't be fit to live now. Don't worry about Susie.

You are helping Chip's readiness, and he did [?] than you with this one.

This is unfair to you. Remember what you told him about Bobby. Chip is almost ready.

Review your note from yesterday that your identification is strong but erratic, and that is why you have so much will power but use it wrong at times. Bill was right about that misuse of it when you were sick, but it *was* a sign of superhuman will totally misdirected.

Your body does not need it, but your spirit does. And I need it too.

The guidance we have been looking at seems to jump around, but it is much more unified than it may at first appear. It paints a picture, as we said at the start, of the larger journey of Helen's soul. Long ago, she was a "child of light" who, in pure devotion to God's will, loved and served His children. Now she needs to return to that identity. This may seem impossible, for it was so long ago, and since that time there was an

"interval of darkness" in which she hated and hurt God's children. But that interval has been wiped away. Jesus has canceled all the hate she ever expressed. He has healed the children she hurt before. Now there is literally nothing standing in the way of her becoming that child of light again. Now she can resume her ancient role as God's scribe.

How can she do this? The Course has come to give her the answer.

She therefore needs to stop treating it like a ticking bomb and look upon it as a gift that she can't wait to unwrap. It will teach her to stabilize her vacillating sense of identity. It will teach her to use her "superhuman

will" not in service of her body or her ego, but only in service of God's will.

This means dedicating herself to giving miracles to the people in her life. She has been given a list of those who have thrown away their chalice of Atonement and who were apparently aided in this by Helen—

perhaps in her "interval of darkness." Now she needs to hand them back their own chalice. She needs to be single-minded in giving them miracles. That is how she can fully undo the interval of darkness and become again the child of light. And she is beginning to do this very thing, as we saw with the touching story of her helping Chip release his hatred toward his father. All she needs to do is keep moving along the road that she has already started down.

9. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

10. Kenneth Wapnick, Ph.D., *Absence from Felicity: The Story of Helen Schucman and Her Scribing of "A Course in Miracles,"* 2nd ed.

(Temecula, CA: Foundation for *A Course in Miracles*, 1991, 1999), 121. The person that Wapnick refers to as "S" here is Wally.

11. *Absence from Felicity*, 123.

12. See Cameo 7.

13. See Cameo 4.

CAMEO 4

"An Example of the Shock Effect"

Miracle principle 20 came out of a colorful, and ultimately touching, exchange between Jesus and Helen. First, he gives her a miracle principle that sounds like an impenetrable riddle:

[Jesus:] Miracles rest on flat feet. They have no arches. (Bill will be better on this than you.)

[Helen:] (He'd better be—I don't get it at all, and I am very suspicious of it too. Bill—did communication break down, or does this mean something?) 14

Helen's attitude is impatient and even dismissive. It may be that, as someone who prides herself on her intelligence, she doesn't like not being able to solve the riddle.

[Jesus:] Clue—it has something to do with "here I am, Lord." Bill knows.

The idea is that I do not want to emphasize your special language too much. Some of them [the principles] have to be in his [in Bill's language].

Jesus just ignores Helen's dismissive attitude, going right ahead regardless. He has given a riddle; now he gives a clue.

"Here I am, Lord" is a prayer Jesus gave Bill the day before the dictation of the Course began.15 The prayer was designed to help Bill be

directly present to God rather than standing apart from Him. In a similar manner, as we'll see, this principle is about miracles standing directly on eternity rather than above it (on the "arch of time").

Jesus has now said three times that this principle is geared to Bill.

As we see in Cameo 2 (Jesus: "But when you *do* see Bill, be *sure* you tell him how much he helped you through by giving you the right

message”), he is always careful to include Bill and make sure he doesn’t feel left out.

[Helen:] My own associations here are very bad; a Rorschach response of “foot prints” to the top red on 2.

Helen is referring to card 2 in the Rorschach inkblot test, on which the top two shapes (which are red) can be interpreted as footprints (the

“heels” being at the very top):

[Jesus:] No—it’s all right: it’s the arch of time. There isn’t any. So it means...

Helen then wrote three versions of this principle. She first wrote,

“Miracles rest on eternity, not…” Presumably, she had intended to finish that with “the arch of time.” Then she crossed everything out but

“miracles” and continued with “do not rest on the arch of time but on eternity.” Then she crossed most of that out, leaving only

“Miracles...rest on...eternity.”

The meaning is now clear: Miracles stand directly on the “flat surface” of eternity. They don’t stand above it, on the arch of time.

Thus, rather than being separate from eternity, at the mercy of the laws

of time, miracles are based directly on the law and order of eternity. This makes sense, since their whole purpose is to bring in the laws of eternity to *overturn* the laws of time.

[Helen:] I must say this is the hard way, and I’m *sure* this could have been done more directly. I don’t see why I should get a message in a

way that makes me miss the point and then have to go into a mental coma to get it.

Helen really gives it to him here. She basically tells him that he's not doing his job right, informing him that he should have just said it plainly, rather than clothing it in an exasperating riddle. The remark about going "into a mental coma to get it" is particularly withering. But as we'll see, it plays right into Jesus' hands.

[Jesus:] Answer: You've been doing that all along. You have not even bothered to *look* at the others, which are *very* clearly stated. I just thought I'd give you this one in a way you *couldn't* overlook it.

It's an example of the shock effect sometimes useful in teaching pupils whose attention wanders too much students who won't listen. It compels attention.

Now he finally responds to Helen's criticism, and at last we see the method behind his madness. He is *still* trying to get Helen to pay attention to the principles. He says that, rather than making her go *into* a mental coma to get it, he is trying to snap her *out of* the mental coma she's been in all along. He is not being merely opaque; he is employing a carefully chosen device for compelling the attention of a student who won't listen.

This seems to stop Helen in her tracks, presumably because she is quite aware she hasn't been listening, and can therefore grasp the appropriateness of the teaching device Jesus has selected. And the device seems to be working. He in fact *has* her attention, and thus this miracle principle, unlike the other ones, promises to be one she won't soon forget. Helen then briefly remarks, "So I got quite upset and snapped very unfairly at Jonathan [her husband Louis], then it went on..." But from this point on, the whole tone of the exchange changes.

[Jesus:] And remember to thank Bill from Me for his consistent all-out support. I *need* it, because you won't listen to *anything*. But don't worry, the three of us will make it.

We're nowhere near the final. By the way, this is an example of the point on cooperation. ["Miracles are an industrial necessity. Industry depends on cooperation, and cooperation depends on miracles."] And don't underestimate your cooperation either. You don't listen, and you would save yourself a lot of pain if you did. But you did get through Chip over his misperceptions of Wally with very creditable integrity.

Jesus now switches to gratitude and reassurance. He thanks Bill for his support, which is much needed, given Helen's resistance. And he assures them both that, in spite of Helen's resistance, "the three of us will make it." He then cites Bill's "all-out support" as an example of miracle principle 19: "Miracles are an industrial necessity. Industry depends on cooperation, and cooperation depends on miracles." The implication is that Bill's support of this project—the writing of the Course—is an act of cooperation with Jesus.

Then his praise turns to Helen: "And don't underestimate your

cooperation either." Jesus then backs this up with evidence of Helen's cooperation with him: "You did get Chip over his misperceptions of Wally with very creditable integrity." This brief line bears some attention, especially since, because we can reasonably assume that Helen's cooperation, like Bill's, is an example of miracle principle 19, the implication is that Helen performed a miracle. The context, as we see in Cameo 3, is that Helen can't stand Wally. Not only that, it's likely that she wants Bill to share her judgmental view of him, yet she thinks that Wally instead has "Bill's unconscious backing." 16

Into this stalemate comes another friend of Bill's—Chip—with his own uncharitable view of Wally. Surely this is the time for Helen to form an alliance, so that together she and Chip can bring Bill over to their side. At the very least, it is time to privately relish Chip's negative perceptions of Wally and give these insidious seeds whatever small encouragement they need to survive and grow. But instead, Helen does the opposite: she helps Chip get "over his misperceptions of Wally."

This may have been more than Helen trying to do the right thing. It may have been a gesture of selfless love for Bill, since this might be the incident Jesus referred to earlier when he said, "You *did* make a maximal effort for Chip, and the *only* reason you did it was because you loved Bill." 17 Either way, though, Helen has made a definite choice to stick to her principles rather than give in to her baser instincts. This is why Jesus says she acted with "very creditable integrity."

Jesus' praise, being based on a clear-cut example, is now just as irrefutable as was his criticism that Helen is in a self-imposed mental coma. The effect on Helen is immediate. All her defenses crumble:

[Helen:] So I said, suddenly perfectly defenseless a little timid and *very* surprised, "You mean You think I'm *nice*?" and burst into tears. And He said He must think so, really, because He keeps giving me everything, and He's not angry because I keep on rejecting Him, but he is sorry because I suffer so much for no reason. He was really very nice about it.

I told him I really do love Him, but I have trouble about it (though I *did* mean it for a little while anyway, before I got embarrassed), and He said he understood very well, and would keep on trying.

Bill—please don't let me down (this is *very* unexpected. I don't talk this way to men).

All of Helen's armor has fallen away. The biting criticism has gone and she is completely emotionally defenseless. This allows Jesus to tell her honestly how he feels about matters that lie at the heart of their relationship: He clearly thinks she's nice, because he keeps giving her everything; he's not angry with her for rejecting him, just sorry that she causes herself so much needless suffering. Then it is Helen's turn. She tells him she loves him, in spite of her embarrassment. It is a very tender exchange, all the more so because it follows what appears to be a real breakdown of communication.

Then Helen drops her armor with *Bill*. In her plea—"Please don't let me down"—she is uncharacteristically exposing her real feelings.

Earlier in her notes, she says, "Men are supposed to give to me, but this is *not* reversible." When it comes to her relationships with men, she wants to be the one in control. But for the moment, she has dropped both her sword and shield with these two key men in her life—Jesus and Bill

—and for once is completely open and undefended.

14. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

15. See Cameo 1.

16. *Absence from Felicity*, 122.

17. See Cameo 3.

CAMEO 5

The Shield Report

Directly following miracle principle 24 ("Miracles are part of an interlocking chain of forgiveness which, when completed, is the Atonement"), Jesus gave a lengthy example of that principle. Such real-life examples of miracles—and there are many in the early dictation—

are essential in understanding what a miracle really is, and this one is particularly telling.

A woman named Esther18 had written a report for the Shield Institute for Retarded Children. This report was apparently needed to secure a grant from the National Institutes of Health (NIH), but the report was poorly done. Helen therefore went above and beyond her professional responsibility and rewrote the report in Esther's name.

Helen's act may strike us as any number of things other than helpful, including meddling, insulting to Esther, lacking in trust, or overly concerned with what happens in the world. Therefore, learning what

Jesus thought about this is extremely clarifying.

Miracles are part of an interlocking chain of forgiveness which, when completed, is the atonement.

This process works all the time and in all dimensions of time. A very good example of how this is accomplished is the time you rewrote the entire report for Esther for the SOD [the Shield Institute].

Esther had hurt something you love, (The Shield) by writing a report you regarded as very bad. You atoned for her by writing [Urtext: in her name] one that was very good. Actually, it was not your responsibility professionally to do this, but because you *do* love the SOD you recognized in this case that you *are* your brother's keeper.

While you did *not* cancel Esther's sin, you *did* cancel out its *effects*. 19

By saying that Helen's rewriting of the report is a "very good example" of how miracle principle 24 is accomplished, Jesus is implying it was a miracle. He will go on to directly call it that no less than three times in this guidance. But how is it a miracle? Our first clue is given here. Through her carelessness, Esther had unwittingly let fly an arrow. Helen, realizing that she *is* her brother's keeper, had made sure that, by the time that arrow reached its target, it had turned into a flower.

This is how Atonement works. It wipes away the effects of loveless deeds, so that it's as if they were never done.

Some day I want to tell Esther that not only is she forgiven, but that the effects of all her sins are canceled. This is what I have already told you. 20 When I can tell her, she will be afraid for a long time, because she will remember many things, consciously or unconsciously, including

the Shield report, a sin which you canceled out in advance by a miracle of devotion.

You would think it would be joyous news to be told that you are not only forgiven, but that all the effects of your sins have been canceled. So why would Esther respond to this by being "afraid for a long time"? The reason suggested here is that, before you can feel relief that "all your sins have been forgiven," you first have to accept that you *have* sins to be forgiven. Esther had clearly denied hers, hiding them away in the vaults of her memory. But Jesus' message about "all her sins" would open those vaults, causing her to "remember many things, consciously or unconsciously." She would have to face what she had done before she could be set free by learning it had all been *undone*.

And then Helen's "miracle of devotion" with the Shield report would shine in her mind as a concrete example of this liberating truth.

It turns out that what Helen did with Esther's sin (which will soon be redefined as merely an "absence of love") is precisely what Jesus does with ours. He is there to make sure that when we stumble, the Everlasting Arms will always be there to catch us:

I am in charge of the process of atonement, which I undertook to begin. My atonement [which, as will be clarified later, refers to the resurrection, not the crucifixion] was for the canceling out of all sins which human beings could not otherwise correct. That is what the Biblical statement "Underneath are the Everlasting Arms" means.

Jesus, however, ideally wants to carry out this Atonement through human channels, as Helen explains at this point in the Urtext: "This

['Underneath are the Everlasting Arms'] means that He will backstop

whenever human miracles will not suffice for atonement purposes.

However, it is perfectly clear that when a person can atone by miracles, both giver and receiver are atoning. It is better to atone this way because of the mutual benefits involved." Jesus now expands on this idea: I would have undone Esther's sin to everyone who was affected by it myself, of course, but this would not have helped *you*.

The reason it was a miracle was because it not only atoned for Esther, but also for *you* because it kept the children from harm. I could have secured the new grant for the Shield anyway, being a Board Member of NIH. But this way I could cancel out some of *your* sins as well as Esther's, and I sit on *your* Boards, too.

Jesus explains that he could have done it all himself. He could have made sure that the Shield got its grant from the NIH anyway, in spite of Esther's report. After all, he sits on the Board of the NIH. But this way was better, because this way Helen could undo her own past lovelessness. We see in Cameo 3 that she had "hated and hurt" the children—apparently in past lives—with Amy being given as an example of one of these children. With the Shield report, however, she acted to *protect* the children—the children served by the Shield—and it looks like she succeeded. When Jesus says "I could have secured the new grant for the Shield anyway," he implies that in the actual scenario, *Helen* did that. Helen, then, had "kept the children from harm," thus undoing her own past misdeeds. Her "miracle of devotion" had atoned for her, too.

The reason why you found rewriting that so taxing was because you resented Esther's sin, and thought she put you in a very unfair position.

But no one can really do this to anybody. If you had known that you were really performing a miracle for the Shield, for Esther, for yourself, and for Me, you would have done it with real joy. "In as much as you do it unto the least of these my children" really ends with "you do it unto yourself and Me."

Tell Bill the reason why *you* come before me (as you did with Wally) is because I do not need miracles for my own atonement, but I stand at the end in case *you* fail temporarily.

We probably assume that, if this really was a miracle, then Helen must have been in an elevated and even transported state of mind while doing it. Here, however, we find out that in fact she felt resentful and drained, feeling that Esther had put her "in a very unfair position." If Helen had only realized that "no one can really do this to anybody," she could have been free of this ill feeling. And if she had realized all who would be blessed by what she was doing—

the Shield, Esther, Helen herself, and even Jesus—she would have done it with joy.

I am always here to protect against Assumption failure. (That's a special pun for Bill. He is still under the impression that he needs special signs of love).

Note also that the special language here is a combination of both yours *and* his. You two came together in My Name.

"Assumption failure" is most likely a takeoff on "expectation failure," a psychological term for when our current mental model of reality leads to faulty expectations. Given that it follows the statement "I stand at the end in case *you* fail temporarily," "Assumption failure" is

probably a case where our judgmental assumptions about others prevent us from offering them miracles, causing us to fail temporarily on the journey to God. Jesus says that his role is to make up for this, to cancel out the errors "which human beings could not otherwise correct."

This pun is yet another special sign of love for Bill, who was a gifted punster. As Jesus makes clear in a number of comments, he sees Bill as feeling chronically unworthy and on the outside. He therefore constantly takes care to give Bill "special signs of love" (as he does here with the pun) and to make sure he knows he is included (as he does here by using Bill's language and not just Helen's).

Q—Are there any corrections you want me to make in this?

A—Yes—change the word "sin" to "absence of love." Sin is a manmade word with threat connotations he made up himself. No *real* threat is involved anywhere.

Just because "Nature abhors a vacuum," which is true enough, it does *not* follow that a vacuum is filled with hell-fire. Nothing is gained by frightening yourself, and it's very destructive.

Miracles need freedom from fear. Part of their atonement value involves just that.

(The word "atone" really means "undo.")

Jesus has been using the word "sin" without correcting its usual connotations. Now he introduces what will be a major theme in the Course, that what we call "sin" is not at all what it seems. Rather than being a positive presence of evil, it is actually just an "absence of love,"

just a vacuum. The response to it should therefore be love, for a vacuum of love naturally calls for being filled with love. To fill it with hellfire makes no sense.21

Jesus began by calling the Shield report a "very good example" of miracle principle 24. Now we are in a position to fully understand what he meant, and thus more fully understand the principle itself. The principle reads "Miracles are part of an interlocking chain of forgiveness," and there was just such a chain involved in this event.

Jesus implies that Helen rewriting the report did in fact secure the funding for the Shield, and in the process protected the children it serves. That was the first link in the chain. This canceled out the effects of Esther's act of not writing the report with sufficient care, thus undoing the pain this would have caused her. That was the second link.

This also undid Helen's own past misdeeds, in which she had "hated and hurt" the children. That was the third link. And finally, it blessed Jesus himself, as he feels deeply identified with all the parties involved. That was the fourth link. Here, then, is exactly what the

miracle principle was talking about—"an interlocking chain of forgiveness"—in which the miracle rolled through person after person, setting free everyone it touched.

This not only clarifies miracle principle 24, it also clarifies miracles themselves. We often assume that a miracle in the Course's sense is found entirely in the mental state of an individual person. We believe that elevated state is what blesses this person, and any effect on others is strictly secondary, or even irrelevant. This concrete example of a miracle, however, shows us a very different picture.

In this example, the crucial thing is the effect the miracle has on the people in that interlocking chain. What matters is that *they* are blessed.

Helen's state of mind as she did the blessing was actually surprisingly negative, but it still contained the essential ingredient: the realization that she is her brother's keeper. And it was by *acting* as her brother's keeper that she herself became blessed. By keeping "the children from harm," she wiped away her own dark past in which she had harmed them. By canceling out Esther's "sin," she canceled out her own past

"sins."

Therefore, even though she rewrote the Shield report with resentment, it was *still* a miracle. And if she had just appreciated that fact, the resentment would have evaporated. Indeed, according to Jesus, if she had only been aware of the interlocking chain that would go forth from her act, if she had only known that, as he put it, she was "really performing a miracle for the Shield, for Esther, for yourself, and for Me," she "would have done it with real joy."

18. Probably the same Esther that is Amy's mother—See Cameo 3.

19. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

20. See Cameo 3: "I told you I forgave you and that meant all hurt and hate you have ever expressed is canceled."

21. For further comments on this passage, see Appendix II (1909-1913).

CAMEO 6

Letting Him

Take Charge of Minutiae

Miracle principle 25 ("Miracles depend on timing") was originally guidance to Helen, in which Jesus told her that if she would let him guide her through the trivia of her life, he could save her a great deal of time, which she could then devote to its proper use: giving miracles.

The specific bit of "trivia" in question was Helen's purchase of a winter coat. Ken Wapnick told the story in *Absence from Felicity*. He said that Helen was accustomed to shopping in New York City's finer stores, yet Jesus told her to shop for the coat at Klein's, a bargain store.

Wapnick said, "Not only did Helen find exactly the coat she wanted, but the salesman who waited on her needed Helen's help very badly. He had a retarded child and was at a loss at what to do, and Helen was able to be extremely helpful to him. "22

Helen found this guidance quite threatening, because in it Jesus asked to be let into a very personal part of her life, one that she hardly considered trivial: her shopping. Let's look closer at this guidance. Jesus begins by saying, "If you need a coat, ask me where

to find one. I know your taste well, and I also know where the coat is that you would eventually buy anyway. ”23 Then he explains what happened regarding the coat in a shopping process that he and Helen have clearly already gone through:

If you do not like the coat afterwards, that is what would have happened anyway. I did *not* pick out the coat for you. You said you

wanted something warm, inexpensive, and capable of taking rough wear. I told you you could get a Borgana, but I let you get a better one because the furrier needed you.

Note, however, that it is better in terms of the criteria *you* established.

I could do this because *you* saw the coat more that way than in terms of a particular material.

You thought of Klein’s yourself a few days ago, and then you decided against it because Borgana is price-fixed. Then you remembered a coat Grace once got there that was much cheaper, and seemed pretty much the same, and asked yourself whether it was really right to be sold on a particular trade name through advertising. That opened your mind.

Helen is obviously unhappy with the coat she got as a result of Jesus’ guidance. But he explains that it was not only inexpensive, but better than the one he originally said she could get “in terms of the criteria *you* established.” Further, she was able to use her professional expertise to render valuable help to the salesman. How could she possibly object? The likely answer will become clear as we proceed.

We can see her difficulty with the fur coat guidance in the pages of dictation that follow it. First, her resistance apparently distorted some dictation she took down. Jesus says the day after that

distortion: The *first part* of what you wrote last night is right. Check this now.

(Corrected under advice.) The second part was put in by you, because you didn't like the first. It was an attempt to re-establish your own control over time. Remember, you cannot stand not knowing what time it is.

I am *not intruding* on your will, but I *am* trying to free it.

Unfortunately, it is not clear what these first and second parts are.

What is clear, though, is that Helen saw Jesus controlling her use of time as such an intrusion that she then wrote something down that gave control back to her, not realizing that this part was from her own subconscious, not from Jesus.

This same resistance then apparently triggered disturbing dreams once she went to bed. Helen writes, "In the morning I remembered two indistinct dreams which upset me very badly." We only get details about the first, in which someone tells her "that I have done something very poorly, and that he thought that they would have to let me go. But he promised me a perfectly fair investigation. You [Bill] were assuring me it would be all right, but I was by no means sure." Jesus then comments: Do *not* get bogged down in those dreams of last night. They are reflections of old learning patterns, and arose because you did not like what I said about leaving minutiae to me. They merely illustrate your unwillingness to [not] get bogged down because you are afraid of the course. So don't use them that way. If you are tempted to do this, ask Bill to stop you.

This course is about willingness, *not* unwillingness. Unwillingness has to be replaced by willingness, because willingness is part of readiness, without which learning cannot occur.

Apparently, Helen was so resistant to the idea of "leaving minutiae to" Jesus that this triggered upsetting dreams that night. These dreams came, Jesus implies, so that she could get "bogged down in" them, thus

nicely diverting her attention from Jesus' uncomfortable teaching. Yet, he says, she can choose to not use these dreams as the diversions her subconscious had intended them to be.

A bit later, Helen writes something down that seems to be her paraphrasing of further guidance about not getting bogged down. The key, she says, is to "leave everything to him—my feelings re Gary, Art, etc., all of which I can simply refer to him and *not* get bogged down.

This is the real secret of not wasting energy." After this, Helen says, "I asked him [Jesus] to stay with my unconscious while I slept, and just passed out."

The fur coat guidance, then, ended up sparking massive resistance in Helen. This resistance caused her to blame Jesus for her dissatisfaction with the coat she got, even though it met her specifications. It caused her to take down false guidance that gave her back control. And it caused her to unconsciously stage a diversion in the form of upsetting dreams. She perceived letting Jesus direct the minutiae as an intrusion on her free will. He countered this, saying that he was trying to *free* her will by keeping it from getting bogged down in the trivia of daily life. His help could actually speed her through that trivia, so that she could release her will to do what it was meant to do—give miracles. And this, he said, was what she was really afraid of. She *wanted* to get bogged down in trivia. She wanted to be upset and to waste her time and energy, so that she had nothing left over for miracles.

But that meant keeping her true will in prison.

In light of all this, it is interesting to note that Helen did not dictate any of this guidance to Bill to be typed into the Urtext. This includes

everything under miracle principle 25 and everything recounted in this cameo. None of it left her notebooks.

22. *Absence from Felicity*, 230.

23. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

CAMEO 7

An Experience of Revelation

Shortly before miracle principle 28, Helen records an important experience that opens up a new topic: revelation. The process that leads to her revelation begins, according to a note in the Urtext, with

"experiences at the visionary level." These experiences inspire Helen to write the following prayer, either to God or to Jesus:

[Helen:] Lord, I will leave my desire to help him in Your Hands. If you will tell me what to do I will to do it.24

The person she desires to help is Bill (Jesus later says, "you asked for something that *would* help him"—referring to Bill). She ends up turning this desire over to God in the form of the above prayer, thus making it a purely egoless impulse. As it turns out, she writes the final line of the prayer differently than she had consciously intended. A note in the Urtext explains: "She had not known that the word 'to' was

inserted, and had merely intended to write 'I will do it.'" This is quite likely an example of what Jesus talks about when he says that some

Freudian slips "come from the superconscious, which *is* in communion with God. "25

With this slip, the mere *consent* to do what God asks has now become the unequivocal *will* to do it. This signifies, in other words, a complete joining of her will with God's. Jesus' response is dramatic:

[Jesus:] And that, Azra, *is* the answer.

Jesus now authoritatively confirms the vital importance of this joining with God's will. In the process, he calls her "Azra," as he had earlier, 26 implying that this union with God's will also signifies stepping into her former identity as a "child of light" (possibly as the biblical scribe Ezra), the very thing he was calling her to do earlier.

This prayer of Helen's is so important that Jesus later calls it "the door that leads out of the desert forever" (T-1.46.9:4) and then intensifies it even further:

If you will tell me what to do,

Only that *I will to do.* (T-1.46.12:7)

Helen now reports the impact of her prayer and Jesus' confirmation:

[Helen:] The impact of this was incredibly intense, like a great burst of unexpected clarity. It was briefly so compelling that it seemed as though there was nothing else at all. The whole world just disappeared.

When it faded out there was no after effect, except a dim sense of wonder which also faded out, though a trifle slower.

I was told to write nothing else that evening, but we'd pick up the course again in the morning. It was also explained that that kind of experience is at the Revelation level, which is different [than the Course's emphasis on miracles] but not by any means out of accord.

Helen had experienced what Jesus now calls a revelation. In this context, the term refers not to God revealing teachings or prophecies to us, but to God revealing *Himself* to us. Revelation is the Course's term for the wordless, formless experience of union with God, usually called the mystical experience. More specifically, revelation is the *introvertive* mystical experience, in which all sensory experience is withdrawn (Helen: "The whole world just disappeared") and the mystic experiences undifferentiated unity with the spiritual Ground of being.

Helen's experience of revelation now becomes the catalyst for Jesus' first discussion of this topic, which begins directly after miracle principle 28. In the middle of that discussion, Jesus interjects these personal comments about Helen and Bill:

Tell Bill that miracles *do not* depend on Revelation. They *induce* it.

He is quite capable of miracles already, but he is still too fearful for revelations. Note that *your* revelation occurred specifically after you had engaged at the visionary level in a process of *denying fear*.

Then, at the end of the revelation discussion (right before principle 30), we find these concluding personal remarks:

Tell Bill that your propensity for Revelation, which is very great, is the result of a high level of past communion. It's transitory nature comes from the descent into fear, which has not yet been overcome. His own

"suspended" state mitigates against[27] both extremes.

This has been very apparent in the course of both of your[28] recent developmental patterns.

Miracles are the essential course of *action* for both of you. They will strengthen him and stabilize you.

In the above remarks, Jesus elucidates a core principle: Experiencing revelation requires an absence of fear. He says that "*your* revelation occurred specifically after you had engaged at the visionary level in a process of *denying fear*." This refers to the "visionary experiences" that led to the prayer Helen wrote. And that prayer, as we saw, implies a joining with God's will, which obviously entails a lack of fear of God. So her experience of God apparently came out of a temporary cessation of fear of God.

He then describes Helen's and Bill's respective relationships with revelation. Helen, he says, is unusually open to revelation, because of "a high level of past communion," possibly as the biblical scribe Ezra. Yet she can only experience it fleetingly because of her "descent into fear."

In other words, she has the ability to swing from extreme fear all the way to genuine revelation, but the revelation experience is

"transitory"—she inevitably falls back down into her previous state of fear.

Bill's condition is quite different. He finds himself suspended

between the two extremes. This leaves him in a much more stable state than Helen, but that state is essentially one of fear, even if not as extreme as Helen's. This means that, for the time being, he is cut off from revelation altogether.

The way out of both of their respective problems with revelation is to give miracles to others. This will stabilize Helen, allowing her to eventually stay at the revelation side of the spectrum. And it will strengthen Bill, giving him the security to shed his fear. Miracles, in other words, are for both of them the road past fear and into revelation.

Note that the much more personal than usual notes you are taking today reflect the revelatory experience. This *does not* produce the more generalizable quality which the course is aimed at.

They may nevertheless be of great help to Bill personally, since you asked for something that *would* help him personally. It depends on how he listens and how well he understands the *cooperative* nature of this your29 joint experience. You can help only by reading the30 note *first*.

Ask him later if this should be included in the written part of the course at all, or whether you should keep these notes separately.

He is in charge of these decisions.

Revelation, as Jesus says elsewhere, is "intensely personal." And so, in the afterglow of that experience, Helen took "more personal than usual notes." The drawback of this is that such notes are applicable more to Helen than to others, and it is that very "generalizable quality" of applying to everyone "which the course is aimed at." This elucidates a

key editing principle: Material included in the Course should be applicable to readers in general, not just to Helen and Bill.

This material "may nevertheless be of great help to Bill," *if* Bill understands "the cooperative nature" of their "joint experience"—if, in other words, he understands that whatever Helen experiences is relevant for *him*.

Jesus then leaves it in Bill's hands whether this material should be

"included in the written part of the course at all." Indeed, Jesus here placed Bill in charge of all decisions about what material was meant for the Course and what was meant just for them. Unfortunately, there is no evidence that Bill ever truly assumed this role. As we say

in Appendix II, Helen seems to have been the primary editor throughout the various editing processes. As a result, her tendency to exclude material operated throughout, so that with each version, the Course became shorter and shorter.

Overall, Jesus' comments about Helen's revelation mark the mystical experience as a key theme in the Course. Permanent revelation is the ultimate goal toward which the Course is leading us. Yet it is a course in *miracles*, not in revelation. "Miracles are the essential course of *action*" for all of us—for those with a high propensity for revelation *and* for those not yet ready for revelation. Miracles are what will lead us beyond fear, and going past fear is the only way to enter and at last permanently abide in revelation, the state in which God reveals Himself to us in direct union.

24. All quotations without page numbers in this cameo are from Helen's

Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

25. See Cameo 8.

26. See Cameo 3.

27. Urtext omits "against."

28. The Notes have an extra "your" here, which the Urtext omits.

29. Urtext: of your.

30. Urtext: this.

CAMEO 8

The Mother of the Children

After the teaching following miracle principle 35, Helen took down a series of personal comments, beginning with these about a Freudian slip that Bill had made:

Tell Bill that his slip about "rivet" should be noted. Some slips reach consciousness from the un-Christ-controlled subconscious, and betray a lack of love.

But others come from the superconscious, which *is* in communion with God and which can also break into consciousness.

His slip[31] was an expression of a Soul gaining enough strength to request freedom from prison. It will ultimately *demand* it.[32]

We don't have the actual story of Bill's slip, but Jesus seems to refer to it in at least four separate places, three in Chapter 1 of the Text and one in Chapter 5. From those references we gain the following picture.

Jesus told Bill (either directly or through Helen) that there was just

"one more river." Based on later clues, this "one more river" seems to be the last thing standing between Bill and his release. The question then arose of what this one more river *was*. At one point later on, Jesus explains that "the 'one more river' *is* related to sex" (this then kicks off the lengthy discussion of sex that begins under miracle principle 43 and continues under 46).

When Jesus said "one more river," however, Bill misheard this as

"rivet." Jesus later calls this an "intelligent mishearing"—a Freudian slip. He says in the passage we've quoted above that this mishearing was

"an expression of a Soul gaining enough strength to request freedom from prison." This *request* for freedom, however, was somewhat

weak and ambivalent. It meant that, as Jesus later says, "even though [Bill]

wanted release, he was not able to cope with it at the time." However, as Bill's soul gains more strength, it will go from merely requesting freedom to *demanding* it. Then his desire will be unequivocal and freedom will be his.

Since this slip was about "freedom from prison," we might speculate that the meaning of "rivet" is that there was only one more rivet holding Bill's prison cell together. If this interpretation is correct, it

means Bill unconsciously saw himself as close to release ("just one more rivet"), but believed his prison cell was still held together by something too strong to break. This reflected his inner ambivalence: he wanted release but wasn't sure he could handle it.

We often think of Freudian slips as betraying "a lack of love," as Jesus says here. However, Jesus goes beyond Freud in explaining that some slips—including this one—are actually a case of a holy part of the mind breaking into consciousness: "*His* slip was an expression of [his]

Soul." The term "Soul" is sometimes used in the early chapters of the Course to denote a spiritual element in ourselves that retains its heavenly purity but experiences itself as imprisoned by our mind's illusions, like a heavenly creature pulled down to an earthly cage. [33] Because of the experiences Bill and Helen have been having, his soul is no longer content with its cage. It wants freedom, though it is still too weak to resist Bill's attraction to his comfort zone. But that is temporary. As his soul continues to grow in strength, the day will come when it reasserts its will and simply exits the cage, leaving it behind forever.

This picture of Bill's soul is clearly similar to a vision that Helen had some months before. This was the first inner vision she had in the

series of experiences that culminated in the beginning of the Course dictation. In this vision, she saw herself as an ancient priestess, wrapped in chains and kneeling. Then, as the vision recurred over weeks, the chains slowly fell away and the priestess began to rise. This vision seems to have been a portrayal of Helen's soul, which means that both her soul and Bill's soul, as a result of their recent experiences, were going through the same process of slowly rising from imprisonment.

As the dictation continues, the writing suddenly switches in both tone and content, as Helen takes down this soaring praise of who she really is:

You are wholly lovely—a perfect shaft of pure light. Before your loveliness the stars stand transfixed, and bow to the power of your will.

What do children know of their creation except what their Creator tells them?

You were created above the angels, because your role involves creation as well as protection.

You who are in the image of the Father need bow only to Him, before whom I kneel with you.

This picture stands, of course, in stark contrast to how we normally view ourselves. In traditional Christianity, we stand beneath the stars, "a little lower than the angels, "[34] and should humbly bow before Jesus.

Here, however, Helen is told that, being the created, she cannot know the manner of her creation. Only her Creator knows, and what He tells her is that she was created so high that the stars and even the angels bow before her, and that Jesus himself kneels beside her

before God. Being in the very "image of the Father," Helen should bow only to God Himself.

Yet why was this given to her? As beautiful as it is, it seems entirely without context. Jesus now explains why this "revelation"

(using the standard meaning of the word, not the Course's special meaning) came through at this time:

Note: This revelation was permitted because you *did not* project onto Bill the blame for your omission to *ask me* if you should transcribe the notes. The fact that *he* should have done so *does not* exempt you from your own omission.

Thanks for blessing him with a miracle instead of cursing him with projection.

Apparently, Helen and Bill had both neglected to ask Jesus if they should transcribe "the notes"—type up the recent dictation she had received. Helen could easily have shifted all the blame for this onto Bill.

After all, he should have remembered to ask. Had she blamed him, however, Helen would have been projecting her responsibility onto him in an attempt to offload her guilt.

But she didn't. And this seemingly minor act of refusing to blame Bill meant that, according to Jesus, she blessed "him with a miracle instead of cursing him with projection." Here, then, is another concrete example of a miracle in this early material. And like the other examples, it is an ordinary expression of love from one person to another.

But why did giving this miracle allow Jesus to give Helen that revelation about her true identity? According to the Course, giving miracles is what opens our minds to who we really are. Whenever

we see holiness come through us, we become open to receiving a holy vision of ourselves, which is exactly what happened to Helen in this case.

Note further— *he* needn't feel concerned about it, either. So he forgot!

Happens all the time, until the habit of asking becomes involuntary.

Now Jesus reassures Bill. Helen has let him off the hook for forgetting, and Jesus urges Bill to let himself off. Jesus in essence says,

"Don't worry about it. So you forgot to ask? This is perfectly normal

— *until* asking becomes an involuntary habit." In other words, while letting Bill off the hook for his error, Jesus lays out the goal that, when accomplished, will ultimately correct such errors. His comment implies a process in which we first voluntarily choose to ask for guidance. Yet as we repeatedly exercise this choice, it becomes a habit. This habit then continues to solidify until it becomes so ingrained that asking is no longer a voluntary act; it happens as involuntarily as breathing.

Now comes a somewhat puzzling exchange between Helen and Jesus, made more puzzling by the fact that it is very difficult to transcribe (the angle brackets indicate words that we are uncertain about):

[Helen:] Jonathan [Helen's husband, Louis]—check and bank book. He said he would find it at home, in the leather <holder>. Not there. Call back? [Jesus:] No—want to <because> your Revelation? *You* have thrown away more money than he ever had. Now call, but just ask him gently to look in his coat again. [Helen:] Found it among a lot of letters

—[Louis says] “do not know <how> they got there.”

Louis, it seems, has lost the check and bank book, and is at home looking for it. Helen appears to be anxious over this. Jesus is clearly trying to get her to go easy on him. He first tells her not to call back, and questions her motives for wanting to do so. He also says, “*You* have thrown away more money than he ever had”—presumably through her love of shopping. Jesus then recommends that she call back with the

gentle suggestion that Louis look in his coat again. But it turns out that Louis has found what he had lost. This, however, as we will see, is not the end of the subject.

In the midst of this mundane exchange, material keeps coming through about the loftiness of Helen’s real nature and role. First there was the revelation about her true identity, and now she is likened to Mother Mary:

Blessed are you with Mary as the mother of the children.

Jesus then tells her to “Put in insert now” and Helen adds “which I did.” This refers to the comment “*You* have thrown away more money than he ever had,” which Helen writes at the top of the page with an arrow indicating where it should go. This comment has clearly gotten her attention, because she then writes:

Then I asked for forgiveness for having thrown away all that money; but he said “it’s all right. You lived in scarcity then, but now you are forgiven, so you live in abundance. There is no longer any need to throw anything away, or to want for anything, either.”

Helen is feeling guilty about “having thrown away all that money.”

Jesus tells her “it’s all right,” saying that that’s just what you do when you live in scarcity. When you believe you are lacking inside,

of course you try to fill your lack with things from the outside. But that's all behind her now. He has forgiven her, and as he told her earlier, "when you have been forgiven, you have everything else" (T-1.26.4:2). Thus, the lack inside is gone, and with that, her whole relationship with material things will be healed. She won't need to throw money away to

fill her inner lack and she won't need to worry about outer lack—Jesus implies that her inner abundance will actually protect her against outer lack. So being forgiven leads to the realization of inner abundance, which leads to a right relationship with outer things.

Interestingly, Jesus reassures Helen in a manner very similar to how he has just reassured Bill for forgetting to ask. In both cases, he says, "Don't feel guilty about what you did. It's just the natural outgrowth of the mental state you have been in." Yet he doesn't leave it at that. He then speaks of a *new* mental state from which a new, corrected *behavior* will automatically flow.

At this point, Helen seems to have had some kind of inner experience, and then writes the following:

Infant Christ reference or Child Christ—

Behold the handmaid of the Lord—be it done unto me according to Thy will.

This last statement is quite a dramatic thing for Helen to write. It is a quotation of Mary's statement in the Gospel of Luke in which she accepts her role as mother of the savior: "Behold the handmaid of the Lord; be it unto me according to thy word." 35 Based on a later comment, 36 it is clear that Helen inwardly heard this quotation rather than merely thought it up. But Jesus thinks that something has gone wrong, that Helen's interpretation of this statement is from her ego. He does not mince words:

Egocentric is right! I do not need another physical mother, and she was

the only one who conceived without any lack of love. But I told you before that many are born who have not been reborn. I mentioned it to you and Bill in connection with your own parent... [the sentence ends unfinished]

Based on this response, it seems that Helen may have entertained the thought that Jesus would be physically born again through her.

Indeed, shortly after this, Jesus refers to Helen's "false pregnancy notions," which were an unconscious attempt to fill her sense of inner

"scarcity." Jesus clearly thinks that Helen's ego has taken ownership of the references to Mary she has been hearing. In Cameo 12, we will see that Helen learns from this experience, because the next time she hears this biblical quote she is able to interpret it in an egoless way.

While putting Helen in her place, Jesus reveals some important things about his physical life. First, he says he will not be born again into a physical body; he has transcended that. Second, he appears to clarify the manner of his birth two thousand years ago. His reference to Mary conceiving "without any lack of love" seems to be an allusion to his recent statement that "Sex is often associated with lack of love. "[37]

The "lack of love" comes from using sex for personal gratification, whereas it should be used as a selfless channel for bringing children into the world. To say that Mary "conceived without any lack of love," then, is to imply that she used sex properly—to imply, in other words, that she did conceive Jesus through sexual intercourse, but that she did so with a singularly high state of mind, one that was free of any lovelessness whatsoever. If this interpretation is correct, then

here is the same purity that we find in the concept of the virgin birth, only in this case expressed in the act of sex. This was such a high accomplishment, apparently, that

"she was the only one" who achieved it.

If Helen is not to give birth to Jesus physically, then why is she hearing things that liken her to Mary, things like "Blessed are you with Mary as the mother of the children" and "Behold the handmaid of the Lord"? The clue lies in Jesus' comment "I told you before that many are born who have not been reborn." This is a reference to his first discourse on sexuality. 38 His point there is that Helen does not need to be a physical mother. Rather, she can be a spiritual mother to those who have been physically born but have not yet been spiritually *reborn*.

By referring to that statement in the current context, Jesus is implying that the way Helen can be this mother is by being a spiritual version of Mother Mary. Like Mary, she can bring Jesus into the world, but in this case what she will bring in is not his body, but his *teaching*.

This is how she can manifest the "Child Christ." This is how she can achieve motherhood and fill her sense of lack. She can give birth to *A Course in Miracles*.

31. Urtext adds: ("rivet").

32. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

33. The Course actually uses this image; see W-128.6.

34. Psalm 8:5 (KJV).

35. Luke 1:38 (KJV).

36. See Cameo 12.

37. See T-1.28.5:1.

38. See T-1.18.3-6.

CAMEO 9

Mrs. Albert, Miracle Worker

After a discussion of the Golden Rule and "Golden Rule behavior" (T-1.42.4:4), Jesus says to Helen, "Bill and you need considerable clarification of the channel role"39—the role of channeling miracles. To provide this clarification, he points to the example of Mrs. Albert, whom Helen has apparently just run into at the hospital bedside of Dave Diamond, a close colleague of Helen's who is dying of brain cancer:40

Look *carefully* at Mrs. Albert. She is working miracles every day because she knows who she is.

After this pregnant comment, Jesus turns to Helen's tendency to get people's names wrong:

I emphasize again that your tendency to forget names is *not* hostility but a fear of involvement or *recognition*.

You had misinterpreted human encounters as opportunities for magic, rather than for miracles, and so you tried to *protect the name*. This is a very ancient and primitive way of trying to protect a person.

Note the very old Jewish practice of changing the name of a person who is very ill, so that when the list is given to the Angel of Death, the person with that name will not be found.

It could easily seem that Helen's forgetting of names expresses an underlying hostility, but Jesus assures her that instead, she is actually trying to protect people *from* her hostility. By limiting her involvement with them, she is trying to limit *their* exposure to a destructive element in her—much like keeping your distance from others so that you don't infect them with your cold. And getting their names wrong does just that: it creates a distance, a buffer, that keeps her "germs" from reaching them. This was actually the very first thing that Helen had written about when she started her notebooks two days before the Course began coming through (hence, Jesus' above comment, "I emphasize again"): I *think* there is an error about this not noticing and not remembering names, etc. I *do not* think it's only or even primarily, projection. It *may* be more a fear of involvement or interaction due to an interpretation of interaction as one above and the other subservient or one getting and the other losing. You avoid this if you don't meet. Or even see.

The reference in her current guidance to "the very old Jewish practice" expresses the same basic view. Somewhere inside, she believes that if she gets people's names wrong, the "Angel of Death" in her mind cannot find them. As this analogy implies, Helen's attempt to protect others from her destructive desires is quite primitive, almost childlike in nature, a point which Jesus then makes:

This is a good example of that curiously literal regression which can occur in very bright people when they become afraid. You and Bill both

do it. Actually, it is a device closely related to the phobia, in the sense that they [Urtext: both] narrow fear to a simple aspect of a much larger problem in order to enable them to avoid it.

Helen is so afraid of her desire to exploit others that she regresses and comes up with this childlike solution. She reduces the larger

problem of her destructive tendencies down to the specific issue of people's names. By narrowing the problem down to a smaller, more manageable package, she thinks she can now magically control it: Just get their names wrong and they'll be safe.

Jesus then likens this basic strategy to phobias—specifically, it seems, to the Freudian view of phobias. Freud's most famous example of a phobia was the case of Hans. Hans was a boy who feared his father and wanted him to die, but then displaced this fear and aggression onto something safer: horses. He thus developed a phobia of horses. Now all he had to do was avoid horses and his problem was solved. Both Hans and Helen, then, narrowed a larger problem down to something simpler and more manageable in order to magically solve it. Jesus sees still more examples of this same basic strategy:

A similar mechanism works when you get furious about a comparatively minor infraction by someone to whom you are ambivalent. A good example of this is your response to Jonathan, who *does* leave things around in very strange ways. Actually he does this because he thinks that by minor areas of disorganization he can protect his stability. I remind you that you have done this yourself for years, and should understand it very well. This *should* be met with great charity, rather than great fury.

The fury comes from your awareness that you do not love Jonathan as you should, and you narrow your lack of love by centering your hate on a trivial behavior in an attempt to protect him from it. You also call him

"Jonathan" for the same reason (see previous reference.)

Here we have two new examples of the same principle. Helen is frightened by her general lack of love toward her husband, Louis (whom she calls "Jonathan" for the very reasons already discussed).

To protect him from the full weight of her anger, she reduces it to anger about something quite trivial—his behavior of leaving "things around in very strange ways." For instance, Helen shared in a letter to Bill how she "got absolutely wild" when she saw that Louis had left his socks on the living room table. 41

Ironically, this "trivial behavior" of Louis's comes from him employing the same basic strategy. He thinks he can avert general chaos by purposefully setting up "minor areas of disorganization" and then convincing himself the chaos is literally corralled in those tiny areas.

Helen should be able to understand this, Jesus says, since she has done this same thing "for years." He then offers this gem of marital advice:

"This *should* be met with great charity, rather than great fury."

Jesus now returns to the subject of names:

Note that a name is the human symbol that "stands for" a person.

Superstitions about names are very common for just that reason. That is also why people sometimes respond with anger when their names are spelled or pronounced incorrectly.

Because they "stand for" a person, names can easily become a kind

of verbal voodoo doll, so that mistreatment of the name seems to be magically transferred to the person herself.

Jesus then explains (in teaching that is included in Chapter 1 of the Text) that "the Jewish superstition about changing names was a distortion of a Revelation." This revelation actually said "that those who

‘change their mind’ (*not* name) about destruction (or hate) do not need to die.” In other words, the original revelation claimed that if you can solve the real problem, if you can change your mind about hate, you can actually transcend death. This sounds extreme, but then as proof Jesus offers his own resurrection. He implies that this is how his resurrection came about—through him letting go all of his hate: “That is why I demonstrated that death does not exist.”

This, then, is the path that Helen needs to take. Rather than reducing the problem of hate down to a trivial matter of changing names (something the interpreters of the original revelation seem to have done as well), she needs to face and solve the problem itself. If she does, she will experience her own resurrection.

After some further teaching (also included in Chapter 1), Jesus came back to Mrs. Albert:

Returning to Mrs. Albert (not Andrews), she corrected your error about her name without embarrassment and without hostility, because she has not made your own mistake about names.

She is not afraid, because she knows she is protected. She made the correction *only* because you were inaccurate, and the whole question of embarrassment did not occur to her.

Clearly, Helen had done it again, calling Mrs. Albert “Mrs.

Andrews.” Mrs. Albert, however, did not take this personally. She didn’t see mistreatment of her name as mistreatment of *her*. How could she, when she saw her identity as secure, safe, and unassailable? In her eyes, then, the issue wasn’t about her; it was just a simple matter of correct terminology. This allowed her to rise above both hostility *and* embarrassment, which often seem to us like the only two options. She was able to respond without hostility (aggressively asserting her correct name) and without

embarrassment (feeling too shy to speak up). She corrected Helen purely as a matter of factual accuracy, and remarkably,

"the whole question of embarrassment did not occur to her."

She was also quite unembarrassed when she told you that everything has to be done to preserve life, because you never can tell when God may come and say "Get up, Dave," and then he will.

She did not ask what *you* believed first, and afterwards merely added,

"and it's true, too." The *right* answer to the SCT [Sentence Completion Test] item is: *When they told me what to do, I*: "referred the question to the only Real Authority."

Helen later offers this clarification in the Urtext:

(Helen Schucman note: If you ask somebody what he believes before you tell him what you believe, then you are implying that you will say what he approves. This is not "the real authority.")

Just as Mrs. Albert was unembarrassed in correcting Helen about her name, so she was equally unembarrassed in declaring her convictions about the power of God to heal the dying. Jesus praises her

for this, framing it as the correct choice on the issue of authority. If before speaking she had first tested the waters to see if Helen would agree with her, then she would have made *Helen* her authority. Instead, she openly expressed her convictions without knowing what Helen would think, because (it is implied) she felt prompted by God. Thus, when faced with the question of what to say, she "referred the question to the only Real Authority."

Jesus implies (in teaching included in Chapter 1) that by referring the question to the Real Authority, Mrs. Albert was witnessing for

him rather than being ashamed of him. She was standing up for her belief in Jesus and in his teaching. He concludes:

Those who witness for Me are expressing, through their miracles, that they have abandoned deprivation in favor of the abundance they have learned *belongs* to them.

This clearly implies that Mrs. Albert's statement about God's power to heal Dave was a miracle. Thus, we have yet another concrete example of a miracle in this early dictation.

To understand why this was a miracle, you need to put yourself in Helen's shoes. Here you are, getting this woman's name wrong in order to put distance between the two of you so that your hostility can't reach her. You might also be holding back your own spiritual beliefs and experiences, because (as Jesus tells Helen more than once) you are embarrassed by your love of Jesus. Overall, then, you are keeping your distance out of "fear of involvement," fear that is rooted in a sense of your own identity as being flawed and shaky.

And now here is Mrs. Albert, sweeping that distance away. As you stand at the bedside of a dying friend, she innocently declares, "You never can tell when God may come and say 'Get up, Dave,' and then he will." She affirms, in other words, that God's love has power over even the most "terminal" disease, including the one right in front of you. She doesn't bother to first check out if you'll agree, and afterwards, instead of apologizing for her directness, she merely adds "and it's true, too."

Imagine the effect on you if (as Jesus implies) she says all this without a hint of hostility, without any attempt to force her beliefs on you. Would it not lift your mind into new possibilities? And would it not model to you a new way of being? In this new way, you could feel secure in an identity that is pure and protected. And out of this security you could fearlessly share with others what *gives* you

that security: the power and love of God. This clear and direct channel from your heart to their ears would replace the neurotic "fear of involvement" that crippled you before.

No wonder Jesus told Helen and Bill to "look *carefully* at Mrs.

Albert." She had already become the kind of channel that he was trying to train them to be. This does not mean that she held any unusual metaphysical beliefs. Indeed, the clues in this material suggest she may well have been a traditional Christian. Yet she had what Jesus saw as the key ingredient: She was "working miracles every day."

39. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

40. See Cameo 1.

41. *Absence from Felicity*, 164.

CAMEO 10

"Under Instruction"

After the teaching that follows miracle principle 43, Helen took down some personal notes. These show her being extremely conscientious in giving miracles and in asking which miracles to give.

These notes begin with her receiving the news of the death of Dave Diamond. In the notes leading up to the beginning of the Course dictation, 42 Helen had made an impassioned prayer that Dave accept the healing of his cancer by identifying with his spirit, not his brain.

Dave then appeared in her notes twice more. Right after taking down the first three miracle principles, Helen was thinking about how impossible the healing of Dave's cancer seemed, and Jesus asked her to

"Remember point 1, "43 referring to the first miracle principle, "that there is no order of difficulty among them." And, as we see in Cameo 9, Jesus approved when Mrs. Albert voiced a very similar sentiment, saying "you never can tell when God may come and say 'Get up, Dave,' and then he will."

Yet though it may have been possible, Dave's healing did not happen, as Helen now records:

Esther called to say that Dave Diamond died. Maybe that was his way of leaving the desert. [Jesus has just likened the world to a desert and has said, "The thing to do with a desert is to *leave.* "] Dave loved Esther, and Arnie Gold, and the children he taught. I don't know about his own children, but I do know (from Esther) that he did not get along with Terry [presumably his wife]. A while back, she [Esther] told me that Dave would not let her [Terry] into the room and kept telling her to get out, and she just hung around all day in the hallway or the lounge nearby. I went into the room (under instructions), and spoke to Dave, who was very groggy. Every time he opened his eyes I said, "we all love you, so don't be afraid." *Not* aloud, I prayed that he would be able to love everybody in return, (this too was under instruction), having been told, (I *think* on Great Authority) that his only real danger came from lacks in *this* connection.

It is a touching scene—Helen telling Dave out loud "We all love you, so don't be afraid," and then praying silently "that he would be able to love everybody in return." This is how Jesus had instructed her to pray, saying that Dave's "only real danger" came not from being unloved, but from his own failure to love.

I did not visit him on Friday, but I am sure this was right, because I was *very* careful to ask. I was going over, too, after the lecture, and was told not to. Perhaps there was no "need to know" involved [a reference to Jesus' version of the CIA's "need to know" principle—that we are only told how to find peace when we truly *want* peace].

I am upset about it, and am leaving my notes for a while. I think I'd rather pray just now.

Esther said Terry was talking about giving away the baby. I jumped to the conclusion that I was supposed to take her, but that may easily be an indiscriminate miracle impulse. I think I'd better just stop now.

Helen is being astonishingly careful in asking which miracles she should give. The content of her prayer for Dave (that he "be able to love everybody") was "under instruction." The visit in which she prayed for him was also "under instructions." She did not visit him on Friday because she asked and was told not to. And she was actually on her *way* to visit him after a lecture when again she "was told not to."

Finally, she wonders if she should take the baby that Terry is considering giving away, but then she realizes this may *not* be under instruction. It may be "an indiscriminate miracle impulse"—an impulse to express love that, though well intentioned, is not truly guided, and thus not best for all concerned. In this case, the impulse may have been influenced by her desire for a child to fill her sense of lack, something Jesus refers to on a couple of occasions.[44] She now continues: I prayed for Dave, and said that whatever miracles I could do for him even now, or any of his family, I would will to do. I also asked Jesus to help Dave with the course.

Notice how she corrects her earlier mistake of jumping to the conclusion that she should take the baby. She now broadens her

miracle impulse, making it much more general and leaving the specifics up to Jesus. Her new prayer is a variation on the prayer that sparked her earlier experience of revelation: "Lord, I will leave my desire to help him in Your Hands. If you will tell me what to do I will to do it. "45

She even asks Jesus "to help Dave with the course." This implies that, even though Dave is no longer in the body, Jesus can still help him learn that crucial lesson of loving "everybody in return" via the same principles that he is imparting to Helen.

Then I was told to go in and visit with Jonathan [her husband, Louis], and pray for him, *particularly* if he was asleep, which he was. It was the only time so far I prayed *intensely* for him. When this happens, I am *strongly* aware that I am not praying alone. *We* told Jonathan that he should forget about the Alexandrian library and all the rest, because it does not matter. He showed a lot of love this time, and should claim his forgiveness. He does *not* need to hurt himself, and *must* stop these symptoms of disequilibrium and establish his freedom. He woke up, and said he was feeling better but hungry.

Now Helen is told to pray for her husband while he sleeps. It's as if, during his sleep, the wall of his conscious defenses comes down, allowing her to get a message through to a deeper level of his mind.

Interestingly, she had earlier written down the same idea in regard to praying for Dave: "Maybe while Dave is sleeping our unconscious minds can reach Christ and He will unite us in prayer."

Louis has apparently taken a nap because he is not feeling well; he is experiencing "symptoms of disequilibrium." Helen's prayer implies that this disequilibrium is a case of needless self-punishment over past-life transgressions. Actually, her earlier prayer for Dave had implied the same thing about Dave's cancer: that it was the result of

Dave in the past somehow interfering with the progress of someone he met again in this life.

Helen's prayer implies that Louis's transgressions involved the Alexandrian library, the repository of the wisdom of the ancient world that was famously destroyed (possibly on four separate occasions). One is tempted to speculate that Louis's career as a bookstore owner selling used, rare, and out-of-print books was an unconscious attempt to make up for whatever role he may have played in the destruction of the Alexandrian library.

Helen reports that she prays for him "*intensely*," and that she is

"*strongly* aware" of being joined by Jesus in this. Her prayer for Louis is strikingly reminiscent of the earlier prayer for Dave, which lets us glimpse a unique approach to praying for others. In both cases, Helen silently addresses the prayer not to God, but to the person himself. She speaks to him at an unconscious level, about beliefs that he is not conscious of but that are the real source of his problem. The prayer is an intense and impassioned one, in which she earnestly tries to persuade him to let go of those beliefs. And, as mentioned earlier, she does not do this on her own. Rather than her thoughts being formulated by her, they are apparently being inspired by Jesus, who, in Louis's case, actually joins her in the prayer.

The message that she and Jesus give to Louis is one of freedom from the past. They tell him that he should forget about any wrongdoing from long ago, "because it does not matter." He has shown "a lot of love" in this life and he should just "claim his forgiveness." Rather than continuing to hurt himself over ancient misdeeds, he "*must*...establish his freedom."

The prayer may indeed have worked, since Louis wakes up "feeling

better." He's hungry and so Helen apparently makes him some dinner.

She then says:

I was going to wash my hair after fixing his dinner, but I was told to visit his mother. Am not too enthusiastic about this, but am going now.

It occurred to me while waiting for the elevator that I was glad I was going, because it was a way of atoning to Jonathan for my being so nasty to him (He is *always* happy to have me visit his mother) and in a way of atoning for Dave, too.

Helen has planned to wash her hair, perhaps to have some nice

"me" time. But Jesus has other plans, telling her instead to go and visit her mother-in-law. Miracle working apparently takes precedence over hair washing! She is understandably "not too enthusiastic about this,"

but to her credit, she goes anyway.

Then, while waiting for the elevator, she has a surprising change of attitude. She decides she is actually *glad* to be going, since it is "a way of atoning" to her husband "for my being so nasty to him." This does not mean that she is paying off a debt through enforced labor. In this early material, Atonement often takes the form of wiping away the past by giving love where we once gave hate. The light of love in the present shines away the imaginary darkness from the past. Thus, as the Workbook will say later, each gift we give a brother "allows a past mistake to go, and leave no shadow on the holy mind [our] Father loves"

(W-316.1:2).

Then Helen has an additional thought: Visiting her mother-in-law doesn't just atone for her own past lovelessness; it atones for *Dave's* as well. But how can *her* actions atone for Dave? At this point, Jesus

apparently steps in and explains why:

The *impersonal* nature of miracles is because atonement itself is *one*.

By being one, it unites all creations with their Creator. Miracles arise from a miraculous state of mind. This state of mind goes out to *anyone*, even without the awareness of the miracle-worker himself.

Helen's loving act can wipe away *Dave's* past lovelessness because of what miracles really are. A miracle may be given to a particular person, but it arises from a state that holds in mind everyone's equal worthiness. That is why it is "*impersonal*." It goes out to someone not because of anything that is personal to her. It goes out because of the universal in her. In a very real sense, then, it goes out nonspecifically, and can be channeled to wherever there is openness and need: "This state of mind goes out to *anyone*, even without the awareness of the miracle-worker himself." Helen's miracle may seem to be aimed at Louis and his mother, but in truth it is aimed at *everyone*. That is why Dave can benefit too.

Here, as in the cameo about Mrs. Albert, we see a real-life snapshot of a miracle worker in action. Yet while Jesus presents Mrs. Albert as a contrast to Helen, here the miracle worker *is* Helen. She comes off as an inspiring source of blessing to the people around her. We see her visiting a dying friend, praying that this friend can truly learn to love, praying to help his family however she can (to the point of wondering if she should adopt their baby), praying intensely for her husband to stop punishing himself, and visiting her mother-in-law instead of staying home to wash her hair.

All of this flows from a remarkable conscientiousness in Helen regarding following her inner direction. The visits to Dave and her

mother-in-law come from her following her guidance, as do her prayers for Dave and her husband. She is even careful *not* to try to give miracles where she is not told to. If Helen is an object lesson for us here, the lesson is that miracle working comes from being "under instruction."

42. See Cameo 1.

43. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

44. See Cameo 8 for one.

45. See Cameo 7.

CAMEO 11

The Notes on Sex

After she had received a lengthy discourse on sex,46 Helen paused to express her doubts about the validity of the material she had just taken down:

* Bill—I got *very* uneasy here, and thought maybe I was just writing all this (which has been *very* time-consuming and quite irksome at times) because I was jealous. I'm still not sure and need your help about this.

But I went on anyway because it did not seem finished. Please help me evaluate it, because I *don't* want scribal errors to enter too much into the course. Though I guess they'll be corrected when they do. What do you think about all this? I hadn't *intended* to write a commentary on sex.

(see * above)

It just occurred to me that the doubt *may* come from something *I* don't want to give up. Should I tell you about it? It's kind of embarrassing, really. But I just remembered the "one more river" with which this started. [The recent discussions of sex began with "Tell Bill the 'one more river' is related to sex."]47

Helen's sincerity is unmistakable. She is completely transparent here in her uncertainty and self-questioning, her desire to keep the Course free of her influence, and her appeal to Bill for help. On the one hand, she suspects that all of this commentary on sex is just the bubbling up of her own jealousy (in relation to Bill?). Yet on the other hand, the material seems to have a life of its own ("I hadn't *intended* to write a commentary on sex"), making it seem as if it's coming from beyond her.

She just can't discern where the material is coming from, and so she's asking Bill to help her sort it out.

Students of *A Course in Miracles* have been gripped by this same question since 2000, when the Urtext became public, and along with it, the notes on sex. Since this material is absent from the familiar FIP

version, the presence of it in the Urtext came as quite a surprise.

Students faced a crucial question: Is this material valid or is it a product of Helen's biases? Little did they know that Helen had faced this same question before they did.

The first discussion of sex comes quite early, just after miracle principle 18. This fairly brief discourse (260 words) is the foundation for what comes after. It announces many of the main themes that are repeated later and is then referenced twice in later discussions. ("I told you before that many are born who have not been reborn." "We said before that *all* real pleasure comes from doing God's will.") Helen seems to have had problems with this first

discussion. As soon as it was done, she said, “This upsets me.” Jesus’ response is telling: “Sometimes I can get through anyway.” The implication seems to be that even though Helen was upset about what he was teaching her, he wanted to get his teaching on sex through anyway. Helen, however, chose not to dictate this first discourse to Bill to include in the Urtext. It stayed in her notebooks.

Yet now that further teachings on sex have been given, Helen’s brief comment about being upset has mushroomed into full-blown doubts about what has now become a miniature treatise. Yet it is important that she expresses her doubts so openly, for doing so evokes an answer.

First, she herself suspects the resolution. She wonders if she is doubting the material because of “something *I* don’t want to give up.”

This is associated with her remembering Bill’s slip about “one more river,” which Jesus commented on as he began this whole discourse on sex (“Tell Bill the ‘one more river’ is related to sex”). As is discussed in Cameo 8, the “one more river” seems to have been the one more thing standing between Bill and his release. By referencing Bill’s slip and Jesus’ identification of it as “related to sex,” Helen seems to be saying

that something similar is going on with her. She suspects, in other words, that she has an attachment related to sex which is keeping her from seeing the truth of this material.

These suspicions are suggestive, but what really answers her doubts is a comment from Jesus. There is a stray notebook page which is found over 150 pages later in her notebooks, but which must have been misplaced, because it is clearly the answer to her question. You will recall that she said, “I hadn’t *intended* to write a commentary on sex.”

Then after that she wrote, "(see * above)." The asterisk is clearly a reference to this exchange on that stray notebook page:

* This morning this was slightly corrected [by Jesus] to read "*God knows* I hadn't intended to write a commentary on sex.

Answer—He does indeed.

The meaning of this correction from Jesus hits one immediately on an intuitive level. Helen's original comment, "I hadn't *intended* to write a commentary on sex," already suggested the possibility that the impetus for this dictation came from beyond her. Now Jesus' corrected version intensifies that. He has Helen say "*God knows* I hadn't intended to write a commentary on sex," and he then answers "He does indeed." This clearly frames God as the knowing One in the process and Helen as the innocent channel. Think of how you would interpret a similar statement about something you did. If, for example, you said "God knows I hadn't intended to buy *A Course in Miracles* at the bookstore that day," and Jesus then responded "He does indeed," you would have no doubt of the point of Jesus' remark.

Jesus' correction, then, is an unmistakable answer to Helen's doubts about this material. As such, it is extremely important. It settles this whole question of the validity of the teachings on sex.

It is also part of a pattern. It is in line with the suspicions Helen herself voices here, that her doubts about the material may "come from something *I* don't want to give up." It is also similar to the brief exchange she had with Jesus after the first discourse on sex, where she said "This upsets me," and he said "Sometimes I can get through anyway." In both that case and this, we have a discourse on sexuality followed by Helen voicing discomfort, followed by Jesus framing the discourse as coming from beyond her.

Helen's discomfort with this material, however, apparently did not go away. With each editing pass, she took more of it out, until there

was essentially nothing left. Some of the teaching on sexuality in her Notes did not even make it into the Urtext, including that foundational discourse after miracle principle 18. By the time we get to the Hugh Lynn Cayce Version (often called the "HLC"—the version prior to the FIP First Edition), what was originally 3,300 words on sex has been cut down to about 300, and even in this, the word "sexual" has been replaced with the more general "physical." As a result, the original approximately sixty references to cognates of the word "sex" (sex, sexual, psychosexual) have been reduced to a *single* aside ("The confusion of sex with aggression…serves as an example."). Finally, even the brief amount that remains in the HLC is mostly removed from the FIP edition, which does not contain a single reference to the word

"sex."

Many students assume that this material was taken out because Helen saw it as inconsistent with the later teaching of the Course. Yet in Appendix II we see that Helen's editing focused on stylistic concerns, not on theoretical consistency. She herself said, "I assumed the attitude of an editor whose role is to consider only form and disregard content as much as possible. "48 As we see in Appendix II, her editing showed an across-the-board bias against specifics, so that references to concrete phenomena in the world were either removed or reworded so as to be more general. And that is exactly what we find here: References to the concrete phenomenon of sex were either removed or made more general by changing "sexual" to "physical." Further, Helen seemed to be particularly uncomfortable with the sex discussions, as she states in her Notes, giving her even *more* motivation to remove it.

Helen's general editing tendencies, along with her specific discomfort with this topic, then, give us all the explanation we need to understand why this material was removed.

Is this material inconsistent with the later Course? Rather than making hasty assumptions, this is a question that needs to be carefully examined. In this examination, what is especially striking are the many parallels between the early teaching on sex and the later Course teaching on special relationships and the body:

The early teaching that sexual pleasure "is *not* truly pleasurable in itself" (T-1.46.6:2) is mirrored by the Course's later teaching that physical pleasure is ultimately painful, for it identifies us with the body (see T-27.VII.1:4-5).

The early teaching that in sex we view another as a "sex *object*" (T-

1.46.6:5) is mirrored in the later criticism that in romantic relationships we view others as mindless bodies: "For relationships to the ego mean only that *bodies* are together...and it does not object where the mind goes or what it thinks, for this seems unimportant." (T-15.VII.8:2-3).

The early teaching that sex is not for achieving closeness ("You have misunderstood sex, because you regard it as a way of establishing human contact for *yourself*"—T-1.18.4:3) is mirrored in the later teaching that sexual union does not establish *real* closeness: "The union of bodies thus becomes the way in which you would keep *minds apart*."

(T-15.VIII.2:1).

The early teaching that sexual attraction itself must be undone ("The underlying mechanism must be uprooted"—T-1.43.6:5) is mirrored in the later idea that we must get beyond attraction to bodies:

"When the body ceases to attract you…" (T-15.IX.7:1).

Finally, the practical instructions for dealing with sexual attraction and fantasy are strikingly similar in both the early dictation and the

later Course. In Chapter 1 of the Text (T-1.46.7 and T-1.48.13), we are told that "in a situation where" you "experience inappropriate sex impulses,"

you should "invite me [Jesus] to enter," and then he will "replace it [the sexual attraction] with love." In Chapters 16 (T-16.VI.12) and 17 (T-17.III.13), we are told that "Whenever your thoughts wander to a special relationship which still attracts you," you should allow Jesus to "enter"

and "step between you and your fantasies," and then the Holy Spirit will

"*release you*" from your sexual attraction. The pattern could hardly be more similar.

Like Helen, we may find this material uncomfortable, but the

evidence that the author of the Course genuinely intended it is sizable.

For one, there is the sheer length of it: 3,300 words woven throughout the foundational material on miracles are not to be dismissed lightly.

There is also the emphasis on it. At one point, Jesus says, "I want to finish the instructions about sex, because this is an area which the miracle worker *must* understand" (T-1.46.3:1).

Then there is the fact that Jesus never corrected any of it. At this early point in the dictation, he would sometimes tell Helen to correct something she had misheard. She even references this in her comments above: "I *don't* want scribal errors to enter too much into the course.

Though I guess they'll be corrected when they do." Yet none of the material on sex was ever corrected.

On the contrary—as we saw, when Helen wondered if Jesus should

correct these notes, he stepped in to instead correct her *doubts*. This was important, not only to put those doubts to rest, but because he wasn't finished. Over forty percent of the material on sex was still to be dictated.

Finally, as we saw above, there are strong echoes of these notes later on in the Course. The later Course's teachings on physical pleasure, treating others as physical objects, "the union of bodies," physical attraction, and the prescriptions for dealing with sexual attraction and fantasy are all markedly similar to the early teachings on sex.

There comes a point at which, regardless of any discomfort on our end, we just need to step aside and let the author do what he wants with his book. It is, after all, *his* book. That point has clearly been reached in the case of the notes on sex. When we first started editing this version,

we had a different plan. We corralled all the material on sex in one place, cut it down to less than two thousand words, and moved it from Chapter 1 to Chapter 2. That way, rather than being hit with it repeatedly throughout the very first chapter, the reader would encounter just one little fenced-off area in Chapter 2. However, we eventually recognized what we were doing: we were attempting to override the author's wishes for his own book. We have therefore included the discourses on sex and have left them in their original order and placement.

46. See T-1.46.3-8.

47. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

48. *Absence from Felicity*, 316.

CAMEO 12

"Defenses Are Now Being Used Much Better"

After two sections on defenses (T-2.IV: "The Reinterpretation of Defenses" and T-2.V: "The Atonement as Defense"), Helen wrote down personal thoughts and guidance related to her own use of defenses; specifically, her defense of truth rather than error. She begins with her talking about feelings of depression and abandonment. She is able to partly get past these by hearing Jesus say, "I will never leave you or

forsake you":

Last night I felt briefly but intensely depressed, temporarily under the impression that I was abandoned. I tried but couldn't get through at all.

After a while, I decided to give up for the time being, and he said,

"[Urtext: Don't worry.] I will never leave you or forsake you." 49 I did feel a little better [Urtext: and decided I was not really sick, so I could return to my exercises], and then while I was exercising I had some part-vision experiences which I found only mildly frightening at times and quite reassuring at others. 50

This exchange is actually very similar to one she reported in the very first pages of her notebooks, two days before the Course began coming through:

I was really quite depressed this AM, which is now *very* unusual (I used to [be] all the time) but He says "Be of good cheer—I have overcome the world."

In both cases, then, she is feeling down and Jesus responds with a Bible quote that offers his own presence as the antidote to her depression.

Now Helen reports the "part-vision experiences" that she mentions above:

I am not too sure of the sequence, but it began with a *very* clear assurance of love and an equally clear emphasis on my own great value, beauty, and purity. Things got a little confusing after that. First, the idea of "bride of Christ" occurred to me with vaguely inappropriate

[probably sexual] undertones. Then there was a repetition of the "wave of love," 51 and a re-statement of an earlier experience, now as if it were *from* him *to* me: "Behold the handmaid of the Lord; be it done unto you according to His word." (This threw me into panic before. [Urtext: but at that time, it was stated in the more accurate Biblical phrasing: "Be it done unto *me* according to *His* word."]) This time I was a bit uneasy, but remembered I had misperceived it last time, and probably was still not seeing it right. Actually, it is really just a statement of allegiance to the Divine Service, which can hardly be dangerous.

The "earlier experience" was one we see in Cameo 8. In that experience, she inwardly heard the same line from the gospel of Luke that she reports above: "Behold the handmaid of the Lord. Be it done to me according to Thy will." In the earlier instance, however, she apparently interpreted this as signaling that she would physically give birth to the infant Christ, an idea which made her panic and which Jesus bluntly called "egocentric." This time when she hears it, though, she responds better. Rather than panicking, she is merely "a bit uneasy." She remembers she had seen it wrong last time and realizes the same thing is probably happening now. This then apparently allows her to receive what it really means: "Actually, it is really just a statement of allegiance to the Divine Service, which can hardly be dangerous."

She had obviously learned from her previous mistake, and the result was that the intended message was able, at least to some extent, to get through. We can gather the essence of this message by looking at the two times she heard the "handmaid of the Lord" quote. The first time, Jesus began by praising her as "wholly lovely—a perfect shaft of pure light." He then told her, "Blessed are you with Mary as the mother of the

children." And then she heard "Behold the handmaid of the Lord." The second time, he began by assuring her of her "great value, beauty, and purity." Then there was "a repetition of the 'wave of love'"—which may refer to the "waves and waves of love" she felt coming to her from God in her subway experience in 1938. 52 And then she again heard "Behold the handmaid of the Lord."

The two experiences are remarkably similar. In both, he is clearly trying to get across to her a message of how beautiful and pure she really is, how deeply loved she is, and how holy her role is as the

"mother" of this new birthing of Jesus' teaching. The first time, the magnitude of what was being said about her was too much to handle, and she diverted the message into something her ego could own. Jesus, however, doesn't give up. This message is too important to go unreceived. And when he does repeat it, she is able to avoid her earlier mistake and to let at least some of the message through without distortion.

Her impulse to distort the love and affirmation that Jesus is giving her, however, is still present, as the following sequence shows: Then there was a strange sequence, in which Christ seemed to be making very obvious advances, which became quite sexual in my perception of them. I *almost* thought briefly that he turned into a devil. I got just a *little* scared, and the possession idea came in for a while [the idea of being possessed by an evil spirit], but I thought this is *so* silly that there is no point in taking it seriously. (As I am writing this, I am

remembering that thing in the book about the demon lover, which once through[53] me (note spelling) into a fit. I am upset, but the spelling slip is

reassuring.)

So Helen has an inner vision in which Jesus appears to be a demon threatening to possess her, but then she realizes this is "*so* silly" she needn't take it seriously. She is a little upset but then is reassured by a Freudian slip—she spelled "threw" as "through," perhaps indicating that what before had really *thrown* her was now just passing right *through* her.

This morning we reviewed the whole episode. He said he was *very* pleased at the *comparative* lack of fear, and also the concomitant awareness that it *was* a misperception. This showed much greater strength, and a much increased right-mindedness. This is because defenses are now being used much better, on behalf of truth more than error, though not completely so.

The weaker use of mis-projection is shown by my recognition that it can't *really* be that way, which became possible as soon as denial was applied against *error*, *not* truth. This permitted a much greater awareness of alternative interpretations.

It was also explained (the shift to the passive form instead of "*he* also explained" should be noted. This is an expression of fear.) Remember the section in Brotherhood[54] you read last evening about "hold fast," and please do so.

You can see how much Jesus is trying to reinforce her more healthy response to the "demon lover" vision. He reviews it with her the next morning and tells her he is "*very* pleased" at how she dealt with it. Yes, the picture of him as a possessive demon was her projection, but it was a

weak projection, which she could regard with little fear and which she could look in the face and deny as real. This is the very kind of healthy denial that he has been teaching her about. Using it frees her mind from having to take this vision at face value. She realizes there could be

"alternative interpretations" and then embraces one: "This is *so* silly that there is no point in taking it seriously."

We can see this new use of defenses throughout the above account.

She feels depressed, but then is restored when she lets Jesus reassure her of his presence. She hears a line that before caused her to panic ("Behold the handmaid of the Lord"), but now she realizes she must be seeing it incorrectly and can then receive its real meaning. She sees Jesus making sexual advances, but realizes that's too ridiculous to be real. In all three cases, rather than accepting appearances or her feelings as the truth, she is using her mind to question them and to allow a new interpretation to enter. She is using defense mechanisms to defend the truth and thus to defend her right mind. As a result, the fears that in the past would have thrown her are now passing right through her. She is learning that rather than being dragged under by her negative feelings, she can "hold fast" in the face of them. She can defend her right mind, rather than defending her insanity.

Helen is learning, in other words, exactly what Jesus is trying to teach her and Bill at this point. Her experience, then, provides reassuring evidence that it *can* be done.

As a postscript, it is interesting to note that Helen mentions she was reading from *Letters of the Scattered Brotherhood*. This book, which does indeed contain a running theme of "holding" to the Spirit in the

face of temptation, is considered a twentieth-century spiritual classic. Its preface says that it was written by a variety of

contributors as an expression of their "genuine spiritual experience." The preface states that they wrote it

in the endeavor to find words to describe and convey the meaning of meditation and spiritual awareness. Anonymity has been preserved for the reason that with contemporary material of this kind it has been thought wise to keep the spiritual significance free from personal association.55

It is worth noting that Helen was in the process of writing a book that, like *Letters*, flowed from spiritual experience, was destined to become a modern spiritual classic, and downplayed its scribes' identities so as to "keep the spiritual significance free from personal association."

Helen was originally entirely anonymous in her role as scribe. As she said in a draft of the preface to the FIP edition, "The Course does not need my identity, because it can and should stand on its own."

49. Hebrews 13:5.

50. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

51. The Urtext puts this as "way of Love." However, in the notes it is clearly "wave."

52. *Autobiography*, 23-24.

53. Above the word "through" she then wrote the letters "ew"—

indicating "threw."

54. Urtext: *Letters of the Scattered Brotherhood.*

55 Mary Strong, ed., *Letters of the Scattered Brotherhood* (New York: Harper & Row, 1948), no page number. (The passage quoted here is located in the preface.)

CAMEO 13

"God Created Time"?

Since the earlier versions of the Course came to light, students have puzzled about the view in the early dictation that the world was created by God. How, they wonder, does this fit with what the rest of the Course teaches, that God did *not* create the physical world?

Here, for example, is the kind of teaching that is typical of the later Course:

The world you see is an illusion of a world. God did not create it, for what He creates must be eternal as Himself, yet there is nothing in the world you see that will endure forever. (C-3.1:1-2)

The logic in this passage is clear: God creates only the eternal.

Nothing in this world is eternal. Therefore, God did not create this world.

Instead, the Course says that *we* made the world. To be more precise, we *dreamt* the world as a manifestation of our insane belief in separation. This manifestation then serves as "proof" that separation is actually real. We made the world, in other words, to reinforce our separation from God: "Thus the world was meant to be a place where God could enter not, and where His Son could be apart from Him" (W-WI.3.2:4). We made the world as "a means for demonstrating hell is real" (W-138.7:2).

In the first two chapters of the Text, however, we find a view that sounds quite different. In this view, "God created time" (original version of T-1.15.1:2) as a learning device, a classroom, so that we

could learn our way out of the separation and return home to Him. We do so by using time "creatively" (T-1.15.1:2) and "constructively" (T-1.15.2:2)—

by giving miracles. To ensure this learning would take place, "The Atonement was built into the space-time belief" (T-2.V.4:1). The Atonement is characterized as the active ingredient in the learning device of the world. "The world *was* a way of healing the separation, and the Atonement is the guarantee that the device will ultimately do so"

(T-2.VI.12:7).

Yet is this view as different as it sounds? After all, the early chapters also contain a view which sounds very much like the later Course: In the beginning we were with God in Heaven. There was no world. Then came the separation. We chose against our oneness with God and came to believe in separateness. As a result, we acquired "the space-time belief." And this belief is really all that the world is.

"Ultimately, of course, space is as meaningless as time. The concept is really one of space-time *belief*" (T-1.48.24:2-3). There is no actual

world. Since "only eternity is real," there is merely an "illusion of time"

(T-1.15.2:2). We are meant to use this illusion for the sake of learning, and when our learning is complete, when we completely undo our erroneous space-time belief, we will reawaken to our oneness with God.

At that point, the illusory world will be gone.

All of this sounds exactly like what the rest of the Course teaches.

What's more, this material is found in the same passages as the problematic "God created time" material. In other words, the two strands

—"only eternity is real" and "God created time"—are completely interwoven. To even speak of them as two different strands is an artificial distinction introduced by us. Look at this passage, for instance: Ultimately, of course, space is as meaningless as time. The concept is really one of space-time *belief*. The physical world exists only because you can use it to correct your unbelief, which placed you in it originally.

As long as you *knew* you did not need anything, the whole device was unnecessary. (T-1.48.24:2-5)

Here, in one passage, we have both sides. One side: Space-time was put in place (the implication is that it was put in place by God) as a

"device" that we could use to correct our unbelief. Other side: Space-time is just a meaningless belief, which we were placed in *by* our unbelief. What we have, then, are two accounts of the origin of the world in the very same passage: 1) God created it as a learning device for bringing us home, and 2) We brought it about as a product of our decision to separate.

Actually, noting these two accounts makes it possible to harmonize this early teaching with the later teaching of the Course. We already

know that the later Course includes a version of the second account—

that we made the world as a result of the separation. Yet, perhaps surprisingly, it also includes a version of the *first* account—that the world was made by the Divine as a means for getting us home.

To understand this, we first need to realize that the statement "God created time" isn't as problematic as it sounds at first. At this point in the dictation, the Holy Spirit is not really part of the picture. He is only mentioned six times in the first four chapters of the Course, and has not been mentioned at all when "God created time" is said. As a result, actions the later Course attributes to the Holy Spirit are actions the early Course attributes to *God*. For instance, in the opening paragraphs of the Course, Jesus originally said, "God...will direct you very specifically"

(T-1.3.4:1-2). The editors of the FIP edition, however, changed this to reflect the language of the later Course: "His Voice [the Holy Spirit] will direct you very specifically."

Also, at this early stage of the Text, the word "create" is used in a more loose, conventional way than it is later on. In Chapter 3, it becomes a technical term that refers only to creation in Heaven. But in Chapters 1 and 2, it refers to producing something either in Heaven *or* on earth.

For these reasons, the statement "God created time" could mean, in later Course parlance, that the *Holy Spirit made* time. This change in language is key, because there are allusions to this very idea in the later Course, as we will now see.

In Chapter 25 of the Text, we are told that "this world has two who made it. To each it has a different purpose, and to each it is a perfect

means to serve the goal for which it is perceived" (T-25.III.3:3-4).

Doesn't this "two makers" idea sound like what we just saw from the early dictation?

Another section tells us that the Holy Spirit could inject "a hidden spark of beauty" into the world that "the Son of God made in insanity"

(T-17.II.5:5). And when we see this spark of beauty, "The smallest leaf becomes a thing of wonder, and a blade of grass a sign of God's perfection" (T-17.II.6:3). This, of course, sounds much like the Holy Spirit building the Atonement into the world.

There are even two passages that clearly say that "time was made"

by the Holy Spirit. Workbook Lesson 193 urges us to spend more time doing our daily practice and says, "*Time was made* for this" (W-193.12:4, italics added). Time was made for us to do our Workbook practice? Doesn't that sound similar to "God created time so that man could use it creatively" (original version of T-1.15.1:2)?

Lesson 138, "Heaven is the decision I must make," provides an even fuller picture: "So we begin today considering the choice that *time was made* to help us make [the choice for Heaven]. Such is its holy purpose, now transformed from the intent you gave it: that it be a means for demonstrating hell is real" (W-138.7:1-2, italics added). So, we made time as proof that hell is real. And then the Holy Spirit *remade* time, giving it a new and holy purpose. In His remaking, it became solely a means for us to make the choice for Heaven. Here, then, is another instance of the "two makers" teaching.

Thus, in addition to telling us that "this world has two who made it," the later Course tells us repeatedly that "time was made" by the Holy

Spirit for a "holy purpose." These passages are direct links to the early statements that "time and matter were created" for a holy purpose (original wording of T-2.VI.7:2).

This allows us to put forth a single view that encompasses both the early and the later teaching on who made the world:

God created us as spirit in a purely spiritual Heaven, in which we enjoyed direct and unlimited communication with Him. There was no physical world nor any need for such a world. However, we chose

separation from God. Out of this belief in separation we dreamt a world of time and space. This world is only an illusion, yet it seems real to us, and it therefore offers apparent proof that separation is real. The world, then, is there to reinforce our belief in separation, as well as our belief in sin, attack, and death.

However, in between our original choice to separate and the emergence of the physical world, the Holy Spirit was able to enter in and influence the process. What we made for our purpose, the Holy Spirit remade for His. As a result, the world that actually showed up had the Atonement built into its very fabric. The world became a classroom in which we could learn our way out of separation. In this world, the Atonement is always operating, moving us forward in our learning toward the end of learning, when we will awaken again in Heaven and the world will be no more.

The early and later Course converge on this same picture, even though they clearly differ in emphasis. The later Course emphasizes that the world was the product of our choice to separate. The early Course emphasizes that the world was made by the Divine as a learning device

for bringing us home. Yet both sides are present throughout the Course, and therefore each side should be respected as serving an important teaching purpose in *A Course in Miracles*.

CAMEO 14

The Chain of Miscreation

At the beginning of what is now Chapter 3 of the Text, Jesus gave Helen and Bill an assignment to review “the earlier part"of the Course—the Notes Helen had scribed up to this point—as preparation for “the next part"(T-3.I.4:1). However, it seems that on the appointed day, the planned study period did not happen. Instead, little bits of resentment and conflict added up over the

course of the day and led to wasted time and to the day ending with the two of them upset with each other.

So Jesus decided to give them a lengthy discourse on how this happened, how their errors had ultimately interfered with their review period. As Helen then dictated this material into the Urtext, it was filled out with more material (our transcript below will be a combination of both the Notes and the Urtext), including this one-paragraph introduction:

The following is the only detailed description which need be written down as to how error interferes with preparation [Jesus had characterized their review as "preparation"]. The events specifically referred to here could be any events, nor does their particular influence matter. It is the process which is to be noted here, and not its results. The

kind of beliefs, and the fallacious premises involved in misthought are as well exemplified here as elsewhere. There is nothing of special interest about the events described below, *except* their typical nature. If this is a true course in mind-training, then the whole value of this section rests *only* in showing you what *not* to do. The more constructive emphasis is, of course, on the positive approach [what to do]. Mind-watching would have prevented any of this from occurring, and will do so any time you permit it to. 56

This introduction carefully frames the following discourse. It's not a scolding about these particular events and their negative results.

Rather, it is only about what can be learned from the entirely typical process they represent. Yet even then, the discourse's focus on what *not* to do is less constructive than a more positive emphasis (on mind watching), and so, Jesus says, this is the only time he is going to give such a discourse. Now, the discourse begins:

Tell Bill that the reason why he was so strained today is because he allowed himself a number of fear-producing attitudes. They were fleeting enough to be more will-o-wisps than serious will-errors, but unless he watches this kind of thing, he *will* find the notes fearful, and, knowing him well, will mis-distantiate. His unprovoked irritation was unpardonable except by himself, and he did not choose to pardon it. *You* did, but I'm afraid you were under some strain in doing so. This was unfortunate, and weakened your own ability to behave healingly toward Bill at the time, and later also toward Louis, both of whom did act stupidly. But one stupidity at a time is usually enough. You are getting too close to the misuse of mental retardation when stupidity sets in all around.

Here we see the beginning of what Jesus will later call "the chain of miscreation,"in which an initial error leads to a whole chain of further errors. The fear-producing attitudes Bill entertains cause him strain. If unchecked, this kind of thing will lead him to fear the Course and therefore wrongly distance himself from it ("mis-distantiate").

Apparently, his strain also contributed, on this day, to "unprovoked irritation."Bill

could

have

pardoned

himself

for

this

“unpardonable"offense, but he didn’t. Helen did, but only under strain, which then made her too weak to respond kindly to Bill’s “stupidity"

(and Louis’s too), both of which she thereby compounded with her own.

(In using the word “stupidity,"Jesus may simply be referencing Helen’s thoughts, just as he is almost certainly doing with the word

“unpardonable."That Jesus doesn’t really mean “unpardonable"is shown by the fact that Bill was *supposed* to have pardoned his error and Helen rightly *did*.)

Bill, having already weakened himself, was very un-miracle-minded first by not asking Dora if she wanted a lift in the cab, which was going her way. Even if she didn’t want it, she would have been able to use the thought well. There is probably no human error that is more fear-provoking (in the will-behavior conflict sense) than countering any form of error with error. The result can be highly inflammable. By reacting to Dora’s stupidity with his own, all of the elements which are virtually certain to engender fear have been provided.

Bill should note that this is one of the few times that he had to wait for a cab. He thought he took care of it by holding the door of a cab which did come for that lady, but he was misguided in this belief. (Beliefs are *thoughts*, and thus come under Christ-guidance, *not* control). Actually,

by giving this cab to her, he was very unkind to you. It was quite apparent that you were extremely cold, and also very late. The idea that giving her the cab would atone for his previous errors was singularly out of place, and well calculated to lead to further error. If, instead of attempting to atone on his own, he had asked for

guidance, there would have been no difficulty whatever in the cab situation. It was not necessary that anyone wait at all.

His original slight to Dora, because of his own need to get home as he perceived it, stopped him from benefiting from the time-saving device of the miracle. He would have gotten home *much quicker* if he had taken time to use time properly.

To reconstruct the above: Dora did something that is called here an act of “stupidity."Bill then responded to her error with an error of his own: He didn’t offer to let Dora share the cab that he and Helen were waiting for, because of his perceived need to get home quicker. But countering her error with his own led to the exact opposite result: he had to wait for a cab an unusually long time. Had he offered her a lift, he would have given her a miracle, an act of kindness. This would then have invoked the time-saving property of miracles, which would have summoned a cab more quickly. Sensing his mistake, he tried to “atone on his own"by graciously giving away to another woman the cab that did come. But this was simultaneously a “well-calculated"unkindness to Helen, who was clearly “extremely cold, and also very late."Now, without a miracle to save them time, they had to wait. Here, then, we have a continuation of the chain of errors, which incorporates Dora’s error and stretches onward to impact Helen.

You were still suffering from strain (see above), and got quite irritated at the girl who stood next to the door on the side which blocked its opening. Her presence there made it necessary each time the door was opened to hold it for a much longer time than was necessary, and you were angry because this made you cold. Actually, the girl was taking care of the younger child who was standing outside, and both of them were really mentally retarded. If you will remember, the older girl asked you very uncertainly about the bus, and you were well aware at the time of her extreme uncertainty.

It would have been much wiser had you built up her confidence, instead of associating with her stupidity.

Helen's lingering strain from forgiving Bill then spilled over into irritation at a girl whose position near the door required it to be repeatedly held open a long time, making Helen cold. However, Helen had noticed how extremely uncertain the girl was, and being a specialist in mental retardation in children, she should have put two and two together and realized the girl was "really mentally retarded."Then she could have given her a miracle by building up her confidence. Instead, through Helen's surprisingly dense irritation, she joined the girl in retardation.

This reduced your own efficiency, and the only thing that saved you then was that you *did* remember in the cab to ask me about the notes, instead of assuming that you were necessarily to arrange to meet the next day and go over them. Bill had already become so unguided that it did not occur to him that his own will (which he justified by the contents of the recent notes, a misuse of truth only seemingly on its own behalf)

might be questionable. (You took poor notes yourself here, because you got mad at him on remembering this. You did try to will right in the cab, but did not quite succeed. The error is showing up now.)

Bill thus placed himself in an a excellent condition to experience a fear rather than a love reaction. (Helen Schucman notes that she was going to write "an excellent position," but did not do so. Answer: You are right about the misuse of "excellent" here, and please do cross it out.

You are *still* angry. An excellent position for miscreation is not a meaningful approach to the problem.).

It was indeed discourteous ("indeed" is *not* necessary; it was your own error here. I am *not* saying this with any harsh overtones at all.

I am just trying to create better learning conditions for the study periods. We want as little interference as possible, for *very* good reasons).

Now, to go back to Bill—he *was* discourteous to you, when he told you that *he* wanted to keep the original copy of the notes, having decided to have it Xeroxed on his *own* will, and then justifying it by a very slight misinterpretation of what *I* said about "useful for others." In fact, if he will reread the actual quote, he will see that it *really* means

"useful for *him*." *You* had interpreted it that way, and frankly this was pretty clear to me at the time. But this sort of thing happens all the time.

It should, be noted, however, that the result was not only considerable and totally unnecessary planning on Bill's part, but also a failure to utilize what *was* intended for him as a help for *himself*. And before *you* get too self-satisfied, I would remind you that you do it all the time too.

Bill acted inappropriately toward *you* by saying that he wanted to be *sure* that the original was not lost or dirtied. It is noticeable that, having

already decided what *he* wanted to do, it never occurred to him that it *is* possible that *he* might lose or dirty them himself, especially as he had not entrusted them to me. This is a form of arrogance that he would be much happier without. He should also note that this would probably not have occurred had he not been *already* literally "off the beam." Be *sure* to tell him that this pun is to reassure him that I am not angry. If he does not get it, or doesn't like it, I *know* it is not *very* good. The reason is that *he* put me in a position where I can really give him very little at the moment.

But I want him to know that I am *very* well aware of the exceedingly few times he now makes errors of this kind. He has come a *very* long way in this respect. It seems a shame that he should allow himself even this much discomfort from it.

The issue here is handling Helen's recent dictation from Jesus in a guided way. Helen had been impaired by her strain in forgiving Bill and her irritation toward the girl. But she partly rescued her state of mind by asking Jesus if she and Bill should "meet the next day and go over" the Notes, rather than just assuming they should. Bill did not fare quite so well. In his unguided state, he assumed that he should keep the original copy of the Notes, for two reasons: first, so that he could photocopy them; second, so that they would not get lost or dirtied.

He justified photocopying the Notes by misinterpreting a statement from Jesus that the Notes would be "useful for others." ("What you

[Helen] wrote *can* be useful to miracle workers other than yourself.") Jesus says, however, that this really refers to Bill, which Bill will see "if he will reread the actual quote." The result of this misinterpretation was

a mess: "not only considerable and totally unnecessary planning on Bill's part, but also a failure to utilize what *was* intended for him as a help for *himself*." But before Helen can smugly look down on Bill for this, Jesus says that she too misinterprets his words in service of her own agendas. Indeed, we all do. "This sort of thing happens all the time," he says—which implies that his instruction to "reread the actual quote" is good general advice.

Bill's second reason for keeping the Notes—to keep them from being lost or dirtied—was likewise riddled with problems. First, it was discourteous to Helen (he "acted inappropriately toward *you*"), for it carried the message that the Notes would more likely get lost

or dirtied if left in her hands than if he took care of them himself. Second, it was arrogant, as it didn't occur to him "that *he* might lose or dirty them himself, especially as he had not entrusted them to me."

As Jesus is being quite critical of Bill, he takes great care to communicate love rather than anger. This takes at least three forms.

First, he is careful to speak without "any harsh overtones at all." Second, he gives Bill a pun (the meaning of which we cannot ascertain), "to reassure him that I am not angry." Third, he praises Bill's overall progress: "He has come a *very* long way in this respect."

However, Jesus is having difficulty getting his loving tone across, in that he has to send it through the warped glass of Helen's lingering anger toward Bill. This distorts Jesus' words, particularly by adding emphatic words, like "indeed" and "excellent," that make his tone sound harsher. Jesus is resolute, however, in correcting these distortions.

I suggest to *you* that we pray for him, and *I* pray for your full

cooperation in this. This will correct *your* errors, and help him react better to the work on the bookcase, which may otherwise lend itself for misuse by misprojection. There would have been no problem at all about the bookcase, and perhaps even no bookcase, if the solution of the storage problem had been left to me. I have promised to guide you *out* of problems, and will certainly not create them for you. But this means that you do not undertake to solve them yourselves. A storage problem is hardly more difficult for me to solve than a space problem, (see comments under special principles for miracle workers).

The suggestion that Helen pray with Jesus for Bill is expertly designed to correct both Bill's state of mind and her resentment toward Bill.

In his current mental state, Bill is clearly prone to trying to handle problems himself, without asking for guidance. This is a problem for both Helen and Bill, who Jesus says should "not undertake to solve"

problems themselves. The bookcase is an example of a problem that was not given to Jesus for resolution and to which Bill reacted negatively: a storage problem was noted, a bookcase was decided upon as a solution, and that solution was then implemented. Unnecessary difficulties were created, when all that was needed was to turn to Jesus to receive a more efficient solution to the storage problem.

You started well in your attempt to pray with me for Bill, but ended badly. This is because you had already made a number of earlier errors.

You were wrong to be pleased with Bill Fried's criticism of Rose, and should not have enjoyed Bill F's description of Zanvell's caricaturing of her. You could have laughed *with* Bill, but *not at* Rose. Real courtesy

never does this. You should know that all God's children are fully worthy of *complete* courtesy. You should *never* join with one at the *expense* of another.

When you called Bill about joining you, Gene, and Ann at lunch, *you* should have waited to ask *me*. In fact, you should not even have told Ann that you would call. Then you could have asked Bill *first* if *he* would want to come, and called *Ann* back. It is true that it was better that he came, but this has nothing to do with the real issue. There are ways of treating others in which *only* consistent courtesy, even in very little things, is offered. It is a *very healing* habit to acquire.

Bill's answer to your call was a clear statement of his own sadly conflicted state. He said, "I don't want to join you, but that's ungracious, so I'll go." Whenever *any* invitation to join others in a

gracious way is offered, it should *always* be met with respect, although it need not always be accepted. However, if it is *met* ungraciously, the resulting feeling may well be one of coercion. This is *always* a split-will reaction.

Bill did not solve this by *acting* graciously. The lunch need not have entailed either mental or physical strain for him, and no "need to escape"

should have arisen. This was a regression of the unprofitable kind. Bill will continue to experience this need from time to time, until he is willing to realize that there is nothing he needs or wants to escape from.

These paragraphs contain a striking picture of moving through the smallest interactions with courtesy, respect, and graciousness. First, Helen's efforts to pray for Bill "ended badly" because her mind was still infected by earlier errors. Specifically, she had relished and laughed at Bill Fried's skewering of Rose. In other words, she had joined "with one

at the *expense* of another." By doing so, Helen treated Rose with discourtesy. Rose was apparently not there at the time, yet this is immaterial. In laughing at Rose, Helen was being discourteous to her no matter where she was. And as Jesus reminds her, "all God's children are fully worthy of *complete* courtesy." Helen's discourtesy was still a weight on her mind and had now dragged down her attempts to pray for Bill.

Helen was also discourteous to Bill by telling Ann that she was going to invite him to join their lunch. This put Bill on the spot—now, if he refused the invitation, Ann would know that he had chosen not to join them. It was true that he should come, Jesus says, but that was beside the point. She should have instead asked for guidance from Jesus, who would have told her to *first* call Bill (without telling Ann

she was going to) and *then* call Ann back. This sort of courtesy even in little matters is the "*very healing* habit" that Jesus wants her to develop.

Bill's response to the lunch invitation is a model of inner conflict.

He didn't want to go, but he also didn't want to be ungracious. His will was split. So he decided to solve the split by *acting* gracious despite his *feelings* to the contrary. He told Helen "I don't want to join you, but that's ungracious, so I'll go." However, responding to the invitation in this way was *itself* ungracious. Further, by identifying with the one side of his will—the desire not to go—he saw the impetus for going as coming from *outside* of him. He therefore felt like he was going under coercion, rather than of his own accord.

While at the lunch, he was still chafing from his hidden desire to not be there, and as a result experienced "strain" and a persistent "need

to escape." This represented the very sort of withdrawal from others that, with Jesus' help, he had been overcoming (hence Jesus calling the episode a "regression"). In sum, he didn't solve anything by *acting* on one side of his will while secretly retaining the other, for that hidden side continued to cry out for satisfaction, and consequently undermined things at every step of the way.

It is very hard to get out of the chain of miscreation which can arise out of even the simplest misthought. To borrow one of your own phrases, "This kind of human tragedy is far easier to avert than to undo."

You must both learn not to let this kind of chain-reaction *start*. You will *not* be able to control it once it has started, because everything and everyone will be pulled into the misprojection, and misinterpreted accordingly. *Nothing* is lovely to the unloving. This is because they are *creating* ugliness.

You, Helen, were definitely not acting right-mindedly by writing these notes right in front of Jonathan. (Note that you wrote his name as

"Jonathan" this time, although previously in these same notes you referred to him as "Louis," *intentionally* using his real name. Actually, of course, it does not matter what you call him, but *note* that you *felt free* at that time to *choose* the name *you* preferred to use. This time, you were *forced* to call him "Jonathan" because you were *attacking* him when you took the notes in front of him, and now you are falling back on the magical device of "protecting his name.")

[Helen:] (I had been considering calling Bill rather ambivalently, and just got up to do so, but remembered to ask. The answer was to call him at 8:30. [Jesus:] It would be better if *he* called, but he may not decide to

do so. If he does not, you should try to get through, and if he has decided *not* to be there, just leave a message that it is not important. This is still a kindly gesture and the message should be put in a gentle way.) (Bill did call Helen Schucman).

Without going into further elaboration, and we could devote many hours to this, let's consider all the time that we had to waste today. *And* all the notes that could have been devoted to a better purpose than undoing the waste, and thus creating further waste. There *is* a better use for time, too. I would have liked to have spent some time on corrections of the past notes, as an important step *before* reviewing them.

A major point of clarification is necessary in connection with the phrase "replacing hatred (or fear) with love."

(No, Helen, do *not* check this against the prayer that Bill very kindly typed for you on the card. That *was* a gracious offering on his part,

and *you* also accepted it with grace at the time. Why should you deprive yourself of the value of the offering by referring this correction first to *him*?)

(These notes did not continue at this time, due to the obvious fact that Helen was still clearly not in her right mind. However, Bill later suggested that "correct" or "correct for" should be used instead of

"replace." At the time, he was quite sure about this, and he was perfectly right. The reason why it was essential that *he* make this correction was that the word "replace" was his choice originally, and reflected a temporary misunderstanding of his own. It was, however, both courteous and necessary that he change this himself, both as a sign of his own better understanding, and of an avoidance of correction by someone

else, which would have been discourteous.)

Once again, the theme of courtesy in small matters comes through.

Helen shouldn't have been taking dictation from Jesus right in front of Louis, as she knows the whole thing makes him uncomfortable. Helen was aware on some level that this was an attack on him. As a result, she felt compelled to call him "Jonathan"—magically hoping that if she put the wrong name on her attack thoughts they would not find their target.[57]

Notice, too, how respectful are her instructions about calling Bill (perhaps to patch things up after their tense day). It's best if he calls (perhaps he had been the one who was more unkind that day). Because of this, Helen should give him time to do that. If he doesn't call by 8:30, she should then try to reach him. If he has decided to make himself unavailable for her call, she should leave a gentle message, saying that what she is calling about is not important. The kindness in all this is unmistakable.

Lastly, Jesus wants to correct a scribal error in the Notes that speaks of "replacing hatred (or fear) with love." This may refer to this line from the prayer given to Bill in Chapter 2: "I pray that my fear be replaced by an active sense of thy love." Apparently, Bill had "very kindly" typed up the prayer on a card for Helen to use. Upon hearing that Jesus wants to make a correction, Helen's first impulse is to check what Bill had typed on the card and see if it needs correcting. Jesus, however, asks her not to, saying this discourtesy clashes with the graciousness of Bill's gift. This particular set of notes ends at this time, but we are told that later, Bill had the feeling that the right word was not

"replace," but "correct" or "correct for" (and "correct" is inserted into what appears to be a second version of this prayer). Jesus says he was right, and also says that the original error was actually Bill's—which seems to imply that Bill's thoughts, just like Helen's, could distort Helen's dictation. Therefore, it was courteous and necessary that Bill correct the error himself, since this both reflected his improved understanding and enabled Helen to avoid the discourtesy of correcting him.

Jesus' immediate reason for this whole discourse was "to create better learning conditions for the study periods" he had just assigned Helen and Bill. Yet in the process, he ends up providing an in-depth look into how we typically live our days and how he wants us to live them.

The typical day he sketches here is governed by "the chain of miscreation," by errors that beget long chains of additional errors. In particular, *unloving thoughts* and *unguided decisions* lead to *hurtful actions*. This hurtfulness toward others then returns to us, and then goes back out from us to still more people. We strain to fix things, but our

“solutions” tend to cause yet more problems. It’s as if our initial errors cast unwanted seeds into a garden, and even as we reach to pull up the resulting weeds, new seeds spill from our hands. We are caught in what feels like an unbreakable cycle. Our perception of everyone and everything gets pulled into this cycle, making the whole world look ugly.

The day that Jesus is teaching Helen and Bill to have is just the opposite. We can see this day as having three components. The first

component is *policing the mind*, in the form of mind watching and thought correction. When Jesus says that Bill “allowed himself” fear-producing attitudes or “was very un-miracle-minded” toward Dora, or when he refers to Helen’s “irritation” or strained attempt at “pardon,”

the implication is that Bill and Helen ideally should have been watching for such reactions and then moving to correct them. The goal, in other words, is for them to police their minds and thus keep their thoughts free of anything except love.

The second component is *asking for guidance*. This, too, crops up repeatedly. Bill should have asked for guidance about matters as small as the cab situation, the storage problem, and photocopying the Notes.

Helen should have asked for guidance about the lunch invitation, and she *did* ask for guidance about meeting to go over the Notes, as well as about how to handle the phone call to Bill in the evening.

The third component is *giving miracles*. Again and again in this narrative we see that policing the mind and asking for guidance would have produced remarkably conscientious behavior, behavior that Jesus describes as *kindly*, *healing*, *gracious*, *respectful*, and *courteous*. He is talking, in other words, about the very expressions of love that he calls miracles. Giving miracles is the dominant focus

in this narrative. There are a dozen vignettes in which either Helen or Bill should have or did behave lovingly toward someone else.

What is especially striking about all three of these components is that they extend down to a fairly minute level of detail. Helen was not supposed to privately enjoy the caricaturing of someone who was not even in the room. Bill was supposed to ask about giving their cab away.

Helen was supposed to invite Bill to join the group for lunch *before* telling Ann that she was going to do so. This minuteness is something Jesus specifically points out in relation to the third component: "There are ways of treating others in which *only* consistent courtesy, even in very little things, is offered."

In Jesus' vision of the day, then, Helen and Bill are meant to police the mind *even in very little things*, ask for guidance *even in very little things*, and behave lovingly *even in very little things*. As a result, the typical day in which unloving thoughts and unguided decisions lead to hurtful actions would be replaced by a new day, in which *loving* thoughts and *guided* decisions would lead to *healing* actions. And since the people blessed by those actions would presumably pass that blessing on to others, the end result would be to replace "the chain of miscreation" with "an interlocking chain" of miracles (T-1.24.1:1).

56. All quotations without page numbers in this cameo are from Helen's Notes (with Urtext additions). Throughout these cameo essays, we have corrected spelling errors in the Notes for ease in reading.

57. See Cameo 9.

CAMEO 15

Edgar Cayce

In the middle of what is now Chapter 3 of the Text, Helen received a

lengthy commentary on Edgar Cayce, the renowned American psychic.

In the summer before the dictation of the Course began, sparked by Helen's unusual experiences, Bill read a book about Cayce, which he then got Helen to read (despite her resistance). Once the summer was over, the two of them journeyed to the headquarters of the Association for Research and Enlightenment (A.R.E.), the organization started by Cayce, in Virginia Beach, Virginia. There, Helen and Bill formed a lasting connection with Cayce's son, Hugh Lynn, who from that point on remained supportive of them.

The purpose of the following material (which was dictated directly into the Urtext, without first being written in Helen's shorthand notebooks)[58] is unclear. It seems mainly designed to distinguish the Course's teachings from what Jesus labels as the errors in the Cayce material. In the process, it illustrates where a channel—which, of course, Helen was as well—can go wrong: namely, through personal errors influencing the material that comes through.

Bill recently observed how many ideas were condensed into relatively few pages here. This is because we have not been forced to dispel miscreations throughout. (There is one set of notes not yet transcribed which is devoted to this.[59] These emphasize only the enormous waste of time that is involved.) Cayce's notes, too, could have been much shortened. Their excessive length is due to two factors. The first involves a fundamental error which Cayce himself made, and which required constant undoing. The second is more related to the attitude of his followers. They are unwilling to omit anything he said. This is respectful enough, but not overly-judicious. I would be a far better editor, if they would allow me this position on their staff.

Jesus begins by saying that Helen's most recent notes are more condensed because they are free of the need "to dispel miscreations throughout"(which is the purpose of the notes we examine in Cameo 14). He then says that Edgar Cayce's readings too "could have been much shortened." They are too long because a "fundamental error" of Cayce's kept inserting itself and would then have to be undone, something that would obviously lead to overly long discourses. Cayce's followers should have corrected this through fearless editing, but they did not. Jesus now seems to explore the "fundamental error" in more detail:

It is obvious that Cayce himself was not able to transcend the misperceptions of the need for sacrifice, or he could not possibly have been willing to sacrifice himself. Anyone who is unable to leave the requests of others unanswered has not entirely transcended egocentricity. I never "gave of myself" in this inappropriate way, nor would I ever have encouraged Cayce to do so.

Cayce could not see the Atonement as totally lacking in sacrifice at *any* level. It *was* obvious to him that the mind cannot be so limited [by sacrifice]. It was equally apparent to him that the Soul is merely unaffected by such an idea. This left him only the body with which to invest his misperception [of the need for sacrifice]. This is also why he used his own mind at the "*expense* of his body."

These paragraphs refer especially to the latter part of Cayce's life, during the height of World War II, in which he was deluged with requests for readings, often arriving at the rate of fifteen hundred a day.

As a result, he gave several times the number of readings per day that

his trance source had said was safe for him. His health disintegrated and he died at the relatively young age of 67.

Jesus is particularly concerned with this and has commented on it before, saying that Cayce should have asked "each time whether I wanted him to perform *this particular* miracle." Because he didn't ask,

"He burned himself out with indiscriminate miracles, and to this extent did not fulfill his own full purpose" (an apparent reference to his early death). In the present dictation, Jesus chalks this up to Cayce's belief in the need for sacrifice. Knowing that neither the mind nor the soul could sacrifice, Cayce placed the burden on his body, using his mind at the

"*expense* of his body."

Because Cayce was a somewhat erratic listener, he was compelled to correct his own errors at very great length, and not always adequately.

Consider the basis from which he started, when he began with "yes, we have the body." It is noteworthy that in all these readings, a large section was actually devoted to the body, even though he usually concluded with the caution that the body cannot be healed by itself. It would have saved an enormous number of words if he had always begun with this.

Jesus here gives an example of what caused Cayce's readings to be so long. When he began his health readings, he would first psychically locate the body and say, "Yes, we have the body," then diagnose the body's problems and give suggested remedies. Finally, he would often conclude with "the caution that the body cannot be healed by itself."

Jesus is saying that the heavy focus on the body was an *error* and that the later caution was a *correction* of that error.

Cayce and his devotion to me are in no way underestimated by the

realization that he worked under very great strain, which is *always* a sign that something is wrong. One of the difficulties inherent in trance states is that it is very difficult to overcome the split which the trance itself induces through the medium of communications made while in the trance state. Cayce's whole approach put him in a real double-bind, from which he did not recover.

The picture here is one of Cayce being split. His conscious self was deeply devoted to Jesus yet also had the normal human needs, which made his life of service a real strain. In Cayce's trance state, however, only that selfless devotion was present. Yet the very act of entering the trance state induced a split between his selfless trance personality and his very human conscious self (although, we have seen, some of his conscious beliefs and attitudes were apparently able to cross this divide and color his trance communications). Of course, the ideal would then be to resolve this split by following the teachings which came out of the trance state, so that the conscious self would become just as pure as the trance self. What Jesus is saying, however, is that this is "very difficult."

The divide between the two personalities is so complete—with the trance self being inaccessible to the conscious self—that it's unlikely that the split can be overcome in this way. And in this case, Jesus says, it never was.

When he spoke of a dream in which he saw his own rather imminent reincarnation, he was perfectly accurate. 60 He was sufficiently attuned to real communication to make it easy to correct his errors, and free him to communicate without strain. It is noticeable throughout his notes that he frequently engaged in a fallacy that we have already noted in some detail: namely, the tendency to endow the physical with nonphysical

properties. Cayce suffered greatly from this error. He did not make either of the other three. However, you will remember that it is this

one which is particularly vulnerable to magical associations. Cayce's accuracy was so great that, even when he did this, he was able to apply it constructively. But it does not follow that this was a genuinely constructive approach.

These lines stress Cayce's accuracy as a psychic, though they say that his attunement was contaminated by the second of the four possession fallacies (see T-2.I): the desire to possess things, and in particular, "The tendency to invest the physical with nonphysical properties. This is essentially magic" (T-2.I.7:4-5). The implication is that it was Cayce's own investment of physical things with power and significance that led his readings to wrongly emphasize the healing power of physical remedies and objects.

It should also be noted that, when Cayce attempted to "see" the body in proper perspective, he saw physically discernible auras surrounding it.

This is a curious compromise, in which the nonphysical attributes of the self are approached *as if* they could be seen with the physical eye.

Cayce's perception of auras—seeing characteristics of the mind appearing as physically visible colors around the body—is another example of his tendency to mix the physical and nonphysical. The Course does not encourage the seeing of auras. Rather, its ideal is for us to see in others the light of holiness, which is the mind's true characteristic (as opposed to the more superficial characteristics reflected in auras). And it wants us to see this not as a visual light, but as an inner knowing.

Cayce's illiteracy never stood in his way. This is because illiteracy does not necessarily imply any lack of love, and in Cayce's case very definitely did not. He therefore had no difficulty at all in overcoming this seeming limitation.

Cayce was actually not illiterate, so the information here, for whatever reason, is incorrect. The common idea that he *was* illiterate was likely sparked by the October 9, 1910 New York *Times* article that launched his fame: "Illiterate Man Becomes A Doctor When Hypnotized." (Helen may perhaps have heard this, and this may have affected her hearing of Jesus' words; at any rate, the accuracy of her hearing is an issue that arises repeatedly in the early chapters.) Although Cayce did not have much formal schooling after elementary school, he read widely, including reading the Bible all the way through once a year, a plan he started when he was quite young and maintained for the rest of his life.

What *did* hamper him was a profound sense of personal unworthiness, which, characteristically enough, was sometimes over-compensated for in what might be called a Christian form of grandiosity. Cayce was essentially uncharitable to himself. This made him very erratic in his own miracles, and, because he was genuinely anxious to help others, left himself in a highly vulnerable position.

Cayce's real problem, which will be expanded on below, was "a profound sense of personal unworthiness," which he compensated for with "a Christian form of grandiosity." Based on earlier references to Christians, this probably means that he saw himself as heroically suffering and sacrificing on behalf of others, and that he viewed such

sacrifice as a way to shore up his unworthiness. It's not hard to see how combining this with being "genuinely anxious to help others" would leave him "in a highly vulnerable position."

His son [Hugh Lynn] comments both on the rather erratic nature of the Cayce household, and also on the rather uneven nature of Cayce's temper. Both of these observations are true, and clearly point to the fact the Cayce did not apply the Peace of God to himself.

Once this had occurred, particularly in a man whose communication channels were open, it was virtually impossible for him to escape external solutions.

Cayce was a very religious man, who should have been able to escape fear through religion. Being unable to apply his religion wholeheartedly to himself, he was forced to accept certain magical beliefs which were alien to his own Christianity. This is why he was so different when he was asleep, and even disowned what he said in this state.

We've already been told that Cayce's listening and miracles were erratic. Jesus now tells us that Cayce's household was erratic and that his temper was uneven, and that this was due to his belief that he was so unworthy that the peace of God, promised by his religion, did not apply to him. He therefore had to seek "external solutions" to his lack of peace, in the form of various physical substances to which he ascribed magical power (as we will see below).

The lack of integration which this split state implies is clearly shown in certain off-the-mark detours into areas such as the effects of stones on the mind, and some curious symbolic attempt to integrate churches and glands. (This is hardly more peculiar than some of your own confusion.) Cayce's readings taught that gems and stones have healing

vibrations. Also, their interpretation of the book of Revelation likened that book's seven churches to the seven chakras in the body, which were associated with the endocrine glands. Jesus calls both of these "off-the-mark detours," apparently because they joined the nonphysical (the mind, religion) with the physical (stones, endocrine glands).

Cayce's mind was imprisoned to some extent by an error against which you have been cautioned several times. He looked to the past

for an *explanation* of the present, but he never succeeded in separating the past *from* the present. When he said "mind is the builder," he did not realize that it is only what it is building *now* that really creates the future. The past, in itself, does not have the ability to do this. Whenever we move from one instant to the next, the previous one no longer exists.

In considering the body as the focus for healing, Cayce was expressing his own failure to accept this [the nonexistence of the past] *as accomplished*. He did not fail to recognize the value of the Atonement for others, but he did fail to accept its corrective merit for himself.

As we have frequently emphasized, man *cannot* control his own errors. Having created them, he does believe in them. Because of his failure to accept his own perfect freedom *from* the past, Cayce could not really perceive others as similarly free. This is why I have not wholly endorsed the Cayce documents for widespread use.

As part of Cayce's sense of unworthiness, he could not believe that he was free from his past mistakes; he could not, in other words, accept the Atonement for himself. This distortion leaked into his readings, where as a result, he saw the past mistakes of others—rather than their present choices—as building their future, including the condition of

their bodies. He saw their state of health, in other words, as a prisoner of their past misdeeds. This error is such an important one that Jesus says it

"is why I have not wholly endorsed the Cayce documents for widespread use."

I am heartily supportive of the ARE's endeavor to make Cayce's singular contributions immortal, but it would be most unwise to have them promulgated as a faith until they have been purged of

their essential errors. This is why there have been a number of unexplained setbacks in their explication. It is also one of the many reasons why the Cayce material, a major step in the speedup, must be properly understood before it can be meaningfully validated.

Cayce's son has been wise in attempting to deal with reliability, 61

which in Cayce's case is very high. There is a way of validating the material, and Hugh Lynn is perfectly aware that this must be done eventually. He is also aware of the fact that he is unable to do it. In the present state of the material, it would be most unwise even to attempt it.

There is too much that *is* invalid. When the time comes that this can be corrected to the point of real safety, I assure you it will be accomplished.

In tribute to Cayce, I remind you that no effort is wasted, and Cayce's effort was very great.

It would be most ungrateful of me if I allowed his work to produce a generation of witch doctors [a reference to Cayce's prescribing of various "magical" remedies]. I am sorry that Cayce himself could not rid himself of a slight tendency in this direction, but fortunately I have a fuller appreciation of him than he had.

I am repeating here a Biblical injunction of my own, already

mentioned elsewhere, that if my followers eat any deadly thing it shall not hurt them.62 This is what Cayce could *not* believe, because he could not see that, as a Son of God, he *was* invulnerable.

Jesus now revisits the need for editing that he mentions at the start.

As we can see in several places, this editing is not primarily about removing excessive verbiage, but about excising invalid ideas. Until these errors are edited out of Cayce's readings, Jesus says that he

does not want them "promulgated as a faith," and this is why "setbacks" have been placed in the way of that promulgation. However, due to the importance of the Cayce material, he promises that this editing will eventually be accomplished—"in tribute to Cayce."

In this discourse, it is clear that Jesus does not want Helen and Bill to uncritically mix the Cayce readings with what he is teaching them.

Rather, he wants them to be clear on the important distinctions between the two teachings. In his view, the Cayce readings are too focused on the body and too mired in the past, and they also inappropriately grant magical power to physical substances. This, he says, was a product of Cayce's own sense of unworthiness, in which he felt imprisoned by past sins. His sense of unworthiness caused him to feel cut off from the Atonement's liberating power, and as a result he sought a false atonement through personal sacrifice and magical potions.

Yet this is no rant against Cayce. A clear appreciation and respect for Cayce comes through in this discourse. Indeed, Jesus wants to make sure that Cayce's devotion to him is "in no way underestimated" by focusing unduly on his criticisms. He praises Cayce's accuracy and says his "effort was very great." He goes further, calling Cayce's contribution

"a major step in the [celestial] speedup"—Heaven's drive to reverse humanity's backward motion. He even says, "I am heartily supportive of the ARE's endeavor to make Cayce's singular contributions immortal."

Even Jesus' analysis of Cayce's errors becomes a kind of indirect honoring of Cayce. For his errors did not stem from hubris or desire for self-glorification. Rather, his problem was that he did not value himself enough: he "was essentially uncharitable to himself." Jesus

clearly wishes that Cayce had been able to free himself of this, that he had been able to "apply the Peace of God to himself." It is not a case, therefore, of Cayce thinking too highly of himself and Jesus wanting to take him down a few pegs. Instead, it is exactly the opposite: "Fortunately," says Jesus, "I have a fuller appreciation of him than he had."

58. All quotations without page numbers in this cameo are from this Urtext material. Throughout these cameo essays, we have corrected spelling errors in dictated material for ease in reading.

59. See Cameo 14.

60. In 1936, Cayce had a dream that he "had been born again in 2100

A.D. in Nebraska."

61. Hugh Lynn would go on to write, with his brother Edgar Evans Cayce, *The Outer Limits of Edgar Cayce's Power*, about where Cayce's readings were inaccurate.

62. Mark 16:18 (KJV): "If they drink any deadly thing, it shall not hurt them."

CAMEO 16

Helen's Extra Mile

The dictation that is now Chapter 4 of the Text actually began with this intriguing passage:

You were both wise and devoted (two words which are literally interchangeable in the sense that they truly bring on the exchange of one another) in claiming your Scribal function and working so late. You *had* committed a serious error against your brother, and one who had asked for your help. A devoted Priestess does not do this.

The Bible says you should go *with* a brother twice as far as he asks. It certainly *does not* suggest that you set him *back* on his journey.

Devotion to a brother *cannot* set *you* back, either. It can *only* lead to mutual progress. The result of genuine devotion is inspiration, a word which, properly understood is the *opposite* of fatigue.63

The situation in Helen's life that is referred to here is unknown to us. The picture painted seems to be the following: Helen is being praised, apparently for taking down guidance. That was, after all, her

"Scribal function." Whenever Jesus talks about her as a "scribe" or speaks of her "scribal role" (as he does elsewhere) it is always about her function of taking down his words.

It appears that she took down this guidance in order to be of help to someone, a person who is only referred to as "your brother." This person had asked for Helen's help, and rather than providing that help, she instead "committed a serious error against" this person. This, Jesus

implies, was the very antithesis of his injunction in the Bible to go the extra mile. Rather than going twice as far as her brother asked, Helen instead "set him *back* on his journey."

Now, however, she has put the situation right by "working so late"

and being of help to this person by taking down guidance. While it might be tempting to see her initial refusal as prudence and her subsequent working late as a foolish overextension, Jesus clearly thinks otherwise. He commends her for "claiming" her "Scribal function" and being a "devoted Priestess," implying that in taking down this guidance, she was repeating her ancient role as a channel of spiritual blessings to others.64 Indeed, "devotion" is the key word

in this passage, and Jesus frames her devotion here as anything but foolish. Rather, it was perfectly

"wise." It not only carried the other person forward, it carried her forward too, leading "to mutual progress."

Since we are not given the details of this situation, it remains something of an enigma. Interestingly, however, *another* enigma is found right in the middle of this one. Toward the end of the block of material quoted above, there is in the Notes another block of material that was apparently written down first, since the material quoted above flows around it. This additional material is an analysis of a woman's dynamics relative to her husband. It is probable that this is guidance from Jesus; otherwise, it is very unlikely it would be in the Notes. It does appear to be quite consistent with the Course's psychological teachings. But it does not seem to be for Helen herself, since the woman is spoken of in the third person.

It is very natural to see each enigma here as the solution to the

other. First we are told that Helen received guidance in order to be of help to someone else, and then we encounter what looks like guidance received *about* someone else. The two things seem to fit together quite well. So while we can't be certain about this, it does seem likely that the material about the woman's psychological dynamics *is* the guidance that Helen received "in claiming [her] Scribal function." Helen apparently received this guidance with difficulty, as there are more than the usual strikethroughs and inserts. Here is that guidance (minus the strikethroughs for readability's sake):

Her conscious positive wish to help her husband is weakened and distorted by conflicting unconscious drives to utilize him for her own neurotic needs, and to act out with him and through him. Her strong narcissistic tendencies [an almost illegible insertion here

adds “and her...dependence...”] are probably intensified at present by concern about aging, resulting in an increased need for a close attachment with a strong masculine protector. Her conflicting underlying urges to weaken and control him are deeply denied, but induce much unconscious guilt and anxiety.

The overall picture is of a woman who in her relationship with her husband is torn between a conscious wish to help and an unconscious drive “to utilize him for her own neurotic needs,” “to act out with him and through him,” and “to weaken and control him.” These narcissistic tendencies are intensified by her fear of aging; as her body declines, she increasingly wants to lean on “a strong masculine protector.” Despite the pervasiveness of the “underlying urges” described here, she herself deeply denies them, relegating them to her unconscious. As a result, she sees only her positive side. Yet this does not mean her darker side is

without effect on her. However deeply buried, this toxic waste leaches into the soil of her mind, inducing “much unconscious guilt and anxiety.” She has no idea how much she uses and controls her husband and how much this undermines her own peace of mind.

This is probably not what we are expecting when we envision Helen receiving guidance for someone. Instead of a beautiful message of spiritual inspiration, what we have is a blunt psychodynamic dissection.

It is an almost forensic examination of what this woman is injecting into the marriage and why. How exactly is this helpful? The most likely answer is that this kind of message would be helpful to someone who is looking for just such an explanation.

In this case, this may have been the husband. His mind would perhaps have felt relief from an acknowledgment that something was in fact going on, and from an explanation of what exactly it was.

And his heart would perhaps have been softened by being told that his wife was not engaging in her negative patterns consciously and that they took a heavy toll on her.

A more likely theory is that the recipient was a psychologist who was working with the husband or wife or both. After all, Jesus does classify the receiving of the guidance as "working so late," and this psychologist could have been a colleague of Helen's at work. And of course, a psychologist would feel at home with the kind of psychodynamic analysis that we see in this message.

Perhaps an even better theory is that it was for Bill, that he is the

"brother" mentioned here, as he so often is in the Notes. We can well imagine Bill asking Helen to receive guidance for him—perhaps for the

sake of a married couple he was trying to help—and her initially refusing. Indeed, we see a similar situation in Cameo 1, in which Bill wanted her to get guidance for him—apparently about people he was meant to help—but she at first resisted, even unconsciously churning out fake guidance to justify her refusal ("He should try to get his own list").

However, in that case, she then realized her error and reversed herself, saying, "You have every right, in fact, you *should*, ask me to ask for you. This is *not* a selfish gift....It *has* to be used for others, and *particularly* you." And this seemed to make way for the beginning of the dictation of *A Course in Miracles*, her gift to the world and to herself.

Whomever the message was for, one can genuinely imagine this kind of information being helpful, and because it was helpful, Helen would be blessed by passing it on. Further, if it's true that this is the guidance Jesus refers to at the beginning, then it represents an admirable reversal on Helen's part. She had snubbed someone who

had asked for her help, but rather than staying stuck in justifying her "serious error,"

she apparently faced up to her error and reversed it: working late, claiming her scribal function, and resurrecting the devotion of the ancient Priestess. By going this extra mile, she not only carried her brother ahead on his journey, she went ahead with him. Rather than being fatigued, she found herself inspired.

63. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in dictated material for ease in reading.

64. See Cameo 32.

CAMEO 17

Bill's Class

The Text section titled "The Devoted Teacher" (T-4.II), like the earlier Chapter 3 section "The Fear of Teaching" (T-3.IX), originally addressed Bill's fear of teaching an upcoming course. Ken Wapnick explained that there was "a class in abnormal psychology [Bill] was scheduled to teach at the undergraduate campus of Columbia University. Bill always had a morbid fear of public speaking (although he was indeed an excellent speaker), and he was panic-stricken at the thought of this upcoming class." Wapnick went on to explain that "Bill subsequently was not able to teach the course himself, but Helen accompanied him and they taught together." 65

The following comments come after the end of "The Devoted Teacher." They are thus the conclusion of the entire discussion on Bill's class:

Bill's course was very carefully chosen, because "abnormal psychology" *is* ego psychology. This is precisely the kind of content

which should never be taught *from* the ego, whose abnormality should be lessened [Urtext: by teaching], not increased. You [Urtext:, Bill,] are particularly well-suited to perceive this difference, and can therefore teach this course as it should be taught. Most teachers have an unfortunate tendency to teach the *course* abnormally, and many of the students are apt to suffer considerable perceptual distortion because of their own Authority problems.66

Jesus is claiming here that he "very carefully" chose Bill to teach

the class on abnormal psychology. Abnormal psychology, he implies, is just an extreme expression of the ego, which is inherently abnormal (compared to the true "normality" of Heaven). The problem is that most teachers "teach the *course* abnormally"—i.e., teach it from their own abnormality, from their own egos—and as a result, the class ends up reinforcing the abnormality in their students. Bill was chosen because he is able to communicate the ego's abnormality from a place outside of it.

His way of teaching can thereby lessen rather than increase the abnormality in his students. Thus, in spite of Bill's fear of his inadequacy as a teacher, Jesus is telling him that he was chosen to teach this course because of an unusual *strength* he has.

Your teaching assignment (and I assure you it *is* an assignment) will be to present perceptual distortion without either engaging in it yourself, or encouraging your students to do so. This interpretation of your role and theirs is too charitable to produce fear. If you adhere to this goal

[Urtext: role], you will both engender and experience hope, and you will inspire rather than dispirit the future teachers and therapists which I am entrusting to you.

Now we can see even more clearly why Jesus assigned Bill to teach this class. Jesus' concern is with the "teachers and therapists" these

students will one day become, and with those whom they will in turn affect. If Bill can teach the class from a standpoint beyond the ego's abnormality, he can inspire these future teachers and therapists with hope for healing, rather than drag them down into fear and depression over the inescapable "reality" of mental illness. And presumably that hope will then flow through them to all the students and patients they themselves will serve in the future.

I promise to attend myself, and you should at least credit me with some dependability in keeping my own promises. I never make them lightly, because I know the need my brothers have for trust.

Jesus, however, does not just send a frightened Bill to the front of the class to face the students by himself. He also promises to attend the class as a show of support for Bill, a statement of his belief in Bill as a teacher. And in case Bill is tempted to think that this promise is just empty words, Jesus says that he does not make such promises lightly.

After all, he is trying to lead Bill and Helen toward a global stance of trust. It is essential, then, that he is eminently dependable, or he will just reinforce their current mistrust. He is not the sort of spiritual master who tries to shatter their egos by setting up certain expectations and then frustrating them. Rather, he is holding out to them one relationship in which real trust is possible, as a gateway to a trusting relationship with reality itself. And so, when he says "I promise to attend myself," he wants Bill to know that he is not kidding; he will really be there.

65. *Absence from Felicity*, 261.

66. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in dictated material for ease in reading.

CAMEO 18

Meditation and Guidance

The Text section "Asking and Following" (T-4.IX) was edited from a lengthy set of personal notes that were not transcribed into the Urtext.

These notes deal with Helen's difficulties with meditation and Bill's difficulties with guidance, both of which could be solved by the suspension of judgment. To make this material applicable to all students and thus suitable for the Course, we had to remove about a third of it and reorder some of it as well. For this reason, it seemed appropriate to devote a cameo essay to the discourse in its original form.

A. To Helen's question about her reactions to meditation: and also Bill's question.

The reason for the fear reaction is quite apparent. You have not yet been able to *suspend* judgment, and have merely succeeded in weakening your *control* over it. Since you have an unfortunate tendency to be self-punishing, you believe that control of judgment is a self-preserving function, and therefore require it as a *necessary* defense of your self. Weakening this defense deliberately is thus perceived as dangerous vulnerability, which frightens you.67

This is Jesus' explanation of why Helen is finding meditation frightening. In meditation, she is attempting to still her mind, to clear it of the thick web of judgments that usually clogs it. However, rather than backing off from her judgments completely (*suspending* them), she has only backed off far enough to loosen her *control* over them. The result is that her judgments have seemed to take on a life of their own. It's as if she has a case of mental Tourette's syndrome, with her mind involuntarily blurting out insults. Keeping these judgments carefully in check has been a key defense of hers against self-condemnation, and so

losing control of her judgments presents her with a frightening situation.

Meditation has become a source of fear.

Bill was right that you should ask before attempting it [meditation]

again. It would be very unwise to try it before *we can do it together*, as I told you last night. I assure you I will be vigilant in identifying the right time, and as I told you very clearly next time we will do it *together*. I did *not* tell you when that will be, because I do not know. *You* will tell me that, but may not recognize that you have done so. That is why you need me to relay your own message back to you. When we are *both* ready, it *cannot* be fearful.

In the face of her fear, Jesus urges Helen to wait until she is ready before trying to meditate again. She won't know when she has reached this readiness, but when she has, something deep in her mind will whisper this news to Jesus, and he will then relay the message to her conscious mind. As he says, "You need me to relay your own message back to you." At that point, according to Jesus, it will be crucial that he and Helen meditate *together*. If you are afraid of what your wayward impulses might do, the best thing to do is sit down and hold hands with someone you trust.

In answer to Bill's question as to why he has so much difficulty in communication, you were right in what you said in the cab and Bill could not listen. However, he seems to be able to listen quite carefully to the notes. Ask him please to listen *very* carefully to these.

Now Jesus turns to Bill's question, which is about why Bill "has so much difficulty in communication." This probably refers to Bill's difficulties in receiving communication from Jesus. This appears to be

an ongoing question for Bill, since this was the subject of the guidance with which the dictation of the Course began.68 It also appears that Bill has resistance to the answer, for Helen apparently touched on the answer in something she "said in the cab," and Bill "could not listen." Since he wouldn't listen to the truth when it came from her, Jesus is now hoping he will listen when it comes from *him*.

If you ask me for guidance, you *have* signified your willingness to give over your own control, at least to some extent. Your frequent failure to ask at all indicates that at such times you are not willing to go even that far. But when you at least ask, you are acting on a cooperative *thought*, even though it may not lack ambivalence. You are therefore entitled to a specific answer, but unless you follow it without judging it, you will become defensive about the next steps which you will take.

Jesus outlines a process in which the key element is the giving over of control. When you fail to ask for guidance, which Bill and Helen (along with the rest of us) frequently do, it is because you don't want to give over control of the situation. Conversely, when you do ask for guidance, that shows that you have at least some willingness to give up control and to instead cooperate with Jesus. This willingness entitles you to receive a specific answer. However, "unless you follow it without judging it, you will become defensive" and cooperation will break down again. As we will see, "judging it" is actually the key issue for Bill.

You [Helen] asked merely what you should do now. The answer was to tell Jack to pick you up at 3. Bill's reaction to this was unfortunate, and yours was much more constructive, making it particularly unfortunate that Bill accepted your very correct response to his reactions

with irritation. But this was inevitable because he had *already* given way to fear. Then *you* reacted to *his* mistake with irritation, and we

lost our communication for a time. Let us try to re-establish our connection now.

Bill was unwise in deciding on his own that unless you went to his apartment, Jack would be in trouble. This association meant that he saw only *one* alternative, and was unable to keep an open mind. Certainly he should be confident that *any* guidance which comes from *me* will not jeopardize anyone.

It should also be noted that he projected his misperception onto *you*, assuming that you were counting on magic to get Jack to take you home in spite of the traffic, and not realizing the situation as it is. I would like to tell him for you that this was a misperception of his and although you have done this at times in the past, you were *not* doing it then.

As you very correctly stated, but Bill could not listen at the time, you were merely reporting a message for which you had asked, and were *not* judging the outcome. Bill *was*. If you can continue not to evaluate my messages and merely follow them, they will lead to good for everyone.

Since this is the same area of difficulty which is causing both of you trouble with meditation, practice in this is *essential*.

We don't know the details of this situation, but the issue was clearly about Helen getting home from work. Among the possible options, she could 1) get Jack, her taxi driver, to come pick her up and take her home "in spite of traffic," or 2) go to Bill's apartment instead.

Faced with this issue of how to get home, Helen did the right thing: She asked for guidance, received a genuine message, and reported it to Bill.

Bill, on the other hand, was not so open. He could only see one course of action: "unless [Helen] went to his apartment, Jack would

be in trouble." Given the assumed rightness of this plan, it seemed obvious to Bill that what Helen heard was in error. Indeed, in Bill's view she didn't hear guidance at all; she merely inserted her own magical thinking where Jesus' voice should have been. It is true she had done this at times before, but Jesus says that in this instance Bill was projecting his own error onto her. It was *his* idea that was shutting out Jesus' voice, but he then projected this undesirable quality onto her guidance.

Bill's whole error lay in assuming that his option (that Helen should go to his apartment) was the *only* option. Once that was assumed, then any other idea—including Jesus'—had to be judged as being in error. That is what Jesus means by "judging the outcome" rather than following his messages. Since Bill assumed that only his idea would have a positive outcome, he had to judge Jesus' idea as leading to a negative outcome, and this would obviously result in not following it.

Now we can see the connection between Helen's difficulties in meditation and Bill's difficulties with guidance. Both involve the chronic intrusion of judgment. Helen is unable to suspend her judgments during meditation and Bill is unable to let go of his judgments about Jesus' guidance.

I do not yet know what decisions those who are involved in [what is]

happening later today will make, but I assure you with a confidence I urge you to share that *whatever* they may be can be utilized for good if you will let them be. Why not unburden yourselves of the kind of

responsibility which you *cannot* meet, and devote yourselves in peace to the many others which you can discharge *without* strain?

It *is* your responsibility to recognize the difference. Any confusion in this respect is arrogance. Note also that I specifically told you, in

answer to your own question of this morning, that miracles should be offered both to Art and to your brother. 69 They are urgently needed for *you*, although this is not the spirit in which you must undertake them. You have hurt yourselves and need healing. It does not matter whether the people you *think* have hurt you have really thought hurtfully. You have.

We must undo this, and your attempts will surely be blessed.

"The kind of responsibility which you *cannot* meet" seems to be Helen and Bill predicting the decisions that people in their lives will make later in the day. This, of course, is an impossible undertaking—

even Jesus doesn't know what people will do with their free will—and to try to shoulder a burden so beyond them can only be a "strain." It is also labeled "arrogance."

Among the responsibilities "which you can discharge *without* strain" seems to be Helen and Bill following Jesus' guidance for how to *respond* to the decisions these same people make. If Bill and Helen will do this, they will allow "*whatever*" those decisions may be to "be utilized for good."

Helen and Bill's role is to "recognize the difference" between these two responsibilities, set the first one aside, and place all their focus on the second.

In the meantime, Jesus reminds Helen about the guidance she had

received for that day. In the morning, she had asked him a question, which, judging from the answer, may have been about which miracles to perform that day (which would reflect instructions given earlier in the Course itself: "You should begin each day with the prayer 'Help me to perform whatever miracles you want of me

today'"—T-1.15.2:4). The answer to her question was to offer miracles to both her brother, Adolph, and a colleague, Art.

No doubt Adolph and Art had needs that Helen could help with, but there was more to these situations than that. These were relationships in which Helen likely felt injured. She had never been close to her brother, who was fourteen years older than her. She said of him, "He was very busy…and did not seem to like little girls very much." 70 And Art, who was co-director of the department of psychology with Bill, had a tremendous dislike of Helen and even urged Bill to fire her.71

Jesus, however, says that people's presumed hurtfulness toward Helen is actually irrelevant. "It does not matter whether the people you *think* have hurt you have really thought hurtfully." What matters, he says, is that *she* has thought hurtfully of *them*. That is what has really hurt her. And that is why it is so urgent that she give them miracles. By doing so, she will not only be healing them, she will also be wiping away her own past lovelessness, through which she had injured herself.

Since both of you have asked me to point up errors in perceiving, I would suggest that Bill review carefully his reactions to your suggestion that you go over the case at Neuro [Neurological Institute]. Even though you did not ask, which was a mistake, Bill immediately evaluated the suggestion in terms of his own convenience, which was another mistake.

Your motives were not uncharitable, even though your failure to ask for guidance was a sign of fear. You thought that Art would be able to understand Bill's going to the hospital, while he could *not* understand your presence at P.I. [Psychiatric Institute]

Bill's reaction did not take alternate possibilities into account, which is one of his major problems. He should also train himself to learn

that alternate possibilities are better not *left up to him*. *Whenever* he reacts as though they *are*, he *will* have trouble.

If *you* had asked where to go, and Bill had been willing to forgo control of the decision, *whatever* you had done would have been *only* benign. Could we continue the day in that spirit? If you will to help Bill overcome his irritation, which is totally unjustified in spite of his misperception, you will not only help him, but enable both of us to help you. This will institute the chain of helpfulness and harmlessness which always leads to the Atonement and becomes a powerful part of its beneficence.

Jesus now reviews another situation that would have been best served by Helen and Bill following guidance together. Helen had suggested that she and Bill go to the Neurological Institute to go over a case together. Even though she hadn't asked for guidance about this (which "was a sign of fear"), her heart was in the right place in that she chose that location out of consideration of what Art (to whom she was supposed to give miracles that day) would find understandable. Bill, however, was irritated by this, because he saw her idea only in terms of its inconvenience for him. This reaction, Jesus says, "did not take alternate possibilities into account, which is one of his major problems."

Indeed, this is the very same problem that we saw before. It seems that Bill has a habit of settling on a particular alternative, and in light of it, evaluating any other alternatives as incorrect. This, apparently, is the answer to his question "as to why he has so much difficulty in communication" with Jesus. The main source of Bill's problem, then, is *post*-guidance—after the guidance has been received. He narrowly evaluates any guidance against his own preferred option. Perhaps it is just this lack of openness to Jesus' direction that keeps him from hearing that direction in the first place.

What Bill needs, then, is to let go of control. He needs to give over control by asking what to do. As he listens, he needs to give up control of what the alternatives are, realizing "that alternate possibilities are better not *left up to him*." And once the guidance comes, he needs to

"forgo control" and let the guidance dictate what is actually done.

Jesus then proposes that Bill and Helen continue the day with him in a new spirit, a spirit of asking for guidance and open-mindedly following whatever guidance is received. He further suggests that if she will help Bill get past his irritation, this will allow Bill and Jesus to turn around and help her, thus forging the chain of miracles that Jesus so often talks about.

I offer far more than partial guidance, although you do not ask for more. The uneven quality of your skill in both asking and following my direction is due to the alternations you experience between ego- and miracle-oriented perception. This *is* a strain, but fortunately one which can be overcome along with the rest. There will never be a time when I do not will to try again. You *might* be gladdened by remembering that.

Jesus' guidance is a constant; it is there for *all* of Helen and Bill's situations. They, however, continually alternate between turning toward him and turning away. As their desire for control kicks in, they turn away, refusing to ask for guidance or, if they ask, refusing to follow what they hear. As they relax that need for control, they turn back toward him and both ask *and* follow. This state in which two opposing sides contend within them "*is* a strain," and it can feel like there is no way out of this strain. Yet they can overcome it, and Jesus will always be there to assist them. His offer of help is unceasing; it never runs out.

No matter how many times they fail to ask and to follow, they can always put their failures behind them and renew their efforts, remembering his promise: "There will never be a time when I do not will to try again."

67. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in dictated material for ease in reading.

68. See Cameo 1.

69. Art was a colleague of Helen's. The "brother" referred to here was Helen's brother, Adolph.

70. *Autobiography*, 6.

71. Carol M. Howe, *Never Forget to Laugh* (Self-published), 98.

CAMEO 19

The Editing of the Notes

Somewhere around the middle of Chapter 5 of the Text, Helen took down an extensive set of notes that pertain to the quality of her scribing and to the subject of reincarnation. These are not present in our copy of the Notes. We know about them only from Ken Wapnick's *Absence from Felicity*.72 He stated that they were written on separate sheets and later inserted into one of her notebooks, and were never dictated into the Urtext. We are thus relying on his transcription of them. Their original placement is unknown, but we are confident that they were taken down around this point, due to the references to the ego/Soul opposition, "guilt feelings," the guilt-fear connection, the ego as the symbol of separation, and most importantly, Helen now being able to hear Jesus without interference. This collection of specific themes is present in the middle of Chapter 5 and nowhere else.

This dictation jumps back and forth between commenting on Helen's scribing and commenting on karma and reincarnation. Because the material on reincarnation contains important spiritual teaching that mirrors the "Is Reincarnation True?" section in the Manual for Teachers (M-24), we have moved that material off into its own section, "The Question of Karma" (T-5.VII). So here we will only be commenting on the material about Helen.

The first three paragraphs constitute the most extensive comments we have about the quality of Helen's early dictation. They paint an interesting and extremely important picture. Let's look at them now.

You will note that a lot of terms are used in the beginning that are later clarified. This is because the beginning was written by an unwilling Scribe whose ego was in strong dominance, and whose Soul was dissociated most of the time. You may not realize what a strong testimony to truth these notes are without remembering that.

When Helen began taking dictation, she was "an unwilling Scribe,"

ruled by her ego and split off from her soul. Yet this does not mean that what she heard in the beginning was in error. It just means, for instance, that many terms she got in the beginning could only be clarified later on, when she was more open. Despite her ego-identification, Jesus is saying, the truth came through. This is why these notes are called "a strong testimony to truth." They testify to the power of truth to get through in spite of a resistant channel.

The sharp ascent upward in thought which the development of the notes shows, and it is astonishing in human terms how steadily they evolve toward unity, is due to only one sign of assent. I asked her to take notes, and she did.

This paragraph provides a vivid picture of the relationship between Helen's very earliest notes and her current notes, here in the middle

of Chapter 5. It is not a case of error versus truth, but of lower versus higher, and less unified versus more unified. The thought that came through her, he says, underwent a "sharp ascent upward" and moved increasingly "toward unity." This is similar to the previous paragraph's statement that early terms were later clarified. What we have, then, is a repeated picture in which, as time went on, truth came through her more fully. More clarification came through. A higher level of thought came

through. Greater unity came through.

This was able to happen for one reason: She said yes to Jesus'

request. This yes, even in the presence of her resistance, was enough. It was like a seed that then sprouted and flowered, so that her resistance fell more to the background and her assent moved to the forefront.

There have been very few real errors, and perhaps I can suggest that the first book be gone over again from her notes, not all of which she read correctly. Some of the changes will be seen immediately, and she will probably remember most of the others. Don't bother now—a lot has been omitted anyway.

That first statement—"There have been very few real errors"—may refer in part to Helen's scribing having few errors, since that statement comes on the heels of two paragraphs that praise the quality of her scribing. However, at the least, it refers to the Urtext having few errors, as the remarks which follow it make clear. Jesus is asking Helen and Bill to check the "first book" of the Urtext against the Notes, in order to correct its "very few real errors." This is yet another affirmation of the relative purity of the Notes, for they are now treated as the touchstone against which the Urtext is to be checked. An error in the Urtext is defined here as something that Helen did not "read correctly" from the Notes. An error, in other

words, is something that *disagrees* with the Notes. Ken Wapnick claimed that Helen and Bill did this; they "did go over the scribed material very carefully in checking for possible mistakes, and evidently caught the errors." Unfortunately, there are so many places where the Urtext varies from the Notes that our guess is that this checking was not *against the Notes*, but was merely a

proofreading of the Urtext.

At this point, Jesus moves on to the topic of karma (see T-5.VII). In the second paragraph of this discussion, Jesus returns to the accuracy of what Helen has brought through:

In answer to what Bill mentioned, some of the things Helen said before the notes started are true, some of them fact, and others symbolic. On occasion she was projecting, and several times she was merely being manipulative, though this was very rare and never attempted consciously. She also really tried to be honest about this, even though it made her ego very fearful of "being abandoned."

Having just discussed the concept of reincarnation, Jesus now turns to the past-life memories that Helen had in the months preceding the dictation. He basically says that they were a mixed bag, consisting of some factual memories, some symbolic ones, some projection (perhaps onto Bill), and rare bits of unconscious manipulation. In these latter cases (according to Ken Wapnick), her unconscious ego was apparently using these memories to try and manipulate Bill into the relationship she wanted. Therefore, when, to her credit, she "really tried to be honest about this," she had fears of him abandoning her.

I told you I would edit the notes with you when it was helpful to do so. At present, it is not needed, but when we are sure what we should do with things, we can consider it again. I have already told you in connection with Casey [*sic*] that out of respect for his great

efforts on My behalf I would not let his life-work lead to anything but truth in the end. These notes are part of *your* life-work, and I will treat them with equal respect.

When Jesus speaks of editing the Notes, he is almost certainly talking about removing the errors. We say this because he parallels the editing of the Notes with the previously discussed editing of Edgar Cayce's readings, 73 which is all about those readings being "purged of their essential errors." Further, when he says above "I told you I would edit the notes," he is probably referring to an earlier comment in which he speaks of Helen's "scribal failures," which, he says, "I will make every effort to correct." Immediately after this comment he says, "But they are still *not crucial*. The Bible has the same problem, I assure you.

And it's still being edited."

What all of this means is that Jesus promises Helen that, out of respect for her great efforts on his behalf, he will eventually remove what errors there are from her scribing. In keeping with this, in the Complete and Annotated Edition we have changed or removed statements from the Notes that are unambiguously in conflict with the later teaching of the Course. For example, early in the Notes for the Text we find this statement: "The Holy Spirit is the Bringer of Revelations, not miracles." Yet in the Workbook, the Course specifically calls the Holy Spirit "the Bringer of all miracles" (W-106.7:2). Therefore, we have changed that early Text reference to simply "The Holy Spirit is the Bringer of revelations" (T-1.46.19:1). We believe such errors, however, to be few.

The preceding guidance has provided much of the basis for our editing of the Notes. From it, we have gained the following key principles:

First, Helen's early dictation, though not as lofty as the later

Course, is still "a strong testimony to truth." Despite Helen's resistance, truth still strongly came through.

Second, the Notes—even the early Notes—should consequently be

considered the touchstone, the source that any later version should be checked against.

Third, scribal failures—places where the Notes clearly disagree with later Course teaching—should be corrected.

Together with the key principle that the finished Course should read as if written to the general reader, not just Helen and Bill, these principles provide the foundation for our editing of the Complete and Annotated Edition.

72. Pages 284-86. All quotations without page numbers in this cameo are from this source.

73. See Cameo 15.

CAMEO 20

The Undivided Mind

By Chapter 8 in the Text, the Course has more or less settled into its eventual form. Its teaching discourses are continuous, no longer being interrupted by frequent forays into Helen and Bill's personal lives.

However, Helen did still receive occasional personal messages. Below

are two that came on June 13 and 14, 1966, a time that falls around the end of Chapter 8. We know about these only from Ken Wapnick's *Absence from Felicity*, 74 which states that "Helen wrote down on loose sheets two short messages that were never transcribed."

The first is about Bill:

Bill does not know his wholeness. He believes that there is a central core of himself which *is* invulnerable, but he does not include *all of himself* in it. His is a peculiar self-concept now, because he is shifting his belief about himself, but has not yet done so completely. As a result, he believes in *degrees of invulnerability*, a concept which does not really *mean* anything.

Invulnerability is the opposite of vulnerability, and is total. He once thought he was totally vulnerable. He now thinks he is partly *in* vulnerable and partly vulnerable. This has *limited* his anxiety greatly, but has not yet gotten rid of it.

This is ultimately because of his persistent belief that there *is* an order of difficulty in miracles. He finds this easier to say than to believe, but when he *believes* there is no order of difficulty in following *everything* I teach, he will include *all* of himself in My teaching.

Before the Course, Bill used to believe that he was "totally vulnerable," which was the source of his considerable anxiety. Now, however, he has partly internalized the Course's teaching that he is invulnerable, which has partly (but only partly) eliminated his anxiety.

He is thus suspended between the two concepts, believing he has a central core, which is indestructible, surrounded by the rest of himself,

which is not.

This may seem like a reasonable synthesis, but it is logically impossible. Being opposites, vulnerability and invulnerability are mutually exclusive. The presence of one implies the absence of the

other. A synthesis of the two thus makes no sense. Bill instead needs to completely embrace one and utterly reject the other.

Bill's illogical belief in "*degrees of invulnerability*" (i.e., that only his core is invulnerable) is a result of his belief that there are degrees of *difficulty* in following Jesus' teachings. In this view, it is easier to believe in an invulnerable central core than it is to go all the way and believe in total invulnerability. What Bill needs to do is not just say but genuinely *believe* that there is no order of difficulty in miracles, that learning the whole lesson of invulnerability is just as easy as learning part of it. Then, says Jesus, "he will include *all* of himself in My teaching." He will believe he is one hundred percent invulnerable. And as a result, his anxiety will disappear.

The second message is about Helen:

There is something *very* wrong with Helen, to which Bill is reacting badly *because it bothers him too.* The something is really nothing, and I would not dwell on what it is as much as how to get over it.

There has been a sharp rise in competition, which is really only an attempt to project one side of the internal conflict on practically any external situation she [Helen] sees. This is regressive, because it is a return to an earlier form of solving the problem.

We don't know what the specific situation is here, and the message is so brief that it seems to end prematurely, before getting to a solution and a satisfying conclusion, as Bill's message does. But we can piece enough together to see Jesus' point. Helen has been upset, and this in turn is upsetting Bill. Something is wrong with her, but Jesus does not want to make it real. So he says, "The something is really nothing," and urges her to dwell not on the problem but on its solution.

The next paragraph describes what is wrong: Helen has gone back to being more competitive again. This appears to be a battle between

her and other people, but in truth it is just the projection of a battle within *herself*, a split between her ego and her spirit. When Jesus says that she projects "one side of the internal conflict," this refers to the *ego* side.

The appeal of projecting her ego onto others is that it appears to solve the problem of her ego. Now its menacing presence is not lodged within her, splitting her painfully down the middle. No, it's safely outside of her, where she can do righteous battle with it by jousting with others.

Jesus says that her competitiveness is actually "only an attempt to project" in this way. In his words, "There has been a sharp rise in competition, which is really only an attempt to project one side of the internal conflict on practically any external situation she sees." This seems to mean that if Helen can see her ego outside herself and then *defeat* it out there, that seems to prove that it really *is* out there. Now that she has vanquished the external dragon, she can look within and tell herself that there is nothing there but unity and purity.

Yet, of course, this does not solve the internal conflict at all. The dragon is still within her. Her mind is still torn between two opposing

sides. With the aid of Jesus' teachings, she had formerly realized that the way out is to resolve the split *within*; to genuinely abandon the ego, not merely throw it outside. But now she has fallen back into old patterns.

She has regressed.

She needs to recognize this but not *energize* it. Rather than letting the split define her, she can realize that it "is really nothing"; it is not real. And rather than gazing in grief on her regression, she can "get

over it" and resume her journey toward an egoless unity within herself.

Interestingly, despite the surface differences between these messages for Bill and Helen, they end up being about the same general thing. Both of their minds contain an unworkable combination of two opposing principles. And both of them need to not settle there, but rather to push forward in applying Jesus' teachings, toward the way out, toward the goal of an undivided mind.

74. Pages 296-97. All quotations without page numbers in this cameo are from this source.

CAMEO 21

"You Do Not Realize How Much You Hate Each Other"

After the end of Chapter 12, section II of the Text ("Fear as a Call for Love"), there is a personal message that (in the Special Messages) is dated September 13 and 14, 1966. It is written to both Helen and Bill,

and speaks quite frankly about the dark side of their relationship—the side they would rather avoid, yet the side that threatens to carry the day.

It is the kind of relationship counsel that so many relationships could no doubt benefit from, yet is perhaps the most daunting to accept and carry out.

You have no idea of the intensity of your wish to get rid of each other.

This does *not* mean that you are not strongly impelled *toward* each other, but it *does* mean that *love is not your only emotion*. Because

your love has become more in awareness, the conflict can no longer be

"settled" by your previous attempts to *minimize* the fear. The love makes attack untenable, *but you still feel* the fear. Instead of trying to resolve this directly, you have a strong tendency to *try to escape from the love*.

Yet this is the *last* thing you would *want* to escape from. And even if you did, you can escape from everything *else*, but not from this. Be glad indeed that there *is* no escape from salvation.75

The message opens by saying that Helen and Bill are in denial about just how much they want to get rid of each other. They do love each other, and this love pulls them toward one another. But they also fear each other, and this fear is the desire to pull *away*. They have been trying to minimize the fear, the "wish to get rid of each other," but now they have become more in touch with the love. You might think this would make the fear go away, but instead it has simply thrown the fear into sharp relief. So now they are stuck with conflicting emotions that are pulling them in opposite directions.

The solution seems to be to dampen down the love again so that it no longer highlights the fear, allowing them to return to their old

strategy of minimizing the fear. Now, with both love and fear reduced to manageable levels, things can return to calm. Yet the love, as Jesus says,

"is the last thing you would *want* to escape from." And even if they believe they want to, they can't actually do it, for how can they escape from reality itself?

You do not realize how much you hate each other. You will not get rid of this until you *do* realize it, for *until* then you will think you want to get rid of *each other* and *keep the hatred*. Yet if you are each

other's salvation, what can this mean except that you *prefer* attack to salvation?

Be glad that neither your reality nor your salvation is a matter of your preference, for you *have* much cause for joy. But that the cause is *not* of your making is surely obvious. You *do* hate and fear each other, and your love, which is very real, is *totally* obscured by it. How can you know the meaning of love *unless* it is total?

Jesus begins this second paragraph by repeating the same basic idea with which he began the first: They do not realize how intense is their hatred for each other. Then he explains the reason for his emphasis on this: The only way they can get rid of the hatred is to first recognize its full extent. Only then will they see just how ugly it is. And only then will they understand that the hatred itself is the problem. Until then, they will think the other *person* is the problem and so they will "want to get rid of *each other* and *keep the hatred*."

This is the solution they would opt for on their own. Each of them would throw the other under the bus, leaving both of them with their hatred as their only friend. Thankfully, however, their preferences do not control reality, and the reality is that they have "much cause for joy."

For in the person right in front of them stands their salvation. And shining right below their hatred and their fear is a love that, rather than being weak and unsure, is real and is total. Uncovering such a love would be their greatest happiness, and that is why they should be so motivated to let go of everything that obscures it.

This will be a very difficult period for you, but it will not be so for long. You are in danger, but you *will* be helped, and nothing will happen. But you cannot remain in darkness, and this will *be* the way out.

Look as calmly as you can upon your hatred, for if we are to deny the denial of truth we must first *recognize* what we are denying. Remember that knowledge *precedes* denial, and that the separation was a descent from magnitude to littleness. And so the way back is to retrace the way to magnitude.

The reason "this will be a very difficult period" is that they need to face their hatred. And while they are pondering whether to do that or not, this same hatred will be masquerading as objective truth and trying to drive them apart and perhaps even end their relationship (which seems implied by "You are in danger, but...nothing will happen"). They need to look at their hatred before they deny it, because rejecting something is only meaningful if you know exactly what you are rejecting. Otherwise, that rejection is an arrow shot into the dark that will surely miss its target.

Logically speaking, you have to know something before you can deny it. In the separation, we denied the magnitude that we innately knew, thus reducing ourselves to a state of littleness. Now we need to go the other way. We need to fully "know" our hatred, the source of our

littleness, so we can deny *it* and thus *return* to magnitude.

In looking at our hatred, though, we need to do so calmly, "as calmly as you can." For by treating the hatred as too inconsequential to provoke a serious reaction, this calmness contains the seeds of letting it go.

Your hatred is not real, but it *is* real to you. *It hides what you really want*. Surely you are willing to look upon what you do *not* want without fear, *even if it frightens you*, if you can thereby get rid of it? For you *cannot* escape salvation, and you will not escape fear until you *want* salvation. Be not afraid of this journey into fear, for it is

not your destination. And we will walk through it in safety, for peace is not far, and you will be led in its light.

The final paragraph is a plea for Bill and Helen to act on what has been the main point of the entire message: the need to look at their hatred of each other. What does Jesus mean by looking at the hatred

"without fear, *even if it frightens you*"? To understand this, we can liken the hatred to a tumor in the body: the tumor itself may be frightening, but this is all the more reason you *want* to look at it on an X-ray, for until you look nothing can be done about it. Despite its fearful nature, then, you can *look* at it without fear, because looking leads directly to the surgery that will remove it. Therefore, this "journey into fear" (the hatred and fear being two sides of the same coin) need not actually be a source of fear. It can actually be a source of hope—hope that the tumor will soon be gone. And Jesus promises that they'll be guided safely through this dark valley and on to the peace that awaits them just the other side. All they need to supply is the willingness to *look*.

75. All quotations without page numbers in this cameo are from Helen's Notes. Throughout these cameo essays, we have corrected spelling errors in dictated material for ease in reading.

CAMEO 22

"The Return of His Will"

Just days after the personal message given on September 13 and 14, 1966, 76 Helen received another one, this one for Bill. It came in the Notes right after what is now section III of Chapter 12 of the Text ("Looking at the Cause of Fear"), and is found in the Special Messages dated September 16, 1966. There, it is preceded by this question: "Why is WT [William Thetford] more depressed than usual?"

We know that Bill was experiencing depression around this time from a journal he kept during August and September of 1966. In his September 11 and September 13 entries, he mentions feeling depressed a number of times. For instance, he begins his entry for September 13

with this:

Great difficulty in getting up, feeling of generalized fatigue, etc., as continuation of previous depression. Found difficulty in changing this mood state, but improved as day continued. 77

Though Bill is aware of feeling depressed, it is easy for us to imagine him being surprised at how Jesus, through Helen, explains that depression:

He is in a very deep sleep and much more resistant to waking than you are. The major problem with him is that his is a *passive* resistance, which implies a giving over of will. This always induces a state of resignation and therefore depression. Tell him that no one can resign from the Sonship, since membership is not optional. He has been looking for someone to *take his will away*, because he thought *it* was the cause of his trouble. Since the course has placed such consistent emphasis *on* will, and *since he agrees with the emphasis*, his past adjustment is threatened. That is why he could not sleep. His past came to "haunt" him *because* he is giving up the belief in ghosts.

Tell him again not to be afraid of ghosts and remind him that he *has* no past. The return of his will is what he *wants*. No one can accept it but himself. 78

This brief message gives a novel explanation for why Bill is more depressed than usual. It begins by saying that Bill is resistant to waking, more so than Helen. Yet unlike Helen's upfront resistance, his resistance is *passive*. It does not appear to be an act of will.

Rather, it seems to be a fact of his nature, beyond his control. As such, he has become resigned to it. In his eyes, he is constitutionally unable to awaken, and that's that.

This conclusion may be depressing, yet the whole situation is an illusion that Bill himself has erected. The root of this is that he had decided that his will "was the cause of his trouble." Clearly, his will had done things in the past that he regretted (which explains the reference to being haunted by the ghosts of the past). He thus voluntarily gave his will over, pulled the plug on it. His will had offended him, so he tried to cut it off.

As a result, he now apparently has no will, and that means he seems to have no strong desire, no drive, and no real power of choice. Yet these are the very things he needs if he is to wake up and remember that he is a cherished member of the Sonship. To be resigned to having no will, then, is really an attempt to resign from the Sonship. Yet no one can really do this, Jesus says, "since membership is not optional."

Rather than face awakening, Bill has settled for this depressing state of affairs. This is the bargain he has made to maintain his equilibrium. And this brings us to why he is more depressed now than usual. The reason is that the Course has been trying to shake him out of this: "the course has placed such consistent emphasis *on* will."

Moreover, Bill "*agrees with the emphasis*." Thus, the alive and active will that Bill has put to sleep is at last beginning to rise from its chains.

The result is inevitable: "his past adjustment is threatened." He is not just depressed but also deeply unsettled, so much so that "he could not sleep."

In Bill's journal—on September 15, the day before this guidance came—he actually mentions having trouble sleeping:

I did not sleep particularly soundly during the night; a vague awareness from time to time that a great deal of unconscious material was being stirred up. Perhaps this deals with the beginning release of repression. 79

Bill senses, in other words, that material he has pushed down in his unconscious is now rising to the surface, perhaps because his work with the Course is bringing about "the beginning release of repression."

In his message through Helen, Jesus agrees with this and makes it

more specific: What is surfacing in Bill is specifically his will's past misdeeds. Now that his will is rising from the grave, the ghosts of its past "sins" are rising with it, coming back to haunt him, so that his sleep is now disturbed by a restless conscience. This is similar to what we see in "The Shield Report" (Cameo 5), where, when Esther finally hears that she is forgiven, "she will be afraid for a long time, because she will remember many things [i.e., many loveless acts of hers], consciously or unconsciously."

Now we can better understand why Bill believes that it is safer to keep his will locked in the vault. And yet, there is literally no need to.

He has no reason to be afraid of the misdeeds of the past because "he *has* no past." His will is not the source of trouble that he fears it is.

Rather, "The return of his will is what he *wants*." He can welcome his will back with joy because, once it is truly unchained, its gentle strength will carry him to the only place he has ever wanted to be: home.

76. See Cameo 21.

77. *Absence from Felicity*, 305.

78. All quotations without page numbers in this cameo are from the Notes.

79. *Absence from Felicity*, 307.

CAMEO 23

"The Savage Problem of

Personal Rejection"

There is a brief message to Helen in the Special Messages, the numbering of which corresponds to what is now the end of Chapter 14, section VII of the Text ("The Circle of Atonement"). It is dated November 15, 1966 and reads as follows:

Special Note for HS [Helen Schucman]

Bill was right in not regarding this as a separate problem. The savage problem of personal rejection. There is no fear in perfect love. You do not want him to feel guiltless, but rejected. This area is the only one in which you want to retain this, but you will not be able to limit it. You will not see his purity until you give up retaliation as a weapon against him *or* against everyone else. You think these are the only alternatives.

Be sure to consider why you want to maintain this position. Bill will help you with this.

We don't know the context for this, but apparently Helen is behaving unkindly toward Bill. Bill has said or done something and in retaliation Helen is sending him a pointed message of rejection. She wants the message to go in, to pierce his defenses and plant itself in

his heart. She wants him to know that he is being rejected because he has sinned.

It sounds ugly, and Jesus clearly wants Helen to face the ugliness of it, calling it "savage." And there is something else, something even more challenging, that Jesus asks her to face. This, indeed, is the main point of his message, a point that is embedded in nearly every sentence.

Helen, he says, wants to carefully *limit* this ugliness. She wants to build a little pen around this savage beast and say, "This savagery is something I do only here and nowhere else. I don't do this to Bill in other areas. In fact, I love Bill. And I certainly don't do this to other people. I have to let my inner beast out to feed somewhere, and it's much safer to let it loose on Bill in response to particular behaviors than to let it run wild in all my relationships."

What Jesus wants her to face is that, however much she believes she has successfully corralled this beast, she has not and cannot. His opening line speaks of "not regarding this as a separate problem."

Rather, in this seemingly limited problem of how she treats Bill in certain instances lies the whole problem of personal rejection, which is at the heart of the separation. As he says in Chapter 6, "The separation *is* the notion of rejection" (T-6.II.2:1). While she hangs onto this beast, no matter how small it looks, she hangs onto separation itself.

Therefore, even though Helen has apparently narrowed this sort of retaliation down to this one area ("This area is the only one in which you want to retain this"), the fact remains that it infects everything ("but you will not be able to limit it"). The implication is that it taints all of her relationships. And in particular, it makes her unable to really love Bill.

After all, she cannot love him *and* reject him. Only when she has given up this weapon completely will she "see his purity." Only then will she truly love him. Perfect love does not tell someone to fear the day that his sins will catch up with him.

Helen might quite naturally respond, "Well, if I don't use this sword on Bill, then where will I use it?" Jesus' message amounts to the

following question: "What is your reason for thinking you have to use it *at all*?" This question is so important that Jesus asks her to reflect on it:

"Be sure to consider why you want to maintain this position"—why she wants to believe that her only choice is to use it on Bill *or* use it on others. Jesus apparently expects her to find a motive that is so unsightly, so against her conscious ideals, that she will drop the sword as if it were a slimy serpent.

This self-reflection—considering *why* she wants to keep this weapon—is so important that she is supposed to let Bill help her with it.

Being on the receiving end of the weapon, he may have special insight into why she is so attached to it. As a result, her search now embodies the very egolessness that is its goal. For now the very one cut down by her sword has become the therapist who can help her let it go.

CAMEO 24

Mike

Around the end of Chapter 15, section VI of the Text ("In the Holy Instant"), Helen took down a personal message (dated December 14

[1966] in the Special Messages) about a man named Mike. It is quite cryptic, yet by reading between the lines, there are a few things we can glean.

Nothing that relates to a *specific* relationship belongs in the notes. But you *have* been told that if you ask the Holy Spirit for *specific* guidance in a *specific* situation, He will give it to you very specifically [see T-

11.IX.4]. When you and Bill are ready to ask Him *together* what you can do for Mike, He will tell you, if you make *no* attempt to give the answer *for* Him. Prejudge His answer not, for if you do, you will *not hear* it. 80

Here again Helen and Bill are told that "the notes"—i.e., the Course—should not contain guidance about specific relationships and situations in their lives. The Course is not meant to read as a personal message to them, but as a universal message to every reader.

However, even though specific guidance does not belong in the Course, it very much does belong in their lives. They are absolutely meant to ask "for *specific* guidance in a *specific* situation." And that is exactly what they should do in the situation involving Mike. Together, Helen and Bill should come to the Holy Spirit, yet they must come in a true spirit of not knowing what He will say, rather than silently filling in the answer before He can speak.

But be sure of this:

The Holy Spirit will *never* teach you to *disrupt* communication, but be wholly willing to let Him *maintain* [it] in *His* way. Mike is unhappy and afraid, because he thinks communication *through the body* can be sought and *found.* It is no harder for the Holy Spirit to teach him that communication is of the mind and *not* the body, than it is for Him to teach it to you. The Holy Spirit will have no difficulty,

and much joy, if you *allow* Him to teach Mike this *through* you. But be sure that you are willing to learn it *with* him, or you will *inevitably* interfere with what the Holy Spirit would have him learn with *you.*

Mike *will* be released the instant *you and Bill* have *no* investment in keeping him *or yourselves* in prison.

The problem identified here is that Mike is seeking

"communication *through the body*." This is the same theme that is featured in Section VIII, which was taken down right around the same time. That section opens with the line "But remember this: To be with a body is *not* communication." The discussion there is in part clearly about sex, since its second paragraph mentions "the union of bodies." It may be, then, that the same applies to Mike—he may be hoping that the

"union of bodies" can lead to a real connection between minds.

Helen and Bill are trying to help Mike with this problem. The first paragraph of the guidance portrays them as wondering what they "can do for Mike." But they also seem to be, in a sense, "in" the problem with Mike. After all, the lesson he needs to learn—"that communication is of the mind and *not* the body"—is one they need to learn "*with* him." Just as Mike is caught up in identifying another as a body, so Helen and Bill are apparently identifying *Mike* as a body, and thereby "keeping him...in prison." The three of them appear to be locked in some sort of problematic situation, which may explain why Helen and Bill are so tempted to "prejudge" what the Holy Spirit will say about it.

Whatever is going on between them, it is difficult enough that the option of cutting off communication with Mike may be on the table. At least the possibility of this is suggested when Jesus essentially

advises them not to "*disrupt* communication" with Mike, but rather to

"*maintain*" it in the Holy Spirit's way. Thus, whatever the Holy Spirit's answer will be to this situation, it will not involve ceasing

communication with Mike. Instead, they need to be the egoless conduits through which the Holy Spirit can reach him. Rather than running for cover, they need to launch a prison break to set him free. They need to be the people in his life that teach him that relationships are about the meeting of minds, not the union of bodies.

How they go about this, however, is all-important. They must learn this lesson themselves in relation to Mike; they must stop relating to him as a body. And further, they need to be open to the Holy Spirit providing them with a particular way of maintaining communication with Mike:

"but be wholly willing to let Him *maintain* it in *His* way."

What will the Holy Spirit say? How will He lift all three of them out of their prison?

Remarkably, it seems that we actually have the answer to that question. Four chapters later, in the middle of Chapter 19, Helen's notebooks contain a personal letter to someone named Mike. It is first written out in longhand in the notebook pages themselves, and then there is a typed version that, since it has no opening address or closing signature, appears to have been produced for archival purposes. Finding this letter in Helen's notebooks is puzzling, since by this point the notebooks are devoted almost exclusively to taking down the Course.

We can guess, therefore, that this letter probably has some close connection with Helen's dictation from Jesus.

Sure enough, once we read this letter to Mike, the connections between it and the earlier message from Jesus become readily apparent: MARCH 1967

As always, I am grateful to receive news of your truly astonishing progress. Your new relationship with your father impresses me in particular, because it is such an excellent example of what relationships can be, when we really try to enter into them without the burdens of the past. It is my hope, as I am sure it is also yours, that all your relationships can gain from the increased sympathy and realism you have brought to that one.

I was very glad to see you again so recently, and enjoyed our little chat as much as you tell me you did. The progress you are so evidently making in analysis is especially good news, and I am sure it will continue. You surely know my interest in your well-being, and my genuine wish to be kept informed of every major step in the process of your liberation from the past. And it is because I am so sure you realize the sincerity of my concern, that I feel certain you will not misunderstand the suggestions I am going to make.

I believe that you have finally reached a real turning point in your analysis, and neither of us can tell, at this point, how far it will lead you.

And it is often at just this crucial point that illusions seem particularly tempting, as an unconscious way of delaying progress. As you *must* believe, I am so grateful for whatever little help I may have been in helping you undo illusions. And everything that has helped us both to come closer to this goal I am most thankful for. Because I want us to continue that way, I do suggest,—and offer the suggestion with all the friendship and sympathy in which I know it will be received,—that whatever illusions may surround our relationship, are not helpful to you, and may well constitute a detour along the road to the more mature relationship you want.

I would suggest, in deepest friendship, that you make every effort to work through your feelings for me with your therapist, and that we keep in touch, of course, but do not meet again until you are ready to see our relationship without illusions that *must* delay your progress toward increasing reality. Real friendships, such as we both want, are not attained through the pursuit of illusory goals. Mike, you have problems to resolve right where you are;—not in New York, not with new friends and different people, and not through escape of *any* kind.

I will not forget you, but I would not have our friendship, which I value, lose its real importance. And when we do meet again, let it be on a realistic basis, when you can meet without illusions, which can only hold us back from more mature and really satisfying relationships.

Please do this, Mike. You will be glad you did. Neither of us, surely, would want you to lose this opportunity to shake yourself *really* loose from the past, and work illusions through. Your friends in New York, including myself, will keep in touch with you, and hope to hear from you in return. This will work out well, Mike, but now is the time to bring your problems, as openly and directly as possible, into your therapy, and really see them through. You have already made too much progress to be really willing to tolerate delay now.

I have enough faith in you to believe that you are ready for a giant step forward, toward what you really want. But I agree with the basic analytic tenet that in the analysis you must discover what it is. And meanwhile, many things may *seem* to be the answer, that turn out to be merely pseudo-solutions. As a real friend, I could not, in conscience, encourage this, knowing too well how easily it can occur during the

sometimes painful process of facing reality, and making the transition to it.

This is a truly astonishing letter. The combination of genuine love and care on the one hand and the firm drawing of boundaries on the other sets it apart as a rare communication. This is most likely the very thing the earlier guidance spoke of—the Holy Spirit's answer to the situation about Mike. Indeed, the letter itself may well have been inspired or even dictated by Jesus, which would explain its presence in Helen's notebooks, its extraordinarily egoless quality, and the fact that there is hardly any rewriting in it. Helen labored over her writing—

editing and reediting—and this would no doubt have been especially true with a sensitive communication like this one. Yet this letter flowed from her hand with surprising ease.

In light of the letter, the whole situation becomes much clearer. The earlier guidance said that Mike has been "in prison" and now we see that he has also been trying to get out. He is in therapy and Helen had earlier fulfilled what sounds like a kind of therapeutic role with him ("I am so grateful for whatever little help I may have been in helping you undo illusions").

More importantly, the letter seems to reveal the real-life problem of Mike's that the earlier guidance had addressed: Mike has developed a romantic attraction for Helen. This is probably what Jesus was referring to when he said that Mike "thinks communication *through the body* can be sought and *found.* " This appears, in other words, to be the reason for both the earlier guidance and the current letter. Helen, a married woman, has helped a man with his issues in a therapist role, and that man has

fallen for her. What should she do? How does she not encourage his feelings while at the same time not completely rejecting him and thus jeopardizing the very healing that she has helped foster.

The solution expressed in this letter is masterful. Helen says that they will "keep in touch, of course," but asks that they not meet in person until he has been able to, as she puts it, "work through your feelings for me with your therapist." By not meeting physically, she makes the strong statement that his attraction is so out of place that an extreme measure must be taken so as not to encourage it. By still keeping in touch, she emphasizes that the relationship is about the part of them that can still meet even while their bodies are apart. What better way to fulfill the instruction from the earlier guidance that they should teach Mike "that communication is of the mind and *not* the body"? Now we have an idea of what Jesus may have had in mind when he said, "The Holy Spirit will *never* teach you to *disrupt* communication, but be wholly willing to let Him *maintain* it in *His* way."

The beauty of this letter is that Helen does not frame her solution as a matter of fending off unwanted affections, or maintaining social mores, or even doing the right thing. It is not about Helen at all. Instead, it is all about Mike's progress. It is all about Mike achieving his goal of shedding illusions and facing reality, and thus being able to enter into

"mature and really satisfying relationships." This is the driving concern throughout the letter. This is why he must come to "see our relationship without illusions that *must* delay your progress." This is why they must not meet in person until it can be "on a realistic basis." Because of this focus on Mike's progress, the letter is ultimately a very encouraging one. Her suggestion that they not meet in person for now may seem

negative, but it takes on a surprisingly positive cast by being set within an overall positive message.

Aside from the caring Helen conveys, she also expresses a great deal of faith in Mike. She has faith in his progress. After mentioning what she calls "the progress you are so evidently making," she adds

"and I am sure it will continue." She also has faith in his ability to receive her message in the spirit in which it is given. She says, "I feel certain you will not mis-understand the suggestions I am going to make." She is calling on a higher part of him with such transparent sincerity and love that she expects that part of him to be what responds.

There are times when relationship difficulties appear so hopeless that there seems to be no point in calling on the Holy Spirit. What could He possibly do, we wonder? The situation we see here—in which a sincere attempt to help apparently led to a problematic attraction—is certainly one of those difficulties. Yet in this case the result of turning to the Holy Spirit was an inspired solution that was so loving and wise, so gentle yet firm, that it has the appearance of coming from beyond the human framework.

80. This block quote and the next block quote come from Helen's Notes.

Throughout these cameo essays, we have corrected spelling errors in dictated material for ease in reading.

CAMEO 25

The Course's Version of the

Lord's Prayer

In the original version of her autobiography, Helen writes about her experience of taking down the prayer at the close of Chapter 16 of the Text:

Until almost the very end of the text I continued to anticipate serious slips would come to light in my notes when I read them to Bill. He often reminded me that I was expecting a wild incoherence that I never found, but I seemed to be virtually unreassurable on the point. One rather striking episode took place that did succeed in impressing me for a while, although its kindly impact did not remain to give me permanent comfort. One evening I started late, and was writing with considerable resentment. As I wrote, I was aware of a sudden shift in style and tense, and I was sure that the incoherence I had feared for so long had finally happened. I hesitated to go on.

"Just write it as it occurs to you," said the silent Voice, very distinctly.

"You will recognize it later."

"But it's gone crazy," I protested. "I always knew it would, sooner or later, and now it has."

"Just write it down," said the Voice, soothingly. "You're doing very well. And you will recognize it later."

I wrote on until the section was finished, and then called Bill in real agitation.

"It's happened!" I announced, dramatically. "It's gone haywire. It doesn't make any sense at all."

"I doubt it," said Bill, who had been through this many times before.

"But as long as you're so upset about it, try to forget about it now and we'll go over it first thing in the morning."

The next morning I arrived early, notebook in hand and sure of disaster. I read the notes to Bill, becoming more and more anxious as I got nearer the part where I had been aware of the shift. As I started to read it I paused an instant, and then burst into tears. The

Voice had been right. I did recognize it. It was a version of the Lord's prayer. It took me some time to regain my composure sufficiently to get to work.81

In this brief story, everyone shows up in character. Helen is the reluctant channel, "writing with considerable resentment" and fearing—

yet perhaps also *hoping*—that the dictation would suddenly dissolve into nonsense, despite the fact that such fears had never come true in the past. Bill is the calm rudder of reason, fully aware of that past and wisely suggesting that Helen set the whole matter aside until the morning, when she can look at it more calmly and with him there to help. And Jesus—called only "the Voice" here—is the sage teacher who sees the entire situation. He realizes Helen is afraid, yet he knows that his words contain a carefully constructed meaning, and that if she will just take them down, that meaning will reveal itself to her in due time.

Here are those words exactly as originally taken down in the Notes: Forgive us our illusions, Father, and help us to accept our true relationship with You, in which there are *no* illusions, and where none

can ever enter. Our holiness is *Yours*. What can there be in us that *needs* forgiveness, when *Yours* is perfect? The sleep of forgetfulness is only the unwillingness to remember *Your* forgiveness and Your Love. Let us not wander into temptation, for the temptation of the Son of God is *not* Your Will. And let us receive *only* what *You* have given, and accept but this into the minds which You created, and which You love. Amen.

In hindsight, it is easy to see that Helen was right—it *is* a Course version of the Lord's Prayer. It is a prayer from "us" to our "Father,"

one that contains clear allusions to the Lord's Prayer ("Forgive us our illusions"; "Let us not wander into temptation") and that also seems designed to correct elements in the original.

In this version, we ask God to forgive not our trespasses or debts, but our *illusions*. And since illusions cannot be sins, this forgiveness is already given and already "perfect." As a result, nothing in us really

"*needs* forgiveness"; we merely need "to remember" the forgiveness that is already ours.

There are several other subtle corrections or clarifications of the Lord's Prayer. There, it is only God Whose name is holy. Here, we share in God's holiness. There, it is implied that God leads us into temptation unless we ask Him not to—a thought that has bewildered countless believers over the centuries. Here, we are the ones who choose to

"wander into temptation," and we ask God to help us stay on the right path. There, we pray that His will be done. Here, we specify that His will is that we are not beset by temptation, for we are His Son. There, we ask for the daily bread that will sustain our bodies. Here, we ask only to receive the gift He has eternally given our minds. There, we conclude

with an acknowledgment of what is His alone: "the kingdom, and the power, and the glory." Here, we conclude with an affirmation that *we* are His—His creation and His love.

All of this is interwoven with themes from the foregoing section, which is about accepting the holy instant as the antidote to the special relationship. Thus, "Forgive us our illusions" refers specifically to "the illusions you have held against your brothers" (T-16.VII.10:2)—our fantasies of the roles they should play for us and our fantasies of vengeance when they do not. "And let us receive

only what *You* have given" refers specifically to the holy instant, in which we realize "that the past is gone, and with its passing the drive for vengeance has been uprooted and has disappeared" (T-16.VII.7:4). By accepting the holy instant, we awaken from the illusion of relationship that has kept us asleep and thus remember the reality of our relationship with God.

To design a prayer that weaves together implicit commentary on the Lord's Prayer with the theme of accepting the holy instant within the special relationship is clearly the opposite of "a wild incoherence." As his remarks to Helen indicate, and as she eventually realized, Jesus knew exactly what he was doing.

81. Quoted in *Absence from Felicity*, 311-12.

CAMEO 26

Helen and Bill's Holy Relationship

The Text section "The Beginning of the Holy Relationship" (T-17.V) also marks the beginning of the holy relationship discussions in the Text, which, starting here, weave through more than five chapters, to the end of Chapter 22. It is important to realize that these teachings on the holy relationship were initially directed at Helen and Bill, and thus reflect the particular history and issues of their relationship. Some of the specifics, therefore, will not apply to other holy relationships, even though the general principles will. Let's look, then, at the teaching that this section was giving them about their own very challenging relationship.82

When this section refers to "the experience in which the relationship became what it is" (1:6), it is referring to a very specific and important event: Helen and Bill's joining in "another way." This was the holy instant in which the relationship was made holy. Here is Helen's description of that event from her autobiography (the context is conflict in their work situation):

Every evening I went over a long list of grievances [regarding Bill] at home, and I have no doubt that Bill did much the same thing. It became more and more evident that the best thing for me to do was to leave [my position]. However, Bill and I seemed to be trapped in a relationship which, though we hated it in many ways, could not be escaped. That change came most unexpectedly. It began one afternoon [in June of 1965], before Bill and I were to leave for a weekly research meeting. He had something on his mind, that much was apparent, but he found it hard to discuss. In fact, he tried unsuccessfully several times to begin. Finally he took a deep breath, grew slightly red-faced, and delivered a speech. It was hard for him, he told me later, because the words sounded trite and

sentimental even as he said them. Nor was he anticipating a particularly favorable response from me. Nevertheless, he was merely saying what he felt had to be said. He had been thinking things over, and had concluded we were using the wrong approach. Our attitudes had become so negative that we could not work anything out. He had therefore decided to look at things differently.

Bill proposed, quite specifically, to try out a new approach that day at the research meeting. He was not going to get angry and was determined not to attack. He was going to look for a constructive side in what the people there said and did, and was not going to focus on mistakes and point up errors. He was going to cooperate rather than compete. It was time to take a new direction. We had obviously been headed the wrong way. It was a long speech for Bill, and he spoke with unaccustomed emphasis as he delivered it. When it was over he waited for my response in obvious discomfort. Whatever reaction he may have expected, it was not the one he got. I jumped up, told Bill with genuine conviction that he was right, and said I would try the new approach with him. 83

Bill and Helen both realized that they had made a tremendously important commitment, a commitment that ended up having large-scale consequences for their department:

At the factual level, the whole climate of the department gradually changed. Bill worked particularly hard on the departmental problems, determined to turn hostilities into friendships. This took considerable effort on his part at first, but he did succeed eventually. Tensions lessened and antagonisms dropped away. The wrong people left, though on friendly terms, and the right ones came along almost immediately. A

secure and interesting position opened up for me. Although our efforts were inconsistent and often half-hearted, there is little doubt that they showed results. The department became smooth-functioning, relaxed and efficient.[84]

They didn't need Jesus, therefore, to tell them that their joining in this new approach was significant. What he did reveal to them, however, was that there was so much more there than what they could see. In addition to its surface-level significance, this event was filled with an untold spiritual significance. We can understand this significance in terms of their joining having both *spiritual content* and *spiritual results*, both of which were largely invisible to them.

The conscious content of their joining was obvious. In response to years of chronic interpersonal conflict, Bill proposed an approach that was about replacing competition, criticism, and attack with cooperation and focusing on the positive. His approach, in other words, was about how people can get along. Jesus says in our Text section, however, that on an unconscious level, there was something else happening. On that deeper level, the Holy Spirit had been calling to them and Jesus himself had been knocking on their door. Although this was surely not a very conscious experience, it couldn't have been entirely unconscious either.

Years earlier Helen had confided to her psychoanalyst that she had a

"recurring experience of feeling the presence of a man behind her left shoulder, trying to get her attention which she steadfastly refused to give." 85

The Holy Spirit's call was ultimately a call to see and treat others—

and particularly each other—with love. Therefore, by joining in Bill's

more loving approach, Helen and Bill were really answering His call.

On a conscious level, of course, the two of them didn't even believe in the Holy Spirit. But on a deeper level, they were finally saying yes to Him. That is why their apparently secular joining could be described in this way: "You undertook, together, to invite the Holy Spirit into your relationship" (13:1). It is also why Jesus could later say, "I was a stranger and you took me in, not knowing who I was" (T-20.I.5:3).

In addition to inviting the Holy Spirit into their relationship, they were also accepting His goal for their relationship. For all they knew, they were simply setting the goal of getting along with each other and with their colleagues. But inside this goal was nested a far loftier one: the goal of reaching God together. "For you have chosen but the goal of God, from which your true intent was never absent" (11:6). Again, they didn't understand they had done this: "You do not even realize you have accepted the Holy Spirit's purpose as your own" (T-18.V.4:5). But there was a part of their minds that understood perfectly well: "The Holy Spirit's purpose was accepted by the part of your mind the ego knows not of. No more did you" (T-21.IV.4:1-2).

So the *spiritual content* of Helen and Bill's joining was that they were responding to the Holy Spirit's call and inviting Him and His goal into their relationship. This content then led to a series of far-

reaching *spiritual results*. The key result, the source of all the rest, was that the Holy Spirit entered the relationship on a deep level and on that level transformed it. At the heart of this transformation was Him replacing their old goal with His new one: "The Holy Spirit wastes no time in introducing the practical results of asking Him to enter. At once, His goal replaces yours" (2:6-7). No longer was the relationship about each

of them laying hold of a private treasure of specialness. Now it was about both of them reaching the altar of holiness together.

Although this happened on an unconscious level, it was not without effects on the surface. One of those effects was the series of visions and psychic experiences that Helen had in the summer of 1965. Another was the appearance of Jesus' voice in her mind in October of that year, saying, "This is a course in miracles. Please take notes." This means the Course itself was a visible effect of the Holy Spirit entering the relationship. Indeed, Jesus describes the Course as an "explicit" answer to their invitation to the Holy Spirit: "He heard. Has He not been very explicit in His answer?...Can you deny that He has given a most explicit statement?" (9:3-4, 6). These life-changing effects showed that the Holy Spirit's entering was not just on paper; it was very real.

Another important effect of Him entering was that Bill and Helen could feel that things were different between them. They could feel that the relationship now had an entirely different purpose. Even if they couldn't see the new foundation on which their relationship stood, they knew that it stood for something higher. And this they found deeply uncomfortable. Indeed, later on Jesus will call this early phase "the period of discomfort" (T-20.VII.2:1). The section we are discussing in this cameo is his counsel on how to deal with that period.

The discomfort itself is not that hard to understand. Over seven years, they had formed a relationship that was all about *their* goal, in which each hoped to use the other to feel special. Yet now this same relationship, which was largely unchanged on a form level, had accepted a lofty *new* goal. This disconnect between the relationship and its goal

had two major results.

The first result was that the relationship did not fit its new goal:

"the relationship *as it is* is out of line with its own goal, and clearly unsuited to the purpose that has been accepted for it" (3:3). It's as if their relationship was a car that ran well enough, yet its designated goal was to fly to the stars. Imagine the thoughts that Helen and Bill may have had at this point: "How will we ever get there? Why have a goal that you can literally never reach? What a senseless relationship this is!"

In this situation, they started blaming each other for the relationship being so discordant with its divine goal, a tendency that Jesus said was likely to continue: "You will find many opportunities to blame each other for the 'failure' of your relationship" (10:1).

The second result was that, at the same time that the new goal seemed impossibly out of reach, they still desired the old goal. They still wanted that feeling of specialness. The presence of the new goal, then, essentially said to each of them, "You can't get what you want here." As a result, they were in danger of looking for fulfillment in another relationship that was unabashedly unholy:

Now the ego counsels thus: Substitute for this another relationship, to which your former goal was quite appropriate. You can escape from your distress only by *getting rid of each other*. (8:4-5) All in all, the change that Jesus was celebrating as a glorious rebirth felt to them like a major disruption. What had been an extremely

frustrating relationship had now become a profoundly unsettling one.

Rather than going forward, they just wanted to go back.

It was crucial that Jesus address this state of affairs. Here the Holy Spirit wanted to take Helen and Bill on a journey to God, and five minutes after getting on the bus they wanted to get off! In this section you can feel Jesus doing everything he can to keep them on that bus. In the process, he urged them to do the following things:

First, they needed to celebrate rather than bemoan the change that had occurred. They needed to bless their new relationship, not curse it:

"Condemn salvation not, for it has come to you" (12:6). They needed to welcome the new, and to look back on the old with clear eyes, not rose-colored glasses:

Forget not now the misery you really found, and do not now breathe life into your failing egos. For your relationship has not been disrupted; it has been *saved*. (10:3-4)

Second, rather than changing the goal back to fit their old, unholy relationship—which Jesus says is impossible anyway (3:7)—they needed to do the exact opposite: "there is no course except to *change the relationship* to fit the goal" (4:5).

Third, there was a discrepancy between their new goal and the means they actually employed in the relationship—which boiled down to judging and attacking. This discrepancy could make achieving the goal seem hopeless. They needed to trust, however, that they would be given the proper means, the means that actually fit the goal: "Think you not the goal itself will gladly arrange the *means* for its accomplishment?" (16:3). Later on (see T-20.VII), the

means would be identified as seeing each other through the eyes of Christ rather than the eyes of judgment.

Fourth, they needed to actively resist the temptation to withdraw from this relationship and transfer their investment to another relationship that dangled before them the lure of specialness. Jesus'

response to this was blunt: "Hear not this now!" (9:1). "Abandon Him not now, *nor each other*. This relationship has been reborn as holy"

(9:9-10).

Fifth, they needed to have faith in the bus they were on, so to speak. They needed to have faith in where it was going and that it could actually get there. They needed to have faith in the driver, the Holy Spirit: "Have faith in Him Who answered you" (9:2). And they needed to have faith in each other, trusting that the other would really do his or her part. "Have faith in each other, in what but seems to be a trying time" (8:1).

Sixth, rather than blaming each other for failing to live up to the new goal, each needed to forgive the shortcomings and appreciate the genuine contributions the other had made:

And He [the Holy Spirit] has not been lacking in appreciation for all you have done for Him, nor does He see the mistakes at all. Have you been similarly grateful to each other? Have you consistently appreciated the good efforts and overlooked mistakes? Or has your appreciation flickered and grown dim, in what seemed to be the light of the mistakes?

(13:4-7)

Overall, Jesus was asking them to step forward into the new with trust and gladness—in spite of their discomfort, in spite of the

temptation to run back into the arms of the old. As with any major change, even when the infancy of the new is present, it can be hard to

resist the siren song of the old. If they could just press forward, he promised them, the rewards would come: “As this change develops and is finally accomplished, it grows increasingly beneficent and joyous”

(5:3).

Indeed, their destination was not just a happy place for the two of them. It was a holy temple from which the blessings of their relationship would be generously bestowed on “everyone who draws nigh,” as Jesus later describes in this moving passage:

The peace He laid deep within both of you will quietly extend to every aspect of your lives, surrounding both of you with glowing happiness and the calm awareness of complete protection. And you will carry its message of love and safety and freedom to everyone who draws nigh unto your temple, where healing waits for him. (T-19.IV.2:3-4)

Jesus’ prescriptions for Bill and Helen’s relationship appear to make eminent sense. Indeed, they are not so different from the counsel a newly reformed alcoholic might receive. Yet it is well known that Helen and Bill’s relationship never really escaped from the period of discomfort. This is truly unfortunate, yet perhaps not as surprising as it may seem. Undoubtedly, many if not most holy relationships get mired in that period, or get broken off altogether because of it. There is such bright promise contained in that initial moment of joining, yet laying hold of that promise means laying aside the ego to an unusual degree.

And how many are willing to do that?

But there is one cause for genuine celebration here: Even though Helen and Bill didn't reach that place of "glowing happiness" together, the temple they built still stands, and countless thousands still draw nigh

unto it, to receive the healing that waits for them.

82. Quotations from this section will be identified only by paragraph and sentence numbers, while quotations from other sections will be given a full reference.

83. *Autobiography*, 27.

84. *Autobiography*, 27-28.

85. *Absence from Felicity*, 43.

CAMEO 27

"I Need Do Nothing"

The Text section "I Need Do Nothing" (T-22.VII), a profound exploration of several key Course themes as well as a comparison of the Course's path to other paths, was originally a special message to Helen about a specific situation in her life. Ken Wapnick tells the story in *Absence from Felicity*:

On May 31, 1967, Helen was in the midst of another crisis, and Jesus'

answer to her was a special message….

Helen's crisis, which on an external level was literally a non-event, revolved around a threatened union strike that would have involved the elevator operators in Helen's building. She and Louis lived on the 16th

floor, and Helen's fear was that the strike would begin at a time when she and Louis would be separated, one of them in the

apartment and the other down below. Since in Helen's mind walking up or down the sixteen flights of stairs meant instant cardiac arrest, for either her or Louis, she was beside herself at the imminent threat of separation.

Having thus defined the problem, her solution was obvious and logical: she and Louis would move to a near-by hotel. They did, where they remained for a week, never knowing that the strike was called off even before it had begun.86

The "I Need Do Nothing" section doesn't refer to the specifics of Helen's situation at all, but that is not to say it does not speak to it. What wisdom does it offer, then, about Helen's "crisis"?

Its opening paragraph suggests that all of her planning for her body's "comfort or protection or enjoyment" (1:2)87 means that her underlying goal is not Atonement, but sin. Her preoccupation with her body is the conscious expression of an unconscious *attraction* to sin.

After all, how can you tune out the entire Sonship in an obsession with your own tiny lump of clay and not feel sinful? Thus, the hidden goal of feeling sinful, Jesus implies, is the real driving force behind Helen's plan to move to the nearby hotel.

What should she do instead? Rather than embroiling herself in plans to protect herself from the "danger" of the strike, she should allow herself a single instant in which she utterly forgets her body, and along with it, the past and the future. She should enter a moment of perfect stillness, both physical and mental. In this moment, instead of concentrating on what to do, she should concentrate on a single thought:

"I need do nothing." This means that all the truly important things do not need to be accomplished by physical doing; they have already been accomplished by God.

This moment of stillness is what the Course calls a *holy instant*. Yet how would entering a holy instant solve the emergency Helen sees before her? The answer to that question reveals itself in the final paragraphs of the section.

In the holy instant, she would make a place inside her in which she does nothing, being perfectly still. "Into this place," Jesus says, "the Holy Spirit comes and there abides" (10:2). Even though such a holy instant is typically brief, its effects would not be. Even after Helen returns to normal consciousness, the Holy Spirit would remain in that quiet place within her, giving her a "place of rest to which you can return" (10:4)—presumably in future holy instants.

Yet the value of this "place of rest" is not confined to isolated holy instants. The section concludes with a mesmerizing picture of Helen going through life in a dual consciousness. The image for this is that of a hurricane, with its furious winds revolving around the stillness of its eye.

The eye of the storm, which Jesus calls the "quiet center" (10:5), symbolizes that place of rest within, while the storm symbolizes the outer activity of Helen's life. The message is that, once the quiet center is established in a holy instant, Helen will be able to have her attention in *both places at once*. She will be able to engage in doing in the storm at the exact same time as she does nothing in the quiet center. In other words, outer activity need *not* entail the sacrifice of inner peace. Indeed, while being active in the storm, *most* of Helen's mind can be resting in

the eye of the storm: "And you will be more aware of the quiet center of the storm than all its raging activity" (10:5).

This can be a very attractive image, given how ravaged most of us feel by the hurricane. From this image, however, one could easily get the impression that Helen's behavior in the storm should be

minimal and casual—that she should just do whatever she feels like, whenever she feels like it, while she mainly just relaxes in the quiet center. The section, however, concludes on a very different note:

This quiet center, *in which you do nothing*, will remain with you, giving you rest in the midst of every busy doing on which you are sent. For from this center will you be directed how to use the body sinlessly. It is this center, from which the body is *absent*, that will keep it so [keep the body sinless] in your awareness of it. (10:6-8)

Notice how from the quiet center Helen will be "sent" and

"directed." Her activity in the storm is not supposed to be whatever she feels like; it is supposed to be guided. And it is also not meant to be the minimum; the phrase "every busy doing on which you are sent" implies she will be sent on an abundance of such missions. The consolation is that, while she is sent on those busy doings, the quiet center will be providing her with a place of rest in the midst of them. Even while she is up to her eyeballs in doing within the storm, she will simultaneously be doing nothing in the eye of the storm.

Yet even that is not the real consolation. Remember, this story starts with Helen's obsession with her physical safety, comfort, and enjoyment. In this initial picture, her doings are to a large degree about protecting her body from the damaging effects of the storm. And this

overriding concern with her separate self has the net effect—as well as the unconscious goal—of making her feel *sinful*.

Notice how that picture has now been completely reversed. In the new picture, her doings are not about protecting her body from the storm; they are about serving those who are being buffeted by its wind and rain. In this picture, she is no longer running off on self-absorbed projects; rather, she is being sent on selfless missions. Rather than using the body to serve the goal of sin, she is being

“directed how to use the body sinlessly” (10:7). And all of this is true because at the center of her awareness, in the quiet center, “the body is absent” (10:8). In that place of ultimate concern, the body has vanished, having been replaced by the Holy Spirit. As a result, she now sees herself as sinless, as absolutely clean and unstained. She even sees her *body* as sinless. How else could she see it, given that it has become a pure instrument of God’s holiness?

Here, then, is a vision in which the inescapable doing entailed in our outer lives is harmonized with the nondoing entailed in inner stillness. It’s not a case of one or the other. Rather, by resting from doing in particular holy instants, we can ground a way of being in which, even while we are engaged in outer doing, we are resting in a place of nondoing within. And significantly, this place of nondoing now becomes the *source* of our doing—of a very different *kind* of doing.

If Helen had embraced this picture, think how differently she would have responded to her situation. By entering into a holy instant, she could have felt her fear being calmed in the quiet center within her. With great relief, she could have realized that nothing real rested on her doing. Her anxious preoccupation with her body could have evaporated.

From this calmer place, she could have then seen through her fears.

From this new perspective, rather than making frantic plans for her safety, she could have asked how she was called to serve a larger plan.

And as her vision expanded to encompass its broader priorities, the fear and needless planning that had gripped her before would have been all but forgotten. She could have been about her Father’s business, striding forward at peace within the storm and at peace about herself.

This is what the beginning and ending paragraphs of the section imply about Helen's crisis. However, the middle of the section is a kind of interlude that steps further away from Helen's situation in order to illuminate some of the Course's unique character. For there are other routes to lifting the oppressive sense of sinfulness that inevitably comes from prioritizing one's body. And Helen was no stranger to these other routes, having had a lifelong fascination with the Catholic church, particularly with its rituals of the rosary and the Mass.

In this middle section, Jesus highlights two traditional routes to escaping one's sense of sinfulness, and contrasts both of these with the Course's way. The first route, which reminds one of Catholicism and of Western spirituality in general, is "wrestl[ing] with temptation and fight[ing] against giving in to sin" (7:1)—an obvious attempt to almost muscularly restrain one's sinful nature. The second route, which sounds more like Eastern mysticism, involves "long periods of meditation aimed at detachment from the body" (5:4). Though Jesus sounds more kindly disposed toward this latter approach, he implies that it too is a subtle attempt to climb above one's sinfulness, in this case through long periods of detaching from the supposed source of sin—the body. Both ways, he says, will succeed, "But the means are tedious and very time-

consuming, for all of them look to the future for release from a state of present unworthiness and inadequacy" (5:6). Both assume, in other words, that one is sinful now and that one's own efforts are needed to arduously hoist oneself up, inch by inch, above this fallen state.

Jesus then says, "Your way will be different, not in purpose, but in means" (6:1). The goal is still that realization of the state of holiness.

But this is reached by letting go all attempts to make oneself holy, and entering instead into a moment of stillness by dwelling on the

thought “I need do nothing.” In this case that means “I need do nothing to make myself holy, because God already created me holy for all eternity.”

Jesus then mentions another distinguishing feature of the Course’s path: It is not a solitary journey. In both the West and the East, the common image is that of the lone aspirant. We envision the monk wrestling with temptation in the privacy of his cell and the yogi absorbed in meditation in his solitary cave. In the Course, however, the most powerful way to discover one’s holiness is to join with another person:

A holy relationship is *a means of saving time*. One instant spent together restores the universe to both of you. (6:2-3)

Time has been saved for you, because you are together. This is the special means this course is using to save you time. (7:4-5)

So we have two distinguishing features of the Course: uncovering preexisting holiness in a holy instant and joining with another person in a holy relationship. Both of these come together in the idea of *joint holy instants*—holy instants that we share with another human being. The

Course also calls these *holy encounters*. The reference above to “one instant spent together” refers to exactly this concept. Indeed, the Course was born in just such a shared holy instant, in which, after years of conflict, Bill made an impassioned speech that “there must be another way,” and Helen jumped up and said she would try this new approach with him. That moment was not a mystical experience, but it was a powerful holy instant, one that changed both of their lives forever. Such shared holy instants are not an emphasis in either the West or the East.

They are the Course’s unique focus, “the special means this course is using to save you time.”

Getting back to Helen's situation: If she wanted to be free of the sense of sinfulness that came with her obsessive concern with her body, the answer was not to pull out her rosary or go to Mass. The answer was to join with Bill in another joint holy instant, where they would both realize, in hushed silence, that, as Jesus put it later, "Healing is done, for what is perfect needs no healing, and what remains to be forgiven where there is no sin?" (P-2.VII.8:5). In just one such instant of joining, Jesus promises, Helen and Bill could "accomplish more than is given to a century of contemplation or of struggle against temptation" (8:4).

The section "I Need Do Nothing" did speak to Helen's specific crisis, but in the process it also did so much more. It offered her a new relationship with her worries, her body, her behavior, and her guilt. And it clarified how the path that Jesus was leading her down differed from more traditional routes, including the Catholicism that so attracted her.

Its profound message was applicable beyond her specific situation to all of her situations, and beyond hers to all of ours.

The dictation for this section appeared in Helen's Notes in the midst of the first section of Chapter 24, but it clearly was inserted there from somewhere else. In terms of its date and placement in the Urtext, it falls exactly where we have placed it in the Complete and Annotated Edition. After the Urtext, Helen and Bill moved it to a much earlier place, to a place in Chapter 18.

That placement, which we see in the FIP version of the Course, is an excellent placement, in that many of the section's themes are echoed in that chapter. However, the section also contains themes that do not appear until *after* Chapter 18. For instance, "the goal of sin," so important in this section, does not appear in the dictation until the extended discussion of sin in Chapter 19 ("the ego has dedicated the body to the goal of sin"—T-19.IV.B.20:2). What we found was that

this section also fits quite well where it originally fell in Chapter 22, where it lacks the problem of anachronistic themes. So we decided to simply leave it where it was.

86. *Absence from Felicity*, 313.

87. Quotations from the "I Need Do Nothing" section will be identified only by paragraph and sentence numbers.

CAMEO 28

The Blue-Gray Bird

In the Text section "Above the Battleground" (T-23.IV), we find a clear reference to a dream Helen had years before the Course. This reference joins together the section and the dream, so that each one adds to the other.

The dream was one she had in 1940 when she was 31 years old.

She titled it "The Blue-Gray Bird" and told it in the form of a story: This story begins with the line, "Once upon a time there was a blue bird," which is only partially true. It would be more accurate to say,

"Once upon a time there was a bird who told everybody that he was a blue bird." In point of fact, he was gray. Since this was perfectly obvious, people got the impression that the bird was somewhat confused, but this was not the case at all.

It seems that the bird lived at the time of the American Civil War, which was often called the war between the blues and the grays. The bird was inclined to be rather peaceful himself, and he found the war quite disturbing. He was especially concerned about the final outcome, but he had no way of predicting which side would win. And so he felt it would be safest to prepare for either eventuality.

“Being a gray bird,” he reasoned, “the best thing to do is to adopt the position of being blue. Then, if the grays win, they will say, ‘this bird is gray even though he insists that he is blue. As long as he is really gray, what difference does it make what he thinks he is? We will not hurt him.’ On the other hand, if the blues win, they will say, ‘this gray bird evidently believes that he is blue. As long as he thinks this, what difference does it make what he really is? We will not hurt him.’”

This position was somewhat difficult to maintain consistently over time, but it was not in itself an impossible one. But unfortunately, a number of complicating circumstances arose which made it increasingly untenable. In the first place, even though it might be useful in a future peace, it was of no service at all during the actual war, being actually quite irrelevant.

Meanwhile, the bird was living in a dry and rotting tree, entirely leafless from endless battles. The branches were broken, the roots were shriveled, and the trunk was tilting perilously. It was, however, the only tree left standing after so many years of war, so the bird did not know where else to go.

In order to maintain his equilibrium in the tree, the bird was compelled to lean increasingly in the opposite direction to compensate for the sagging of the branches. As time went on he became quite lop-sided; so much so that he would no longer have been able to keep his balance in a straight tree, even if he ever managed to find one. This, however, did not concern him too much, since the chances of his finding a straight tree any more were rather remote.

What really bothered him were certain contradictory elements in the whole situation, which he found very difficult to reconcile. He recognized that when a bird is in difficulty, it flies away. Yet here was a bird who, in spite of very difficult living conditions, had not only failed to fly away, but had not even tried to do so. Being fairly

rational as birds go, he could not escape the uncomfortable feeling that despite being depressing, the situation was also slightly ridiculous.

It was possible, he thought, that this obvious discrepancy in his bird

behavior was due to the fact that he was unable to fly. But this, he felt, was not likely in a bird. Another possibility which occurred to him, and one which frightened him very badly, was that he was not really a bird at all. This, of course, would account for his not flying away. But it would also mean that nobody could seriously regard his basic problem as primarily a difficulty in color perception, which would leave him as poorly equipped to deal with peace as with war.

Perhaps fortunately, under the circumstances, he had to admit as a practical bird that managing to live through the war was probably the most he could handle. Armies from both sides kept appearing from nowhere, and smashing at each other under the tree. The blood-drenched ground shook under them, and the noise was ear-splitting. They were probably unaware of the bird and his tree, but the effects on both were devastating. Knowing that the tree could not possibly last much longer, it was probably pointless to worry about what would become of him in a hypothetical peace.88

Helen is famous for being deeply torn between her spiritual nature and her earthly identity, and this dream captures that inner split with an almost Kafkaesque absurdity. The bird in the dream is hopelessly divided. He is not only committed to being both a blue bird and a gray bird, he is committed to staying on a field of battle between the blues and the grays. This commitment makes literally no sense. It makes his life both miserable and precarious when, being a bird, he could easily fly away and escape the whole thing. His allegiance to the split, in other words, is quite insane.

This dream captured Helen's mindset so aptly that Jesus refers to it

in this passage early in the dictation of the Course in late 1965 (this is the version from the Notes):

The confusion of miracle-impulse with sexual-impulse is a major source of perceptual distortion, because it *induces* rather than straightens out the basic level-confusion which underlies all those who seek happiness with the instruments of the world. A desert is a desert is a desert. You can do anything you want in it, but you *cannot* change it from what it *is*. It still lacks water, which is why it *is* a desert.

The thing to do with a desert is to *leave*. (see T-1.43.12) On the face of it, this passage may not seem to be a reference to that dream. But in the Urtext, Jesus inserts this parenthetical remark right before the final sentence: "Bring up that dream about the Bluebird." Once he says this, you can understand why he does. Here he is talking about how Helen is attached to both miracle impulses (the impulse to extend love to another's mind) and sexual impulses (the impulse to extend lust to another's body) to the point of actually confusing the two. He says that by seeking "happiness with the instruments of the world"—i.e., bodies—she ties herself to the world.

Yet on a mental/emotional level, the world is a desert, a place that is inhospitable to life. Rather than remaining tied to this desert, "the thing to do...is to *leave*."

All of these themes can be seen reflected in "The Blue-Gray Bird": a figure symbolizing Helen being torn between two opposing sides, which then ties her to a hostile environment, which she instead should just leave. By bringing in her dream from twenty-five years before, Jesus shows that what he's teaching her is not some bizarre new

concept; it's a message that has been knocking on her door for decades.

Indeed, after telling her to look up the dream, he makes that very point:

"Note that the essential content hasn't changed."

This brief reference to "The Blue-Gray Bird" closely foreshadows what we see in "Above the Battleground," which was dictated in 1967.

In this Text section, there is no overt reference to the dream, but the imagery is such a specific match that the connection is instantly recognizable:89

To be released from conflict means that it is *over*. The door is open; you have left the battleground. You have not lingered there in cowering hope that the battle will not return because the guns are stilled an instant and the fear that haunts the place of death is not apparent. There *is* no place of safety in a battleground. You can look down on it in safety from above and not be touched, but from within it you can find no safety. Not one tree left standing still will shelter you. (6:1-6)

Just as in "The Blue-Gray Bird," we have Helen lingering on a battleground ravaged by repeated battles, pathetically hoping to find shelter in the "one tree left standing" (her account of her dream says "the only tree left standing"), when she instead should rise above it, where the war cannot touch her.

So Jesus is clearly bringing her dream into this section. By doing so he effects a kind of fusion of both the dream and the section. The dream lends its vivid imagery to the section, and the section applies its sophisticated teaching to the dream. Out of the coming together of both, then, something new is produced. A particularly important message emerges for Helen's life, one that we will try to elucidate now.

Helen is living on a battleground; she is to some degree locked in combat with all her brothers. She entered the war hoping to gain the spoils. As Jesus says, “Perhaps you think the battleground can offer something that you can win” (14:7). Yet the cost is so great that now she wants to call a truce. She chooses to retain her impulse to attack, for she still hopes to one day win the war. But at this point she is seeking a compromise. So she conceals her hatred behind a display of love, which she hopes will placate the enemy enough for him to agree to a ceasefire.

This may seem like a solution, but is it really? Jesus observes, “No one compromises with an enemy but hates him still for what he kept from him. Mistake not truce for peace, nor compromise for the escape from conflict” (5:6-7).

Indeed, this “solution” puts Helen precisely in the situation of the blue-gray bird. Now we see that the bird’s split allegiance between the blues and the grays is really Helen’s split allegiance between love and attack. It’s an interpersonal issue: Helen can’t decide what to do with her brothers. Will she love them or murder them? This is what roots her to the battleground. This is why the bird can’t imagine leaving the tree.

But, as Jesus notes, “There *is* no place of safety in a battleground” (6:4).

The idea that a barren, rotting, tilting tree will provide real shelter is ludicrous.

This, however, only begins to capture the desperation of Helen’s situation. The section offers a penetrating analysis of the strategy of mixing love and attack. We think of love as meeting the needs of the other person, and attack as serving our own needs. Since most of us want to honor both sets of needs, we hang onto both love and attack.

We creatively mix them together to create a hybrid of the two, and this

hybrid becomes the primary means through which we relate to the world. Yet the hybrid tends to be made of the *content* of attack, while merely having the *form* of love. The section captures this strange amalgam with stark images. It speaks of someone justifying "his savagery with smiles as he attacks" (2:1)—putting on a friendly smile to make his attack appear kind. And it speaks of giving someone a beautifully wrapped box with no gift inside: "The wrapping does not make the gift you give. An empty box, however beautiful and gently given, still contains nothing" (2:6-7).

The loving façade is designed, of course, to conceal our attacking intent from others. Yet, perhaps surprisingly, it is also designed to conceal our attack *from ourselves*. Our attack disturbs *us*, and we try to hide it even from our own eyes. For the truth is that attack does not serve our needs; it does not get us anything we really want. Instead, it leaves us with a heavy load of guilt on our shoulders, along with a constant fear of punishment:

Attack in *any* form is *equally* destructive. Its purpose does not change.

Its sole intent is murder, and what *form* of murder serves to cover the massive guilt and frantic fear of punishment the murderer must feel?

(1:3-5)

We are hoping that if we put a kindly face on our attacks, we ourselves will be blind to them, and thus manage to protect ourselves from their crushing burden of guilt. Yet Jesus says that this strategy utterly fails, for in the end we cannot avoid the real intent behind our actions:

He may deny he *is* a murderer, and justify his savagery with smiles as

he attacks. Yet he will suffer, and will look on his intent in nightmares, where the smiles are gone and where the purpose rises to meet his horrified awareness and to pursue him still. For no one thinks of murder and escapes the guilt the thought entails. If the intent is death, what matter the form it takes? (2:1-4)

All we accomplish through this strategy is to conceal from ourselves the real source of our pain. We still feel the pain inherent in being an attacker; we just have no idea where it comes from. Jesus'

logic here is undeniable: "If it is true attack in any form will hurt you, and will do so just as much as in another form which you *do* recognize, then it must follow that you do not always recognize the source of pain"

(1:2).

So Helen's problem goes beyond being stuck in an outer environment filled with conflict. She is also stuck in an *inner* environment pervaded by guilt and fear, while being clueless as to where these feelings come from. This actually gives new meaning to the symbolism of the tree. Right after saying "Not one tree left standing still will shelter you" (6:6), Jesus asks these pointed questions: "Think you the form that murder takes can offer safety? Can guilt be absent from a battlefield?" (7:1-2). Notice how this implies that "the form that murder takes" is the same thing as the "one tree left standing," for both are described as failing to offer the safety that we seek in them. This implies that the dead tree now symbolizes the phony smile, the nice façade with which Helen attempts to cover up her murderous intent. She hopes this flimsy covering will serve as a shield to protect her from her *own* attacks, but it's just like the rickety tree—it offers no protection whatsoever.

What is her way out? The answer in both her dream and the section is the same: to rise above the battleground. And since staying on the battleground stems from an interpersonal stance, rising above it is also an interpersonal decision. She needs to realize that being loving is not only for the sake of others. Rather, being loving is her own need—

indeed, her *only* need. She thus needs to understand that any attack on her part, no matter how carefully disguised, is an attack on her own peace. As Jesus puts it: "This is your part: to realize that murder in *any* form is not your will" (11:1).

On a practical level, this first means learning to recognize her attacks, even the most artfully camouflaged ones. She can do this not by scrutinizing the outer forms, but by being very sensitive to her feelings:

"Even in forms you do not recognize, the signs you know. There is a stab of pain, a twinge of guilt, and above all, a *loss of peace*" (12:4-5).

Once she spots these signs, her job is then to "quickly choose a miracle instead of murder" (12:7)—choose to extend love rather than deal out death.

This decision to resolve her inner split in favor of love *is* the decision of the blue-gray bird to at last stretch out his wings and lift off from the tree. He no longer has any use for the battleground, and so he does not choose to be there. Rising above it, he will finally be safe from all its deafening violence. As he circles higher, the ground of battle will seem increasingly remote and insignificant, as his world becomes instead the lofty sphere in which he now soars. He will forget about "the clash of forms" (11:10) as he turns his attention to basking in the endless sunshine of his Father's love. In the light of this supreme joy, he will wonder how he could have wasted even a minute on that hopeless

battlefield.

We have now seen the original dream as well as two references to it in the dictation of *A Course in Miracles*. This gives us a chance to step back and try to see exactly what Jesus is accomplishing with those references. What Helen's original dream does is provide her with a memorable story, filled with vivid imagery, that depicts a key pattern of hers. The pattern is her propensity to be split between two opposing sides, which leaves her stuck in an inhospitable environment, which she instead could simply leave. The dream's absurdity is a powerful communicator of the pattern's manifest insanity.

Then in 1965, when Jesus begins dictating the Course to her, he references this dream during his teaching on confusing miracle impulses and sexual impulses. Then in 1967—our main focus here—he references the dream again while teaching about mixing love and attack. Each time he does, he brings the power of that story forward into his current teaching, using the dream as a kind of visual illustration of the point he is making. At the same time, his current teaching also flows backward into the dream, imbuing its enigmatic symbols with a rich and specific content. Trying to be both blue and gray becomes an interpersonal stance of trying to extend both love and lust, or both love and attack.

The battleground becomes the conflict-ridden nature of this world, as well as the guilt-ridden condition of Helen's mind. And the tree becomes Helen's futile attempt to take cover behind a "loving" façade that will supposedly protect her from guilt. Thus, at the same time that his current teaching is strengthened by having the dream there as a kind of parable, the dream itself acquires a detailed, sophisticated, and genuinely practical meaning.

As a result, the dream becomes a refrain that runs through Helen's life. Each time it reappears, the new teaching in which it is

embedded, which may seem weird and irrelevant, is shown to be merely another chapter in the ongoing thread of guidance about this pattern of hers.

Meanwhile, this thread grows ever richer, as new colors are woven into it each time it returns. The presence of this continuing thread proves to Helen the compelling constancy of the messages she is receiving over the course of her life. And this constancy reminds her that she cannot avoid her pattern forever, that eventually she must face and rise above her attachment to the battleground.

88. The version of the dream recorded here is from Helen's unpublished writings. A slightly abridged version can be found in *Absence from Felicity*, 21-22.

89. From here on, quotations from "Above the Battleground" will be cited by paragraph and sentence.

CAMEO 29

Iambic Pentameter

The section "The Christ in You" in Chapter 24 of the Text (T-24.V) can be regarded as the beginning of consistent iambic pentameter in the Text. From here, it is more or less continuous for the rest of the Text. It then picks up in the Workbook in Lesson 98, after which it runs unbroken to the end of the Workbook. In the Manual, it is used only in

select passages of special importance.

Iambic pentameter is a fundamental building block of English poetry. It is most prominently associated with William Shakespeare, who wrote both plays and poetry in it, but it has been a standard literary convention from before Shakespeare up to the present day.

To understand iambic pentameter, you only have to understand two things. First, the basic unit is a two-syllable "foot," which in this case consists of an *unstressed* syllable followed by a *stressed* syllable, such as the word "before." Second, a line of iambic pentameter consists of *five* such feet. As a result, a line will sound like a series of five heartbeats:

da- ***dum*** da- ***dum*** da- ***dum*** da- ***dum*** da- ***dum***

We can hear these five heartbeats in a famous line from Shakespeare: If ***mu*** sic ***be*** the ***food*** of ***love***, play ***on***; A writer need not be a slave to this exact structure, however. Poets will often skillfully diverge from strict iambic pentameter, as Shakespeare himself did.

Discovering where the iambic pentameter starts in the Course can be tricky, since anything written in English will naturally have occasional lines fall into iambic pentameter. However, in the early sections of Chapter 24, one can see passages that seem to quite intentionally employ this form. For example, in the final paragraph of section III, we find these sentences, which fit the form perfectly:

They ***ask*** of ***you*** but ***that*** your ***will*** be ***done***.

They ***seek*** your ***love*** that ***you*** may ***love*** your ***self***.

Love ***not*** your ***spe*** cial ***ness*** in ***stead*** of ***Them***.

The ***print*** of ***nails*** is ***on*** your ***hands*** as ***well***. (8:9-12) The frequency of such examples increases, until the final four paragraphs of section IV are mostly in iambic pentameter. Finally, section V, "The Christ in You," is an unusually poetic section, with concrete imagery that is both moving ("He...sings to them of Heaven, that their ears may hear no more the sounds of battle and of death" [7:3]) and at times jarring (for example, there's the graphic image of a rotting corpse

“with flesh already loosened from the bone” [5:1]). It is in this poetic section that the Text begins its continuous use of poetic verse.

At this early stage, the iambic pentameter is quite rough, with around a quarter of the lines not fitting the strict form. However, it gets smoother and smoother until by the time we reach Chapter 27, it is nearly perfect, and remains so for the rest of the Text.

Helen loved Shakespeare as well as other great English poets. As a young person she even had dreams of being a great poet. The question naturally arises, then: Was Helen herself the source of the iambic pentameter? Was she somehow taking the ideas that Jesus passed on to her and rendering them in words that fit the iambic pentameter? Or was the material instead being received by her in a form that already fit the meter?

We can safely say it was the latter. For one, it seems clear that in

the very earliest sections of the iambic pentameter, Helen did not notice it was there. We say that because she often made little changes in wording that actually broke the meter. Here are two such changes just from “The Christ in You,” with each line being a line of iambic pentameter and the words in brackets representing the new wording that she read into the Urtext:[90]

...that you have not? He is [in] your eyes, your ears...

...you thought you saw in you [within yourself]. His holiness...

In both cases, the original line fit the meter, while the changed version did not. Later on, Helen valued the iambic pentameter so much that she would closely monitor any lack of fit so she could correct it. It is therefore hard to imagine that she would knowingly do the exact opposite here: take lines that fit the meter and “correct” them so they no longer fit. We can safely conclude, then, that when the iambic pentameter first started coming through, Helen didn’t

notice its presence. Ken Wapnick reported this same thing, saying, “This [the iambic pentameter] was unknown to Helen at first, but after a while she realized the words were coming in a definite rhythm. ”91

However, by one chapter later (Chapter 25, section IV), Helen had clearly noticed the iambic pentameter. We can see this on the pages of her notebooks, where she marked the divisions between the iambic pentameter lines with double quotation marks. Here is an example from T-25.VII:

Until he comes" to understand
it cost him sanity," it stands
between him & whatever hope" he

Notice the double quotation marks after “comes” in the first line,

“sanity” in the second line, and “hope” in the third line. This was Helen’s way at this point of marking the line divisions in the iambic pentameter.

This raises a question that is similar to the earlier one. Just as we asked whether the iambic pentameter came from Helen or Jesus, we now need to ask if Helen figured out where the line breaks fell or if she received those line breaks from Jesus. The most natural explanation would seem to be the first, for it would not have been difficult for Helen to simply count off the five feet and then insert her little quotation mark.

This would have been especially easy to do after the fact—go back in, count out the syllables, and note the line divisions.

There are, however, serious problems with the idea that Helen herself decided where the line breaks should go. The first one is that at this stage in the iambic pentameter, as we note above, it is quite rough, with about a quarter of the lines not fitting the meter. The effect of this is that there are a number of different ways to break

the lines in a given paragraph. For example, let's look at one of the paragraphs in question.

This is the final paragraph of Chapter 25 (the Notes version of T-25.X.9):

The miracle that you receive you *give*. Each one becomes an illustration of the law on which salvation rests; that justice *must* be done

to all, if *anyone* is to be healed. No one can lose, and everyone *must* benefit. Each miracle is an example of what justice can accomplish, when it is offered to everyone alike. It is received and *given* equally. It *is* awareness that giving and receiving *are* the same. *Because* it does not make the same unlike, it sees no differences where none exist. And thus it is the *same* for everyone, because it sees no differences in *them*. Its offering is universal. And it teaches but one message: What is God's *belongs* to everyone, and *is* his due.

There are many ways to divide the lines of iambic pentameter in this paragraph. The first sentence is easy—it fits the meter perfectly. But not long after that we get into trouble. What follows is one way to break the lines in this paragraph, with those that do not fit the meter rendered in boldface:

The miracle that you receive you *give*.

Each one becomes an illustration of

the law on which salvation rests; that justice *must*

be done to all, if *anyone* is to

be healed. No one can lose, and everyone

must benefit. Each miracle is an

example of what justice can accomplish,

when it is offered to everyone

alike. It is received and *given* equally.

It *is* awareness that giving and receiving *are* the same. *Because* it does

not make the same unlike, it sees no differences

where none exist. And thus it is the *same*

for everyone, because it sees no differences

in *them*. Its offering is universal. And

it teaches but one message: What is God's

belongs to everyone, and *is* his due.

This is not a very satisfying arrangement, since eight of the lines do not fit the meter. So we tried three other arrangements. One had ten lines that did not fit, one had eight, and the final one we got down to five. The latter arrangement, however, was not preferable because one of its lines contained stresses that were badly off, which is worse than the number of syllables being off.

As you can imagine, it can take a lot of time to try out these different arrangements and compare them to one another to see which is best. Yet perhaps this is exactly what Helen was doing: going off, trying out different arrangements, selecting the best, and then going back in and inserting the quotation marks.

We can, however, say with confidence that this was not happening.

Helen was inserting the line breaks *as she took dictation*. We say this for a simple reason: *The gaps between words are longer when her double*

quotation marks are present. You can see this in the sample we included above. If you cover up the quotation marks with your finger, you can see that where the quotation marks are present there is a larger than normal gap between the words. We have tested this visual impression, having carefully measured more than four hundred gaps between words. In paragraph after paragraph we find a consistent result: The gaps between words that include Helen's quotation marks are more than fifty percent longer than the normal gaps. The only explanation for such a consistent result is that she was writing those marks *while* taking the dictation.

How else could those marks have taken up extra space, moving over the words that followed them?

And this can only mean one thing: Jesus was somehow

communicating to Helen where the line divisions should go. While the iambic pentameter is rough, there is simply no way to know where the breaks should go without having the entire paragraph in front of you and seeing the effect of your decisions on the lines that follow. In other words, to do it optimally, you *have* to know what is coming later in the paragraph. To demonstrate this, let's look at how Jesus (for we can safely say it *was* Jesus) divided the lines in that sample paragraph we looked at earlier:

The miracle

that you receive you *give*. Each one becomes

an illustration of the law on which

salvation rests; that justice *must* be done

to all, if *anyone* is to be healed.

No one can lose, and everyone *must* benefit.

Each miracle is an example of

what justice can accomplish, when it is

offered to everyone alike. It is received

and *given* equally. It *is* awareness that giving and receiving *are* the same.

Because it does not make the same unlike,

it sees no differences where none exist.92

And thus it is the *same* for everyone,

because it sees no differences in *them*.

Its offering is universal. And

it teaches but one message: What is God's

belongs to everyone, and *is* his due.

Notice how much more elegant Jesus' solution to the iambic pentameter is in this paragraph, with only four lines that do not fit the meter (see lines in bold). Notice also that he accomplishes this by sacrificing lines that on their own could fit the meter perfectly, but once sacrificed will make what *follows* fit better. His first sacrifice is in the

very first sentence, which is a sentence of perfect iambic pentameter. It may not occur to someone to break up that sentence—why do so? But it turns out that making this seemingly unnecessary sacrifice at the beginning is the key to making the rest of the paragraph work best. Also, the third and fourth lines that

don't fit *could* have fit without a hitch ("of ***fered*** to ***ev*** ery ***one*** a ***like***. It ***is***/ re ***ceived*** and ***giv*** en ***eq*** ually. It ***is***"). Yet they too are sacrificed for what is coming; by sacrificing them he avoids the line mentioned earlier in which the stresses are jarringly off ("a ***ware*** ness ***that*** giv ***ing*** and ***re*** ceiv ***ing***").

We have spent a good deal of time on this fairly technical discussion because it actually affords one of our best windows onto the mechanics of the dictation. We first established that Jesus dictated large portions of the Course to Helen in iambic pentameter, requiring him to control both the number of syllables and the stresses in those syllables.

He did this even before she was aware of him doing so. We then established that Jesus somehow communicated to Helen where the line breaks should go. Finally, we observed that he could only have done this based on a verbatim knowledge of what was coming later in the paragraph.

This last point is particularly significant. In the early chapters of the dictation process, one has the impression that Jesus is speaking to Helen extemporaneously, as any normal speaker would, since he and she often go back and forth in brief dialogues. As normal speakers, we have only a vague idea of what we are going to say next, with perhaps an occasional phrase that is preplanned. We only know all of the exact words we will say when we are reading a prepared speech. In these later chapters, Jesus seems to be doing something very much like that. It is as if he is reading

from a finished document. He appears to know, with perfect accuracy, the exact words he is going to dictate to Helen in the coming sentences.

He seems to have the entire paragraph before him, complete in every word and complete with line divisions for the iambic pentameter.

This would actually explain one of Helen's main observations about the dictation process:

The writing was highly interruptible. At the office I could lay the notebook down to answer the telephone, talk to a patient, supervise a junior staff member, or attend to one of our numerous emergencies, and return to the writing without even checking back to see where I left off.

At home I could talk to my husband, chat with a friend, or take a nap, going back to the notebook afterwards without disturbing the flow of words in the slightest. It did not matter whether I had stopped at the end of a paragraph or in the middle of a sentence. It was as if the Voice merely waited until I came back and then started in again. 93

Bill described the "highly interruptible" nature of the scribing by saying "The material was there almost as if it had been pre-recorded, and was waiting for her attention." 94 All of this sounds very much like what we have just concluded: It is as if Jesus was dictating from an already composed original.

This is a particularly surprising finding, given our experience of how normal speaking works. No one (except perhaps an autistic savant!) carries around word-for-word speeches in his or her head and then recites them from memory. Yet that appears to be what Jesus did with Helen, at least in these later chapters.

On the other hand, perhaps this explanation inappropriately assumes that Jesus is within linear time. The Course's teaching claims that he is outside of linear time, and what we may be seeing here is actual evidence that this is true, that he was speaking to Helen from a place outside of time, in which there was an "all-at-

once-ness" to the process. A paragraph, in other words, was perhaps composed all at once rather than through a linear process, and then from that place of simultaneity he merely fed the material to Helen one word at a time.

Perhaps, then, what we are observing here is a tiny concrete clue as to the timelessness of the place from which the Course originated.

Whatever the explanation, it is clear that Jesus put an immense amount of precise planning into the iambic pentameter. He clearly wanted the Course to not just be a series of abstract ideas, but also to be poetry. And the reason for this is not particularly mysterious. After all, the emotional impact of poetry allows our minds and hearts to unexpectedly stumble into new places, places that would otherwise remain closed to us. In short, poetry *moves* us. And that is precisely Jesus' goal in the Course—to move our hearts and minds into fundamentally new territory.

90. In the first example, "in" was inserted. In the second example,

"within yourself" replaced "in you."

91. Kenneth Wapnick, Ph.D., "The History of the Manuscripts of *A Course in Miracles*," 2. Retrieved from

http://www.facimoutreach.org/qa/questions/ACIM_Manuscript_History.pdf

92. *Note:* We counted this line and the one two lines further down as

fitting the meter, on the assumption that the word "differences" is pronounced as three syllables, which is one of the correct ways of pronouncing it.

93. *Autobiography*, 42.

94. "A New Realities Interview with William N. Thetford, Ph.D."

Retrieved from http://acim-archives.org/Scribes/interviews/Bill-Apr1984.html.

CAMEO 30

"As You See Him

You Will See Yourself"

What do you do when your professional responsibilities seem to conflict with your spiritual path? This, broadly speaking, is the question answered by a short piece of guidance that Helen received from Jesus on June 19, 1968, near the end of the process of her receiving the Text.

The professional responsibility in question was psychological testing, including the diagnosis of patients. Psychological tests were highly relevant for Helen and Bill. We see two of the tests familiar to them crop up in the dictation itself. In Chapter 1, Helen mentions the Rorschach test ("a Rorschach response of 'foot prints' to the top red on 2"), the well-known test in which a subject's perception of ten inkblots is analyzed in order to identify personality characteristics and even thought disorders. Also, Jesus several times mentions the Sentence

Completion Test, in which subjects are presented with the beginning of a sentence (called a "stem") and asked to complete the sentence any way they like. Responses are believed to reveal the subject's attitudes, beliefs, fantasies, and emotional conflicts.

In addition, Bill and Helen were deeply involved with the Personality Assessment System (PAS), a highly sophisticated tool for measuring a person's personality type along three different dimensions: intellectual, procedural, and social-interpersonal. Bill and Helen worked for many years with its originator, John Gittinger,

helping him develop the PAS, performing research, writing academic papers, and in Bill's case, teaching. Indeed, according to Gittinger, Helen considered the PAS

her primary professional work until 1975. 95 Here is what Bill said about the PAS:

By using the Wechsler Adult Intelligence Scales and sophisticated psychometry, an individual's personality can be defined and his behavior predicted with extraordinary accuracy. In fact, after working with the PAS I thought John Gittinger had designed the most powerful descriptive and predictive system in the world for assessing personality.

I also felt that, as a personality assessment and predictive tool, the PAS

ranked with the discoveries of Sigmund Freud and Carl Jung in psychology. 96

Was there a conflict between this psychological testing and what Bill and Helen were being taught in *A Course in Miracles*? We can imagine two very different answers to that question. The first one is yes

—such tests affirm that the personality, along with any mental illnesses identified, *is* the person. This runs directly counter to the Course's

teaching that the person is in fact a spiritual being, a Son of God, who merely believes he is a limited human with a flawed personality. The other answer is no—in administering such tests, one is merely performing one's professional duty. This really has nothing to do with the Course; one can assess someone's personality and even diagnose mental illnesses without in any way affirming that the person is not a Son of God.

Jesus' answer, interestingly, is both of these answers at once: As you see him you will see yourself. Whether this be through the use of psychological tests, or by making judgment in some other way, the effect is still the same. Whenever you have judged anyone, it is impossible for you not to make this judgment on yourself. If you see one of your brothers, who happens to be a patient, as exhibiting signs of a thought disorder, then you will experience this same disorder in your own perception. For whatever your thought may be about *anyone* determines how you will respond and react to yourself and everyone about you. Take heed then when you are called upon to fulfill your function as teachers that you teach the truth about God's Son. The only way that you can experience any peace while this unfortunate necessity for interpreting illusions remains is to recognize that you are *discussing only illusions*, and that this has no real meaning at all. Try to say a prayer for your brother while doing this and you will call forth and experience a miracle instead. 97

This answer clearly comes down heaviest on the side of the first answer—that there *is* a conflict between psychological testing and the Course. This theme occupies fully two thirds of the message.

The first problem with this testing is that it essentially lays a judgment on the person being tested. It tells him that whatever thought disorder is uncovered by the test is a real part of his identity. On an even more basic level, the testing defines him as a "patient," when, more accurately, he is "one of your brothers, who *happens to be* a patient"

(emphasis added). In short, it teaches this person that he is not God's Son.

However important the effects are on the "patient," though, Jesus'

message focuses mainly on the effects on the psychologist administering the test—in this case, Bill or Helen. These effects are

based on a principle Jesus quotes here from the Text: "As you see him, you will see yourself" (T-8.II.6:2). We can think of this as a kind of "reverse projection." With projection, our self-perception shines out and determines our perception of another. But here, our perception of the *other* shines back on us and determines our *self*-perception. This principle becomes the basis of Lesson 134 in the Workbook, in which any "sin" we condemn someone else for, we will then condemn ourselves for. For example, if we judge someone for being disorganized, we will then unconsciously search for our own areas of disorganization and judge ourselves just as mercilessly.

Here, the principle works with equal specificity: Jesus tells Helen and Bill that if they diagnose someone as having a thought disorder,

"you will experience this same disorder in your own perception." This may sound strange, until one remembers that generations of psychology students have sat in abnormal psych classes feeling as if they themselves are suffering from each new disorder as it comes up in class.

So the way Helen and Bill see this patient will boomerang back and infect their self-perception, but it won't stop there. Jesus tells them it will also infect "how you will respond and react to…everyone about you." The ripples from this one judgment will simply keep going, coloring everyone and shattering peace.

This certainly sounds as if Bill and Helen should become, in a sense, "conscientious objectors," who because of their spiritual convictions refuse to "shoot" their fellow man with psychological tests.

That, however, is not the message. By labeling such testing an

"unfortunate necessity," Jesus is clearly acknowledging the need to do it. What he is asking is that, as Helen and Bill continue to go through the motions of carrying out the tests, they do so with an overriding consciousness that they are "*discussing only illusions*, and

that this has no real meaning at all." They need to remember that the tests measure only patterns in the mist. This is clearly not meant to be a halfhearted awareness-in-theory tucked somewhere in the back of their minds.

Rather, it is meant to be a highly intentional thought held foremost in mind, a thought so powerful that it can actually determine the emotional effects of the testing.

Ideally, they will even go one step further and say a silent prayer for this brother who is so at risk of being taught falsehoods about his identity. By doing so, they will "call forth" a miracle for him. Rather than feeling judged and labeled by shrinks in lab coats, he will feel blessed by angels. And the miracle will not stop there, for the principle that "as you see him you will see yourself" does not just work negatively; it works positively as well. Notice how the last sentence says

"call forth and experience." By *calling forth* a miracle for another, Helen

and Bill will *experience* a miracle themselves.

95. See William W. Whitson, Ph.D., "The Professional World of the

Scribes of *A Course in Miracles*." Retrieved from http://acim-

archives.org/bios/PAS.html.

96. Quoted in Neal Vahl, *A Course in Miracles: The Lives of Helen Schucman & William Thetford* (San Francisco: Open View Press, 2009), 55.

97. This guidance is in the Special Messages.

CAMEO 31

The Priestess

Lesson 109 in the Workbook, “I rest in God,” contains a clear reference to an apparent past-life vision Helen had in the summer of 1965, following her agreement to join Bill in “another way” and preceding the dictation of the Course, which would commence some months later. The vision was of Helen as a priestess in the distant past, and it turned out to be remarkably prescient for her future. 98

This vision echoed in Lesson 109 was actually the third inner vision she had that summer that depicted her as an ancient priestess. In her very first inner vision (29), she saw “some sort of priestess” who was “heavily draped and kneeling with bowed head, heavy chains twisted around her wrists and ankles.” This vision would recur almost

daily, and as it did, “The chains began to drop away and she began to raise her head. Very slowly she finally stood up, with only a short, unconnected length of chain still tied to her left wrist.” The priestess then raised her eyes to look at Helen, and Helen, after at first looking away in fear, eventually returned her gaze, only to discover that the eyes of the priestess were full of innocence and saw absolutely nothing in Helen “that warranted condemnation.” Then, Helen says:

I was suddenly swept away by a sense of joy so intense I could hardly breathe. Aloud I asked, “Does this mean I can have my function back?”

The answer, silent but perfectly clear, was, “Of course!” I would not have believed it was possible to experience such happiness as that answer called forth in me, and for a little while I kept repeating, “How wonderful! Oh, how wonderful!”

This image of the priestess seems to be a vivid symbol for what Jesus would soon call the “soul,” a divine element in our nature that retains its heavenly purity, yet feels shackled by our commitment to

separation. Once the Course dictation began, Jesus used a similar image in relation to Bill. Bill had made a Freudian slip and Jesus said this slip was "an expression of a Soul gaining enough strength to request freedom from prison. It will ultimately *demand* it. "99 So here we have the same basic concept applied to both Helen and Bill, which naturally raises the question of whether this concept is true for us as well. Is there, in other words, a pure soul in each of us that has been imprisoned, yet is now rising to freedom?

The second priestess vision (30-31) could not have been more opposite. In this one, Helen was the high priestess of an ancient society,

only now she was an evil priestess. Her "religion was power and enslavement." In this life, Bill was the leader of a slave revolt "who had managed to steal the large center ruby from the priestess's crown. It was not an ordinary ruby. It gave its wearer magical powers." He had, however, been caught and Helen was about to execute him by thrusting a spear between his eyes. However, at the last second, she threw down the spear, signifying that Bill would live and she would die. The final scene was of her walking into exile in the scorching desert where death awaited her—furious with herself for "dying for a rebellious slave who was nothing but a common thief."

Then comes the third priestess vision (31-32), the one that is echoed in Lesson 109:

The next scene, in order of appearance, seemed to be so ancient that it appeared as if it was taking place at the very beginning of time. I was a priestess again, but this time of a very different kind. This priestess was, in fact, much like the one with the innocent eyes I had watched emerging from heavy chains into freedom. She was hidden from the world in a small white marble temple set in a broad and very green valley. I was not sure that her body was entirely solid.

Actually what was seen was little more than an outline of a small, slender woman dressed in white, who never came further into the world than the doorway of the little room which contained a plain wooden altar. A small flame burned on it, sending up a steady column of white smoke.

The priestess stayed close to the altar, sitting on a low wooden stool and praying with closed eyes for those who came to her for help.

Sometimes I saw only the valley outside the temple. At times there

seemed to be no-one there, but at other times there was a huge column of people marching together very joyously. The column seemed to extend endlessly in both directions, and I could somehow feel the deep sense of freedom and unity each individual was experiencing as he marched ahead to certain victory. I was not sure what the exact role of the priestess was in helping them all, but I was somehow convinced that her prayers made a vital contribution. I was also sure that people came to her for help from all over; some in fact from very far away. They did not, however, speak to her directly. They knelt on the ledge that ran around a low wall which separated the inner and outer parts of the temple, and stated their needs to a man who seemed to be serving as a sort of intermediary between the priestess and the world. He remained in a large, enclosed space that separated the priestess from those who came for help. The man conveyed their needs to her.

I did not see the man's face for some time, and it took me even longer to recognize him as Bill. He played a crucial role in enabling the priestess to fulfill her function. When people told him what they needed, he went to the door of her room and merely told her that there had been a request for help. He said only that a brother had come for healing, and then he asked for help on behalf of the brother. The priestess never asked for anyone's name, nor for the details of his request. She prayed for everyone in the same way,

sitting very quietly beside the flame on the altar. It never occurred to her that help would not be granted. She never really left God's side, and she remained peacefully certain of his presence there in the room with her. I was sure she was myself, and yet I was not sure. What was certain was that I watched her with great love.

This image of Helen as a priestess, though it came from visions that

preceded the Course, was so significant that it cropped up repeatedly once the Course dictation began. For instance, near the end of what is now Chapter 1, we find in the Notes these comments from Helen, which clarify the request Bill made to the priestess and the prayer process she then went through:

"Priestess, a brother has knelt at your shrine. Heal him through me."

I have an idea that the "shrine" merely referred to the "altar within,"

which the Priestess served. I imagine that the communication was direct, and the "brother" always nameless. I think the Priestess responded automatically by praying directly to God, standing with upraised arms to draw down a blessing on her brother, who knelt outside. Her response was completely automatic and impersonal ["impersonal" means that her response was not based on anything special or unique about the recipient]. She never even thought of checking the outcome, because there *was* no doubt.

I imagine there is *still* no doubt, really. Except that the Priestess can no longer ask alone.

It was originally "sister," not "Priestess."

In addition to this, there are a few places in Helen's early Notes where Jesus refers to the priestess. One describes her function: The role of the Priestess was once to experience revelations and work miracles. The purpose was to bring those not yet available for direct

revelations into proper focus for them. Heightened perception was always the essential Priestess attribute.

The priestess, in other words, was meant to have experiences of oneness with God ("revelations"), which would leave in her mind a state of heightened perception. She would then extend that heightened perception to others in the form of miracles, and this would ready them for what had so far been out of their reach: their own experiences of oneness with God.

Another reference to the priestess, in what is now Chapter 4, praises Helen for being "both wise and devoted…in claiming your scribal functions and working so late." This seems to refer to Helen receiving guidance about a woman's unconscious dynamics in relation to her husband.100 Jesus implies that by receiving this message, Helen was being a "devoted Priestess." He then later says:

I need devoted teachers as much as I need devoted priestesses. They heal the mind, and that is always my own aim. (see T-4.II.25:1-2 for our Course version of this)

This theme of the priestess, therefore, runs through both Helen's early visions and her early dictation. In essence, it signifies a *role*, the role of mediator between the spiritual dimension and the world. The priestess is in direct contact with the spiritual dimension: "She never really left God's side"; she is able "to experience revelations." And because of her contact with that dimension, its blessings can flow through her to others. Her prayers can make "a vital contribution" to those who seek her help. Her eyes can convey to them the innocence they didn't realize was within. Her messages can "heal the mind." Her miracles can open the door to revelation.

According to her visions, this is a role that Helen had once

completely embodied, yet that was in the distant past. This is clear in the first vision, in which the priestess was kneeling near a fire that

"appeared to be associated with an ancient religious rite." It is especially clear in the third vision, which seemed to depict a scene "so ancient that it appeared as if it was taking place at the very beginning of time."

Since that primeval time, she had clearly fallen away from this high function. We see this most starkly in the second vision, in which—still in ancient times—Helen was a priestess who used her paranormal powers not to heal and bless, but to dominate and enslave.

This brings us to her life as Helen, where for her first fifty-six years her identity as the ancient priestess was entirely submerged. This identity, though, was not merely a past role; it remained a living presence within her. It was, in a sense, her soul identity, which, though currently bound and shackled, was waiting for the opportunity to rise up and resume its ancient function. And so when Bill declared "there must be another way" and Helen agreed to join him in it, the chains began to fall away and the priestess began to stir to life.

The form her ministry would take in this lifetime would be very different than in the past, of course. Rather than conducting religious rites or sending out prayers from inside a marble temple, Helen would be a conduit for the blessings of the spiritual dimension through the *messages* she took down. This was how she would pass on to others the

"heightened perception" that she had the gift of accessing within herself.

In Helen's function as scribe of *A Course in Miracles*, therefore, the priestess emerged from the past to resume her ancient role. In fact, the specific image of the priestess in the temple is almost uncannily

mirrored in Helen's eventual role as scribe of the Course. Just as the priestess communed with God and then sent out the blessings from that in the form of prayers, so Helen communed with Jesus and sent out the blessings from that in the form of spiritual teachings. Just as Bill "played a crucial role in enabling the priestess to fulfill her function," so he did the same with Helen. Only now, instead of relaying messages *from* the people, Bill relayed messages *to* the people from Helen, through his typewriter. In both cases, though, his support was what completed the circuit, allowing this solitary figure to reach the people for whom her blessings were intended. And just as the priestess's prayers attracted "a huge column of people marching together very joyously," so Helen's messages have touched countless lives, through *A Course in Miracles* and the works inspired and influenced by it.

Now we can grasp the true significance of what happened at the end of her first vision, where she asked "Does this mean I can have my function back?" and then heard the "silent but perfectly clear" answer:

"Of course!" That is exactly what happened. The ancient priestess *did* get her function back, and millions have been blessed thereby.

Yet how could any of that have been known when Helen first saw

her vision of the priestess in the temple, months before she heard the words "This is a course in miracles, please take notes"? How could she know that she was seeing a vision not only of her past, but also of her future?

Given the significance of the image of the priestess, it is not surprising that we find echoes of it in the Course. The first is in the Text section titled "The Reflection of Holiness" (T-14.X). This section

presents an image of a temple, where "Holiness waits quietly for the return of them that love It" (5:1). It then says that "you can become a spotless mirror in which the holiness of your Creator shines forth from you to all around you" (6:1). And when you do this, it says, others will come to you for the healing of their problems through "the image of holiness that shines in your mind" (8:1):

They bring their different problems to its healing light, but *all* their problems are met only with healing there. The response of holiness to any form of error is always the same….Its one response is healing, without any regard for what is brought to it. (T-14.X.8:3-5, 6) We can readily see here echoes of the holy priestess in her temple, waiting for those who will come to it, serving as a pure conduit for the light of God, and responding to everyone's problems with the exact same gift of healing, without regard for any of the individual details.

As we mention at the beginning of this cameo, though, the clearest reference to Helen's priestess vision is found in Workbook Lesson 109,

"I rest in God":

You rest within the peace of God today, and call upon your brothers from your rest to draw them to their rest along with you. You will be faithful to your trust today, forgetting no one, bringing everyone into the boundless circle of your peace, the holy sanctuary where you rest. Open the temple doors and let them come from far across the world, and near as well—your distant brothers and your closest friends; bid them all enter here and rest with you.

You rest today within the peace of God, quiet and unafraid. Each

brother comes to take his rest, and offer it to you. We rest together here, for thus our rest is made complete, and what we give today we have received already. (W-109.9:1-10:3)

The parallels with Helen's vision are unmistakable. We have here a temple occupied by someone who is sunk deep in communion with God, and to this temple comes a multitude of others, some from very far away, to partake in the spiritual blessings that radiate from this person.

The difference, of course, is that here, the pattern is applied to *us*.

The above passage is part of this lesson's meditation instructions. Given that it clearly alludes to the vision of the priestess, it implies that when we meditate, we should see ourselves as serving the same role that the priestess did. We typically think of meditation as a solitary activity, but the idea here is that just as the priestess prayed to send out healing to the

"huge column" that came to her temple, so when we meditate, we should consciously invite everyone into our temple, to draw them "into the boundless circle of [our] peace."

Much the same could be said of the earlier passage, from "The Reflection of Holiness." There, we are also asked to be what the priestess was: a channel of healing, who is brought a variety of different problems by different people, but who offers to all of them the exact same response: healing.

The end of the story, therefore, is not that Helen repeated her ancient role as the priestess and we are the beneficiaries of that—as uplifting as that is. The end of the story is that we, as Helen's spiritual heirs, are called to repeat the role of the priestess ourselves. We are meant to have our own temple and cultivate there our own connection

with God. And then, like Helen, we are meant to pass on the priceless blessings of that connection to others. Perhaps, then, we should see the following passage about extending God's peace—which is clearly reminiscent of the priestess—as describing our own life purpose: "And you will carry its message of love and safety and freedom to everyone who draws nigh unto your temple, where healing waits for him" (T-19.IV.2:4).

98. All page references in this cameo (indicated by a number in parentheses) are from Helen's *Autobiography*.

99. See Cameo 8.

100. See Cameo 16.

CAMEO 32

"God Is"

When Bill and Helen unexpectedly joined in the goal of demonstrating

"another way," 101 it was as if that flipped on a power switch deep inside Helen. Abilities that had lain mostly dormant in her began to stir to life.

At first, she began to have inner visions, and then, somewhere in that same summer of 1965, she started to have psychic experiences.102

These experiences aroused considerable fear and anxiety in Helen.

After being virtually obsessed with the search for God as a child, she had as an adult left religion and spirituality firmly behind. She says:

I had shifted from agnosticism to angry atheism, having reached a point where the mere mention of religion irritated me. I was heavily

armed with “scientific” weapons, prepared and even eager to do battle with ideas even remotely religiously toned. (23)

Helen apparently saw the notion of psychic abilities as one of those

“religiously toned” ideas. It was as if psychic phenomena were a kind of

“gateway drug” that could lead the unwary into that most dangerous of addictions—the addiction to God. And yet here she was, having her own undeniable experiences with that gateway drug. How could that not lead to fear?

Right alongside this fear, however, Helen had another, very different, reaction to her psychic episodes. “I was actually becoming rather proud of the acquisition of such dramatic abilities,” she says, “and I even caught brief glimpses of fantasies of power and prestige crossing the back of my mind” (36).

This kind of egotism seemed to actually threaten to take hold of her newfound abilities. Some of the stories she reports convey this impression. For instance, when Bill went away on a trip to the Virgin Islands, Helen sent him a mental message to bring her back a Florentine gold pin, which he actually did. On another occasion, as she and Bill prepared for a business trip to the Mayo Clinic in Rochester, Minnesota, she saw an inner picture of a Lutheran church. She was so sure this picture was genuine that she described it in writing, told Bill they would see it when they landed, and then, when they didn’t see it, dragged him around town in a taxi looking for it. She says, “It had become outrageously important to me” (37). On their way home, Bill did find a

picture of her Lutheran church, but it had long ago been torn down so that, ironically, the Mayo Clinic itself could be built. In both this episode and the one with the gold pin, while the abilities employed were out of the ordinary, the motives behind them clearly were not.

And yet some of her psychic experiences had an entirely different quality. For example, once when she and Bill were working on a research paper, Helen suddenly put the papers down and with great urgency said "Quick, Bill! Your friend Joe, the one we met in Chicago a while back, he's thinking about suicide. We must send him a message"

(36). She then sent the silent message "The answer is life, not death."

That evening Bill called Joe, who said he had been depressed and had actually picked up a gun that afternoon, but had ended up putting it down.

In another instance, on the way back from the Mayo Clinic visit—

and the desperate search for the Lutheran church she had seen in her mind—Helen put those same abilities to different use. She was able to psychically feel "waves and waves of misery" going through a young woman in the airport (38), even though the woman showed no outward signs of distress. Helen went over to talk to this woman, whose name was Charlotte, and learned that she was terrified of flying. So Helen and Bill then sat on either side of her on the plane, with Helen holding her hand. Charlotte, it turned out, was leaving her home and family to relocate to New York, with just a few hundred dollars in her pocket.

Helen says:

She was a Lutheran, and she was sure all she had to do was find a Lutheran church in New York and they would take care of her there. Bill

and I exchanged glances. The message was not hard to grasp. "And this," I seemed to hear, "is my true church...helping another; not the edifice you saw before. "103

During the little more than a week that Charlotte was in New York, Helen and Bill became her support system, helping her with everything.

They thus ended up rendering vital assistance to her at a crucial juncture in her life.

With both Charlotte and Joe, the point of the story was not what an amazing ability Helen had. The point was that someone in crisis had received critical help just when he or she needed it. Here, then, was an entirely different way of seeing Helen's surprising gifts. Using them for a loving purpose was an alternative to both her feelings of pride and her feelings of fear.

This point was not lost on Helen. The episode with Charlotte in particular helped shake her out of her fantasies of celebrity and bring her to her senses. She said of Charlotte, "I am very grateful to her. I have an idea that I might never have found that scroll without her help. It might well be that magic had to end in the plain fact of Charlotte before I could make the final decision to abandon magic in exchange for something much more desirable." 104

In mentioning "that scroll," Helen is referring to her key experience, which came some time after the Mayo Clinic trip, in which she decided once and for all to "abandon magic":

My own "magic" phase ended abruptly with a particularly clear picture episode in which I knew I had made an irrevocable choice. I saw

myself entering a cave cut into a rock formation on a bleak, wind-swept seacoast. All I found in the cave was a large and very old parchment scroll. Its ends were attached to heavy gold-tipped poles, and the scroll was wrapped around them so that they met in the middle of the scroll and were tied tightly together. With some difficulty I managed to untie the ends and open the scroll just

enough to reveal the center panel, on which two words were written: "God is." Then I unrolled the scroll all the way. As I did so, tiny letters began to appear on both sides of the panel. The silent Voice which I had "heard" before explained the situation mentally to me:

"If you look at the left side you will be able to read the past," said the Voice. "If you look at the right side you will be able to read the future."

The little letters on the sides of the panel were becoming clearer, but I hesitated only a moment before rolling up the scroll sufficiently to conceal everything except the center panel.

"I'm not interested in reading the past or the future," I said with finality. "I'll just stop with this."

The Voice sounded both reassured and reassuring.

"You made it that time," it said. "Thank you."

And that, it seemed, was that. (39)

In this vision, then, Helen "made an irrevocable choice" to renounce the use of her abilities for purposes of the ego and devote them purely to God. With that decision, her preparation for being the scribe of *A Course in Miracles* was complete.

While Helen knew this vision was pivotal, it was only a number of years later that she discovered that it may not have been entirely subjective. In the summer of 1973, she and Bill joined Ken Wapnick in Israel for two weeks and ended up visiting Qumran, where the Dead Sea Scrolls were found. Qumran is the ruin of an ancient community, which was occupied at the time of Christ. Most scholars believe that the people who lived at Qumran were members of the Essenes, a Jewish sect dedicated to voluntary poverty, communal

living, and messianic expectations. The Dead Sea Scrolls were found in caves near the ruins of the community and appear to have been the library of the community.

Ken Wapnick tells the story of Helen's visit to Qumran:

Almost from the moment we arrived at Qumran, Helen was visibly moved, most uncharacteristic of her. As we stood on the site of the ancient community, we looked across the roped-off area to a series of caves, including the one where the scrolls were found in cylinders….At some point Helen burst into tears, and told us that the cave in front of her was the exact cave she had seen in her vision of the "God Is" scroll.

She then exclaimed that she was standing on the holiest place on earth.

Turning around to look at the Dead Sea, not far from Qumran, Helen remarked that the water level was too low, and that it should be considerably higher. Bill consulted his guide book, and sure enough it stated that two thousand years ago the water level had indeed been much higher. Helen and I then walked towards some of the ruins, and she told me of her strong impulse to walk over to the area which the Essenes had used as their cemetery. But then she felt an equally strong impulse from Jesus not to do so, hearing him say to her: "Let the dead bury the dead."

And so Helen stayed away from what she almost certainly felt to be her own gravesite, nineteen hundred years ago. 105

The implication is clear: When Helen had her vision of being "on a bleak, wind-swept seacoast" and entering a cave in which she found an ancient scroll, she may have been revisiting an actual past in which she lived by the bleak coast of the Dead Sea, as part of a community that placed their scrolls in nearby caves.

More specifically, the implication seems to be that in that life she had misused her abilities, and that in this vision she was traveling back to the point at which the error was made, to make another choice with Jesus. The statement "You made it that time" obviously suggests that there was *another* time where she had used her abilities to read the outer sides of the scroll—the past and future—but *this* time she chose the central fact that "God is."

None of this can ever be proven, of course, yet it does fit nicely both with things that Jesus said to Helen and with things that we know about the Essenes and the Dead Sea Scrolls.

To begin with, Jesus often called Helen his "scribe," a term that in this context referred to her ability to hear his voice and write down his words. This could potentially echo a Qumran connection, since that community had a heavy "scribal" focus, in that many of the scrolls found there seem to have been produced by the community itself, perhaps in the room that one archeologist called the "scriptorium"

because of inkwells found there.

Jesus also referred to Helen's "earlier misuse of very great Scribal

abilities." If we connect this with her scroll vision, it is possible that this

"earlier misuse" consisted of a focus on psychically reading the past and future as a member of the Qumran community.

Interestingly, the Dead Sea Scrolls do contain a focus on prediction of the future. A number of the scrolls employ a method called *pesher*, in which the prophetic books of the Hebrew Bible—already centuries old by then—are interpreted by a commentator as making predictions about the community's life in the present and the impending End Times. This means that among the Dead Sea Scrolls,

there were actual scrolls that alternated between writings of the past and predictions of the future—

somewhat reminiscent of the very scroll that Helen saw.

According to the ancient historian Josephus, the Essenes were renowned for reading the future: "There are also among them those who profess to foretell what is to come, being thoroughly trained in holy books, various purifications, and concise sayings of prophets. Rarely if ever do they fail in their predictions." 106 Indeed, Josephus tells three stories of successful predictions made by named Essene seers.

It may be, then, that Helen had been a seer in this very vein.

Whatever the case was, her scroll vision obviously suggests that reading the past and future was a mistaken use of her abilities. Why? The implication of the scroll is that God exists in the present—"God *is*," not

"God *was*" or "God *will be*." If Helen's focus was on reading past and future events, then all of her attention would be going to places where God could not be found. If, however, Helen could redirect her "Scribal abilities," away from past and future and toward God in the present, then not only could *she* find God, but she could access spiritual wisdom that

would enable *others* to find God. And compared to this greatest of all goals, finding out what happened in the past or what will happen in the future shrinks into insignificance.

Given the importance of this vision for Helen's journey, it is not surprising that it found its way into the pages of the Course. We find it in Workbook Lesson 169:

Oneness is simply the idea God is. And in His being He encompasses all things. No mind holds anything but Him. We say "God is," and then we cease to speak, for in that knowledge words are meaningless. 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. It has united with its Source, and like the Source Itself, it merely is.

We cannot speak nor write nor even think of this at all. It comes to every mind when total recognition that its will is God's has been completely given and received completely. It returns the mind into the endless present, where the past and future cannot be conceived. It lies beyond salvation; past all thought of time, forgiveness, and the holy face of Christ. The Son of God has merely disappeared into his Father, as his Father has in him. The world has never been at all. Eternity remains a constant state. (W-169.5:1-6:7)

This passage expands the meaning of "God is," taking it far beyond what was implied in the original vision. This expansion really rests on the second sentence: "And in His being He encompasses all things."

This means that there is nothing actually outside of God's is-ness. All that the above passage says rests on that single idea.

We can picture this in terms of the imagery of Helen's vision.

Imagine that once Helen rolled up the two sides of the scroll to conceal the past and the future, those two sides vanished, leaving the center panel free to expand and to ultimately encompass everything. Now everything is inside of God's being. Everything abides with Him in "the endless present, where the past and future cannot be conceived."

This expansion of the center panel, given that it is limitless, must extend not just outward, but also *forward*, to engulf the observer,

the one who stands in front of the scroll. If God's being "encompasses all things," then there *cannot* be a separate observer, a "mind sufficiently distinct to feel that it is now aware of something not itself." The separate observer, like the two side panels, must ultimately vanish, that God may be all in all.

Thus, if we say "God is" and truly *understand* what we are saying, then that is the last thing we will ever say. For we are now no longer a distinct mind that stands apart and speaks of what it sees. We have disappeared into our Father, into a state in which His being is *our* being, a state in which "the world has never been," in which nothing has ever happened to interrupt eternity's "constant state."

A Course in Miracles is completely focused on the achievement of this one supreme goal. That is why it was so important for Helen not to let her ego take charge of her gifts and use them for impressive feats of prediction. And that is undoubtedly why Jesus stopped Helen from trying to find what she believed to be her gravesite in the Qumran cemetery. As he says later in the Course, "Atonement might be equated with total escape from the past and total lack of interest in the future"

(M-24.6:3). We have an infinitely larger goal to attend to. And we have a smoother road to that goal, with teachings and tools that were not available to us before. Because Helen chose that center panel.

101. See Cameo 26.

102. All page references in this cameo (indicated by a number in parentheses) are from Helen's *Autobiography*.

103. Robert Skutch, *Journey Without Distance: The Story Behind A Course in Miracles* (Temecula, CA: Foundation for Inner Peace, 2004), 50.

104. *Absence from Felicity*, 111.

105. *Absence from Felicity*, 343.

106. Josephus, *The Jewish War*, Book II, 8:12:159.

CAMEO 33

Was There a Physical Resurrection?

On October 2, 1976, a few months after the Course had been formally published, Helen asked Jesus for guidance about the question of the physical resurrection. The story is told by Ken Wapnick in *Absence from Felicity*:

Helen and I were sitting on her couch, and she asked me if I believed in

the physical resurrection of Jesus. I replied, not really, for if the body were not real and alive, how could it then resurrect? Besides, the definition of the resurrection basically given in the Course is that of the awakening from the dream of death, a process that occurs in the mind, not the body, since it is the mind alone that sleeps. However, I went on, it was certainly possible that Jesus' followers would have experienced this awakening as a physical event, given the level of their understanding, confusing form for content. I then suggested to Helen that she ask the "Boss" himself, since who better than Jesus could respond to her question. 107

Helen then took down the following beautiful answer, which we will comment on paragraph by paragraph:

Was There a Physical Resurrection? 108

My body disappeared because I had no illusion about it. The last one had gone. It was laid in the tomb, but there was nothing left to bury. It did not disintegrate because the unreal cannot die. It merely

became what it always was. And that is what "rolling the stone away" means.

The body disappears, and no longer hides what lies beyond. It merely ceases to interfere with vision. To roll the stone away is to see beyond the tomb, beyond death, and to understand the body's nothingness. What is understood as nothing *must* disappear.

When we think of the resurrection, we think of life coming back into Jesus' body, which subsequently appears to his followers. And then it is those *appearances* that we mainly associate with the resurrection. This first paragraph, however, puts all of the focus on the *disappearance* of Jesus' body. It views the resurrection not as a reanimation, not as his

body coming back to life, but as a total disappearance, in which his body permanently blinks out of existence.

This is a dramatic departure from the traditional view, yet it actually makes perfect sense in the Course's system, where the body is merely a projection of the mind's belief in separation. It is "the belief in sin made flesh and then projected outward" (T-20.VI.11:1). Given that the body is no more than a dream symbol of the mind's illusions, if those illusions go, the body would naturally go as well.

That is exactly what we see in this opening paragraph. Jesus says that his body disappeared because he had given up the last of his mind's illusions. When did this happen? There are hints that it happened during the crucifixion itself. To begin with, what Jesus here calls his last illusion "about it"—about his body—he later identifies as "death" ("the last one to be overcome is death"). This suggests that the last illusion was his belief in the reality of his own death. Also, he implies here that this last illusion had already gone by the time he was buried: "[My body] was laid in the tomb, but there was nothing left to bury." Finally, the Text section called "The

Message of the Crucifixion" (T-6.I) says that the significance of the crucifixion lay in Jesus' recognition of the unreality of his body's destruction (T-6.I.8:1-3) and also says that the crucifixion "actually *led* to the resurrection" (T-6.I.6:3).

While we cannot be certain, these hints seem to converge on the idea that the crowning achievement in Jesus' own development occurred during his crucifixion. Crucifixion is one of the most brutal and painful forms of execution ever devised, yet the Text suggests that Jesus was able to completely overlook what was being done to him, seeing it as

purely illusory. While his body was being destroyed, he perceived nothing as actually happening to *him*. Given the severity of the assault on his body, he would have been faced with a tremendous temptation to perceive his body as real. Perhaps his refusal to give in to this temptation meant that he had now given up the last shred of belief in his body's reality. Perhaps in overlooking the most horrifying of illusions, he let go of his last illusion.

The relinquishment of his last illusion—whenever that happened—

had major implications for his body. After all, his body was just a manifestation, just a dream symbol, of his illusions. Once those illusions were gone, how could the body itself remain? Therefore, even though the body was laid in the tomb, rather than decaying as other bodies do, it simply vanished. Its unreality, having been realized, was now made manifest. As Jesus puts it, "What is understood as nothing *must* disappear."

He then likens this disappearance of the body to the rolling away of the stone. In this imagery, the body is "the stone" that shuts the mind in its tomb. We, of course, associate the body with life, but here it is actually associated with death. It is what seals the mind in a state of separation from unlimited life. More specifically, according

to this guidance, the body is what blocks vision, leaving us in perpetual shadow, so that rather than looking out upon the daylight of holiness, all we see are more stones—more bodies. As a result, when the mind realizes the nothingness of the body, it first sees right through the body and then the body actually disappears. Now the mind is free to leave its tomb. This, Jesus says, is what happened to him.

I did assume a human form with human attributes afterwards, to speak to those who were to prove the body's worthlessness to the world. This has been much misunderstood. I came to tell them that death is illusion, and the mind that made the body can make another since form itself is an illusion. They did not understand. But now I talk to you and give you the same message. The death of an illusion means nothing. It disappears when you awaken and decide to dream no more. And you still do have the power to make this decision as I did.

According to this paragraph, Jesus did in fact physically appear to his disciples: "I did assume a human form with human attributes afterwards." It was not merely a case of his disciples misinterpreting Jesus' mental resurrection as something physical; he really did appear.

However, Jesus is quick to add, "This has been much misunderstood,"

and indeed the entire paragraph is an attempt to correct this misunderstanding.

So what actually happened? According to this, Jesus temporarily dreamed "another" body—since, of course, the first body literally no longer existed—in order to communicate with his disciples. He needed to give them their marching orders, to send them out to the world "to prove the body's worthlessness." So he appeared to them

and explained that death is not real and that "the mind that made the body can make another since form itself is an illusion." Thus, both the *message* he gave them and the *mission* on which he sent them implied the ultimate insignificance of the body that stood before them.

However, Jesus says, "They did not understand." True, to some degree they eventually did succeed in their mission to "prove the body's

worthlessness" to the world, in that history records that many of them went fearlessly to their deaths for the sake of Jesus' message. Yet they did not grasp the worthlessness of *Jesus'* body, and we can well imagine why. Imagine being in their shoes. Your master has just been publicly executed, and yet here he is, standing in front of you, shortly after his tomb was found empty. How could this not be a life-changing experience? Indeed, it was so life-changing for the disciples that it transformed them from a terrified group, cowering in hiding, into a force that ultimately changed history. In the midst of this transformation, as Jesus stood inexplicably, impossibly before them, we can understand if philosophical explanations were lost on them.

Yet in their lack of understanding was begotten centuries of misunderstanding, so that now the point *was* the body. Now, after Jesus'

body had been so dishonorably destroyed, he had received from God a *glorified* body, and he would take that glorified body with him to Heaven and spend eternity in it. And the same thing would happen to us:

"The Lord Jesus Christ…will change our lowly body to be like his glorious body, by the power which enables him even to subject all things to himself." 109

It is not too late, however, to correct this misunderstanding: “But now I talk to you and give you the same message.” The message may have been lost on its first hearers, but there is still hope that it will be heard. So now Jesus tells Helen, and us through Helen, the same thing he told his disciples: The body is just a dream, and this dream

“disappears when you awaken and decide to dream no more.” *This* is what happened to him, and *this* is what will happen to us as well: “And you still do have the power to make this decision as I did.”

God holds out His hand to His Son to help him rise and return to Him.

I can help because the world is illusion, and I have overcome the world

[John 16:33]. Look past the tomb, the body, the illusion. Have faith in nothing but the spirit and the guidance God gives you. He could not have created the body because it is a limit. He must have created the spirit because it is immortal. Can those who are created like Him be limited? The body is the symbol of the world. Leave it behind. It cannot enter Heaven. But I can take you there anytime you choose. Together we can watch the world disappear and its symbol vanish as it does so. And then, and then…I cannot speak of that.

The focus now switches from what happened to Jesus to what must happen with us. Because Jesus has overcome the world, he can help us

“rise and return” to God; he can help us experience our own resurrection. But we need to do our part. We need to place our faith in our true nature as spirit. If God created us in His likeness (as Genesis 1:26 says) and He is spirit, then logically speaking, we too *must* be spirit. Correspondingly, we need to withdraw our faith in the body as an actual part of our nature. Would an unlimited God create the *limited*?

We, therefore, must look past the body and ultimately "leave it behind"

in order to return to Heaven. In contrast to what Christianity tells us, the body "cannot enter Heaven." When we leave the world for our true home, the "symbol of the world"—the body—must also vanish. And then, with all limits gone, we are left in a state that words can never describe.

A body cannot stay without illusions, and the last one to be overcome is death. 110 This is the message of the crucifixion; there is no order of difficulty in miracles. This is the message of the resurrection: Illusions

are illusions. Truth is true. Illusions vanish. Only truth remains.

Here is where Jesus tells us that the very last illusion to be overcome—the very last illusion *he* overcame—is death. Once his mind shook free of that final illusion, it was impossible for his body to "stay,"

for its source in the mind had gone. There was simply no film left in the projector.

Then he gives us brief encapsulations of the messages of the two final great events of his life: the crucifixion and resurrection. Each encapsulation bears attention.

What does it mean to say that the message of the crucifixion is

"There is no order of difficulty in miracles"? The key to understanding this lies in the Text section "The Message of the Crucifixion" (T-6.I), which we quoted from earlier. That section refers to the crucifixion as an

“extreme example” (T-6.I.5:5). Jesus was showing us by example that even in the most extreme circumstances, anger is not justified. He says,

“I elected, both for your sake and mine, to demonstrate that the most outrageous assault, as judged by the ego, did not matter.” (T-6.I.16:1).

The crucifixion, then, was a demonstration that even “the most outrageous assault” is powerless to actually hurt us and therefore is not a justification for anger. By showing this to be true in such an extreme case, he showed it to be true in our own far milder cases. He showed it to be true in *all* cases. Thus, just as the miracle can heal any sickness, regardless of its size, so the miracle can overlook any assault, regardless of its severity. Why? Because *there is no order of difficulty in miracles*.

That is what Jesus showed us in the crucifixion.

That brings us to the message of the resurrection: “Illusions are illusions. Truth is true. Illusions vanish. Only truth remains.” Though the Course tells us that the forms of this world are illusory, they seem to be both solid and permanent. They seem to be the very essence of reality. They also appear to be hopelessly comingled with what the Course tells us is real. And so our minds, which are real and God-created (“God created every mind”—T-4.X.5:3), seem firmly bound together with our bodies, which are *not* real and were *not* created by God. In this world, then, illusion and reality seem to march forward together, arm in arm, to the point where it seems meaningless to make any distinction between them.

And yet reality and illusion *are* distinct. This finally becomes apparent when there is someone who realizes the difference between them, someone who realizes that “Illusions are illusions. Truth is true.”

When Jesus had this realization, the fundamental difference between illusion and truth was finally made manifest. To use his earlier words, illusion at last "merely became what it always was." The body that had seemed so solid and so real suddenly disappeared, showing that it must all along have been no more than a mirage. Now all that was left was his reality as God created it.

This interpretation of the resurrection seems closely related to an earlier interpretation in Chapter 3 of the Text: "The resurrection demonstrated that *nothing* can destroy truth. Good can withstand *any* form of evil, because light abolishes *all* forms of darkness" (T-3.III.8:1-2). In this view, the illusion that was shined away in the resurrection was all the damage that seemed to have been done to Jesus in the crucifixion.

In the view of this current guidance, the illusion that was shined away

was Jesus' body itself. Both views have in common the notion that in the resurrection, everything that was unreal disappeared, leaving only Jesus' perfect, unassailable reality.

These lessons needed to be taught but once, for when the stone of death is rolled away, what can be seen except an empty tomb? And that is what you see who follow me into the sunlight and away from death, past all illusions, on to Heaven's gate, where God will come Himself to take you home.

Jesus' answer to Helen's question ends with a stirring image of us following him, not into a glorified body, but away from the body and on to reality, away from the tomb and into the sunlight.

What is so noteworthy about this guidance is that it affirms the traditional *story* of the resurrection while departing completely from the traditional *interpretation*. All the main elements of the biblical story are there: Jesus is crucified and his body is "laid in the

tomb." But his body then "disappears," leaving an "empty tomb," after which he physically appears to his disciples and sends them on their mission. The whole outline of the resurrection story is there.

Given this agreement on the level of what happened, it is remarkable just how fundamentally Jesus reinterprets the *meaning* of what happened. The word "resurrection" means rising from the dead.

We naturally associate it, therefore, with the reanimation of the body.

Yet, as we saw, this guidance views the disappearance of the body in the tomb not as it coming back to life, but as it passing into utter nothingness, which was its true state all along.

What, according to this guidance, was the resurrection? Our best clue is probably the running metaphor that frames the body's disappearance as the "stone" being rolled away. This suggests that the mind is currently in a tomb, in a state of death, and is sealed in that tomb by the body. For Jesus to "rise from the dead," then, was for his mind to rise from this entombed state. This occurred through his realization of the illusory nature of his body's death. In his crucifixion he realized that nothing that happened to his body actually happened to *him*. This realization—which was the overcoming of the last illusion—then resulted in the actual disappearance of his body. "What is understood as nothing *must* disappear." And this disappearance was the true rolling away of the stone. Now nothing was left to keep his mind in a state of death. His mind could leave its tomb.

In this view, then, the resurrection represented Jesus' final spiritual awakening on this earth, which then allowed God to take what the Course calls the final step, and lift him back into Heaven. This view that the resurrection was a spiritual awakening then sets the stage for Jesus to put his main focus not on what happened to *him*, even

though that was the question put to him, but on what must happen to us. His main concern is that we retrace his footsteps and thus achieve our own awakening, our own resurrection. It is not that he asks us to be crucified and then leave behind an empty tomb. Rather, he urges us to repeat the *essence* of his journey: to realize the unreality of death, see past the body, and ultimately leave our own entombed mental state. Then at last we can follow our teacher "into the sunlight and away from death, past all illusions, on to Heaven's gate, where God will come Himself to take

[us] home."

107. *Absence from Felicity*, 383.

108. This guidance is from the Special Messages. An account of it can also be found in *Absence from Felicity*, 383-84.

109. Philippians 3:20-21 (RSV).

110. A reference to 1 Corinthians 15:26 (RSV): "The last enemy to be destroyed is death."

APPENDIX II

The need for this edition and how it was made

The Need for This Edition

and How It Was Made

In this appendix, we explain the need for this edition, a need which rests on how *A Course in Miracles* was originally edited by Helen and her collaborators. We also explain the approach we have taken in producing this edition of the Course, along with the specific editing conventions we have adopted.

I. The Original Stages of Writing and Editing the Course

In 1965, Helen Schucman and Bill Thetford were colleagues at Columbia University's College of Physicians and Surgeons in New York City. In June of that year, after years of conflict—between the two of them, within their department, and with other departments and medical centers—they joined together in an unexpected decision to demonstrate "another way," a way that involved being constructive and cooperative, both outwardly and inwardly.

This joining sparked in Helen a series of inner visions and paranormal experiences, which culminated, in October of that year, in her hearing an inner voice that said, "This is a course in miracles. Please take notes." [1] Thus began a seven-year process of Helen writing down the words of this inner voice, words which ultimately were published as *A Course in Miracles*. She received first the Text, then the Workbook for Students, and finally the Manual for Teachers.

In between writing down those words and eventually publishing them, however, there was a long process of editing, which needs to be explained in order to understand the need for the present edition.

First version: the Notes

Helen would take dictation from the inner voice in stenographic notebooks, in a mixture of normal handwriting and shorthand symbols that she was accustomed to using. She was clearly making an enormous effort to faithfully record a voice that was not her own. In a later interview, she said, "I made every effort to keep it without me. I did not want to intrude on it. And I felt that it was a matter of personal integrity not to." [2]

One can see the evidence of this in her notebooks, where she would at times write something down and then record her discomfort with it.

Early on, the voice would sometimes correct something she wrote down, saying that she hadn't heard correctly. And she herself would often make two or three attempts at accurately rendering a particular statement. But as the dictation went on, these corrections diminished, and she was increasingly thanked by the voice for taking down its words exactly as she had been given them.

Second version: the Urtext

Helen would then meet on a regular basis with her colleague Bill Thetford and would dictate these same words to him for him to type up on his typewriter. This resulted in what they called the "Urtext," a word that means "original text" (although, technically speaking, the handwritten Notes were the original text). As she dictated to Bill, Helen would often slightly change the wording from her notebooks. This included correcting obvious errors, making minor improvements in the language, and sometimes putting back in wording that had been crossed out and replaced in the Notes.

On certain occasions, she did not dictate a portion into the Urtext at all, probably because she considered the material to be meant for her alone, though at times the reason seems to be that she was uncomfortable with the material. As a result, there are approximately ten thousand words that are in the notebooks but not in the Urtext. On the other hand, there are six discourses in what are now Chapters 2 and 3

that are in the Urtext alone, not in the Notes, because they were

"dictated without notes." In other words, Helen would dictate these

sections to Bill as she herself was hearing them internally (which means that, for these sections, the Urtext version *is* the original). Also, there is some handwritten editing—in Helen's hand—within the Urtext itself.

Overall, however, the Urtext is a *roughly* faithful typescript of the handwritten Notes.

Third version: the second draft

Helen herself then undertook the sizable task of retyping the Urtext.

While doing this, according to her later collaborator Ken Wapnick, she

"edited as she went along. "3 This, then, effectively produced a new version, which Ken called simply "the second draft." This edition has not been made available to the public.

Fourth version: the Hugh Lynn Cayce Version (HLC)

Helen and Bill then edited the second draft, producing what they called the "Hugh Lynn Version," named after Hugh Lynn Cayce, son of famed psychic Edgar Cayce. Hugh Lynn had been very supportive of Helen's scribing and therefore she and Bill sent him a copy of the completed manuscript in 1972. It has become popularly known as the Hugh Lynn Cayce or HLC.

The HLC was Helen and Bill's attempt to produce a readable version of the Course. Indeed, their expectation was apparently that this would be the final version of the Course (since, as we discuss below, the idea that more editing was needed came later from Ken Wapnick). In the HLC, chapter and section breaks and titles have been inserted in the Text (in the Notes and Urtext, the Text had many breaks, but these were not titled). Capitalization, punctuation, and paragraphing have been

improved. The number of emphasized words has been reduced to be more stylistically appropriate. Most of the personal material has been removed, and all references to Helen and Bill have been

removed, so that the manuscript is now addressed to the general reader.

Between the Urtext and the HLC, extensive editing has taken place.

In the early chapters (roughly, the first four to seven chapters) of the Text, there has been an enormous amount of line-by-line editing. Also, about a thousand words have been moved from their original location.

And there has been extensive removal of material, totaling over twenty-three thousand words.

Fifth version: the Foundation for Inner Peace (FIP) First Edition
In 1973, psychologist Ken Wapnick became closely involved with

Helen and Bill and with the manuscript of *A Course in Miracles*. After reading it, Ken told them he felt that the manuscript needed some additional editing:

Some of the personal and professional material[4] still remained, and seemed inappropriate for a published edition. The first four chapters did not read well at all, in large part because the deleted personal material left gaps in the remaining text, and thus required minor word additions to smooth the transition. Also, some of the divisions in the material appeared arbitrary to me, and many of the section and chapter titles did not really coincide with the material….Finally, the paragraphing, punctuation, and capitalization were not only idiosyncratic, but notoriously inconsistent.

Helen and Bill agreed that it did need a final run-through. As Bill

lacked the patience and attention to detail that was needed for such a task, we decided that Helen and I should go through it together….I earlier quoted Helen's statement that she had come to think of *A Course in Miracles* as her life's work, and she approached the editing

project with a real dedication. She and I meticulously went over every word to be sure that the final manuscript was right. 5

Helen and Ken, then, were the creators of the FIP First Edition. In it, many of the chapter and section breaks and titles have been changed.

The paragraphing, punctuation, and capitalization have been polished, while the number of emphasized words has been further reduced. On top of the one thousand words that had already been relocated from their original position, an additional five thousand words (mostly in Chapter 1

of the Text) have been relocated. Additional extensive line-by-line editing has been done in the early chapters. A new emphasis on terminology has been introduced, an emphasis that aims to be consistent with the Course's distinction between reality and illusion. For instance, the word "will" has often been changed so that the remaining references apply only to Heaven, many references to "behavior" have been removed, and most references to "soul" have also been removed. And an additional approximately twelve thousand words have been taken out.

This is a result of removing blocks of material and of the line-by-line editing, which has compressed the language.

This edition was first published in a small print run in 1975 and then published (with the addition of the Clarification of Terms, which had just been dictated) by the Foundation for Inner Peace in 1976 as the First Edition of *A Course in Miracles*.

The FIP Second Edition

On the way to publication, the evolving Course manuscript had gone through several retypings. Helen herself had retyped the Text twice (to produce the second draft and the HLC) and neither "of these

retypings was ever proofread. ”6 Then Helen and Ken’s edit of the Text was itself retyped twice before printing, and these retypings were “also not adequately proofread. ”7 As a result, “some material was inadvertently omitted. Furthermore, a fair amount of typographical errors went unnoticed. ”8

In 1992, the Foundation for Inner Peace attempted to remedy this situation by publishing the Second Edition. This was produced by going back and checking the First Edition against the Urtext. Additionally,

“All retypings, as well as Helen’s original shorthand notebooks, were consulted to trace the errors and omissions that were found.” 9 The Second Edition, in other words, was needed to clean up the problems that had occurred along the way. Ken was apparently in charge of any editing done; Helen and Bill had since died.

In the Second Edition, 97 sentences and six entire paragraphs that had been removed somewhere in the process have been restored. Most of these are found in the HLC, but some, particularly the full paragraphs, are drawn from the Urtext. Additionally, about 175 changes from a plural “you” to a singular “you” have been made. For instance, “The lamp is lit in both of you for one another” has been changed to “The lamp is lit in you for your brother.” A 30-page errata pamphlet was issued to detail the changes. Finally, in the Second Edition, a numbering system for sections, paragraphs, and sentences has been introduced, a

system that was not present in the First Edition.10

II. How It Was Originally Edited

The need for editing

One may wonder, if the Course was simply dictated by an inner voice, why it needed to be edited at all. In this case, however, editing

was an unavoidable necessity. While later chapters of the Text came out virtually ready for publication,[11] and while the Workbook and Manual were dictated complete with section divisions and titles, none of this was the case with the Text's first several chapters. This early material did not come in the form of organized discourses divided into regular paragraphs. Instead, it often jumped around, was interspersed with comments meant only for the scribes or comments from Helen herself, and sometimes included stray statements without context. Further, there were occasional "scribal errors," where either Helen was told that she had not heard correctly or where the terminology or teaching was clearly out of accord with the later Course. And there were a number of grammatical errors. This early material, then, needed a good deal of editing.

Editing instructions

Fortunately, there were explicit and implicit editing instructions given by the author.

First, the most important instruction, reflected in several things that were said, was that the Course needed to be applicable to the general reader, rather than reading like something written just to Bill and Helen.

Therefore, material that was specific to them and their lives and relationships needed to come out. The author calls this idea of general applicability "the more generalizable quality which the course is aimed at." The final Course, in other words, must apply generally to everyone, not just personally to Helen and Bill.

Second, when it came to decisions about whether something

"should be included in the written part of the course at all, or whether you should keep these notes separately" (because of their personal nature), Bill was placed "in charge of these decisions." This

was very likely because Helen would not be objective enough to make such decisions. 12 Indeed, she confessed, "I wanted to change just about everything. "13

Third, scribal errors needed to be corrected. There are several places where the author explicitly corrects something that Helen took down. This same principle would obviously extend to teachings not identified as scribal errors yet clearly in conflict with later Course teaching. For example, the early dictation states, "The Holy Spirit is the Bringer of Revelations, not miracles." Yet this idea that He is *not* the Bringer of miracles is clearly in conflict with later teaching, in which the Holy Spirit is consistently identified as the Source of miracles, even being called "the Bringer of all miracles" (W-106.7:2). What constitutes a scribal error and exactly how much scribal error is present in the early dictation are not easy questions to resolve. However, there is no doubt that there were at least some scribal errors that needed correcting.

Fourth, the handwritten dictation was to be treated as the touchstone. In what is now Chapter 5, the author said, "Perhaps I can

suggest that the first book [of the Urtext] be gone over again from her notes, not all of which she read correctly." In other words, the Urtext—

and by extension any later version—was meant to be checked against the Notes. Despite any errors that the Notes contained, they were praised as "a strong testimony to truth," and framed as the touchstone that later versions should be checked against. 14

The actual editing

The actual editing did accomplish much of the above. The book is edited to be applicable to the general reader. All personal material is either removed or edited to read in a more general way. Also, scribal

errors are (with few exceptions) corrected. Early terminology that is inconsistent with the later Course is changed to harmonize. The editing displays very little ideological bias. And significantly, the editors appear only to *modify* what Helen took down; they do not create new material themselves.

The editing was governed, in other words, by a clear and overriding attempt to be faithful to the teaching as it was received. The desire to get the author's words right, which is clearly seen in the Notes, carried through into the editing (though Helen's editing did get out of hand in the early chapters of the Text, as we will see). It was a massive and very delicate job that was done in obvious good faith, with intelligent results.

One can only imagine what less faithful and less intelligent hands might have done.

The editing, however, was far from perfect. There were serious drawbacks, which we will see as we look at the editing process in more detail.

Helen was clearly the primary editor throughout, even though Bill had been assigned the most important part of that job: deciding what would stay in and what would come out. We say with confidence that Helen was the main editor because one can see the same tendencies, the same hand, in all of the editing processes that led up to the publication of the Course.15 And Helen is the only candidate for whose hand that is, since she was literally the only one involved in all of the editing processes. We can easily see this by reviewing who was involved in each one: The editing within the notebooks (taking different stabs at rendering the same sentence) was, of course, Helen's. The editing that occurred while reading the Urtext to Bill was Helen's. The handwritten editing on the Urtext pages was Helen's. The editing that happened while typing the second draft was Helen's. The editing of the HLC was Helen and

Bill's. And the editing of the FIP First Edition was Helen and Ken's. In every case, Helen was either sole editor or co-editor.

Indeed, in both of those editing processes in which Helen was co-editor, she was actually the lead editor. According to Ken Wapnick, Helen was the main editor with both the HLC (done by her and Bill) and the First Edition (done by her and Ken). In regard to the editing that Helen and Bill did, Ken said, "Helen was the editor on their team. Bill did not have the patience for it." 16 And in regard to the editing she and Ken did, he said:

It has been suggested, I know, that this editing is something I essentially did on my own, or that I influenced Helen's decisions. Anyone who knew Helen would clearly recognize the absurdity of this idea. No one, including Jesus, could ever get her to do anything she did not want to do. To think that I could have had an influence on Helen is most

strange.17

Ken summarized Helen's role in relation to both Bill's and his own in this way: "You can perhaps think of Bill as her consultant [with the HLC], and me as her secretary [with the FIP], who carried out her wishes. "18

Yet if Helen was the actual main editor, why had the author given the key editorial role to Bill? The reason, as we said earlier, was very likely because of Bill's greater objectivity. As Ken said, "Helen was a compulsive editor, "19 and this compulsivity apparently went into high gear when she was personally uncomfortable with what she was editing.

This was the case, for instance, with her autobiography. In this regard, Ken reported that "Recounting certain events in her life—especially those of a religious nature, and even more specifically, those events surrounding *A Course in Miracles*—aroused

tremendous anxiety in Helen, and her discomfort directly led to an almost fierce over-editing." 20 Because of this, Ken said that the result of him and Helen editing her autobiography "proved in many [places]…to be even worse than the original. "21

Another example of this compulsive editing was with Helen's poetry, which was published in *The Gifts of God* and was "scribed" in a manner similar to the Course. Ken Wapnick related that when he and Helen tried to edit the poems, "Helen's compulsive editing took over, often at the expense of the poems." He therefore "realized this editing project was a mistake." He said, "I think Helen realized this as well, and gladly agreed that we stop. "22

So when it came to writings that Helen was uncomfortable with or

embarrassed about, her "compulsive editing took over" and became

"almost fierce over-editing," which was "often at the expense" of the original material. This is highly relevant for the editing of the early chapters of the Course, where most of the editing took place, because Helen was in fact "very ashamed" of those chapters. Ken Wapnick wrote:

As the text moves on, the writing becomes more and more beautiful, and the last half of the text is filled with passage upon passage in wonderful blank verse. This is not the case in the first four chapters, however. And Helen was always very ashamed of them. In fact, when anyone in the early days would want to see the Course—and she would show the Course to very, very, very few people (and she wouldn't show them the whole Course)—she would just show the really beautiful, rhapsodic, ecstatic passages. And she was always rather ashamed of this early part.23

The idea that Helen was ashamed of the early chapters as compared to the more beautiful later chapters affords an important window onto what happened with the editing. For when one examines in

detail the editing changes that were made in the early chapters, a guiding principle becomes very clear: *make the early chapters read more like the later ones*. This is exactly what would be expected if Helen was the main editor, if she was uncomfortable with the early chapters as compared to the later ones, and if such discomfort would tend to propel her into "an almost fierce over-editing." In short, what is visible in the editing fits known editing tendencies in Helen.

What did this guiding principle mean for the editing? In contrast to

the later chapters, the early ones are, in their original state, much less lofty, abstract, and poetic, and instead much more concrete, down to earth, and plainspoken. The attempt to make the early chapters read like the later ones, then, had two main effects:

First, it led to removing almost all references to anything specific or concrete, anything you could actually point to in the world. This went way beyond the instruction to remove things that were specific to Helen's and Bill's lives. For example, this comment from Chapter 12

was removed: "The analysis of the ego's 'real' motivation is the modern equivalent of the Inquisition." This is not at all the kind of specific that the author asked to be removed, as it is indeed entirely applicable to the general reader. It already has that "generalizable quality which the course is aimed at." How is a comment about the Inquisition applicable only to Helen and Bill?

This bias against anything specific and concrete resulted in the removal of several major topics in the early chapters. These include lengthy discussions of sex, of how the Course's teaching relates to the teachings of Freud and of Edgar Cayce, and of the Course's model of the mind (in which the mind is depicted as having a conscious

level sandwiched between a superconscious level and two unconscious levels).

The list of topics removed also includes a host of specific topics mentioned more briefly. These include Carl Jung's archetypes and collective unconscious, Maslow's hierarchy of needs, Otto Rank's emphasis on will, the Neo-Freudians, behaviorism, mental retardation, various issues in statistics, psychological tests, negative numbers in

mathematics, parallel lines in geometry, homosexuality, selection of romantic partners, parenting, relationship with parents, psychotherapy, astrologer Jeane Dixon, angels, demons, "earthbound" spirits, reincarnation, karma, spirit possession, speaking in tongues, witchcraft, auras, Christian Science, "the record" (similar to the Akashic records), the "celestial speedup," cryonics, perpetual motion machines, alchemy, the Holocaust, daylight saving time, the CIA, money, voting machines, kleptomania, gambling, alcoholism, ESP, Descartes' *Cogito*, *Don Quixote*, quotes from Shakespeare and Chesterton, references to common expressions (such as "think big" and "live and let live"), and more. None of these topics were specific to the lives of Helen and Bill; all were removed.

Second, making the early chapters read like the later ones led to making the early language less informal, emphatic, plainspoken, and down-to-earth. The resulting language is more formal and elegant, and indeed is often an improvement, as can be seen in these examples: **Original dictation**

FIP First Edition

He does not hold the evil deeds of a man

He does not hold your "evil"

even against *himself*. Is it likely, then, that deeds against you. Is it likely He would hold against any man the evil

that He would hold them against

that *another* did?

me?

When an individual has a "authority

When you have an authority

problem," it is *always* because he believes problem, it is always because he is the author of himself, and resents his you believe you are the author of own projection that you share his delusion yourself and project your in this respect.

delusion onto others.

The flip side of this, however, is that the language in the edited version also tends to be more vague, often lacking the crispness, color,

and vitality of the original. As a result, one can see throughout the early chapters a frequent "flattening" of the language. Note these examples from Chapter 2:

Original dictation

FIP First Edition

Before miracle workers

Before it is safe to let miracle workers loose in this are ready to undertake world...

their function in this

world...

Because of the real strength of *its* vision, it pulls

Because of the strength

the will into its own service, and forces the mind to of its vision, it brings the concur.

mind into its service.

If they are inappropriately exposed to a straight

If they are prematurely

and undiluted miracle...

exposed to a miracle...

It is much more helpful

It is certainly much more useful for me to remind

to remind you that you

you that you do not guard your thoughts at all

do not guard your

carefully, except for a relatively small part of the

thoughts carefully

day, and somewhat inconsistently even then.

enough.

In addition to this flattening, the language is also more compressed, so that the reader is often taken through a series of ideas much more quickly and abruptly, without the time to take in each new turn of

thought. For example, in Chapter 1, a discussion billed as “the only one which deals with the concept of ‘lack,’” is cut in half, from 530 words to 270. In Chapter 2, a discussion of the power of the mind is reduced from 1200 words to 500.

Whereas the principle of removing specifics resulted in taking out large volumes of teaching, the principle of changing the character of the early language resulted in massive line-by-line editing. As a result, by our count only twenty-one percent of the sentences in the FIP version of

the first four chapters retain the original wording.

Another problem with the editing is that it often was just not careful enough—there was insufficient attention to detail. This is not to say that an immense amount of care and attention was not given to it.

The attention given would probably have been more than enough for another project, but not for this one. This lack of attention to detail shows up in several ways. Specific instructions are on occasion ignored, wording changes at times appear hasty, and there are many places where the meaning of a passage has been changed. One such place can be seen here:

Original dictation

FIP First Edition

All material means which man accepts

All material means that you accept

as remedies for bodily ills are simply

as remedies for bodily ills are

restatements of magic principles. It was restatements of magic principles.

the first level of the error to believe that This is the first step in believing the body created its own illness.

that the body makes its own illness.

Thereafter, it is a second mis-step to

It is a second misstep to attempt to

attempt to heal it through non-creative

heal it through non-creative agents.

agents.

In the original version of this passage, there is a natural progression from the first error, which is believing "the body created its own illness," to the second error, which is attempting to heal the body through "material means"/"non-creative agents" (medicine and surgery).

This progression makes sense: If illness can be caused by physical factors (first error), then of course it can be removed by physical agents (second error). However, in the final version, the first error has been changed. Now the first error is using "material means…as remedies for bodily ills." The problem, of course, is that this was originally the

second error. So now in the edited version, the first error and the second error are *both* the attempt to heal illness through material means.

Whereas the original contains a logical progression from a first error to a second, the edited version has only a single error, which now is simply *called* two different errors.

This lack of sufficient care is probably responsible for one of the biggest problems with the editing. This is that with each new editing process (we are speaking of the editing processes that Helen led, the ones prior to the Second Edition), the editors only consulted the very latest edition, the one immediately preceding the one they were working on, rather than going back to earlier editions or to the original Notes.

This can be readily seen when you compare the versions side by side.

What you see is that wording removed from earlier versions is never put back in later versions. Ken Wapnick confirmed this in regard to the First Edition, saying that in producing it he and Helen only consulted the most recent edition, the HLC. In fact, he said, "I had not looked at the notebooks or urtext until after Helen and I completed the editing." [24]

This means that a kind of telephone game took place, in which each new version of a particular passage only drew from the immediately preceding version. Earlier versions of that passage were not consulted.

As a result, imperfect editing choices were not corrected, and instead simply compounded as the chain grew longer. The original wording was often increasingly buried under multiple layers of changes.

This is very similar to what we already saw with the need for the Second Edition. There, a similar kind of telephone game occurred, due to the fact that four retypings of the manuscript were either inadequately

proofread or not proofread. As a result, typographical errors and inadvertent omissions of material (in one case, of an entire page), rather than being corrected, simply accumulated, eventually requiring a thirty-page errata pamphlet. The point is that the very same accumulation of error that happened on a *typographic* level also occurred on an *editorial* level, and while the first was corrected, the second was not.

An example

The following table will allow you to see a representative example of the editing across four versions (only four because we don't have the second draft).

FIP

(First and

The Notes

Urtext

HLC

Second

Editions)

Q—Are

there any

corrections

you want

me to make

in this?

A—Yes—
change the
word “sin”
to “absence
The word “sin”
of love.” Sin
should be
is a man-
changed to
made word
“lack of love,”
with threat
because “sin” is
connotations
a man-made
he made up
word with
himself. No
threat
real threat is SPECIAL EXPLANATION: (In connotations
26.

involved

response to HS request re possible which he made Miracles

anywhere.

corrections.) Change the word

up himself. No represent

Just because “sin” to “absence of love”. Sin is a *real* threat is freedom

“Nature

manmade word with threat

involved

from fear.

abhors a

connotations which he made up

anywhere.

“Atoning”

vacuum,”

himself. No *real* threat is involved Nothing is

means

which is

anywhere. Just because “nature

gained by

“undoing.”

true enough, abhors a vacuum," which is true

frightening

The

it does *not*

enough, it does *not* follow that "a

yourselves, and undoing of

follow that a vacuum is filled with hellfire."

it is very

fear is an

vacuum is

Nothing is gained by frightening

destructive to

essential

filled with

yourself, and it is very destructive. do so.

part of the

hell-fire.

Miracles need freedom from fear. 26. Miracles

Atonement

Nothing is

Part of their Atonement value

represent

value of

gained by

involves just that. Note that the

freedom from

miracles.

frightening word “atone” really means “undo.” fear. “Atoning”

yourself,

really means

and it’s very

“undoing.” The

destructive.

undoing of fear

Miracles

is an essential

need

part of the

freedom

Atonement

from fear.

value of

Part of their

miracles.

atonement

value

involves just

that.

(The word

“atone”

really means

“undo.”)

The first thing to note is that, as we said above, each version appears to be based only on the version immediately preceding it. This is

suggested by the overall pattern of the material getting consistently shorter, and confirmed by the fact that once wording is changed or removed, the original wording never comes back in.

Let’s look at what the changes do to the actual teaching conveyed.

The versions in the Notes and Urtext are nearly identical; they do not differ in any important respects. Their point is that what we call “sin” is not an actual presence that demands punishment. Rather, it is merely an absence, an absence of love. It is a *vacuum*, and reality naturally wants to fill vacuums. But a vacuum of love should be filled with *love*. It makes no sense to fill it with hellfire. Thus, the connotations of threat and punishment that we associate with sin are illogical; they are our own invention. By inventing them, we are merely frightening ourselves, which serves no purpose whatsoever.

Indeed, a preoccupation with our sinfulness actually keeps us from being miracle workers. The statement

"Miracles need freedom from fear" means that in order to *give* miracles, we need to be free from fear. Yet feelings of sinfulness, rather than freeing us from fear, *fill* us with fear, thus blocking our ability to channel miracles.

How do we know this is what "Miracles need freedom from fear"

means? We might assume that miracles are an inner shift that *results* in our freedom from fear. But "Miracles need freedom from fear" does not describe freedom from fear as a *result* of miracles. Rather, it portrays freedom from fear as a *prerequisite* for miracles. The natural interpretation is that we need to be free from fear ourselves as a prerequisite for giving miracles to others. This fits the meaning of the word "miracle" at this very early stage in the dictation, where it always means an expression of love *to others*. The idea of the miracle as an

internal shift has not yet been introduced.

The meaning of the final three sentences, then, is something like this: To give miracles, you need to be free from fear. After all, part of their Atonement value involves freeing others from fear (and how can you free them from fear if you are filled with it yourself?). These sentences are thus nearly identical in meaning to this passage from Chapter 2: "Essentially, *all* healing is the release from fear. But to undertake this [to give healing to others, via miracles] you cannot be fearful yourself" (T-2.VII.2:3-4).

When we come to the HLC, the passage has changed significantly.

It has gone down from ninety words to sixty-eight. The quotation from Aristotle ("Nature abhors a vacuum")—the kind of specific that is routinely removed—has predictably been taken out. Along with it

has gone all reference to “vacuum,” even though the vacuum concept is important enough to get repeated later on:

Remember, I said before that just because “nature abhors a vacuum,” it does *not* follow that the vacuum is filled with hellfire. The emptiness

[i.e., vacuum] engendered by fear should be replaced by love, because love and its absence are in the same dimension. (T-1.42.6:1-2)

Most importantly, in the HLC, the final three sentences have been significantly reworked, with the last two sentences being reversed in order, and the new final sentence being heavily changed in wording.

This reworking changes the original meaning, altering the relationship between miracles and freedom from fear. Now it sounds like miracles *result* in freedom from fear, rather than *require* freedom from fear. The word “represent” (“Miracles represent *freedom* from fear”) could be

taken in different ways, but when you read all three sentences together, they clearly convey that miracles *undo* fear—i.e., they *result* in lack of fear. This meaning was arguably implied in the original, but was at most a mere implication. Now it has been made overt and has eclipsed the primary meaning (“Miracles need freedom from fear”). This new idea (“Miracles represent freedom from fear”) is even given extra emphasis as it is now labeled one of the miracle principles, which it was not originally.

When we come to the FIP version, the word count—originally ninety—is reduced still further, from sixty-eight words to twenty-two.

The discussion of "sin" as a man-made word is gone altogether. Also gone is the implication that frightening oneself with notions of sin blocks miracle giving. What is left is a miracle principle without clarifying context, whose meaning—and designation *as* a miracle principle—is to a significant degree a product of editorial activity rather than authorial intent.

If we look at the entire sweep of changes in this passage, from the Notes to the FIP version, we see that a very rich discussion, with multiple important and helpful ideas, has been reduced to a short and very simple idea, one in which the original main thrust (giving miracles requires freedom from fear) is gone. Such changes in meaning are not the norm, though they are frequent. What *is* the norm is the progressive shortening of the material as well as the removal of specifics.

But wasn't all of this editing guided?

Many students assume that all of this editorial activity *must* have been guided by the same voice that dictated the original words of the

Course. That, however, is extremely difficult to maintain, for the following reasons:

First, the guiding principle that the author gave for the editing was to make the Course applicable to the general reader and correct scribal errors. However, as we have seen, the editors went far beyond this instruction by instituting their own guiding principle: make the early chapters read more like the later ones, especially by removing specifics.

It is telling that this new guiding principle is exactly what we would expect from Helen's personal discomfort with the early chapters, given her tendency to over-edit when she was uncomfortable with what she was editing.

Second, there were explicit editing instructions from the author that were disregarded. This includes the global instruction that Bill should be the one in charge of what got removed, as well as more specific instructions. For instance, in miracle principle 19, Helen was told to correct the statement "Miracles make souls one in God" to read

"Miracles make souls one in Christ." This, however, was not done. (The final FIP version reads "Miracles make minds one in God.")

In that same principle, she was told to "Leave in the next part about cooperation," which refers to this line: "Industry depends on cooperation, and cooperation depends on miracles." This was done only partially, and inaccurately at that. The final version reads, "They

[miracles] depend on cooperation." This leaves out "Industry depends on cooperation," and it actually reverses "cooperation depends on miracles," resulting in a mystifying statement. How exactly do miracles *depend* on cooperation between different "souls" or "minds"? Yet the

original makes complete sense: If miracles are expressions of love, then of course cooperation would depend on them. It's not hard to see that cooperation depends on love.

Third, as we have seen, there were quite a number of rewordings that changed the meaning, rewordings that have every appearance of being errors. We have seen a few of these above: "[Miracles] depend on cooperation," "Miracles represent freedom from fear," and "This is the first step in believing that the body makes its own illness." The original wording of each of these statements made perfect sense and was entirely consistent with overall Course teaching. Changing them was unnecessary and, in two of the cases above, resulted in garbled passages.

These changes in meaning at times extend beyond the early chapters. In Chapter 18, right after a section which tells us, "You have been wrong in thinking that it is needful to prepare yourself for Him,"

we were originally told, "Prepare you *not* for the undoing of what never was." This statement, however, was changed (in the Urtext) to its opposite: "Prepare you *now* for the undoing of what never was."

Fourth, if the editing was guided, it seems very odd that the same material had to be edited so many times. For instance, in the material on sin as "a man-made word," we saw how many versions a single passage went through. That kind of repeated reworking of the same passage is naturally suggestive of human editing, not divine guidance.

In addition to these distinct reasons for not thinking the editing was guided, there are no truly compelling reasons for thinking it *was*. We may assume that Helen frequently asked about what changes to make, yet according to Ken Wapnick, this specific asking was actually

"relatively infrequent." Ken said, "Helen's experience was that she was guided all the way through the editing. When she felt she was not clear about the guidance, she would ask specifically, and this specific asking was relatively infrequent." 25 We, then, are being asked to trust not Helen's specific guidance, but her subjective sense—and this in the midst of her stated desire to "change just about everything, "26 a desire she often gave in to, to the point where she herself said, "Any changes I made were always wrong in the long run, and had to be put back. "27

But wasn't the material removed because it was in error?

Another assumption is that the material that was taken out was removed for what we might call "doctrinal reasons"—in other

words, because it was a product of "scribal error" and did not fit with the later teaching of the Course. This, too, is extremely difficult to maintain, for these reasons:

First, most of the material that was removed is obviously consistent with overall Course teaching. For example, if you look at the original version of the passage above about "sin" as man-made, it is impossible to see anything out of keeping with Course teaching there. In fact, we believe that all the major topics that were removed have definite echoes in the later teaching of the Course. The later Course, in other words, appears to express the same themes; it just does so in language that is less plainspoken and more poetic.

Second, if what was taken out was removed because it was "scribal error," that implies that a huge amount of the first four chapters was in error. Almost sixty percent of their original content was removed and much, if not most, of this was spiritual teaching, not personal material.

However, the author of the Course did not characterize the early dictation as full of error. Rather, as we saw, he praised it as "a strong testimony to truth." He did describe the dictation as gradually ascending

"upward" and evolving "toward unity" as it went, 28 but this clearly implies that the beginning contained truth, truth that merely got *higher* and more *unified* as the dictation progressed. This is definitely not a picture of pervasive early *error* being *replaced* with later truth.

The author of the Course characterized the early part of the Course not as deeply flawed, but as *foundational*. At the beginning of what is now Chapter 3, he assigned study periods to Helen and Bill, asking them to review the Notes up until that point and providing this rationale: "The next part of this course rests too heavily on the

earlier part not to *require* its study." This instruction frames the early material as a crucial foundation, one that needs to be treated as such.

Third, Helen was very clear that her editing was not concerned with doctrinal purity. She said, "I assumed the attitude of an editor whose role is to consider only form and disregard content as much as possible." 29 And this is what we see in the editing itself, where the concerns displayed appear consistently stylistic. In particular, the stylistic bias against specifics ends up being sufficient to explain any topics that were removed. There is no need to invoke an explanation of doctrinal purity. Thus, Helen's own statement and what can be observed in the editing itself point to the same conclusion: Helen removed things for stylistic reasons.

For all these reasons, the notion that the material was removed because it was "scribal error" is unsupported by the facts.

Overall, the editing has every appearance of being a very human product. It is intelligent and sincere, yet error-prone and sometimes lacking in attention to detail. It also shows evidence of a global bias: a bias against the concrete, down-to-earth style of the early chapters. In many ways, then, the mind of the editor is clearly distinguishable from the mind of the author, just as the two minds were so clearly distinct as they dialogued in the early Notes.

Why does this matter?

Does this really matter? In one way it doesn't. The editors'

overriding intent to honor the teaching of the Course as Helen received it meant that *the Course's thought system was not changed*. This is why, at the Circle of Atonement, we continued to use the FIP version of the Course right up until the publication of the Complete and Annotated Edition.

On the other hand, forty-five thousand words have been removed from the original dictation, which is equal in length to a small book. And our experience is that this additional material has made, and continues to make, an immense contribution to our understanding, appreciation, and application of the Course's teaching. It does not conflict with the teachings in the FIP version. Rather, it fills out, specifies, and clarifies those teachings.

The importance of this material lies not just in it being additional, but in its unique character and foundational role. After he and Helen received the miracle principles, Bill Thetford said he "realized that if this material was true then absolutely everything I believed would have to be challenged. "[30] When people encounter ideas like this, ideas that

are new and unfamiliar, that challenge "absolutely everything" they believe, they need those ideas stated clearly and plainly. And they especially need to see those ideas related to what *is* familiar. They need examples, illustrations, and analogies. They need to understand how these new ideas compare to ideas already known to them. And they need to observe the ideas in action; they need to see how they look when applied.

The early chapters, as they were originally received, did all of this for Helen and Bill. They were more plainspoken than the later Course.

And they constantly tacked these new ideas down with examples, illustrations, and analogies. They related these ideas to the teachings of known thinkers, and they showed these ideas in action.

As a result, the clarifying power of this early material can hardly be overstated. What Course student struggling to understand its teachings would not want to know what the Course would say about the myriad of topics this early material covers? Who would not want

to see the Course practically applied to topics such as feeling vulnerable to your parents'

low perception of your worth; gaining insight into yourself by exploring your childhood in therapy; sexual fantasies; the cause of overeating; visiting your mother-in-law when you had planned to stay home for the evening; how to raise children; the real meaning of *Don Quixote*; resentfully rewriting someone's report because you don't want it to harm an organization you care about; accepting a lunch invitation because you feel obligated; Freud's concepts of the id, ego, and superego; Jung's archetypes; the idea of karma? All of these discussions

—and much more—are in the original dictation.

Also relevant here is the Course's style of introducing an idea with lengthy and explicit explanation, and then referring to that idea more and more briefly and poetically, in the assumption that the reader is now familiar with it. We can see this, for instance, with meditation in the Workbook. Meditation is introduced in Lesson 41, which gives detailed instruction in exactly what to do (e.g., "From time to time, you may repeat today's idea if you find it helpful. But most of all, try to sink down and inward" [W-41.6:1-2]). However, after additional instruction follows in the next several lessons, the instructions for meditation become increasingly brief and poetic. Thus, Lesson 102 tells you to simply "reach the happiness God's will has placed in you" (W-102.3:1).

By this point, you are expected to understand this shorthand.

This is relevant for the early chapters because the same thing happens with the topic of miracles, which is obviously *the* central topic, given that this is a *course* in miracles. In the original dictation, much of the first two chapters—originally totaling thirty-five thousand words—is devoted to the topic of miracles. Not only are

miracles discussed and described at length, but examples of miracles are given from the lives of Helen and Bill. All of this makes it very difficult to get the wrong impression about what a miracle is. Having laid in place this sure foundation, the Course then builds on top of it the towering edifice of the rest of its thought system.

Unfortunately, this foundation has been severely compromised by the editing. In the FIP versions, the first two chapters are about thirty-five percent of their original length. The specifics are gone. The language is more vague. And the miracle principles—originally found scattered throughout Chapter 1—have been lifted out of their context

and presented as a series of bare, cryptic statements in the opening section. The result has been ongoing, fundamental misunderstanding of what a miracle is, with the main meaning of "miracle" in the Course—

an expression of love to others—dropping almost completely from the collective understanding of students of the Course. And this misunderstanding of the miracle has meant a fundamental

misunderstanding of what *A Course in Miracles* is.

In other words, the early material constituted a much-needed bridge into the unfamiliar world of the Course's ideas, the kind of bridge that Helen and Bill needed, the kind of bridge that *every* student needs. Yet this bridge was more or less dismantled. New students have therefore faced a swift-flowing river of alien ideas wrapped in abstract and cryptic language. It is no wonder that many students never get across this river, or even try, and that those who do have often emerged not where the Course intended, but instead far downstream.

III. The Complete and Annotated Edition

It became clear to us that a new edition of the Course was needed, one that was based on reaching back to the original dictation before any editing had taken place and approaching the editing afresh; one that also included a maximum number of the original words that Helen took down. The material that had been removed was so invaluable that we came to believe that, in one form or another, all of it had to be present.

Further, the words that Helen took down had to be treated with the lightest editing touch possible. The author at one point told Helen, "As long as you take accurate notes, every word is meaningful." That was the spirit, we became convinced, in which the editing had to be

undertaken.

In working on this edition for over ten years, our approach has been virtually identical to what Helen herself reported:

Bill was adamant in opposing any changes at all, except for deleting the too personal early references and correcting actual typing errors. I wanted to change just about everything, but I knew that Bill was right. Any changes I made were always wrong in the long run, and had to be put back….[The material] had a way of knowing what it was doing, and was much better left exactly as it was.[31]

This has been our experience as well: The material does have a way of knowing what it is doing, *and is much better left exactly as it is.*

In creating the Complete and Annotated Edition, then, we started with Helen's handwritten Notes and from them attempted to produce a readable, user-friendly edition, while changing the original as little as possible. We tried, in other words, to honor the purity of the original dictation while at the same time honoring the needs of the student. One historian described the guiding rule behind the translation of the King James Bible as "Total fidelity to

the original, total transmission to the people. ”[32] That sums up our approach as well.

This, however, was not a simple task, as there is a distance between

“total fidelity to the original” and “total transmission to the people.” We therefore instituted a number of practices in our attempt to honor both sides of the equation. We will explain these now.

Transcription

As stated above, our starting point was Helen’s Notes, of which we have digital photocopies, and which we have carefully transcribed. This meant producing a key to Helen’s roughly eighty shorthand symbols. It also meant solving a great many unclear words—she was, after all, writing at top speed—in a way that fit their immediate context, fit Course vocabulary, and most especially fit other instances of Helen’s handwriting, including her abbreviation practices. As a result, there remains only a handful of truly unsolved words throughout Helen’s original dictation of the Course. Our transcription, while undoubtedly not perfect, has been meticulously checked and rechecked. We are grateful for Doug Thompson’s online transcription of the Notes,[33] which gave us something to check ours against.

Also, when we found more than one version of a sentence on Helen’s notebook page, we tried to read beneath the strikeouts and reconstruct all versions if possible, before selecting which one to use.

This is important, as she herself often restored original versions that she had crossed out in her notebooks, suggesting that those versions were the author’s intended version.

In some cases, those original versions are much more likely to be correct than later versions. For instance, in Lesson 50 there is this

sentence in the Urtext (the second version of the sentence): “It will transport you into a state of mind which nothing can threaten, nothing can disturb, and where nothing can intrude upon the eternal calm of the Son of God.” Though beautiful, the sentence is also awkward. We have three repetitions of “nothing can,” yet the first two refer to “a state of mind,” while the third refers to “the eternal calm of the Son of God.”

This awkwardness, however, is resolved if we peer beneath a strikethrough in the original Notes. Here is that version: “It will transport you into a state of mind in which nothing can threaten, nothing can disturb, and nothing can intrude upon the eternal calm of the Son of God.” We now can see that all three occurrences of “nothing can”

originally referred to the same thing: the “eternal calm” of God’s Son.

The very first thing Helen wrote—before the strikeout—was most likely the correct version.

Role of the Urtext

We also allowed the wording in the Urtext, where different from the Notes, to influence our editing at times, since Helen dictated the Urtext material to Bill while the original dictation was still fresh in her mind. Therefore, we treated unique wording in the Urtext as *possibly* flowing from the inspiration she had initially received (though many Urtext changes are clearly in error, one example being the line we saw earlier: “Prepare you *now* for the undoing of what never was”). Where we do use wording from the Urtext that differs from the Notes, we have documented this as a change from the original.

One of the things we paid particularly close attention to was where Helen crossed out a word in the Notes and replaced it with something else, only to then restore the original word in the Urtext.

In those cases we usually did the same thing she did: we treated the original word as the correct one and included it in our edition.

We also made use of material that is found only in the Urtext, not in the Notes. This includes six lengthy discussions in Text Chapters 2

and 3 that were dictated directly into the Urtext (and thus constitute the

original wording), stray paragraphs here and there that are for no known reason found only in the Urtext, and approximately two chapters running from Chapter 19 into Chapter 21 for which the original notes appear to be missing.

Maximum inclusion of material

We have, in one form or another, included *all* of the original material. However, the author of the Course was clear that the Course needed to be applicable to the general reader, and some material is simply too specific to Helen and Bill to have "the more generalizable quality which the course is aimed at." With this material, then, we did one of three things:

First, we edited much of it to read as applicable to the general reader, so that it is suitable to appear in the Course itself. This was a practice that Helen and Bill used widely in their own editing. We included such material if 1) we felt that it would be *helpful to the reader*, and 2) it required a minimum of editing.

Second, for longer blocks of personal material that are not suitable to appear in the Course even in edited form, we made them the focus of cameo essays. See below for a more complete description of the cameos.

Third, for brief passages of personal material that are too short for a cameo, we included them in Appendix IV (the appendix devoted to

tracking our editing decisions), where we usually comment on them to help draw out their meaning. 34

Minimum of word changes

In regard to changing wording, our policy was to only make really necessary changes—for instance, where there were grammatical errors

—not to change wording just so that it sounded better. It is very tempting to try to improve the language, which is much of what Helen's editing aimed to do. We did our best, however, to resist this temptation.

As a result, the language in the Complete and Annotated Edition is sometimes not as graceful as the language in the FIP version. Helen was a truly gifted writer and her editing often adds an elegance to the language. However, as she said, the material "had a way of knowing what it was doing," and we chose to respect that. Further, we wanted readers to feel secure in knowing that they are, with minor changes, truly in contact with the original words as Helen received them. That security is so important that we feel it almost always outweighs the gains made by more graceful language.

Our changes, therefore, were designed to alter as few words as possible. They were carefully selected to honor the meaning of any passage in which they appear, and also to be consistent with the Course's vocabulary, as opposed to introducing words the Course does not use.

At times there are grammatical errors in the original dictation, and the wording choices can be unusual, especially in the early chapters. We corrected many instances of wrong grammar and slightly reworded some confusing phrases, but in our desire to adhere to the original wording as much as reasonably possible, we let some questionable grammar and odd wordings stand.

Retaining original order except with "orphans"

As noted above, the FIP version ends up relocating about six thousand words from their original context, thus depriving these passages of that important context. We retained the original order of the material except in the case of what we call "orphans"—isolated passages that have no context and either need to be placed in a suitable context or not be included. Here is one, for instance, from Chapter 11: "Love him steadily, whatever he does, whatever he says, and *he* will see the miracle of God and *you* will learn of salvation."

We also relocated isolated bits of general teaching that are embedded in material that is otherwise too personal to go into the Course itself (and therefore is included in the cameos). Here is one example: "You should know that all God's children are fully worthy of *complete* courtesy." Such lines are so valuable that it seemed important to include them in the Course itself, even if it meant relocating them from their original context.

All changes documented

In Appendix IV, 35 we document all of the changes in wording we made to the original dictation. We don't want there to be any mystery in the reader's mind regarding what is original and what we have introduced. The only exceptions to this documentation are changes to capitalization and within-sentence punctuation. We used Helen's original capitalization and within-sentence punctuation as helpful guides, but they are ultimately too inconsistent and idiosyncratic to be considered authoritative.

For the first four chapters of the Text, where the editing is by necessity the most extensive, we provide a side-by-side comparison. On

the left is our transcription of Helen's notebooks, including words she struck out and, in footnotes, any noteworthy changes made in the Urtext.

This allows you to read the original dictation exactly as it was received.

On the right is the text of the Complete and Annotated Edition, with any words that are not the same as in the Notes highlighted in gray. By comparing the two columns, you can literally see every change we made (including, for these chapters, all capitalization and punctuation changes).

We have also explained many of our editing decisions, so you can know the reasoning behind them and evaluate the changes for yourself.

We welcome your feedback on those decisions and in subsequent editions will include changes prompted by reader feedback.

Footnotes

We have used extensive footnotes to support what is on the page.

Whenever a passage references something beyond itself, we include a footnote to clarify that reference. The types of things our footnotes clarify include:

• *Bible verses*. In this case, we include the original verse and, where applicable, try to draw out any implied commentary on that verse by the Course's allusion to it. We primarily use the King James Version and the Revised Standard Version, but occasionally use other versions if they more closely fit the language in the Course's allusion.

• *Psychological terms and concepts*. The early chapters are replete with psychological references. These are often immensely helpful in

clarifying the Course's teaching, but that clarification is lost unless one

understands the term or concept being referenced.

• *Other Course passages*. As an important part of its teaching method, the Course very frequently refers to its own previous statements. When the references are overt (e.g., "I said before that...") or nearly so (e.g.,

"Remember that..."), we include those previous statements in footnotes. We have not cited more implicit references, because that would have vastly multiplied the number of footnotes, given that there are countless thousands of implicit references.

• *Other cultural references*. This includes songs, poems, sayings, historical personages, and anything else from the general culture that is alluded to in the Course.

Our footnotes have two additional purposes:

• *To clarify particularly difficult passages*. Occasionally, we offer our best understanding of the meaning of specific passages that are difficult to interpret.

• *To clarify difficult pronouns*. Pronouns in the Course can be notoriously hard to figure out. In such places, we have offered our understanding of what those pronouns refer to.

As you can see, many of the footnotes contain our interpretation of a given passage, which is necessarily subjective and should obviously not be taken as "gospel." We see the footnotes as vital, however, since without them, a great deal of material would probably need to be removed, as for one reason or another it would be too impenetrable to be helpful. The footnotes, then, are important to our strategy of maximum

inclusion.

The footnotes are there to support your reading experience, not detract from it. If you find that they get in the way for you, feel free to ignore them.

Emphasis

In the Text, Helen underlined all words that were emphasized by the voice she heard, resulting in a much greater number of emphasized words than is found in typical writing. She clearly took care to get this right, at times underlining a word, then crossing out that underline, and then putting that emphasis back, either in her Notes or when dictating the Urtext to Bill. This emphasis can be extremely clarifying. Because of how frequent it is, it is almost like a vocal performance by the author.

As such, it is able to convey nuances of meaning over and above that conveyed by the words alone. At times, it is even the key for unlocking the meaning of a passage.

We therefore retained *all emphasis*. This includes emphasis that was crossed out by Helen in the Notes but then restored by her in the Urtext (in keeping with our approach of favoring original dictation that Helen crossed out but then restored in the Urtext). However, we felt it would be inappropriate to italicize all the emphasized words, because their frequency so exceeds what we are used to in conventional writing.

Therefore, with words where the emphasis seemed especially important and helpful, we placed those in italics. The rest we underlined with a gray underline, designed to be visible but not distracting. This way, the emphasis still registers, but not as strongly as with italics. Just be aware that the decisions regarding which emphases to make gray underlines

and which to grant full italics were based on our own subjective evaluation. Our distinction between gray underlines and italics does not come from the original dictation itself.

Cameo essays

As mentioned above, we have included thirty-three cameo essays, which are found in Appendix I. These are typically organized around longer blocks of material that is too personal to include in the Course proper. This material contains crucial clarification of what living the Course actually means. A few of the later cameos feature visionary experiences of Helen's that are subtly alluded to in a particular Text section or Workbook lesson. In all cases, we provide commentary to aid your appreciation and understanding of the material. Footnotes in the Course proper identify where a particular cameo essay falls in the flow of the material.

The cameos do include information about Helen's and Bill's personal lives, including references to several of their relationships.

While Helen and Bill, when alive, would no doubt have wished that this information remain confidential, we decided to include it for several reasons. First, this information is already available, since the Urtext and the Notes are now publicly available. Second, a full fifty years has passed since this information was written, which means that the other people named in this material (Wally and Jack, for instance) are likely no longer living, and at any rate cannot be easily identified, given that they are generally referred to only by their first names. Third, this information is so helpful in clarifying how the teachings of the Course apply in everyday life that it provides an invaluable aid to the student.

Chapter and section divisions

The Text originally came without formal section breaks. There were breaks in the material, though, where Helen would stop writing

before the end of the page, leaving a portion of the page blank, often because a given discourse was clearly finished. Many of these breaks were reproduced in the Urtext. However, it was left to the editors (Helen and her colleagues—Bill and Ken) to decide where to place the section breaks in the published version.

This was obviously a subjective process. We saw earlier that when Ken Wapnick read the HLC, he felt that "some of the divisions in the material appeared arbitrary." This led to changing many of those divisions in the FIP version. We believe, however, that many of the FIP

divisions are still not ideal, although the majority of them seem entirely appropriate to us.

We therefore chose to start from scratch with the section divisions.

Our method was to pay careful attention to seams in the original material. This includes the breaks on the pages of the notebooks (breaks which had sometimes been removed even by the time of the Urtext), as well as breaks in the content. In our attempt to honor natural breaks in the material, we did our utmost to avoid inserting a section break into the middle of a paragraph (though we did that once). The majority of our section divisions are the same as in the FIP version, but a great many of them are new.

The original editors also inserted chapter breaks. We retained the FIP chapter divisions for convenience. Whereas section breaks have a basis in the material itself (at times, a certain discourse is even called a

"section" by the author), the chapters have no such basis. They are purely a convenience introduced by the editors. They are, however, a very useful convenience, and since long-time students of the Course are used to the chapter divisions in the FIP version, we kept those same divisions with only occasional minor alterations.

We did choose, however, to not have any chapter introductions, as are found in the HLC and FIP versions. Our reason is that the material in those introductions is not really introductory—it does not serve the purpose of introducing the chapter and its main themes (which makes sense, since the chapter divisions were not part of the original dictation).

In this edition, that material is merely the beginning (or in some cases the entirety) of the first section of the chapter.

Chapter and section titles

We also revisited the issue of chapter and section titles. These too had been chosen by the editors. Indeed, the FIP changed a great many of the titles from the HLC because, as Ken Wapnick said, "many of the section and chapter titles did not really coincide with the material." We believe that the section titles are important, because when a title truly captures a section, it serves as a useful handle that allows one to mentally pick up and carry that section, so to speak. When a title does not capture the section well, our experience is that it is actually harder to retain the content of that section in one's mind.

In choosing section titles, then, we tried to take from the section itself a vivid image or memorable phrase, especially a repeating one, that captures the section's main themes. Alternately, we collected key words and phrases from the section and tried to fashion from them a title

that reflects the section's main thrust. We used essentially the same approach when selecting chapter titles, though this was more difficult because the chapters were not originally written as unified wholes.

Roughly three quarters of our chapter and section titles are new.

Terminology

The Course's eventual terminology is not always reflected in the very early dictation. We therefore changed some of the early terminology, much as the editors of the FIP version did. The following are some of the terms we have changed, at least some of the time:

"Soul" : The term "Soul" is important early on in the original dictation, but begins to fade out after Chapter 5 and disappears after Chapter 12. It was almost entirely removed from the FIP version. The Clarification of Terms (which was dictated after the original editing was finished) originally said, "The term 'soul' is not used except in direct quotations because of its highly controversial nature." This, combined with the fact that the term disappears after the early chapters, indicated to us that the author wanted to limit its use. We therefore replaced most of the references to "soul" with a variety of Course terms (spirit, mind, brother, Son), depending on what seemed most appropriate in a given instance.

But we have also been more flexible about this than the FIP version, retaining the term (though changing it to lowercase) when its usage reflects normal cultural usage or when replacing it would change the meaning of the sentence.

"Create" : The word "create" is one of the more prominent words in the Course. In the early dictation it is often used in a relatively conventional way, but it then acquires a more narrow technical meaning in Chapter 3,

one that applies only to Heaven. We therefore changed most of the earlier occurrences of "create" (usually to "make"). However, we retained the word "creative" unchanged, since its usage in the Course lacks adequate synonyms.

"Projection" : In the first seven chapters of the Text, "projection" is an umbrella term that includes what will later be called either "projection"

or "extension." We changed most of the instances of "projection" that actually mean "extension," but we found it unfeasible to change all of them. Some, therefore, are accompanied by footnotes explaining what the term means in that particular context.

"Man" : After the advent of gender-inclusive language in the 1970s, the word "man" used to signify "human beings" now sounds increasingly inappropriate. Indeed, most references to "man" and "men" were removed from the FIP version. We too removed most such references, except where they refer to a Bible verse or a recognized phrase such as

"all men are brothers" (the title of a classic Chinese novel which the Course alludes to three times). We decided to retain the masculine pronouns and other masculine terms like "Father," "Son," "Sonship,"

"brothers," etc., because the redefinition of these Christian terms is essential to the Course.

Plural "you" : The Course was originally addressed to two people. As a result, it frequently addresses them both together, making the original dictation an inconsistent mixture of plural and singular references, often right next to each other. In keeping with the central rule of making the material applicable to the general reader, we changed most of the plural references to singular. However, where the meaning of a passage

depends on the plural—which is especially the case in the holy relationship discussions in Chapters 17-22—we retained the plural language.

There are two important terms that we chose not to change:

"Will" : The word "will" as a noun (e.g., "Ask me if your will is in accord with mine") and as a transitive verb (e.g., "I *will* to decide otherwise") is also prominent in the original dictation. It too is often changed in the FIP version, where it becomes a technical term that applies only to Heaven (similar to the unequivocal "create"). This more technical meaning is reflected in the Clarification of Terms, which says,

"Will is not involved in perception at any level and has nothing to do with choice" (C-1.5:2). Unlike "Soul," however, the original, more general usage of "will" does not pass away in the early part of the Course, but continues to some extent throughout. Lesson 73, for instance, is "I will there be light." Further, it is often impossible to substitute another word for it without introducing too much change into the meaning of the sentence. For these reasons, we retained unchanged all instances of the word "will."

"Know" : "Knowledge" becomes a technical term in the Course in Chapter 3. Before that, the term is used in the ordinary sense. We did not change these earlier references to harmonize with the later technical meaning, as the change seemed unnecessary and too invasive.

Capitalization

We adopted a slightly new system of capitalization, to bring the Course a little closer to the more minimal capitalization that is

conventional in our time. With rare exceptions, we capitalized only words that function as names for Persons of the Trinity—"God,"

"Christ," and the "Holy Spirit"—and the pronouns relating to Them. We did not capitalize God's attributes. This means that God's "love," "will,"

“arms,” and “hands” are not capitalized. This rule has one exception: we capitalized “Mind” when it refers to the Mind of God, of Christ, or of the Holy Spirit (as mentioned in Clarification of Terms—C-1.1:2). We also capitalized Christian words that have traditionally often been capitalized, such as “Atonement.”

Since capitalization can govern the meaning of a passage, we paid close attention to that issue throughout. There are a number of cases where we believe that our capitalization allows the real meaning of a passage—or even of an entire section—to come out. For example, with the sentence “But God has given you a better friend, in whom all power in earth and Heaven rests” (T-26.VI.2:3), the fact that “friend” is not capitalized reveals our contention that it properly refers to your brother, not the Holy Spirit or Christ (our collective true Self). This is important, because the identity of this “friend” is really the key issue in the section in which this sentence is found.

Punctuation

As already mentioned, we considered the punctuation in the Notes to be suggestive but not authoritative. Helen’s commas, for instance, are overused and inconsistent, but we paid close attention to them as suggestive of where commas might be needed to fully convey the author’s intended meaning. We freely used colons in place of Helen’s practice of using semicolons that actually function as colons. And we

also dispensed with the “comma dash” (a comma followed directly by a dash), which we have never seen outside of Helen’s writing. We have not documented changes of within-sentence punctuation. However, we have noted any changes made to end-of-sentence punctuation—for instance, if we joined two sentences into one, which is something we often did, just as the FIP version does.

Paragraphing

In the first six chapters, we freely changed (without documenting the change) the original paragraphing from Helen's notebooks, in which a single sentence is often a paragraph. However, after Chapter 6, we usually used the paragraphing as it appears in Helen's notebooks. On those occasions after Chapter 6 where we changed it, we document the change.

Conclusion

In producing this edition, our single intent has been to do full justice to the words that Helen Schucman took down. We believe they are immortal words, which will increasingly be recognized as such.

These are words for the ages. It is imperative that they be given the best presentation possible.

The Course has become for many their scripture, their authoritative sacred book. And when it comes to scripture, everyone wants to be as close to the source as possible. No one wants to be separated from that source by a long chain of editing. For instance, as historians have revealed that the words ascribed to Jesus in the New Testament are the end result of decades of oral tradition and earlier written collections, the

very basis of Christianity seems to have been rendered shaky and uncertain. Here, with *A Course in Miracles*, we have what no ancient scripture has and what any religious scholar would die for: the very words—the *ipsissima verba*, as New Testament scholars put it. How can we not bring those words out into the full light of day?

We realize that many students of *A Course in Miracles* will not agree that there is a need for this edition. That is all right. It is merely one option. What matters is not what edition of the Course you use, but that you use it. The crucial thing is to take its words to heart and put them into practice. The right edition is the one that helps *you* do that.

Our attitude about this edition, then, is very similar to what Helen wrote about the Course itself in one of her drafts of the preface to the FIP

edition. If we simply replace the word "path" with "edition," her words are fully applicable here:

It may be the right path for you or it may not be. There are many paths. If it is for you, I am sure you will know it. And if it is not, perhaps you might still want to glance over parts of it before you go on.

We offer this edition of *A Course in Miracles* to you in all humility and sincerity. We hope it will enable you to feel more directly in touch with the inspiration that gave birth to the Course, to more fully grasp the Course's incomparable message, and above all, to more truly realize its teachings in your mind and in your life.

1. All quotations in this appendix that do not include source references are from Helen's Notes.

2. *A rare interview in which Dr. Helen Schucman describes the "Voice"*

that dictated A Course in Miracles (Foundation for Inner Peace, 1976, 2006 dvd).

3. Personal communication from Ken Wapnick, August 9, 2004.

4. The professional material addressed the relationship between the Course's teachings and psychology, Helen and Bill's profession.

5. *Absence from Felicity*, 347-48.

6. *Errata for the Second Edition of* A Course in Miracles (Mill Valley, CA: Foundation for Inner Peace, 1992), 1.

7. *Errata*, 1.

8. *Errata*, 1-2.

9. *Errata*, 2.

10. There is an FIP Third Edition, released in 2007. However, to our knowledge the only difference between it and the Second Edition is that it includes the two supplements to *A Course in Miracles* that Helen received: *Psychotherapy: Purpose, Process and Practice* and *The Song of Prayer: Prayer, Forgiveness, Healing*.

11. The minimal editing needed was limited to things like chapter divisions, chapter and section titles, capitalization and punctuation, some paragraphing issues, and very minor wording issues.

12. Ken Wapnick said, "Early in the process of the retyping, Jesus told Helen: 'Leave decisions about editing to Bill.' At that point, Bill was

reasonably sane about the ***Course*** and Helen was not—she would have taken out anything that did not 'read right' to her." (Kenneth Wapnick, Ph.D., "Editing History: The History of the Manuscripts of

A Course in Miracles," retrieved from http://acim-

archives.org/Publishing/editing_history.html.)

13. *Absence from Felicity*, 316.

14. See Cameo 19 for additional discussion of this.

15. The editing of the HLC to create the FIP First Edition does contain some tendencies not seen in earlier versions: a focus on consistent terminology, a pattern of removing or changing references to

behavior, and an emphasis on consistency with the Course's

metaphysical foundation. Given that these editing tendencies had not appeared in the editing before this point, it seems likely that they are mainly the product of Ken Wapnick. Yet even if this is accurate, it still only concerns a small part of the total picture of the editing.

16. Kenneth Wapnick, Ph.D., "Editing History: The History of the Manuscripts of *A Course in Miracles*," retrieved from http://acim-archives.org/Publishing/editing_history.html.

17. "Editing History."

18. Personal communication from Ken Wapnick, August 9, 2004.

19. *Absence from Felicity*, 348.

20. *Absence from Felicity*, 1.

21. *Absence from Felicity*, 1.

22. *Absence from Felicity*, 401.

23. Kenneth Wapnick, Ph.D., "The Urtext and the Early Chapters of the Text of *A Course in Miracles,* " retrieved from http://www.miraclestudies.net/urtext2.html.

24. Personal communication from Ken Wapnick, August 9, 2004: "You are correct that all the editing was done without consulting the earlier editions. In fact, I had not looked at the notebooks or urtext until after Helen and I completed the editing."

25. Personal communication from Ken Wapnick, August 17, 2004.

26. *Absence from Felicity*, 316.

27. *Absence from Felicity*, 316.

28. Again, See Cameo 19 for more discussion of this.

29. *Absence from Felicity*, 316. We do know of one exception to this principle: Ken Wapnick wrote that, during their editing of the Course, Helen asked him to change instances of the word "know" in the

popular sense to alternative words, so that "know" was reserved for the Course's technical sense (*Absence from Felicity*, 353).

30. James Bolen, "A New Realities Interview with William N. Thetford,

Ph.D., retrieved from http://acim-archives.org/Scribes/interviews/Bill-

Apr1984.html.

31. *Absence from Felicity*, 316.

32. Adam Nicholson, *When God Spoke English: The Making of the King James Bible*, television program directed by Gillian Bancroft (London: BBC, 2011).

33. This document can be found at the following URL:

http://tinyurl.com/cf9wp3a.

34. See below for more information about Appendix IV.

35. Appendix IV can be found online at

http://www.acim.circleofa.org/editing-notes/.

APPENDIX III

Glossary of Course terms

Glossary of Course Terms

Atonement

Reconciliation with God through the wiping away of that which seems to separate us from God: our sins. In Christianity, this was achieved through Jesus paying for the sins of mankind in his crucifixion. In the Course, the Atonement wipes away our "sins" through our recognition that they were never real in the first place, a principle that Jesus

demonstrated in his resurrection (which is referred to as "the Atonement" in the Course). "The full awareness of Atonement, then, is the recognition that the separation *never occurred*" (T-6.III.5:5).

Christ

God's one Son, "the holy Self we share" (W-Re.5.In.4:2). Although there are an infinite number of individual Sons, they all share a single universal Self: Christ. Christ is distinct from Jesus, since Jesus is *one* of the Sons, while Christ is the single Son of which all the individual Sons are part.

creation

The act in which God extends His will to bring into being His creations, and in which we extend our will to bring into being our own creations.

Creation does not take place in this world, only in Heaven. What is created is pure spirit, without form or body. The created shares all the attributes of its creator, since it is merely the extension of its creator's being.

creations, our

Our own eternal creations in Heaven, which are like us in every respect

—being pure spirit, without change or limitation. The only difference is that we are their cause and they are our effect. Since they are eternal beings in their own right, our creations are not our extensions or thoughts of love in this world, although we will ultimately remember them *through* extending love in this world.

ego

The mind's belief that it is separate from others and on its own (independent from God), and that its needs are met through attack. This belief has produced our experience of being a separate entity bounded by a body (the body being a dream symbol of the ego), yet it is a false belief, for our real nature is at one with God and with all living things.

The ego's voice is a constant, insistent voice in our minds, yet it is the voice of something that does not exist. As such, the only power it has is what we give it.

eternity

A state that is completely outside of time, rather than an infinite stretch of time. Instead of being a linear progression from past to endless future, eternity contains only "the endless present, where the past and future cannot be conceived" (W-169.6:3). Instead of containing the three dimensions of past, present, and future, "Eternity is one time, its only dimension being 'always'" (T-9.VI.7:6).

extension

The natural dynamic of the mind whereby ideas in the mind are expressed outwardly, looked upon, and then strengthened in the mind. In Heaven, we extend our being in the act of creation. On earth, our function is to extend love and healing to other minds, using the body as an instrument of this extension. Projection is the

distorted use of extension, in which the mind disowns what is within it by "hurling" it outside.

face of Christ

What is seen with vision or true perception. Seeing the face of Christ means looking past the veil of sin that seems to separate us from another person and seeing the holiness in that person. Seeing the face of Christ involves perception and must take place before the memory of God, which involves knowledge, can return.

fear

The emotion that stems from the belief that danger is near and that we are vulnerable to it. The ego's single emotion and fundamental mood, which includes within it the emotions that led to it: anger and guilt.

There is no actual basis for fear; it is solely of our own making. "Fear cannot be real without a cause, and God is the only cause" (T-9.I.10:6).

final (or last) step

Our final awakening to God, in which, once we have achieved perfect perception, God Himself will lift us permanently out of perception and back into the knowledge of Him. The journey to this point is one that we undertake with the Holy Spirit's help, but neither we nor the Holy Spirit play any part in the final step.

forgiveness

Letting go of our false perception that another sinned against us and deserves our anger, and thereby releasing that person from the guilt we had laid upon her. Forgiveness, then, is the recognition "that there is nothing to forgive" (T-15.VIII.5:7). This contrasts with the conventional understanding of forgiveness, in which we retain the

perception that another sinned against us and deserves our anger, yet then try to let go of

the anger that is *part* of that perception. “Forgiveness is the central theme which runs throughout salvation” (W-169.10:5). The Course teaches that through forgiving our brothers, we come to forgive ourselves.

God

The infinite Being Who created the Sons of God, created Heaven as the dwelling place of His Sons, created the Holy Spirit as the communication link with His separated Sons, and indeed created reality itself. God has no gender or form, but He does have a will, thoughts, and feelings, which are timeless and limitless. God is pure love, without the slightest hint of anger or attack. His love for us is beyond our current comprehension. However, He does communicate with us in the dream of time and space: He hears all our prayers and speaks to us through the Holy Spirit.

guilt

The painful emotion that stems from believing that we have sinned and have thus corrupted our identity, making ourselves worthy of punishment and unworthy of love. Because we cannot sin and cannot corrupt our identity, “guilt is *always* totally insane and *has* no reason”

(T-13.XI.6:3). In the ego’s thought system, we are actually *attracted* to guilt, because the ego wants to compound guilt, “until it becomes all-encompassing and demands vengeance forever” (T-15.I.8:7).

Heaven

The transcendental abode that God created for His Son, beyond time and

space; a realm of pure spirit, perfect oneness, and absolute changelessness. Heaven is the only realm that is actually real. It is our true home; we are there now, merely dreaming we are in this world. We do not go to Heaven after we die; we awaken to Heaven when we have completely relinquished the ego.

holiness

A quality of divine purity, untainted by sin. Holiness is characterized not by separation from the impure (as in some traditional notions), but by the will to love and unite with all beings. Holiness is a fundamental quality of God Himself and of all that God creates, a quality that can never be stained or lost.

holy instant

A moment in which we set aside the past and the ego and enter into

"*another* state of mind" (T-27.V.2:3), in which we remember love and experience the miracle. As an "out-of-pattern time interval" (T-1.47.4:5), the holy instant allows the laws of God to intervene, overturning the old pattern and ushering in a new future. A holy instant can be an individual experience, such as in meditation, or it can be interpersonal (which would make it a holy encounter).

holy relationship

A relationship in which two people have joined in a truly common goal.

This allows holiness to enter the relationship at an unconscious level and gradually guide it to the point where that holiness becomes manifest on the surface of the relationship. Holy relationships can occur in a variety

of contexts; for instance, between two work colleagues (Helen and Bill, for example), a spiritual teacher and his pupil (such as the

Manual discusses), or a psychotherapist and her patient (as in the *Psychotherapy* supplement).

Holy Spirit

The third Person of the Trinity, Who was created by God in response to the separation as God's remaining communication link with His separated Sons. He is both the Voice *for* God and the Voice *of* God, Who guides all of the sleeping Sons back to awakening. "The Holy Spirit is described throughout the course as giving us the answer to the separation and bringing the plan of the Atonement to us, establishing our particular part in it, and showing us exactly what it is" (C-5.2:1).

idol

A false god that we worship and look to for salvation, in place of the true God and our own true divinity. The term refers mainly to any external thing, activity, body, or right that we think will save us and make us complete. An important secondary meaning is the image we hold of ourselves. The Course calls our self-images "graven images"

(W-110.7:3), a biblical term for idols.

Jesus

One of God's Sons, inherently equal to the rest, who became fully awake to his identity as Christ. By becoming the first to complete his own part in the plan for salvation, he became the leader of that plan. He is still available for help and therefore encourages us to cultivate a

relationship with him and to regard that relationship as real.

justice

An impartial principle by which everyone receives what he or she deserves. Because each person is God's holy Son who in reality has not sinned, what that person deserves is not God's punishment but God's *love*. "For love and justice are not different. *Because* they are the same does mercy stand at God's right hand" (T-25.VIII.9:7-8).

Kingdom of God

A synonym for Heaven that emphasizes what *dwells* in Heaven—the unified Sonship. Since in Heaven there is no difference between having and being, we both *have* the Kingdom and *are* the Kingdom.

knowledge

The mode of awareness that we have in Heaven, in which we know reality through direct union with it, without the mediation of physical senses or mental interpretations. Whereas perception (our current mode) always involves uncertainty, knowledge by definition entails unshakable certainty, since in it our *knowing* of something and the thing *itself* are one and the same.

Last (or Final) Judgment

A final healing, in which, at the end of our journey, we evaluate all of our thoughts and deeds throughout time, rejecting the false and retaining in our minds only what is true. This prepares our minds to return to knowledge. Also refers to God's Final Judgment of us: "You are still

My holy Son, forever innocent, forever loving and forever loved" (W-WI.10.5:1).

level confusion

Confusing different levels by assigning the attributes of one level to another. Primarily refers to confusing the *physical* and *spiritual* levels, especially by assigning the attributes of the spiritual level to

the physical. Reality, identity, and happiness actually belong only to the spiritual level, but we mistakenly see these attributes as being found on the physical level. Miracles are "the means of correcting level confusion" (T-2.VII.3:3).

love

The single real emotion, which includes in itself all other positive emotions. Love is the inevitable response to the recognition of worth in another. We can only truly love as God does, Who loves everyone totally and equally. Special love, which is selective and partial, is really hate masquerading as love. The Course often contrasts love and fear:

"The opposite of love is fear, but what is all-encompassing can have no opposite" (In.1:8).

magic

The belief that something has the power to heal us, save us, or make us safe when, according to the laws of God, it has no such power. The actions of something invested with this false power. We primarily invest false power in two classes of things: first, external things like bodies,

"pills, money, 'protective' clothing, influence, prestige, being liked,

knowing the 'right' people," etc. (W-50.1:3), and second, our own separate will, which we wrongly see as having the power to keep us safe and solve our problems.

memory of God

Our remembering of our true state of oneness with God. What happens in the final step, in which God lifts us back into the eternal knowledge of Himself. "This is not a memory of past events, but only of a *present* state" (T-28.I.4:2).

mind

The aspect of the self that includes the faculties of awareness, volition, thought, and emotion. Mind is completely nonphysical; it should not be confused with the physical brain. Mind in Heaven is one with spirit.

Mind on earth is separated from its true nature and split between the opposing voices of the ego and the Holy Spirit, requiring it to choose between them.

miracle

A divine healing of the mind, which takes place either *through* us or *within* us, in which someone is released from painful patterns of thinking that he or she has been locked into. The main usage is that miracles are "expressions of love" (they are called this six times in the Course), in which one person expresses love to another, often in very ordinary ways, and thereby heals the perception of the other. A secondary usage refers to miracles healing our own minds: "A miracle is a correction factor introduced into false thinking by me. It acts as a

catalyst, shaking up erroneous perception and snapping it into place" (T-1.37.1:1-2).

miracle worker

The one who gives miracles (expressions of love) to a "miracle receiver"

(usually called simply "the receiver"). The content of these miracles is the worker's perception of the receiver's worth, holiness, and equality with him. While these miracles aim at healing the receiver's mind, they may also heal the body. Also called the "doer" and the "giver."

perception

The mode of awareness in which we try to know an object while separate from it, normally by interpreting information received by our senses. Being separate from the objects it seeks to know, perception is inherently uncertain. In that uncertainty, we end up seeing what we *want* to see, rather than what is really there. The goal of the spiritual journey is to move from false perception to true perception (which does not use our physical senses), from which we will awaken to knowledge.

practice

Repeated exercise in mind training, especially as taught by the Workbook, through which we apply the Course's ideas and seek to heal our perception and experience holy instants. Usually involves the slow and concentrated repeating of transformative verbal statements, while applying them to ourselves, our situations, and other people, although the Workbook's meditation instructions involve repeating few words or no words.

projection

The ego's distorted use of extension, whereby we take something unwanted in our mind (such as guilt) and "hurl" it outward, seeing it as residing in the world outside, when in fact it is still within. "Projection always sees your will in others" (T-7.VI.10:5). Through projection, we take our ego's murderous will and see it in others. Now this will seems to act on us from the outside, "doing" to us from without what it actually does to us from within.

pupil

Someone who learns under the close supervision of a teacher. A pupil is different than a student, in that the definition of "student" does not require that one has a teacher. In the Manual for Teachers,

a pupil is someone who learns a spiritual path, such as *A Course in Miracles*, under the mentorship of a teacher of that path.

reality

What truly and permanently exists independent of deception, illusion, and subjective opinion. In the Course, reality is a realm of pure spirit that is perfectly united and without form or change. Thus, anything that *has* form or *can* change—which includes the entire physical universe—

is illusion.

real world

The world we see with vision or true perception. In the real world, we see only the holiness in everyone and everything, only the loving thoughts in the world, and only God's purpose in all forms and events.

Instead of a world that attacks us, we see a world that loves, protects, and blesses us, and in which we feel completely safe.

response to temptation

Responding with right-minded thoughts to the temptation to give in to egoic thinking. According to the Course, whenever we notice any kind of disturbance of our peace, we should as a matter of habit instantly respond with a right-minded thought, especially our Workbook idea for the day.

revelation

The experience in which God reveals Himself to us in direct, wordless experience of union with Him (traditionally called the mystical experience). Experiences of revelation in this world are

temporary, but they reveal to us what awaits us at the end of the journey.

sacrifice

To give up something, usually for another person or God, in order to forestall punishment or gain some kind of return. We believe that God demands sacrifice, and so we withdraw from Him into the arms of the ego, which we believe asks less of us. Yet sacrifice is completely unknown to God, Who only gives. It is the ego that "*does* demand total sacrifice of you" (T-15.X.7:4). The special relationship is based on the idea that by sacrificing for our partner, we obligate our partner to sacrifice for us in return.

salvation

Liberation from the entire separated condition in which we feel alone, afraid, guilty, and cut off from God. Salvation is of the mind, through the reversal of our thinking. It is not of the body, through purifying the body or forcing it to behave properly; nor is it of the spirit, which was never lost and so need not be saved.

savior

Primarily refers to our brothers, especially our holy relationship partner(s), who save us through the gratitude and love they give to us in return for our gifts to them. Because they have been on the receiving end of the holiness in you, "they see in you *more* than you see" (T-14.II.5:1) and thus awaken you to all that is truly in you. Hence, although you have "chained your savior to your specialness" (T-24.II.7:1), your job is to "release your savior, that he may give salvation unto you" (T-21.II.3:8). Secondarily refers to our own role as savior of the world, which is our function as a miracle worker.

Self/self

When capitalized, refers to Christ, the true identity that we share with all our brothers and all living things. In lowercase, usually refers to our individual identity, often without specifying the nature of that identity (in which case "the self" is a synonym for "oneself" or "yourself"). In lowercase, sometimes refers to the ego, "the self you made," a false identity that opposes our true Self.

separation, the

The event in which we apparently separated from God, because of our

desire to be above the other Sons of God (T-13.III.11:2) and even above God Himself (T-11.I.2:3). The event that gave birth to the universe of time and space. The separation seemed to be a real event in which we tore ourselves out of God's Mind and shattered Heaven into countless separate forms. Yet it was merely a psychological event, in which we fell asleep to reality and dreamt of a separated existence in a separated universe.

sin

The violation of the laws of God or goodness. Specifically, an attack that attempts to do harm for the sake of selfish gain and that succeeds—

that results in real harm and actual gain. Sin is an illusion, for no one can really be harmed, since in truth we are all God's changeless Son. What appears to be a sin is merely a mistake, which results in loss rather than gain, and which calls for help rather than punishment.

Son of God

Our true identity, which is one with God. We are all God's "beloved Son in whom He is well pleased" (T-4.II.18:1). The one Son of God is composed of an infinite number of parts or Sons, each of which is

simultaneously the whole. It is these Sons who have fallen asleep and are dreaming that they are separate selves in this world. This term does not refer exclusively to Jesus; rather, the Course is taking a traditional term that has been used to exalt Jesus and using it to exalt all of us.

Sonship, the

The totality made up of all of the Sons of God. The suffix *-ship* as used

here denotes the body of persons taking part in some specified activity or sharing a quality. So, just as "listenership" refers to all those who listen to a particular program, and "membership" refers to all those who are members of a particular group, so "Sonship" refers to all those who are Sons of God.

soul

A divine element in us that retains its heavenly purity. As the Course says, the term is often used as "an equivalent of 'spirit,' with the understanding that, being of God, it is eternal and was never born" (C-1.3:5). However, the term has additional shades of meaning in that, unlike "spirit," it usually (though not always) has the connotation of being something individual (each of us has *a* soul), and in that, also unlike "spirit," it is sometimes framed as imprisoned or starved by the mind's attachment to separation.

special function

The unique part or role that we have each been assigned to play in God's plan for the salvation of the world. Our special function is tailored to our particular strengths (in giving miracles) and involves certain people whom we are meant to help. An example of a special function would be Helen Schucman's function of scribing *A Course in Miracles*. Jesus

"was the first to complete his own part [his own special function]

perfectly" (C-5.2:2).

specialness

The idea of being set apart from and set above others. The belief that we

are somehow better or greater than others. Specialness is at the root of the ego, for the separation began when we "asked for special favor"

from God (T-13.III.11:2). Being special seems to be the ultimate happiness, yet being a form of attack it brings guilt, and being a form of separation it brings loneliness: "To *single out* is to *make alone*, and thus make *lonely*" (T-13.III.13:1).

special relationship, special love relationship, unholy relationship A relationship in which we have a special arrangement (an exclusive relationship) with and receive special treatment from a very special person, so that we can feel more special. This passes for love, but is actually an illusion of love; it excludes all but one person and is even a covert attack on that one, for it seeks only to get something from him or her. "The Holy Spirit would not deprive you of your special relationships, but would transform them" into holy relationships (T-17.IV.2:2).

spirit

The immaterial substance of which God created us, the essence of our true nature. Spirit is nonphysical, without form, perfect, and eternal. It uses the mind to express itself in this world, so that the mind can be restored to the fullness of spirit.

teacher of God

One whose function is to teach others on behalf of God; a bringer of salvation, a savior, a miracle worker. The teacher goes through a lengthy developmental journey in which he first accepts his function, then joins

in holy relationships with his pupils, then becomes an advanced teacher, and finally awakens from the dream of time and space, at which point he will be a teacher of teachers.

universe

Usually refers not to the physical universe, but to the totality of true existence, which was created by God and is "far beyond the petty sum of all the separate bodies you perceive" (T-15.VIII.8:5). The universe, then, is the sum total of the true reality of all things, which lies behind their physical forms and cannot be seen by our physical eyes.

vision, Christ's vision, true perception

An inward seeing of the holiness within all things, which overlooks bodies and their attacks. This perception comes not through our eyes but from a spiritual faculty in us called the eyes of Christ (called the

"spiritual eye" early in the Text). Rather than seeing the projections of the ego, vision sees everything as it truly is: perfect. Rather than seeing visual forms or color, vision "sees" pure meaning, the meaning of holiness. Vision is the goal of the Course; a kind of perception so holy that it transfers to knowledge.

Word of God

God's message, promise, or declaration to His Son, especially as expressed in the Course's teachings and lessons. Often verbally expressed in key statements about our true identity, such as "I am as

God created me" (see W-110.9:5 and W-162.2:1). We are asked to listen to God's Word within our minds and then speak His Word to our

brothers, through loving behavior. In contrast to traditional Christianity, it is not to be equated with Christ or Jesus.

world

The realm of time and space, of separated existence. The physical world seen by our eyes is an illusion that was not created by God—since "only madness makes a world like this" (W-152.6:7)—but is the projection of our own collective insanity. However, the term often includes both the level of physical forms, which are illusory and made by us, *and* the minds associated with those forms, which are real and created by God.

Seeing the true holiness of those minds is seeing the *real* world. From this perspective, only "the world you see [with the physical eyes]" (a common phrase in the Course) is an illusion made by us.

Robert Perry: Editor

One of the most respected interpreters of *A Course in Miracles*, Robert Perry has taught the Course since 1986, has authored or coauthored over twenty books and booklets on the Course, as well as hundreds of articles, and has lectured throughout the United States and internationally. He is the author of *An Introduction to 'A Course in Miracles*,' *Path of Light: Stepping into Peace with 'A Course in Miracles*,' and *Return to the Heart of God: The Practical Philosophy of 'A Course in Miracles,'* as well as coauthor of the *Workbook Companion* series and the *Illuminated Text* series.

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The Circle of Atonement

Founded in 1993 by Robert Perry and based in Sedona, Arizona, the Circle of Atonement (www.circleofa.org) is a nonprofit organization devoted to serving the needs of *A Course in Miracles* students and the purpose of the Course in the world. Its aim has been to develop a comprehensive understanding of *A Course in Miracles* in both theory and practice, one that is as faithful as possible to the Course itself. The Circle's ultimate aim is to establish an enduring spiritual tradition in which students and teachers are joined in walking the path of the Course. The Circle of Atonement publishes books and articles on the Course, offers online programs and classes, and hosts an online community called the Circle Course Community.

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