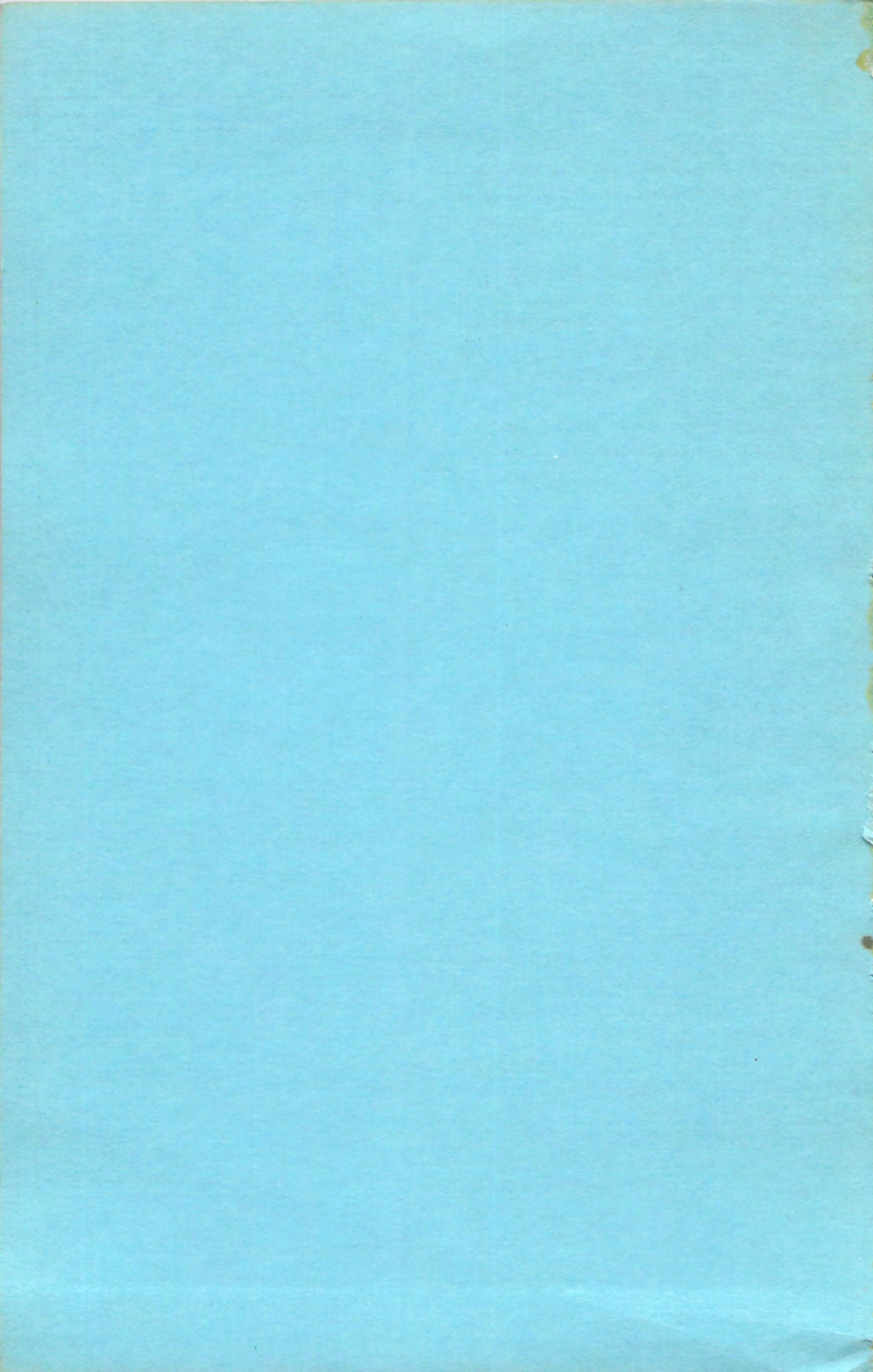


Text for

A Course in Miracles

Volume One

Freeperson Press



Text
for
A Course in Miracles

Volume One

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TEXT

INTRODUCTION

This is a course in miracles. 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 course does not aim at teaching the meaning of love, for that is beyond what can be taught. It does aim, however, at removing the blocks to the awareness of love's presence, which is your natural inheritance. The opposite of love is fear, but what is all-encompassing can have no opposite.

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

Nothing real can be threatened.
Nothing unreal exists.

Herein lies the peace of God.

Principles of Miracles

1. There is no order of difficulty in miracles. One is not "harder" or "bigger" than another. They are all the same. All expressions of love are maximal.
2. Miracles as such do not matter. The only thing that matters is their Source, which is far beyond evaluation.
3. Miracles occur naturally as expressions of love. The real miracle is the love that inspires them. In this sense everything that comes from a love is a miracle.
4. All miracles mean life, and God is the Giver of life. His Voice will direct you very specifically. You will be told all you need to know.

5. Miracles are habits, and should be involuntary. They should not be under conscious control. Consciously selected miracles can be misguided.

6. Miracles are natural. When they do not occur something has gone wrong.

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

8. Miracles are healing because they supply a lack; they are performed by those who temporarily have more for those who temporarily have less.

9. Miracles are a kind of exchange. Like all expressions of love, which are always miraculous in the true sense, the exchange reverses the physical laws. They bring more love both to the giver and the receiver.

10. The use of miracles as spectacles to induce belief is a misunderstanding of their purpose.

11. Prayer is the medium of miracles. It is a means of communication of the created with the Creator. Through prayer love is received, and through miracles love is expressed.

12. Miracles are thoughts. Thoughts can represent the lower or bodily level of experience, or the higher or spiritual level of experience. One makes the physical, and the other creates the spiritual.

13. Miracles are both beginnings and endings, and so they alter the temporal order. They are always affirmations of rebirth, which seem to go back but really go forward. They undo the past in the present, and thus release the future.

14. Miracles bear witness to truth. They are convincing because they arise from conviction. 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. The purpose of time is to enable you to learn how to use time constructively. It is thus a teaching

device and a means to an end. Time will cease when it is no longer useful in facilitating learning.

16. Miracles are teaching devices for demonstrating it is as blessed to give as to receive. They simultaneously increase the strength of the giver and supply strength to the receiver.

17. Miracles transcend the body. They are sudden shifts into invisibility, away from the bodily level. That is why they heal.

18. A miracle is a service. It is the maximal service you can render to another. It is a way of loving your neighbor as yourself. You recognize your own and your neighbor's worth simultaneously.

19. Miracles make minds one in God. They depend on cooperation because the Sonship is the sum of all that God created. Miracles therefore reflect the laws of eternity, not of time.

20. Miracles reawaken the awareness that the spirit, not the body, is the altar of truth. This is the recognition that leads to the healing power of the miracle.

21. Miracles are natural signs of forgiveness. Through miracles you accept God's forgiveness by extending it to others.

22. Miracles are associated with fear only because of the belief that darkness can hide. You believe that what your physical eyes cannot see does not exist. This leads to a denial of spiritual sight.

23. Miracles rearrange perception and place all levels in true perspective. This is healing because sickness comes from confusing the levels.

24. Miracles enable you to heal the sick and raise the dead because you made sickness and death yourself, and can therefore abolish both. You are a miracle, capable of creating in the likeness of your Creator. Everything else is your own nightmare, and does not exist. Only the creations of light are

real.

25. Miracles are part of an interlocking chain of forgiveness which, when completed, is the Atonement. Atonement works all the time and in all the dimensions of time.

26. Miracles represent freedom from fear. "Atoning" means "undoing." The undoing of fear is an essential part of the Atonement value of miracles.

27. A miracle is a universal blessing from God through me to all my brothers. It is the privilege of the forgiven to forgive.

28. Miracles are a way of earning release from fear. Revelation induces a state in which fear has already been abolished. Miracles are thus a means and revelation is an end.

29. Miracles praise God through you. They praise Him by honoring His creations, affirming their perfection. They heal because they deny body-identification and affirm spirit-identification.

30. By recognizing spirit, miracles adjust the levels of perception and show them in proper alignment. This places spirit at the center, where it can communicate directly.

31. Miracles should inspire gratitude, not awe. You should thank God for what you really are. The children of God are holy and the miracle honors their holiness, which can be hidden but never lost.

32. I inspire all miracles, which are really intercessions. They intercede for your holiness and make your perceptions holy. By placing you beyond the physical laws they raise you into the sphere of celestial order. In this order you are perfect.

33. Miracles honor you because you are lovable. They dispel illusions about yourself and perceive the light in you. They thus atone for your errors by freeing you from your nightmares. By releasing your mind from the imprisonment of your illusions, they restore your sanity.

34. Miracles restore the mind to its fullness. By atoning for lack they establish perfect protection. The spirit's strength leaves no room for intrusions.

35. Miracles are expressions of love, but they may not always have observable effects.

36. Miracles are examples of right thinking, aligning your perceptions with truth as God created it.

37. A miracle is a correction introduced into false thinking by me. It acts as a catalyst, breaking up erroneous perception and reorganizing it properly. This places you under the Atonement principle, where perception is healed. Until this has occurred, knowledge of the Divine Order is impossible.

38. The Holy Spirit is the mechanism of miracles. He perceives both God's creations and your illusions. He separates the true from the false by His ability to perceive totally rather than selectively.

39. The miracle dissolves error because the Holy Spirit identifies error as false or unreal. This is the same as saying that by perceiving light, darkness automatically disappears.

40. The miracle acknowledges everyone as your brother and mine. It is a way of perceiving the universal mark of God.

41. Wholeness is the perceptual content of miracles. They thus correct, or atone for, the faulty perception of lack.

42. A major contribution of miracles is their strength in releasing you from your false sense of isolation, deprivation and lack.

43. Miracles arise from a miraculous state of mind, or a state of miracle-readiness.

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

45. A miracle is never lost. It may touch many people you have not even met, and produce undreamed of changes in situations of which you are not even aware.

46. The Holy Spirit is the highest communication medium. Miracles do not involve this type of communication, because they are temporary communication devices. When you return to your original form of communication with God by direct revelation, the need for miracles is over.

47. The miracle is a learning device that lessens the need for time. It establishes an out-of-pattern time interval not under the usual laws of time. In this sense it is timeless.

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

49. The miracle makes no distinction among degrees of misperception. It is a device for perception-correction, effective quite apart from either the degree or the direction of the error. This is its true indiscriminateness.

50. The miracle compares what you have made with creation, accepting what is in accord with it as true, and rejecting what is out of accord as false.

Revelation, Time and Miracles

Revelation induces complete but temporary suspension of doubt and fear. It reflects the original form of communication between God and His creations, involving the extremely personal sense of creation sometimes sought in physical relationships. Physical closeness cannot achieve it. Miracles, however, are genuinely interpersonal, and result in true closeness to others. Revelation unites you directly with God. Miracles unite you directly with your brother. Neither emanates from consciousness, but both are experienced there. Con-

sciousness is the state that induces action, though it does not inspire it. You are free to believe what you choose, and what you do attests to what you believe.

Revelation is intensely personal and cannot be meaningfully translated. That is why any attempt to describe it in words is impossible. Revelation induces only experience. Miracles, on the other hand, induce action. They are more useful now because of their interpersonal nature. In this phase of learning, working miracles is important because freedom from fear cannot be thrust upon you. Revelation is literally unspeakable because it is an experience of unspeakable love.

Awe should be reserved for revelation, to which it is perfectly and correctly applicable. It is not appropriate for miracles because a state of awe is worshipful, implying that one of a lesser order stands before his Creator. You are a perfect creation, and should experience awe only in the presence of the Creator of perfection. The miracle is therefore a sign of love among equals. Equals should not be in awe of one another because awe implies inequality. It is therefore an inappropriate reaction to me. An elder brother is entitled to respect for his greater experience, and obedience for his greater wisdom. He is also entitled to love because he is a brother, and to devotion if he is devoted. It is only my devotion that entitles me to yours. There is nothing about me that you cannot attain. I have nothing that does not come from God. The difference between us now is that I have nothing else. This leaves me in a state which is only potential in you.

"No man cometh unto the Father but by me " does not mean that I am in any way separate or different from you except in time, and time does not really exist. The statement is more meaningful in terms of a vertical rather than a horizontal axis. You stand below me and I stand below God. In the process of

"rising up," I am higher because without me the distance between God and man would be too great for you to encompass. I bridge the distance as an elder brother to you on the one hand, and as a Son of God on the other. My devotion to my brothers has placed me in charge of the Sonship, which I render complete because I share it. This may appear to contradict the statement "I and my Father are one," but there are two parts to the statement in recognition that the Father is greater.

Revelations are indirectly inspired by me because I am close to the Holy Spirit, and alert to the revelation-readiness of my brothers. I can thus bring down to them more than they can draw down to themselves. The Holy Spirit mediates higher to lower communication, keeping the direct channel from God to you open for revelation. Revelation is not reciprocal. It proceeds from God to you, but not from you to God.

The miracle minimizes the need for time. In the longitudinal or horizontal plane the recognition of the equality of the members of the Sonship appears to involve almost endless time. However, the miracle entails a sudden shift from horizontal to vertical perception. This introduces an interval from which the giver and receiver both emerge farther along in time than they would otherwise have been. The miracle thus has the unique property of abolishing time to the extent that it renders the interval of time it spans unnecessary. There is no relationship between the time a miracle takes and the time it covers. The miracle substitutes for learning that might have taken thousands of years. It does so by the underlying recognition of perfect equality of giver and receiver on which the miracle rests. The miracle shortens time by collapsing it, thus eliminating certain intervals within it. It does this, however, within the larger temporal sequence.

Atonement and Miracles

I am in charge of the process of Atonement, which I undertook to begin. When you offer a miracle to any of my brothers, you do it to yourself and me. The reason you come before me is that I do not need miracles for my own Atonement, but I stand at the end in case you fail temporarily. My part in the Atonement is the cancelling out of all errors that you could not otherwise correct. When you have been restored to the recognition of your original state, you naturally become part of the Atonement yourself. As you share my unwillingness to accept error in yourself and others, you must join the great crusade to correct it; listen to my voice, learn to undo error and act to correct it. The power to work miracles belongs to you. I will provide the opportunities to do them, but you must be ready and willing. Doing them will bring conviction in the ability, because conviction comes through accomplishment. The ability is the potential, the achievement is its expression, and the Atonement, which is the natural profession of the children of God, is the purpose.

"Heaven and earth shall pass away " means that they will not continue to exist as separate states. My word, which is the resurrection and the life, shall not pass away because life is eternal. You are the work of God, and His work is wholly lovable and wholly loving. This is how a man must think of himself in his heart, because this is what he is.

The forgiven are the means of the Atonement. Being filled with spirit, they forgive in return. Those who are released must join in releasing their brothers, for this is the plan of the Atonement. Miracles are the way in which minds that serve the Holy Spirit unite with me for the salvation or release of all of God's creations.

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.

Ask me which miracles you should perform. This spares you needless effort, because you will be acting under direct communication. The impersonal nature of the miracle is an essential ingredient, because it enables me to direct their application, and under my guidance miracles lead to the highly personal experience of revelation. A guide does not control but he does direct, leaving it up to you to follow. "Lead us not into temptation " means "Recognize your errors and choose to abandon them by following my guidance."

Error cannot really threaten truth, which can always withstand it. Only the error is actually vulnerable. You are free to establish your kingdom where you see fit, but the right choice is inevitable if you remember this:

Spirit is in a state of grace forever.
Your reality is only spirit.
Therefore you are in a state of grace forever.

Atonement undoes all errors in this respect, and thus uproots the source of fear. Whenever you experience God's reassurances as threat, it is always because you are defending misplaced or misdirected loyalty. When you project this to others you imprison them, but only to the extent to which you reinforce errors they have already made. This makes them vulnerable to the distortions of others, since their own perception of themselves is distorted. The miracle worker can only bless them, and this undoes their distortions and frees them from prison.

You respond to what you perceive, and as you perceive so shall you behave. The Golden Rule asks you to do unto others as you would have them do unto you. This means that the perception of both must be accurate. The Golden Rule is the rule for appropriate behavior. You cannot behave appropriately unless you perceive correctly. Since you and your neighbor are equal members of one family, as you perceive both so you will do to both. You should look out from the perception of your own holiness to the holiness of others.

Miracles arise from a mind that is ready for them. By being united this mind goes out to everyone, even without the awareness of the miracle worker himself. The impersonal nature of miracles is because the Atonement itself is one, uniting all creations with its Creator. As an expression of what you truly are, the miracle places the mind in a state of grace. The mind then naturally welcomes the Host within and the stranger without. By bringing in the stranger, he becomes your brother.

That the miracle may have effects on your brothers that you may not recognize is not your concern. The miracle will always bless you. Miracles you are not asked to perform have not lost their value. They are still expressions of your own state of grace, but the action aspect of the miracle should be controlled by me because of my complete awareness of the whole plan. The impersonal nature of miracle-mindedness ensures your grace, but only I am in a position to know where they can be bestowed.

Miracles are selective only in the sense that they are directed towards those who can use them for themselves. Since this makes it inevitable that they will extend them to others, a strong chain of Atonement is welded. However, this selectivity takes no account of the magnitude of the miracle itself, because the concept of size exists on a plane that is itself unreal. Since the miracle aims at restoring the awareness of reality, it would not be useful if it were bound by laws that govern the error it aims to correct.

The Escape From Darkness

The escape from darkness involves two stages: First, the recognition that darkness cannot hide. This step usually entails fear. Second, the recognition that there is nothing you want to hide even if you could. This step brings escape from fear. When you have become willing to hide nothing, you will not only be willing to enter into communion but will also understand peace and joy.

Holiness can never be really hidden in darkness, but you can deceive yourself about it. This deception makes you fearful because you realize in your heart it is a deception, and you exert enormous efforts to establish its reality. The miracle sets reality where it belongs. Reality belongs only to spirit, and the miracle acknowledges only truth. It thus dispels illusions about yourself, and puts you in communion with yourself and God. The miracle joins in the Atonement by placing the mind in the service of the Holy Spirit. This establishes the proper function of the mind and corrects its errors, which are merely lacks of love. Your mind can be possessed by illusions, but spirit is eternally free. If a mind perceives without love, it perceives an empty shell and is unaware of the spirit within. But the Atonement restores spirit to its proper place. The mind that serves spirit is invulnerable.

Darkness is lack of light as sin is lack of love. It has no unique properties of its own. It is an example of the "scarcity" belief, from which only error can proceed. Truth is always abundant. Those who perceive and acknowledge that they have everything have no needs of any kind. The purpose of the Atonement is to restore everything to you, or rather, to restore it to your awareness. You were given everything when you were created, just as everyone was.

The emptiness engendered by fear must be replaced by forgiveness. That is what the Bible means by "There is no death," and why I could demonstrate that death does not exist. I came to fulfill the law by reinterpreting it. The law itself, if properly understood, offers only protection. It is those who have not yet changed their minds who brought the "hell-fire" concept into it. I assure you that I will witness for anyone who lets me, and to whatever extent he permits it. Your witnessing demonstrates your belief, and thus strengthens it. Those who witness for me are expressing, through their miracles, that they have abandoned the belief in deprivation in favor of the abundance they have learned belongs to them.

Wholeness and Spirit

The miracle is much like the body in that both are learning aids for facilitating a state in which they become unnecessary. When spirit's original state of direct communication is reached, neither the body nor the miracle serves any purpose. While you believe you are in a body, however, you can choose between loveless and miraculous channels of expression. You can make an empty shell, but you cannot express nothing at all. You can wait, delay, paralyze yourself, or reduce your creativity almost to nothing. But you cannot abolish it. You can destroy your medium of communication, but not your potential. You did not create yourself.

The basic decision of the miracle-minded is not to wait on time any longer than is necessary. Time can waste as well as be wasted. The miracle-worker, therefore, accepts the time-control factor gladly. He recognizes that every collapse of time brings everyone closer to the ultimate release from time, in which the Son and the Father are one. Equality does not imply equality now. When everyone recognizes that he has everything, individual contributions to the Sonship will no longer be necessary.

When the Atonement has been completed, all talents will be shared by all the Sons of God. God is not partial. All his children have His total Love, and all His gifts are freely given to everyone alike. "Except ye become as little children" means that 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. The specialness of God's Sons does not stem from exclusion but from inclusion. All my brothers are special. If they believe they are deprived of anything, their perception becomes distorted. When this occurs the whole family of God, or the Sonship, is impaired in its relationships.

Ultimately, every member of the family of God must return. The

miracle calls him to return because it blesses and honors him, even though he may be absent in spirit. "God is not mocked " is not a warning but a reassurance. God would be mocked if any of His creations lacked holiness. The creation is whole, and the mark of wholeness is holiness. Miracles are affirmations of Sonship, which is a state of completion and abundance.

Whatever is true is eternal, and cannot change or be changed. Spirit is therefore unalterable because it is already perfect, but the mind can elect what it chooses to serve. The only limit put on its choice is that it cannot serve two masters. If it elects to do so, the mind can become the medium by which spirit creates along the line of its own creation. If it does not freely elect to do so, it retains its creative potential but places itself under tyrannous rather than Authoritative control. As a result it imprisons, because such are the dictates of tyrants. To change your mind means to place it at the disposal of true Authority.

The miracle is a sign that the mind has chosen to be led by me in Christ's service. The abundance of Christ is the natural result of choosing to follow Him. All shallow roots must be uprooted, because they are not deep enough to sustain you. The illusion that shallow roots can be deepened, and thus made to hold, is one of the distortions on which the reverse of the Golden Rule rests. As these false underpinnings are given up, the equilibrium is temporarily experienced as unstable. However, nothing is less stable than an upside-down orientation. Nor can anything that holds it upside-down be conducive to increased stability.

The Illusion of Needs

You who want peace can find it only by complete forgiveness. No learning is acquired by anyone unless he wants to learn it and believes in some way that he needs it. While lack does not exist in the creation of God, it is very apparent in what you have made. It is, in fact, the essential difference between them.

Lack implies that you would be better off in a state somehow different from the one you are in. Until the "separation," which is the meaning of the "fall," nothing was lacking. There were no needs at all. Needs arise only when you deprive yourself. You act according to the particular order of needs you establish. This, in turn, depends on your perception of what you are.

A sense of separation from God is the only lack you really need correct. This sense of separation would never have arisen if you had not distorted your perception of truth, and had thus perceived yourself as lacking. The idea of order of needs arose because, having made this fundamental error, you had already fragmented yourself into levels with different needs. As you intergrate you become one, and your needs become one accordingly. Unified needs lead to unified action, because this produces a lack of conflict.

The idea of orders of need, which follows from the original error that one can be separated from God, requires correction at its own level before the error of perceiving levels at all can be corrected. You cannot behave effectively while you function on different levels. However, while you do, correction must be introduced vertically from the bottom up. This is because you think you live in space, where concepts such as "up" and "down" are meaningful. Ultimately, space is as meaningless as time. Both are merely beliefs.

The real purpose of this world is to use it to correct your unbelief. You can never control the effects of fear yourself, because you made fear, and you believe in what you made. In attitude, then, though not in content, you resemble your Creator, Who has perfect faith in His creations because He created them. Belief produces the acceptance of existence. That is why you can believe what no one else thinks is true. It is true for you because it was made by you.

All aspects of fear are untrue because they do not exist at the creative level, and therefore do not exist at all. To whatever extent you are willing to submit your beliefs to this test, to that extent are your perceptions corrected.

In sorting out the false from the true, the miracle proceeds along these lines:

Perfect love casts out fear.
If fear exists,
Then there is not perfect love.

But,

Only perfect love exists.
If there is fear,
It produces a state that does not exist.

Believe this and you will be free. Only God can establish this solution, and this faith is His gift.

Distortions of Miracle Impulses

Your distorted perceptions produce a dense cover over miracle impulses, making it hard for them to reach your own awareness. The confusion of miracle impulses with physical impulses is a major perceptual distortion. Physical impulses are misdirected miracle impulses. All real pleasure comes from doing God's Will. This is because not doing it is a denial of Self. Denial of Self results in illusions, while correction of the error brings release from it. Do not deceive yourself into believing that you can relate in peace to God or to your brothers with anything external.

Child of God, you were created to create the good, the beautiful and the holy. Do not forget this. The Love of God, for a little while, must still be expressed through one body to another, because vision is still so dim. You can use your body best to help you enlarge your perception so you can achieve real vision, of which the physical eye is incapable. Learning to do this is the body's only true usefulness.

Fantasy is a distorted form of vision. Fantasies of any kind are distortions, because they always involve twisting perception into unreality. Actions that stem from distortions are literally the reactions of those who know not what

they do. Fantasy is an attempt to control reality according to false needs. Twist reality in any way and you are perceiving destructively. Fantasies are a means of making false associations and attempting to obtain pleasure from them. But although you can perceive false associations, you can never make them real except to yourself. You believe in what you make. If you offer miracles, you will be equally strong in your belief in them. The strength of your conviction will then sustain the belief of the miracle receiver. Reality is "lost" through usurpation, which produces tyranny. As long as a single "slave" remains to walk the earth, your release is not complete. Complete restoration of the Sonship is the only goal of the miracle-minded.

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This is a course in mind training. All learning involves attention and study at some level. Some of the later parts of the course rest too heavily on these earlier sections not to require their careful study. You will also need them for preparation. Without this, you may become much too fearful of what is to come to make constructive use of it. However, as you study these earlier sections, you will begin to see some of the implications that will be amplified later on.

A solid foundation is necessary because of the confusion between fear and awe to which I have already referred, and which is often made. I have said that awe is inappropriate in connection with the Sons of God, because you should not experience awe in the presence of your equals. However, it was also emphasized that awe is proper in the presence of your Creator. I have been careful to clarify my role in the Atonement without either over- or under-stating it. I am also trying to do the same with yours. I have stressed that awe is not an appropriate reaction to me because of our inherent equality. Some of the later steps in this course, however, involve a more direct approach to God Himself.

It would be unwise to start on these steps without careful preparation, or awe will be confused with fear, and the experience will be more traumatic than beatific. Healing is of God in the end. The means are being carefully explained to you. Revelation may occasionally reveal the end to you, but to reach it the means are needed.

Chapter 1

THE SEPARATION AND THE ATONEMENT

The Origins of Separation

To extend is a fundamental aspect of God which He gave to His Son. In the creation, God extended Himself to His creations and imbued them with the same loving will to create. You have not only been fully created, but have also been created perfect. There is no emptiness in you. Because of your likeness to your Creator you are creative. No child of God can lose this ability because it is inherent in what he is, but he can use it inappropriately by projecting. The inappropriate use of extension, or projection, occurs when you believe that some emptiness or lack exists in you, and that you can fill it with your own ideas instead of truth. This process involves the following steps:

First, you believe that what God created can be changed by your own mind.

Second, you believe that what is perfect can be rendered imperfect or lacking.

Third, you believe that you can distort the creations of God, including yourself.

Fourth, you believe that you can create yourself, and that the direction of your own creation is up to you.

These related distortions represent a picture of what actually occurred in the separation, or the "detour into fear." None of this existed before the separation, nor does it actually exist now. Everything God created is like Him. Extension, as undertaken by God, is similar to the inner radiance that the children of the Father inherit from Him. Its real source is internal. This is as true of the Son as of the Father. In this sense the creation includes both the creation of the Son by God, and the Son's creations when his mind is healed.

This requires God's endowment of the Son with free will, because all loving creation is freely given in one continuous line, in which all aspects are of the same order.

The Garden of Eden, or the pre-separation condition, was a state of mind in which nothing was needed. When Adam listened to the "lies of the serpent," all he heard was untruth. You do not have to continue to believe what is not true unless you choose to do so. All that can literally disappear in the twinkling of an eye because it is merely a misperception. What is seen in dreams seems to be very real. Yet the Bible says that a deep sleep fell upon Adam, and nowhere is there reference to his waking up. The world has not yet experienced any comprehensive reawakening or rebirth. Such a rebirth is impossible as long as you continue to project or miscreate. It still remains within you, however, to extend as God extended His Spirit to you. In reality this is your only choice, because your free will was given you for your joy in creating the perfect.

All fear is ultimately reducible to the basic misperception that you have the ability to usurp the power of God. Of course, you neither can nor have been able to do this. Here is the real basis for your escape from fear. The escape is brought about by your acceptance of the Atonement, which enables you to realize that your errors never really occurred. Only after the deep sleep fell upon Adam could he experience nightmares. If a light is suddenly turned on while someone is dreaming a fearful dream, he may initially interpret the light itself as part of his dream and be afraid of it. However, when he awakens, the light is correctly perceived as the release from the dream, which is then no longer accorded reality. This release does not depend on illusions. The knowledge that illuminates not only sets you free, but also shows you clearly that you are free.

Whatever lies you may believe are of no concern to the miracle, which can heal any of them with equal ease. It makes no distinctions among misperceptions.

Its sole concern is to distinguish between truth on the one hand, and error on the other. Some miracles may seem to be of greater magnitude than others. But remember the first principle in this course; there is no order of difficulty in miracles. In reality you are perfectly unaffected by all expressions of lack of love. These can be from yourself and others, from yourself to others, or from others to you. Peace is an attribute in you. You cannot find it outside. Illness is some form of external searching. Health is inner peace. It enables you to remain unshaken by lack of love from without and capable, through your acceptance of miracles, of correcting the conditions proceeding from lack of love in others.

The Atonement as Defense

You can do anything I ask. I have asked you to perform miracles, and have made it clear that miracles are natural, corrective, healing and universal. There is nothing they cannot do, but they cannot be performed in the spirit of doubt or fear. When you are afraid of anything, you are acknowledging its power to hurt you. Remember that where your heart is, there is your treasure also. You believe in what you value. If you are afraid, you will inevitably value wrongly, and by endowing all thoughts with equal power will inevitably destroy peace. That is why the Bible speaks of "the peace of God which passeth understanding." This peace is totally incapable of being shaken by errors of any kind. It denies the ability of anything not of God to affect you. This is the proper use of denial. It is not used to hide anything, but to correct error. It brings all error into the light, and since error and darkness are the same, it corrects error automatically.

True denial is a powerful protective device. You can and should deny any belief that error can hurt you. This kind of denial is not a concealment but a correction. Your right mind depends on it. Denial of error is a strong defense of truth, but denial of truth results in miscreation, the projections of the ego. In the

service of the right mind the denial of error frees the mind, and re-establishes the freedom of the will. When the will is really free it cannot miscreate, because it recognizes only truth.

You can defend truth as well as error. The means are easier to understand after the value of the goal is firmly established. It is a question of what it is for. Everyone defends his treasure, and will do so automatically. The real questions are, what do you treasure? and how much do you treasure it? Once you have learned to consider these questions and to bring them into all your actions, you will have little difficulty in clarifying the means. The means are available whenever you ask. You can, however, save time if you do not protract this step unduly. The correct focus will shorten it immeasurably.

The Atonement is the only defense that cannot be used destructively because it is not a device you made. The Atonement principle was in effect long before the Atonement began. The principle was love and the Atonement was an act of love. Acts were not necessary before the separation, because belief in space and time did not exist. It was only after the separation that the Atonement and the conditions necessary for its fulfillment were planned. Then a defense so splendid was needed that it could not be misused, although it could be refused. Refusal could not, however, turn it into a weapon of attack, which is the inherent characteristic of other defenses. The Atonement thus becomes the only defense that is not a two-edged sword. It can only heal.

The Atonement was built into the space-time belief to set a limit on the need for the belief itself, and ultimately to make learning complete. The Atonement is the final lesson. Learning itself, like the classrooms in which it occurs, is temporary. The ability to learn has no value when change is no longer necessary. The eternally creative have nothing to learn. You can learn to improve your perceptions, and can become a better and better learner. This will bring you into closer and closer accord with the Sonship; but the Sonship itself is a perfect

Creation and perfection is not a matter of degree. Only while there is a belief in differences is learning meaningful.

Evolution is a process in which you seem to proceed from one degree to the next. You correct your previous missteps by stepping forward. This process is actually incomprehensible in temporal terms, because you return as you go forward. The Atonement is the device by which you can free yourself from the past as you go ahead. It undoes your past errors, thus making it unnecessary for you to keep retracing your steps without advancing to your return. In this sense the Atonement saves time, but like the miracle it serves, does not abolish it. As long as there is need for Atonement, there is need for time. But the Atonement as a completed plan has a unique relationship to time. Until the Atonement is complete its various phases will proceed in time, but the whole Atonement stands at time's end. At that point the bridge of return has been built.

The Atonement is a total commitment. You may still think this is associated with loss, a mistake all the separated Sons of God make in one way or another. It is hard to believe a defense that cannot attack is the best defense. This is what is meant by "the meek shall inherit the earth." They will literally take it over because of their strength. A two-way defense is inherently weak precisely because it has two edges, and can be turned against you very unexpectedly. This possibility cannot be controlled except by miracles. The miracle turns the defense of Atonement to your real protection, and as you become more and more secure you assume your natural talent of protecting others, knowing yourself as both a brother and a Son.

The Altar of God

The Atonement can only be accepted within you by releasing the inner light. Since the separation, defenses have been used almost entirely to defend against the Atonement, and thus maintain the separation. This is generally seen

as a need to protect the body. The many body fantasies in which minds engage arise from the distorted belief that the body can be used as a means for attaining "atonement." Perceiving the body as a temple is only the first step in correcting this distortion, because it alters only part of it. It does recognize that Atonement in physical terms is impossible. The next step, however, is to realize that a temple is not a structure at all. Its true holiness lies at the inner altar around which the structure is built. The emphasis on beautiful structures is a sign of the fear of Atonement, and an unwillingness to reach the altar itself. The real beauty of the temple cannot be seen with the physical eye. Spiritual sight, on the other hand, cannot see the structure at all because it is perfect vision. It can, however, see the altar with perfect clarity.

For perfect effectiveness the Atonement belongs at the center of the inner altar, where it undoes the separation and restores the wholeness of the mind. Before the separation the mind was invulnerable to fear, because fear did not exist. Both the separation and the fear are miscreations that must be undone for the restoration of the temple, and for the opening of the altar to receive the Atonement. This heals the separation by placing within you the one effective defense against all separation thoughts and making you perfectly invulnerable.

The acceptance of the Atonement by everyone is only a matter of time. This may appear to contradict free will because of the inevitability of the final decision, but this is not so. You can temporize and you are capable of enormous procrastination, but you cannot depart entirely from your Creator, Who set the limits on your ability to miscreate. An imprisoned will engenders a situation which, in the extreme, becomes altogether intolerable. Tolerance for pain may be high, but it is not without limit. Eventually everyone begins to recognize, however dimly, that there must be a better way. As this recognition becomes more firmly established, it becomes a turning-point. This ultimately reawakens spirit-

ual vision, simultaneously weakening the investment in physical sight. The alternating investment in the two levels of perception is usually experienced as conflict, which can become very acute. But the outcome is as certain as God.

Spiritual vision literally cannot see error, and merely looks for Atonement. All solutions the physical eye seeks dissolve. Spiritual vision looks within and recognizes immediately that the altar has been defiled and needs to be repaired and protected. Perfectly aware of the right defense it passes over all others, looking past error to truth. Because of the strength of its vision, it brings the mind into its service. This re-establishes the power of the mind and makes it increasingly unable to tolerate delay, realizing that it only adds unnecessary pain. As a result, the mind becomes increasingly sensitive to what it would once have regarded as very minor intrusions of discomfort.

The children of God are entitled to the perfect comfort that comes from perfect trust. Until they achieve this, they waste themselves and their true creative powers on useless attempts to make themselves more comfortable by inappropriate means. But the real means are already provided, and do not involve any effort at all on their part. The Atonement is the only gift that is worthy of being offered at the altar of God, because of the value of the altar itself. It was created perfect and is entirely worthy of receiving perfection. God and His creations are completely dependent on each other. He depends on them because He created them perfect. He gave them His peace so they could not be shaken and could not be deceived. Whenever you are afraid you are deceived, and your mind cannot serve the Holy Spirit. This starves you by denying you your daily bread. God is lonely without His Sons, and they are lonely without Him. They must learn to look upon the world as a means of healing the separation. The Atonement is the guarantee that they will ultimately succeed.

Healing as Release from Fear

Our emphasis is now on healing. The miracle is the means, the Atonement is the principle, and healing is the result. To speak of "a miracle of healing" is to combine two orders of reality inappropriately. Healing is not a miracle. The Atonement, or the final miracle, is a remedy and any type of healing is a result. The kind of error to which Atonement is applied is irrelevant. All healing is essentially the release from fear. To undertake this you cannot be fearful yourself. You do not understand healing because of your own fear.

A major step in the Atonement plan is to undo error at all levels. Sickness or "not-right-mindedness" is the result of level confusion, because it always entails the belief that what is amiss on one level can adversely affect another. We have referred to miracles as the means of correcting level confusion, for all mistakes must be corrected at the level on which they occur. Only the mind is capable of error. The body can act wrongly only when it is responding to mis-thought. The body cannot create, and the belief that it can, a fundamental error, produces all physical symptoms. Physical illness represents a belief in magic. The whole distortion that made magic rests on the belief that there is a creative ability in matter which the mind cannot control. This error can take two forms; it can be believed that the mind can miscreate in the body, or that the body can miscreate in the mind. When it is understood that the mind, the only level of creation, cannot create beyond itself, neither type of confusion need occur.

Only the mind can create because spirit has already been created, and the body is a learning device of the mind. Learning devices are not lessons in themselves. Their purpose is merely to facilitate learning. The worst a faulty use of a learning device can do is to fail to facilitate learning. It has no power in itself to introduce actual learning errors. The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. This is

not because the body is a miracle, but because it is not inherently open to misinterpretation. The body is merely part of your experience in the physical world. Its abilities can be and frequently are overevaluated. However, it is almost impossible to deny its existence in this world. Those who do so are engaging in a particularly unworthy form of denial. The term "unworthy" here implies only that it is not necessary to protect the mind by denying the un-mindful. If one denies this unfortunate aspect of the mind's power, one is also denying the power itself.

All material means that you accept as remedies for bodily ills are re-statements of magic principles. This is the first step in believing that the body makes its own illness. It is a second misstep to heal it through non-creative agents. It does not follow, however, that the use of such agents for corrective purposes is evil. Sometimes the illness has a sufficiently strong hold over the mind to render a person temporarily inaccessible to the Atonement. In this case it may be wise to utilize a compromise approach to mind and body, in which something from the outside is temporarily given healing belief. This is because the last thing that can help the non-right-minded, or the sick, is an increase in fear. They are already in a fear-weakened state. If they are prematurely exposed to a miracle, they may be precipitated into panic. This is likely to occur when upside-down perception has induced the belief that miracles are frightening.

The value of the Atonement does not lie in the manner in which it is expressed. In fact, if it is used truly, it will inevitably be expressed in whatever way is most helpful to the receiver. This means that a miracle, to attain its full efficacy, must be expressed in a language that the recipient can understand without fear. This does not necessarily mean that this is the highest level of communication of which he is capable. It does mean, however, that it is

the highest level of communication of which he is capable now. The whole aim of the miracle is to raise the level of communication, not to lower it by increasing fear.

The Function of the Miracle Worker

Before miracle workers are ready to undertake their function in this world, it is essential that they fully understand the fear of release. Otherwise they may unwittingly foster the belief that release is imprisonment, a belief that is already very prevalent. This misperception arises in turn from the belief that harm can be limited to the body. That is because of the underlying fear that the mind can hurt itself. None of these errors is meaningful, because the miscreations of the mind do not really exist. This recognition is a far better protective device than any form of level confusion, because it introduces correction at the level of the error. It is essential to remember that only the mind can create, and that correction belongs at the thought level. To amplify an earlier statement, spirit is already perfect and therefore does not require correction. The body does not exist except as a learning device for the mind. This learning device is not subject to errors of its own, because it cannot create. It is obvious, then, that inducing the mind to give up its miscreations is the only application of creative ability that is truly meaningful.

Magic is the mindless or the miscreative use of mind. Physical medications are forms of "spells" but if you are afraid to use the mind to heal, you should not attempt to do so. The very fact that you are afraid makes your mind vulnerable to miscreation. You are therefore likely to misunderstand any healing that might occur, and because egocentricity and fear usually occur together, you may be unable to accept the real Source of the healing. Under these conditions, it is safer for you to rely temporarily on physical healing devices, because you cannot misperceive them as your own creations. As long as your sense of vulner-

ability persists, you should not attempt to perform miracles.

I have already said that miracles are expressions of miracle-mindedness, and miracle-mindedness means right-mindedness. The right-minded neither exalt nor depreciate the mind of the miracle worker or the miracle receiver. However, as a correction, the miracle need not await the right-mindedness of the receiver. In fact, its purpose is to restore him to his right mind. It is essential, however, that the miracle worker be in his right mind, however briefly, or he will be unable to re-establish right-mindedness in someone else.

The healer who relies on his own readiness is endangering his understanding. You are perfectly safe as long as you are completely unconcerned about your readiness, but maintain a consistent trust in mine. If your miracle working inclinations are not functioning properly, it is always because fear has intruded on your right-mindedness and has turned it upside-down. All forms of not-right-mindedness are the result of refusal to accept the Atonement for yourself. If you do accept it, you are in a position to recognize that those who need healing are simply those who have not realized that right-mindedness is healing.

The sole responsibility of the miracle worker is to accept the Atonement for himself. This means you recognize that mind is the only creative level, and that its errors are healed by the Atonement. Once you accept this, your mind can only heal. By denying your mind any destructive potential and reinstating its purely constructive powers, you place yourself in a position to undo the level confusion of others. The message you then give to them is the truth that their minds are similarly constructive, and their miscreations cannot hurt them. By affirming this you release the mind from overevaluating its own learning device, and restore the mind to its true position as the learner.

It should be emphasized again that the body does not learn any more than

it creates. 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 very learning it should facilitate. Only the mind is capable of illumination. Spirit is already illuminated and the body in itself is too dense. The mind, however, can bring its illumination to the body by recognizing that it is not the learner, and is therefore unamenable to learning. The body is, however, easily brought into alignment with a mind that has learned to look beyond it toward the light.

Corrective learning always begins with the awakening of spirit, and the turning away from the belief in physical sight. This often entails fear, because you are afraid of what your spiritual sight will show you. I said before that the Holy Spirit cannot see error, and is capable only of looking beyond it to the defense of Atonement. There is no doubt that this may produce discomfort, yet the discomfort is not the final outcome of the perception. When the Holy Spirit is permitted to look upon the defilement of the altar, He also looks immediately toward the Atonement. Nothing He perceives can induce fear. Everything that results from spiritual awareness is merely channeled toward correction. Discomfort is aroused only to bring the need for correction into awareness.

The fear of healing arises in the end from an unwillingness to accept unequivocally that healing is necessary. What the physical eye sees is not corrective, nor can error be corrected by any device that can be seen physically. As long as you believe in what your physical sight tells you, your attempts at correction will be misdirected. The real vision is obscured, because you cannot endure to see your own defiled altar. But since the altar has been defiled, your state becomes doubly dangerous unless it is perceived.

Healing is an ability that developed after the separation, before which it was unnecessary. Like all aspects of the belief in space and time, it is tempor-

ary. However, as long as time persists, healing is needed as a means of protection. This is because healing rests on charity, and charity is a way of perceiving the perfection of another even if you cannot perceive it in yourself. Most of the loftier concepts of which you are capable now are time-dependent. Charity is really a weaker reflection of a much more powerful love-encompassment that is far beyond any form of charity you can conceive of as yet. Charity is essential to right-mindedness in the limited sense in which it can now be attained.

Charity is a way of looking at another as if he had already gone far beyond his actual accomplishments in time. Since his own thinking is faulty he cannot see the Atonement for himself, or he would have no need of charity. The charity that is accorded him is both an acknowledgment that he needs help, and a recognition that he will accept it. Both of these perceptions clearly imply their dependence on time, making it apparent that charity still lies within the limitations of this world. I said before that only revelation transcends time. The miracle, as an expression of charity, can only shorten it. It must be understood, however, that whenever you offer a miracle to another, you are shortening the suffering of both of you. This corrects retroactively as well as progressively.

Special Principles of Miracle Workers

1. The miracle abolishes the need for lower-order concerns. Since it is an out-of-pattern time interval, the ordinary considerations of time and space do not apply. When you perform a miracle, I will arrange both time and space to adjust to it.
2. A clear distinction between what is created and what is made is essential. All forms of healing rest on this fundamental correction in level perception.
3. Never confuse right- and wrong-mindedness. Responding to any form of error

with anything except a desire to heal is an expression of this confusion.

4. The miracle is always a denial of this error and an affirmation of the truth. Only right-mindedness can correct in a way that has any real effect. Pragmatically, what has no real effect has no real existence. Its effect, then, is emptiness. Being without substantial content, it lends itself to projection.

5. The level-adjustment power of the miracle induces the right perception for healing. Until this has occurred healing cannot be understood. Forgiveness is an empty gesture unless it entails correction. Without this it is essentially judgmental, rather than healing.

6. Miracle-minded forgiveness is only correction. It has no element of judgment at all. The statement "Father forgive them for they know not what they do" in no way evaluates what they do. It is an appeal to God to heal their minds. There is no reference to the outcome of the error. That does not matter.

7. The injunction "Be of one mind" is the statement for revelation-readiness. My request "Do this in remembrance of me" is the appeal for cooperation from miracle workers. The two statements are not in the same order of reality. Only the latter involves an awareness of time, since to remember is to recall the past in the present. Time is under my direction, but timelessness belongs to God. In time we exist for and with each other. In timelessness we coexist with God.

8. You can do much on behalf of your own healing and that of others if, in a situation calling for help, you think of it this way:

I am here only to be truly helpful.

I am here to represent Him Who sent me.

I do not have to worry about what to say or what to do,
because He Who sent me will direct me.

I am content to be wherever He wishes, knowing He goes
there with me.

I will be healed as I let Him teach me to heal.

Fear and Conflict

Being afraid seems to be involuntary; something beyond your own control. Yet I have said already that only constructive acts should be involuntary. My control can take over everything that does not matter, while my guidance can direct everything that does, if you so choose. Fear cannot be controlled by me, but it can be self-controlled. Fear prevents me from giving you my control. The presence of fear shows that you have raised body thoughts to the level of the mind. This removes them from my control, and makes you feel personally responsible for them. This is an obvious confusion of levels.

I do not foster level confusion, but you must choose to correct it. You would not excuse insane behavior on your part by saying you could not help it. Why should you condone insane thinking? There is a confusion here that you would do well to look at clearly. You may 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. You cannot separate yourself from the truth by "giving" autonomy to behavior. This is controlled by me automatically as soon as you place what you think under my guidance. Whenever you are afraid, it is a sure sign that you have allowed your mind to miscreate and have not allowed me to guide it.

It is pointless to believe that controlling the outcome of mis-thought can result in healing. When you are fearful, you have chosen wrongly. That is why you feel responsible for it. You must change your mind, not your behavior, and this is a matter of willingness. You do not need guidance except at the mind level. Correction belongs only at the level where change is possible. Change does not mean anything at the symptom level, where it cannot work.

The correction of fear is your responsibility. When you ask for release from fear, you are implying that it is not. You should ask, instead, for help

in the conditions that have brought the fear about. These conditions always entail a willingness to be separate. At that level you can help it. You are much too tolerant of mind wandering, and are passively condoning your mind's miscreations. The particular result does not matter, but the fundamental error does. The correction is always the same. Before you choose to do anything, ask me if your choice is in accord with mine. If you are sure that it is, there will be no fear.

Fear is always a sign of strain, arising whenever what you want conflicts with what you do. This situation arises in two ways: First, you can choose to do conflicting things, either simultaneously or successively. This produces conflicted behavior, which is intolerable to you because the part of the mind that wants to do something else is outraged. Second, you can behave as you think you should, but without entirely wanting to do so. This produces consistent behavior, but entails great strain. In both cases, the mind and the behavior are out of accord, resulting in a situation in which you are doing what you do not wholly want to do. This arouses a sense of coercion that usually produces rage, and projection is likely to follow. Whenever there is fear, it is because you have not made up your mind. Your mind is therefore split, and your behavior inevitably becomes erratic. Correcting at the behavioral level can shift the error from the first to the second type, but will not obliterate the fear.

It is possible to reach a state in which you bring your mind under my guidance without conscious effort, but this implies a willingness that you have not developed as yet. The Holy Spirit cannot ask more than you are willing to do. The strength to do comes from your undivided decision. There is no strain in doing God's Will as soon as you recognize that it is also your own. The lesson here is quite simple, but particularly apt to be overlooked. I will

therefore repeat it, urging you to listen. Only your mind can produce fear. It does so whenever it is conflicted in what it wants, producing inevitable strain because wanting and doing are discordant. This can be corrected only by accepting a unified goal.

The first corrective step in undoing the error is to know first that the conflict is an expression of fear. Say to yourself that you must somehow have chosen not to love, or the fear could not have arisen. Then the whole process of correction becomes nothing more than a series of pragmatic steps in the larger process of accepting the Atonement as the remedy. These steps may be summarized in this way:

1. Know first that this is fear.
2. Fear arises from lack of love.
3. The only remedy for lack of love is perfect love.
4. Perfect love is the Atonement.

I have emphasized that the miracle, or the expression of Atonement, is always a sign of respect from the worthy to the worthy. The recognition of this worth is re-established by the Atonement. It is obvious, then, that when you are afraid, you have placed yourself in a position where you need Atonement. You have done something loveless, having chosen without love. This is precisely the situation for which the Atonement was offered. The need for the remedy inspired its establishment. As long as you recognize only the need for the remedy, you will remain fearful. However, as soon as you accept the remedy, you have abolished the fear. This is how true healing occurs.

Everyone experiences fear. Yet it would take very little right-thinking to realize why fear occurs. Few appreciate the real power of the mind, and no one remains fully aware of it all the time. However, if you hope to spare yourself from fear there are some things you must realize, and realize fully. The mind is very powerful, and never loses its creative force. It never sleeps.

Every instant it is creating. It is hard to recognize that thought and belief combine into a power surge that can literally move mountains. It appears at first glance that to believe such power about yourself is arrogant, but that is not the real reason you do not believe it. You prefer to believe that your thoughts cannot exert real influence because you are actually afraid of them. This may allay awareness of the guilt, but at the cost of perceiving the mind as impotent. If you believe that what you think is ineffectual you may cease to be afraid of it, but you are hardly likely to respect it. There are no idle thoughts. All thinking produces form at some level.

Cause and Effect

You may still complain about fear, but you nevertheless persist in making yourself fearful. I have already indicated that you cannot ask me to release you from fear. I know it does not exist, but you do not. If I intervened between your thoughts and their results, I would be tampering with a basic law of cause and effect; the most fundamental law there is. I would hardly help you if I depreciated the power of your own thinking. This would be in direct opposition to the purpose of this course. It is much more helpful to remind you that you do not guard your thoughts carefully enough. You may feel that at this point it would take a miracle to enable you to do this, which is perfectly true. You are not used to miracle-minded thinking, but you can be trained to think that way. All miracle workers need that kind of training.

I cannot let you leave your mind unguarded, or you will not be able to help me. Miracle working entails a full realization of the power of thought in order to avoid miscreation. Otherwise a miracle will be necessary to set the mind itself straight, a circular process that would not foster the time collapse for which the miracle was intended. The miracle worker must have genuine respect for true cause and effect as a necessary condition for the miracle to occur.

Both miracles and fear come from thoughts. If you are not free to choose one, you would also not be free to choose the other. By choosing the miracle you have rejected fear, if only temporarily. You have been fearful of everyone and everything. You are afraid of God, of me and of yourself. You have misperceived or miscreated us, and believe in what you have made. You would not have done this if you were not afraid of your own thoughts. The fearful must miscreate, because they misperceive creation. When you miscreate you are in pain. The cause and effect principle now becomes a real expediter, though only temporarily. Actually, "Cause" is a term properly belonging to God, and His "Effect" is His Son. This entails a set of Cause and Effect relationships totally different from those you introduce into miscreation. The fundamental conflict in this world, then, is between creation and miscreation. All fear is implicit in the second, and all love in the first. The conflict is therefore one between love and fear.

It has already been said that you believe you cannot control fear because you yourself made it, and your belief in it seems to render it out of your control. Yet any attempt to resolve the error through attempting the mastery of fear is useless. In fact, it asserts the power of fear by the very assumption that it need be mastered. The true resolution rests entirely on mastery through love. In the interim, however, the sense of conflict is inevitable, since you have placed yourself in a position where you believe in the power of what does not exist.

Nothing and everything cannot coexist. To believe in one is to deny the other. Fear is really nothing and love is everything. Whenever light enters darkness, the darkness is abolished. What you believe is true for you. In this sense the separation has occurred, and to deny it is merely to use denial inappropriately. However, to concentrate on error is only a further error. The initial corrective procedure is to recognize temporarily that there is a problem,

but only as an indication that immediate correction is needed. This establishes a state of mind in which the Atonement can be accepted without delay. It should be emphasized, however, that ultimately no compromise is possible between everything and nothing. Time is essentially a device by which all compromise in this respect can be given up. It only seems to be abolished by degrees, because time itself involves intervals that do not exist. Miscreation made this necessary as a corrective device. The statement "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" needs only one slight correction to be meaningful in this context; "He gave it to His only begotten Son."

It should especially be noted that God has only one Son. If all His creations are His Sons, every one must be an integral part of the whole Sonship. The Sonship in its oneness transcends the sum of its parts. However, this is obscured as long as any of its parts is missing. That is why the conflict cannot ultimately be resolved until all the parts of the Sonship have returned. Only then can the meaning of wholeness in the true sense be understood. Any part of the Sonship can believe in error or incompleteness if he so chooses. However, if he does so, he is believing in the existence of nothingness. The correction of this error is the Atonement.

I have already briefly spoken about readiness, but some additional points might be helpful here. Readiness is only the prerequisite for accomplishment. The two should not be confused. As soon as a state of readiness occurs, there is usually some degree of desire to accomplish, but it is by no means necessarily undivided. The state does not imply more than a potential for a change of mind. Confidence cannot develop fully until mastery has been accomplished. We have already attempted to correct the fundamental error that fear can be mastered, and have emphasized that the only real mastery is through love. Readiness is

only the beginning of confidence. You may think this implies that an enormous amount of time is necessary between readiness and mastery, but let me remind you that time and space are under my control.

The Meaning of the Last Judgment

One of the ways in which you can correct the magic-miracle confusion is to remember that you did not create yourself. You are apt to forget this when you become egocentric, and this puts you in a position where a belief in magic is virtually inevitable. Your will to create was given you by your Creator, Who was expressing the same Will in His creation. Since creative ability rests in the mind, everything you create is necessarily a matter of will. It also follows that whatever you alone make is real in your own sight, though not in the Mind of God. This basic distinction leads directly into the real meaning of the Last Judgment.

The Last Judgment is one of the most threatening ideas in your thinking. This is because you do not understand it. Judgment is not an attribute of God. It was brought into being only after the separation, when it became one of the many learning devices to be built into the overall plan. Just as the separation occurred over millions of years, the Last Judgment will extend over a similarly long period, and perhaps an even longer one. Its length, however, can be greatly shortened by miracles, the device for shortening but not abolishing time. If a sufficient number become truly miracle-minded, this shortening process can be virtually immeasurable. It is essential, however, that you free yourself quickly, because you must emerge from the conflict if you are to bring peace to other minds.

The Last Judgment is generally thought of as a procedure undertaken by God. Actually it will be undertaken by my brothers with my help. It is a final healing rather than a meting out of punishment, however much you may think that punishment is deserved. Punishment is a concept totally opposed to right-mindedness,

and the aim of the Last Judgment is to restore right-mindedness to you. The Last Judgment might be called a process of right evaluation. It simply means that everyone will finally come to understand what is worthy and what is not. After this, the ability to choose can be directed rationally. Until this distinction is made, however, the vacillations between free and imprisoned will cannot but continue.

The first step toward freedom involves a sorting out of the false from the true. This is a process of separation in the constructive sense, and reflects the true meaning of the Apocalypse. Everyone will ultimately look upon his own creations and choose to preserve only what is good, just as God Himself looked upon what He had created and knew that it was good. At this point, the mind can begin to look with love on its own creations because of their worthiness. At the same time the mind will inevitably disown its mis-creations which, without belief, will no longer exist.

The term "Last Judgment" is frightening not only because it has been projected onto God, but also because of the association of "last" with death. This is an outstanding example of upside-down perception. If the meaning of the Last Judgment is objectively examined, it is quite apparent that it is really the doorway to life. No one who lives in fear is really alive. Your own last judgment cannot be directed toward yourself, because you are not your own creation. You can, however, apply it meaningfully and at any time to everything you have made, and retain in your memory only what is creative and good. This is what your right-mindedness cannot but dictate. The purpose of time is solely to "give you time" to achieve this judgment. It is your own perfect judgment of your own perfect creations. When everything you retain is lovable, there is no reason for fear to remain with you. This is your part in the Atonement.

Chapter 2

THE INNOCENT PERCEPTION

Atonement without Sacrifice

A further point must be perfectly clear before any residual fear still associated with miracles can disappear. The crucifixion did not establish the Atonement; the resurrection did. Many sincere Christians have misunderstood this. No one who is free of the belief in scarcity could possibly make this mistake. If the crucifixion is seen from an upside-down point of view, it does appear as if God permitted and even encouraged one of His Sons to suffer because he was good. This particularly unfortunate interpretation, which arose out of projection, has led many people to be bitterly afraid of God. Such anti-religious concepts enter into many religions. Yet the real Christian should pause and ask, "How could this be?" 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 Son?

The best defense, as always, is not to attack another's position, but rather to protect the truth. It is unwise to accept any concept if you have to invert a whole frame of reference in order to justify it. This procedure is painful in its minor applications and genuinely tragic on a wider scale. Persecution frequently results in an attempt to "justify" the terrible misperception that God Himself persecuted His Own Son on behalf of salvation. The very words are meaningless. It has been particularly difficult to overcome this because, although the error itself is no harder to correct than any other, many have been unwilling to give it up in view of its prominent value as a defense. In milder forms a parent says, "This hurts me more than it hurts you," and

feels exonerated in beating a child. Can you believe our Father really thinks this way? It is so essential that all such thinking be dispelled that we must be sure that nothing of this kind remains in your mind. I was not "punished" because you were bad. The wholly benign lesson the Atonement teaches is lost if it is tainted with this kind of distortion in any form.

The statement "Vengeance is Mine, sayeth the Lord" is a misperception by which one assigns his own "evil" past to God. The "evil" past has nothing to do with God. He did not create it and He does not maintain it. God does not believe in retribution. His Mind does not create that way. He does not hold your "evil" deeds against you. Is it likely that He would hold them against me? Be very sure that you recognize how utterly impossible this assumption is, and how entirely it arises from projection. This kind of error is responsible for a host of related errors, including the belief that God rejected Adam and forced him out of the Garden of Eden. It is also why you may believe from time to time that I am misdirecting you. I have made every effort to use words that are almost impossible to distort, but it is always possible to twist symbols around if you wish.

Sacrifice is a notion totally unknown to God. It arises solely from fear, and frightened people can be vicious. Sacrificing in any way is a violation of my injunction that you should be merciful even as your Father in Heaven is merciful. It has been hard for many Christians to realize that this applies to themselves. Good teachers never terrorize their students. To terrorize is to attack, and this results in rejection of what the teacher offers. The result is learning failure.

I have been correctly referred to as "the lamb of God who taketh away the sins of the world," but those who represent the lamb as blood-stained do not understand the meaning of the symbol. Correctly understood, it is a very simple symbol that speaks of my innocence. The lion and the lamb lying down

together symbolize that strength and innocence are not in conflict, but naturally live in peace. "Blessed are the pure in heart for they shall see God" is another way of saying the same thing. A pure mind knows the truth and this is its strength. It does not confuse destruction with innocence because it associates innocence with strength, not with weakness.

Innocence is incapable of sacrificing anything, because the innocent mind has everything and strives only to protect its wholeness. It cannot project. It can only honor other minds, because honor is the natural greeting of the truly loved to others who are like them. The lamb "taketh away the sins of the world" in the sense that the state of innocence, or grace, is one in which the meaning of the Atonement is perfectly apparent. The Atonement is entirely unambiguous. It is perfectly clear because it exists in light. Only the attempts to shroud it in darkness have made it inaccessible to those who do not choose to see.

The Atonement itself radiates nothing but truth. It therefore epitomizes harmlessness and sheds only blessing. It could not do this if it arose from anything but perfect innocence. Innocence is wisdom because it is unaware of evil, and evil does not exist. It is, however, perfectly aware of everything that is true. The resurrection demonstrated that nothing can destroy truth. Good can withstand any form of evil, as light abolishes forms of darkness. The Atonement is therefore the perfect lesson. It is the final demonstration that all the other lessons I taught are true. If you can accept this one generalization now, there will be no need to learn from many smaller lessons. You are released from all errors if you believe this.

The innocence of God is the true state of the mind of His Son. In this state your mind knows God, for God is not symbolic; He is Fact. Knowing His Son as he is, you realize that the Atonement, not sacrifice, is the only ap-

propriate gift for God's altar, where nothing except perfection belongs. The understanding of the innocent is truth. That is why their altars are truly radiant.

Miracles as True Perception

I have stated that the basic concepts referred to in this course are not matters of degree. Certain fundamental concepts cannot be understood in terms of opposites. It is impossible to conceive of light and darkness or everything and nothing as joint possibilities. They are all true or all false. It is essential that you realize your thinking will be erratic until a firm commitment to one or the other is made. A firm commitment to darkness or nothingness, however, is impossible. No one has ever lived who has not experienced some light and some thing. No one, therefore, is able to deny truth totally, even if he thinks he can.

Innocence is not a partial attribute. It is not real until it is total. The partly innocent are apt to be quite foolish at times. It is not until their innocence becomes a viewpoint with universal application that it becomes wisdom. Innocent or true perception means that you never misperceive and always see truly. More simply, it means that you never see what does not exist, and always see what does.

When you lack confidence in what someone will do, you are attesting to your belief that he is not in his right mind. This is hardly a miracle-based frame of reference. It also has the disastrous effect of denying the power of the miracle. The miracle perceives everything as it is. If nothing but the truth exists, right-minded seeing cannot see anything but perfection. I have said that only what God creates or what you create with the same will has any real existence. This, then, is all the innocent can see. They do not suffer from distorted perception.

You are afraid of God's Will because you have used your own mind, which He created in the likeness of His Own, to miscreate. The mind can miscreate only when it believes it is not free. An "imprisoned" mind is not free because it is possessed, or held back, by itself. It is therefore limited, and the will is not free to assert itself. To be one is to be of one mind or will. When the Will of the Sonship and the Father are one, their perfect accord is Heaven.

Nothing can prevail against a Son of God who commends his Spirit into the Hands of his Father. By doing this the mind awakens from its sleep and remembers its Creator. All sense of separation disappears. The Son of God is part of the Holy Trinity, but the Trinity Itself is one. There is no confusion within Its Levels, because They are of one Mind and one Will. This single purpose creates perfect integration and establishes the peace of God. Yet this vision can be perceived only by the truly innocent. Because their hearts are pure, the innocent defend true perception instead of defending themselves against it. Understanding the lesson of the Atonement they are without the wish to attack, and therefore they see truly. This is what the Bible means when it says, "When He shall appear (or be perceived) we shall be like Him, for we shall see Him as He is."

The way to correct distortions is to withdraw your faith in them and invest it only in what is true. You cannot make untruth true. If you are willing to accept what is true in everything you perceive, you let it be true for you. Truth overcomes all error, and those who live in error and emptiness can never find lasting solace. If you perceive truly you are cancelling out misperceptions in yourself and in others simultaneously. Because you see them as they are, you offer them your acceptance of their truth so they can accept it for themselves. This is the healing that the miracle induces.

Perception versus Knowledge

We have been emphasizing perception, and have said very little about knowledge as yet. This is because perception must be straightened out before you can know anything. To know is to be certain, and certainty is strength. Perception is temporary. As an attribute of the belief in space and time, it is subject either to fear or love. Misperceptions produce fear and true perceptions foster love, but neither brings certainty because all perception varies. That is why it is not knowledge. True perception is the basis for knowledge, but knowing is the affirmation of truth and beyond all perceptions.

All your difficulties stem from the fact that you do not recognize yourself, your brother or God. To recognize means to "know again," implying that you knew before. You can see in many ways because perception involves interpretation, and this means that it is not whole or consistent. The miracle, being a way of perceiving, is not knowledge. It is the right answer to a question, but you do not question when you know. Questioning illusions is the first step in undoing them. The miracle, or the right answer, corrects them. Since perceptions change, their dependence on time is obvious. How you perceive at any given time determines what you do, and actions must occur in time. Knowledge is timeless, because certainty is not questionable. You know when you have ceased to ask questions.

The questioning mind perceives itself in time, and therefore looks for future answers. The closed mind believes the future and the present will be the same. This establishes a seemingly stable state that is usually an attempt to counteract an underlying fear that the future will be worse than the present. This fear inhibits the tendency to question at all.

True vision is the natural perception of spiritual sight, but it is still a correction rather than a fact. Spiritual sight is symbolic, and therefore not

a device for knowing. It is, however, a means of right perception, which brings it into the proper domain of the miracle. A "vision of God" would be a miracle rather than a revelation. The fact that perception is involved at all removes the experience from the realm of knowledge. That is why visions, however holy, do not last.

The Bible tells you to "Know thyself," or to be certain. Certainty is always of God. When you love someone you perceive him as he is, and this makes it possible for you to know him. Until you first perceive him as he is you cannot know him. While you ask questions about him you are clearly implying that you do not know God. Certainty does not require action. When you say you are acting on the basis of knowledge, you are really confusing knowledge with perception. Knowledge provides the strength for creative thinking, but not for right doing. Perception, miracles and doing are closely related. Knowledge is the result of revelation and induces only thought. Even in its most spiritualized form perception involves the body. Knowledge comes from the altar within and is timeless because it is certain. To perceive the truth is not the same as to know it.

Right perception is necessary before God can communicate directly to His altars, which He established in His Sons. There He can communicate His certainty, and His knowledge will bring peace without question. God is not a stranger to His Sons, and His Sons are not strangers to each other. Knowledge preceded both perception and time, and will ultimately replace them. That is the real meaning of "Alpha and Omega, the beginning and the end," and "Before Abraham was I am." Perception can and must be stabilized, but knowledge is stable. "Fear God and keep His commandments" becomes "Know God and accept His certainty."

If you attack error in another, you will hurt yourself. You cannot know

your brother when you attack him. Attack is always made upon a stranger. You are making him a stranger by misperceiving him, and so you cannot know him. It is because you have made him a stranger that you are afraid of him. Perceive him correctly so that you can know him. There are no strangers in God's creation. To create as He created you can create only what you know, and therefore accept as yours. God knows His children with perfect certainty. He created them by knowing them. He recognizes them perfectly. When they do not recognize each other, they do not recognize Him.

Error and the Ego

The abilities you now possess are only shadows of your real strength. All of your present functions are divided and open to question and doubt. This is because you are not certain how you will use them, and are therefore incapable of knowledge. You are also incapable of knowledge because you can still perceive lovelessly. Perception did not exist until the separation introduced degrees, aspects and intervals. Spirit has no levels, and all conflict arises from the concept of levels. Only the Levels of the Trinity are capable of Unity. The levels created by the separation cannot but conflict. This is because they are meaningless to each other.

Consciousness, the level of perception, was the first split introduced into the mind after the separation, making the mind a perceiver rather than a creator. Consciousness is correctly identified as the domain of the ego. The ego is a wrong-minded attempt to perceive yourself as you wish to be, rather than as you are. Yet you can know yourself only as you are, because that is all you can be sure of. Everything else is open to question.

The ego is the questioning aspect of the post-separation self, which was made rather than created. It is capable of asking questions but not of perceiving meaningful answers, because these would involve knowledge and cannot

be perceived. The mind is therefore confused, because only one-mindedness can be without confusion. A separated or divided mind must be confused. It is necessarily uncertain about what it is. It has to be in conflict because it is out of accord with itself. This makes its aspects strangers to each other, and this is the essence of the fear-prone condition, in which attack is always possible. You have every reason to feel afraid as you perceive yourself. This is why you cannot escape from fear until you realize that you did not and could not create yourself. You can never make your misperceptions true, and your creation is beyond your own error. That is why you must eventually choose to heal the separation.

Right-mindedness is not to be confused with the knowing mind, because it is applicable only to right perception. You can be right-minded or wrong-minded, and even this is subject to degrees, clearly demonstrating that knowledge is not involved. The term "right-mindedness" is properly used as the correction for "wrong-mindedness," and applies to the state of mind that induces accurate perception. It is miracle-minded because it heals misperception, and this is indeed a miracle in view of how you perceive yourself.

Perception always involves some misuse of mind, because it brings the mind into areas of uncertainty. The mind is very active. When it chooses to be separated it chooses to perceive. Until then it wills only to know. Afterwards it can only choose ambiguously, and the only way out of ambiguity is clear perception. The mind returns to its proper function only when it wills to know. This places it in the service of spirit, because it is from spirit that it derives its whole power to make or create. Even in miscreation the mind is affirming its Source, or it would merely cease to be. This is impossible, because the mind belongs to spirit which God created and which is therefore eternal.

The ability to perceive made the body possible, because you must perceive

something and with something. That is why perception involves an exchange or translation, which knowledge does not need. The interpretative function of perception, a distorted form of creation, then permits you to interpret the body as yourself in an attempt to escape from the conflict you have induced. Spirit, which knows, could not be reconciled with this loss of power, because it is incapable of darkness. This makes spirit almost inaccessible to the mind and entirely inaccessible to the body. Thereafter, spirit is perceived as a threat, because light abolishes darkness merely by showing you it is not there. Truth will always overcome error in this way. This cannot be an active process of correction because, as I have already emphasized, knowledge does not do anything. It can be perceived as an attacker, but it cannot attack. What you perceive as its attack is your own vague recognition that knowledge can always be remembered, never having been destroyed.

God and His creations remain in surety, and therefore know that no mis-creation exists. Truth cannot deal with errors that you want. I was a man who remembered spirit and its knowledge. As a man I did not attempt to counter-act error with knowledge, but to correct error from the bottom up. I demonstrated both the powerlessness of the body and the power of the mind. By uniting my will with that of my Creator, I naturally remembered spirit and its real purpose. I cannot unite your will with God's for you, but I can erase all misperceptions from your mind if you will bring it under my guidance. Only your misperceptions stand in your way. Without them your choice is certain. Sane perception induces sane choosing. I cannot choose for you, but I can help you make your own right choice. "Many are called but few are chosen" should be, "All are called but few choose to listen." Therefore, they do not choose right. The "chosen ones" are merely those who choose right sooner. Right minds can do this now, and they will find rest unto their souls. God knows you only in peace, and this is your reality.

Beyond Perception

I have said that the abilities you possess are only shadows of your real strength, and that perception, which is inherently judgmental, was introduced only after the separation. No one has been sure of anything since. I have also made it clear that the resurrection was the means for the return to knowledge, which was accomplished by the union of my will with the Father's. We can now establish a distinction that will clarify some of our subsequent statements.

Since the separation, the words "create" and "make" have become confused. When you make something, you do so out of a specific sense of lack or need. Anything made for a specific purpose has no true generalizability. When you make something to fill a perceived lack, you are tacitly implying that you believe in separation. The ego has invented many ingenious thought systems for this purpose. None of them is creative. Inventiveness is wasted effort even in its most ingenious form. The highly specific nature of invention is not worthy of the abstract creativity of God's creations.

Knowing, as we have already observed, does not lead to doing. The confusion between your real creation and what you have made of yourself is so profound that it has become literally impossible for you to know anything. Knowledge is always stable, and it is quite evident that you are not. Nevertheless, you are perfectly stable as God created you. In this sense, when your behavior is unstable, you are disagreeing with God's Idea of your creation. You can do this if you choose, but you would hardly want to do it if you were in your right mind.

The fundamental question you continually ask yourself cannot properly be directed to yourself at all. You keep asking what it is you are. This implies that the answer is not only one you know, but is also one that is up to you to

supply. Yet you cannot perceive yourself correctly. You have no image to be perceived. The word "image" is always perception-related, and not a part of knowledge. Images are symbolic and stand for something else. The idea of "changing your image" recognizes the power of perception, but also implies that there is nothing stable to know.

Knowing is not open to interpretation. You may try to "interpret" meaning, but this is always open to error because it refers to the perception of meaning. Such incongruities are the result of attempts to regard yourself as separated and un-separated at the same time. It is impossible to make so fundamental a confusion without increasing your overall confusion still further. Your mind may have become very ingenious, but as always happens when method and content are separated, it is utilized in a futile attempt to escape from an inescapable impasse. Ingenuity is totally divorced from knowledge, because knowledge does not require ingenuity. Ingenious thinking is not the truth that shall set you free, but you are free of the need to engage in it when you are willing to let it go.

Prayer is a way of asking for something. It is the medium of miracles. But the only meaningful prayer is for forgiveness, because those who have been forgiven have everything. Once forgiveness has been accepted, prayer in the usual sense becomes utterly meaningless. The prayer for forgiveness is nothing more than a request that you may be able to recognize what you already have. In electing perception instead of knowledge, you placed yourself in a position where you could resemble your Father only by perceiving miraculously. You have lost the knowledge that you yourself are a miracle of God. Creation is your Source and your only real function.

The statement "God created man in his own image and likeness" needs re-interpretation. "Image" can be understood as "thought," and "likeness" as "of a like quality." God did create spirit in His Own Thought and of a quality

like to His Own. There is nothing else. Perception, on the other hand, is impossible without a belief in "more" and "less." At every level it involves selectivity. Perception is a continual process of accepting and rejecting, organizing and reorganizing, shifting and changing. Evaluation is an essential part of perception, because judgments are necessary in order to select.

What happens to perceptions if there are no judgments and nothing but perfect equality? Perception becomes impossible. Truth can only be known. All of it is equally true, and knowing any part of it is to know all of it. Only perception involves partial awareness. Knowledge transcends the laws governing perception, because partial knowledge is impossible. It is all one and has no separate parts. You who are really one with it need but know yourself and your knowledge is complete. To know God's miracle is to know Him.

Forgiveness is the healing of the perception of separation. Correct perception of your brother is necessary, because minds have chosen to see themselves as separate. Spirit knows God completely. That is its miraculous power. The fact that each one has this power completely is a condition entirely alien to the world's thinking. The world believes that if anyone has everything, there is nothing left. But God's miracles are as total as His Thoughts because they are His Thoughts.

As long as perception lasts prayer has a place. Since perception rests on lack, those who perceive have not totally accepted the Atonement and given themselves over to truth. Perception is based on a separated state, so that anyone who perceives at all needs healing. Communion, not prayer, is the natural state of those who know. God and His miracle are inseparable. How beautiful indeed are the Thoughts of God who live in His Light! Your worth is beyond perception because it is beyond doubt. Do not perceive yourself in different lights. Know yourself in the One Light where the miracle that is you is

perfectly clear.

Judgment and the Authority Problem

We have already discussed the Last Judgment, but in insufficient detail. After the Last Judgment there will be no more. Judgment is symbolic because beyond perception there is no judgment. When the Bible says "Judge not that ye be not judged," it means that if you judge the reality of others you will be unable to avoid judging your own.

The choice to judge rather than to know is the cause of the loss of peace. Judgment is the process on which perception but not knowledge rests. I have discussed this before in terms of the selectivity of perception, pointing out that evaluation is its obvious prerequisite. Judgment always involves rejection. It never emphasizes only the positive aspects of what is judged, whether in you or in others. What has been perceived and rejected, or judged and found wanting, remains in your mind because it has been perceived. One of the illusions from which you suffer is the belief that what you judged against has no effect. This cannot be true unless you also believe that what you judged against does not exist. You evidently do not believe this, or you would not have judged against it. In the end it does not matter whether your judgment is right or wrong. Either way you are placing your belief in the unreal. This cannot be avoided in any type of judgment, because it implies the belief that reality is yours to select from.

You have no idea of the tremendous release and deep peace that comes from meeting yourself and your brothers totally without judgment. When you recognize what you are and what your brothers are, you will realize that judging them in any way is without meaning. In fact, their meaning is lost to you precisely because you are judging them. All uncertainty comes from the belief that you are under the coercion of judgment. You do not need judgment to organize your life, and you certainly do not need it to organize yourself. In the presence of

knowledge all judgment is automatically suspended, and this is the process that enables recognition to replace perception.

You are very fearful of everything you have perceived but have refused to accept. You believe that, because you have refused to accept it, you have lost control over it. This is why you see it in nightmares, or in pleasant disguises in what seem to be your happier dreams. Nothing that you have refused to accept can be brought into awareness. It is not dangerous in itself, but you have made it seem dangerous to you.

When you feel tired, it is because you have judged yourself as capable of being tired. When you laugh at someone, it is because you have judged him as unworthy. When you laugh at yourself you must laugh at others, if only because you cannot tolerate the idea of being more unworthy than they are. All this makes you feel tired because it is essentially disheartening. You are not really capable of being tired, but you are very capable of wearying yourself. The strain of constant judgment is virtually intolerable. It is curious that an ability so debilitating would be so deeply cherished. Yet if you wish to be the author of reality, you will insist on holding on to judgment. You will also regard judgment with fear, believing that it will someday be used against you. This belief can exist only to the extent that you believe in the efficacy of judgment as a weapon of defense for your own authority.

God offers only mercy. Your words should reflect only mercy, because that is what you have received and that is what you should give. Justice is a temporary expedient, or an attempt to teach you the meaning of mercy. It is judgmental only because you are capable of injustice.

I have spoken of different symptoms, and at that level there is almost endless variation. There is, however, only one cause for all of them: the authority problem. This is "the root of all evil." Every symptom the ego

makes involves a contradiction in terms, because the mind is split between the ego and the Holy Spirit, so that whatever the ego makes is incomplete and contradictory. This untenable position is the result of the authority problem which, because it accepts the one inconceivable thought as its premise, can produce only ideas that are inconceivable.

The issue of authority is really a question of authorship. When you have an authority problem, it is always because you believe you are the author of yourself and project your delusion onto others. You then perceive the situation as one in which others are literally fighting you for your authorship. This is the fundamental error of all those who believe they have usurped the power of God. This belief is very frightening to them, but hardly troubles God. He is, however, eager to undo it, not to punish His children, but only because He knows that it makes them unhappy. God's creations are given their true Authorship, but you prefer to be anonymous when you choose to separate yourself from your Author. Being uncertain of your true Authorship, you believe that your creation was anonymous. This leaves you in a position where it sounds meaningful to believe that you created yourself. The dispute over authorship has left such uncertainty in your mind that it may even doubt whether you really exist at all.

Only those who give over all desire to reject can know that their own rejection is impossible. You have not usurped the power of God, but you have lost it. Fortunately, to lose something does not mean that it has gone. It merely means that you do not remember where it is. Its existence does not depend on your ability to identify it, or even to place it. It is possible to look on reality without judgment and merely know that it is there.

Peace is a natural heritage of spirit. Everyone is free to refuse to accept his inheritance, but he is not free to establish what his inheritance is. The problem everyone must decide is the fundamental question of author-

ship. All fear comes ultimately, and sometimes by way of very devious routes, from the denial of Authorship. The offense is never to God, but only to those who deny Him. To deny His Authorship is to deny yourself the reason for your peace, so that you see yourself only in segments. This strange perception is the authority problem.

There is no one who does not feel that he is imprisoned in some way. If this is the result of his own free will he must regard his will as not free, or the circular reasoning in this position would be quite apparent. Free will must lead to freedom. Judgment always imprisons because it separates segments of reality by the unstable scales of desire. Wishes are not facts. To wish is to imply that willing is not sufficient. Yet no one in his right mind believes that what is wished is as real as what is willed. Instead of "Seek ye first the Kingdom of Heaven" say, "Will ye first the Kingdom of Heaven," and you have said, "I know what I am and I accept my own inheritance."

Creating Versus the Self-Image

Every system of thought must have a starting point. It begins with either a making or a creating, a difference we have already discussed. Their resemblance lies in their power as foundations. Their difference lies in what rests upon them. Both are cornerstones for systems of belief by which one lives. It is a mistake to believe that a thought system based on lies is weak. Nothing made by a child of God is without power. It is essential to realize this, because otherwise you will be unable to escape from the prison you have made.

You cannot resolve the authority problem by depreciating the power of your mind. To do so is to deceive yourself, and this will hurt you because you really understand the strength of the mind. You also realize that you cannot weaken it, any more than you can weaken God. The "devil" is a frightening concept because he seems to be extremely powerful and extremely active. He is

perceived as a force in combat with God, battling Him for possession of His creations. The devil deceives by lies, and builds kingdoms in which everything is in direct opposition to God. Yet he attracts men rather than repels them, and they are willing to "sell" him their souls in return for gifts of no real worth. This makes absolutely no sense.

We have discussed the fall or separation before, but its meaning must be clearly understood. The separation is a system of thought real enough in time, though not in eternity. All beliefs are real to the believer. The fruit of only one tree was "forbidden" in the symbolic garden. But God could not have forbidden it, or it could not have been eaten. If God knows His children, and I assure you that He does, would He have put them in a position where their own destruction was possible? The "forbidden tree" was named the "tree of knowledge." Yet God created knowledge and gave it freely to His creations. The symbolism here has been given many interpretations, but you may be sure that any interpretation that sees either God or His creations as capable of destroying Their Own purpose is in error.

Eating of the fruit of the tree of knowledge is a symbolic expression for usurping the ability for self-creating. This is the only sense in which God and His creations are not co-creators. The belief that they are is implicit in the "self concept," or the tendency of the self to make an image of itself. Images are perceived, not known. Knowledge cannot deceive, but perception can. You can perceive yourself as self-creating, but you cannot do more than believe it. You cannot make it true. And, as I said before, when you finally perceive correctly you can only be glad that you cannot. Until then, however, the belief that you can is the foundation stone in your thought system, and all your defenses are used to attack ideas that might bring it to light. You still believe you are an image of your own making. Your mind is split with the Holy

Spirit on this point, and there is no resolution while you believe the one thing that is literally inconceivable. That is why you cannot create and are filled with fear about what you make.

The mind can make the belief in separation very real and very fearful, and this belief is the "devil." It is powerful, active, destructive and clearly in opposition to God, because it literally denies His Fatherhood. Look at your life and see what the devil has made. But realize that this making will surely dissolve in the light of truth, because its foundation is a lie. Your creation by God is the only foundation that cannot be shaken, because the light is in it. Your starting point is truth, and you must return to your Beginning. Much has been seen since then, but nothing has really happened. Your Self is still in peace, even though your mind is in conflict. You have not yet gone back far enough, and that is why you become so fearful. 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. There is no death, but there is a belief in death.

The branch that bears no fruit will be cut off and will wither away. Be glad! The light will shine from the true Foundation of life, and your own thought system will stand corrected. It cannot stand otherwise. You who fear salvation are choosing death. Life and death, light and darkness, knowledge and perception, are irreconcilable. To believe that they can be reconciled is to believe that God and His Son can not. Only the oneness of knowledge is free of conflict. Your kingdom is not of this world because it was given you from beyond this world. Only in this world is the idea of an authority problem meaningful. The world is not left by death but by truth, and truth can be known by all those for whom the Kingdom was created, and for whom it waits.

Chapter 3

THE ILLUSIONS OF THE EGO

The Bible says that 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 lead only to mutual progress. The result of genuine devotion is inspiration, a word which properly understood is the opposite of fatigue. To be fatigued is to be dis-spirited, but to be inspired is to be in the spirit. To be egocentric is to be dis-spirited, but to be self-centered in the right sense is to be inspired or in spirit. The truly inspired are enlightened and cannot abide in darkness.

You can speak from the spirit or from the ego, as you choose. If you speak from spirit you have chosen to "Be still and know that I am God." These words are inspired because they reflect knowledge. If you speak from the ego you are disclaiming knowledge instead of affirming it, and are thus dis-spiriting yourself. Do not embark on useless journeys, because they are indeed in vain. The ego may desire them, but spirit cannot embark on them because it is forever unwilling to depart from its Foundation.

The journey to the cross should be the last "useless journey." Do not dwell upon it, but dismiss it as accomplished. If you can accept it as your own last useless journey, you are also free to join my resurrection. Until you do so your life is indeed wasted. It merely re-enacts the separation, the loss of power, the futile attempts of the ego at reparation, and finally the crucifixion of the body, or death. Such repetitions are endless until they are voluntarily given up. Do not make the pathetic error of "clinging to the old rugged cross." The only message of the crucifixion is that you can overcome the cross. Until then you are free to crucify yourself as often as you choose.

This is not the Gospel I intended to offer you. We have another journey to undertake, and if you will read these lessons carefully they will help prepare you to undertake it.

Right Teaching and Right Learning

A good teacher clarifies his own ideas and strengthens them by teaching them. Teacher and pupil are alike in the learning process. They are in the same order of learning, and unless they share their lessons conviction will be lacking. A good teacher must believe in the ideas he teaches, but he must meet another condition; he must believe in the students to whom he offers the ideas.

Many stand guard over their ideas because they want to protect their thought systems as they are, and learning means change. Change is always fearful to the separated, because they cannot conceive of it as a move towards healing the separation. They always perceive it as a move toward further separation, because the separation was their first experience of change. You believe that if you allow no change to enter into your ego you will find peace. This profound confusion is possible only if you maintain that the same thought system can stand on two foundations. Nothing can reach spirit from the ego, and nothing can reach the ego from spirit. Spirit can neither strengthen the ego nor reduce the conflict within it. The ego is a contradiction. Your self and God's Self are in opposition. They are opposed in source, in direction and in outcome. They are fundamentally irreconcilable, because spirit cannot perceive and the ego cannot know. They are therefore not in communication and can never be in communication. Nevertheless, the ego can learn, even though its maker can be misguided. He cannot, however, make the totally lifeless out of the life-given.

Spirit need not be taught, but the ego must be. Learning is ultimately

perceived as frightening because it leads to the relinquishment, not the destruction, of the ego to the light of spirit. This is the change the ego must fear, because it does not share my charity. My lesson was like yours, and because I learned it I can teach it. I will never attack your ego, but I am trying to teach you how its thought system arose. When I remind you of your true creation, your ego cannot but respond with fear.

Teaching and learning are your greatest strengths now, because they enable you to change your mind and help others to change theirs. Refusing to change your mind will not prove that the separation has not occurred. The dreamer who doubts the reality of his dream while he is still dreaming is not really healing his split mind. You dream of a separated ego and believe in a world that rests upon it. This is very real to you. You cannot undo it by not changing your mind about it. 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 back to God.

Every good teacher hopes to give his students so much of his own learning that they will one day no longer need him. This is the one true goal of the teacher. It is impossible to convince the ego of this, because it goes against all of its own laws. But remember that laws are set up to protect the continuity of the system in which the lawmaker believes. It is natural for the ego to try to protect itself once you have made it, but it is not natural for you to want to obey its laws unless you believe them. The ego cannot make this choice because of the nature of its origin. You can, because of the nature of yours.

Egos can clash in any situation, but spirit cannot clash at all. If you perceive a teacher as merely "a larger ego" you will be afraid, because to enlarge an ego would be to increase anxiety about separation. I will teach with you and live with you if you will think with me, but my goal will always be to absolve you finally from the need for a teacher. This is the opposite of the

ego-oriented teacher's goal. He is concerned with the effect of his ego on other egos, and therefore interprets their interaction as a means of ego preservation. I would not be able to devote myself to teaching if I believed this, and you will not be a devoted teacher as long as you believe it. I am constantly being perceived as a teacher either to be exalted or rejected, but I do not accept either perception for myself.

Your worth is not established by teaching or learning. Your worth is established by God. As long as you dispute this everything you do will be fearful, particularly any situation that lends itself to the belief in superiority and inferiority. Teachers must be patient and repeat their lessons until they are learned. I am willing to do this, because I have no right to set your learning limits for you. Again, — nothing you do or think or wish or make is necessary to establish your worth. This point is not debatable except in delusions. Your ego is never at stake because God did not create it. Your spirit is never at stake because He did. Any confusion on this point is delusional, and no form of devotion is possible as long as this delusion lasts.

The ego tries to exploit all situations into forms of praise for itself in order to overcome its doubts. It will remain doubtful as long as you believe in its existence. You who made it cannot trust it, because in your right mind you realize it is not real. The only sane solution is not to try to change reality, which is indeed a fearful attempt, but to accept it as it is. You are part of reality, which stands unchanged beyond the reach of your ego but within easy reach of spirit. When you are afraid, be still and know that God is real, and you are His beloved Son in whom He is well pleased. Do not let your ego dispute this, because the ego cannot know what is as far beyond its reach as you are.

God is not the author of fear. You are. You have chosen to create unlike Him, and have therefore made fear for yourself. You are not at peace

because you are not fulfilling your function. God gave you a very lofty function that you are not meeting. Your ego has chosen to be afraid instead of meeting it. When you awaken you will not be able to understand this, because it is literally incredible. Do not believe the incredible now. Any attempt to increase its believableness is merely to postpone the inevitable. The word "inevitable" is fearful to the ego, but joyous to the spirit. God is inevitable, and you cannot avoid Him any more than He can avoid you.

The ego is afraid of the spirit's joy, because once you have experienced it you will withdraw all protection from the ego, and become totally without investment in fear. Your investment is great now because fear is a witness to the separation, and your ego rejoices when you witness to it. Leave it behind! Do not listen to it and do not preserve it. Listen only to God, Who is as incapable of deception as is the spirit He created. Release yourself and release others. Do not present a false and unworthy picture of yourself to others, and do not accept such a picture of them yourself.

The ego has built a shabby and unsheltering home for you, because it cannot build otherwise. Do not try to make this impoverished house stand. Its weakness is your strength. Only God could make a home that is worthy of His creations, who have chosen to leave it empty by their own dispossession. Yet His home will stand forever, and is ready for you when you choose to enter it. Of this you can be wholly certain. God is as incapable of creating the perishable as the ego is of making the eternal.

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. Humility is a lesson for the ego, not for the spirit. Spirit is beyond humility, because it recognizes its radiance and gladly sheds its light everywhere. The meek shall inherit the earth because their egos are humble, and this gives them truer perception. The Kingdom of Heaven is the spirit's right, whose beauty and

dignity are far 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. Nothing else is sufficiently worthy to be a gift for a creation of God Himself.

I will substitute for your ego if you wish, but never for your spirit. 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. The brother can protect the child's body and his ego, but he does not confuse himself with the father because he does this. I can be entrusted with your body and your ego only because this enables you not to be concerned with them, and lets me teach you their unimportance. I could not understand their importance to you if I had not once been tempted to believe in them myself. Let us undertake to learn this lesson together so we can be free of them together. I need devoted teachers who share my aim of healing the mind. Spirit is far beyond the need of your protection or mind^e. Remember this:

In this world you need not have tribulation because I have overcome the world. That is why you should be of good cheer.

The Ego and False Autonomy

It is reasonable to ask how the mind could ever have made the ego. In fact, it is the best question you could ask. There is, however, no point in giving an answer in terms of the past because the past does not matter, and history would not exist if the same errors were not being repeated in the present. Abstract thought applies to knowledge because knowledge is completely impersonal, and examples are irrelevant to its understanding. Perception, however, is always specific, and therefore quite concrete.

Everyone makes an ego or a self for himself, which is subject to enormous variation because of its instability. He also makes an ego for everyone else he perceives, which is equally variable. Their interaction is a process

that alters both, because they were not made by or with the Unalterable. It is 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 interaction. There could be no better example that the ego is only an idea and not a fact.

Your own state of mind is a good example of how the ego was made. When you threw knowledge away it is as if you never had it. This is so apparent that one need only recognize it to see that it does happen. If this occurs in the present, why is it surprising that it occurred in the past? Surprise is a reasonable response to the unfamiliar, though hardly to something that occurs with such persistence. But do not forget that the mind need not work that way, even though it does work that way now.

Think of the love of animals for their offspring, and the need they feel to protect them. That is because they regard them as part of themselves. No one dismisses something he considers part of himself. You react to your ego much as God does to His creations -- with love, protection and charity. Your reactions to the self you made are not surprising. In fact, they resemble in many ways how you will one day react to your real creations, which are as timeless as you are. The question is not how you respond to the ego, but what you believe you are. Belief is an ego function, and as long as your origin is open to belief you are regarding it from an ego viewpoint. When teaching is no longer necessary you will merely know God. Belief that there is another way of perceiving is the loftiest idea of which ego thinking is capable. That is because it contains a hint of recognition that the ego is not the Self.

Undermining the ego's thought system must be perceived as painful, even though this is anything but true. Babies scream in rage if you take away a knife or scissors, although they may well harm themselves if you do not. In this sense you are still a baby. You have no sense of real self-preserva-

tion, and are likely to decide that you need precisely what would hurt you most. Yet whether or not you recognize it now, you have agreed to cooperate in the effort to become both harmless and helpful, attributes that go together. Your attitudes even toward this are necessarily conflicted, because all attitudes are ego-based. This will not last. Be patient a while and remember that the outcome is as certain as God.

Only those who have a real and lasting sense of abundance can be truly charitable. This is obvious when you consider what is involved. To the ego, to give anything implies that you will have to do without it. When you associate giving with sacrifice, you give only because you believe that you are somehow getting something better, and can therefore do without the thing you give. "Giving to get" is an inescapable law of the ego, which always evaluates itself in relation to other egos. It is therefore continually preoccupied with the belief in scarcity that gave rise to it. Its whole perception of other egos as real is only an attempt to convince itself that it is real. "Self-esteem" is always vulnerable to stress, a term which refers to any perceived threat to the ego's existence.

The ego literally lives by comparisons. Equality is beyond its grasp, and charity becomes impossible. The ego never gives out of abundance, because it was made as a substitute for it. That is why the concept of "getting" arose in the ego's thought system. Appetites are "getting" mechanisms, representing the ego's need to confirm itself. This is as true of body appetites as it is of the so-called "higher ego needs." Body appetites are not physical in origin. The ego regards the body as its home, and tries to satisfy itself through the body. But the idea that this is possible is a decision of the mind, which has become completely confused about what is really possible.

The ego believes it is completely on its own, which is merely another way of describing how it thinks it originated. This is such a fearful state that it can only turn to other egos and try to unite with them in a feeble attempt at

identification, or attack them in an equally feeble show of strength. It is not free, however, to open the premise to question, because the premise is its foundation. The ego is the mind's belief that it is completely on its own. The ego's ceaseless attempts to gain the spirit's acknowledgment and thus establish its own existence are useless. Spirit in its knowledge is unaware of the ego. It does not attack it; it merely cannot conceive of it at all. While the ego is equally unaware of spirit, it does perceive itself as being rejected by something greater than itself. This is why self-esteem in ego terms must be delusional. The creations of God do not create myths, although creative effort can be turned to mythology. It can do so, however, only under one condition; what it makes is then no longer creative. Myths are entirely perceptual, and so ambiguous in form and characteristically good-and-evil in nature that the most benevolent of them is not without fearful connotations.

Myths and magic are closely associated, since myths are usually related to ego origins, and magic to the powers the ego ascribes to itself. Mythological systems generally include some account of "the creation," and associate this with its particular form of magic. The so-called "battle for survival" is only the ego's struggle to preserve itself, and its interpretation of its own beginning. This beginning is usually associated with physical birth, because it is hard to maintain that the ego existed before that point in time. The more "religiously" ego-oriented may believe that the soul existed before, and will continue to exist after a temporary lapse into ego life. Some even believe that the soul will be punished for this lapse. However, salvation does not apply to spirit, which is not in danger and does not need to be salvaged.

Salvation is nothing more than "right-mindedness," which is not the one-mindedness of the Holy Spirit, but which must be achieved before one-mindedness is restored. Right-mindedness leads to the next step automatically, because right perception is uniformly without attack, and therefore wrong-mindedness is oblit-

erated. The ego cannot survive without judgment, and is laid aside accordingly. The mind then has only one direction in which it can move. Its direction is always automatic, because the mind cannot but be dictated by the thought system to which it adheres.

It cannot be emphasized too often that correcting perception is merely a temporary expedient. It is necessary only because misperception is a block to knowledge, while accurate perception is a stepping-stone towards it. The whole value of right perception lies in the inevitable realization that all perception is unnecessary. This removes the block entirely. You may ask how this is possible as long as you appear to be living in this world. That is a reasonable question. You must be careful, however, that you really understand it. Who is the "you" who are living in this world? Spirit is immortal, and immortality is a constant state. It is as true now as it ever was or ever will be, because it implies no change at all. It is not a continuum, nor is it understood by being compared to an opposite. Knowledge never involves comparisons. That is its main difference from everything else the mind can grasp.

Love without Conflict

It is hard to understand what "The Kingdom of Heaven is within you" really means. This is because it is not understandable to the ego, which interprets it as if something outside is inside, and this does not mean anything. The word "within" is unnecessary. The Kingdom of Heaven is you. What else but you did the Creator create, and what else but you is His Kingdom? This is the whole message which in its totality transcends the sum of its parts. You, too, have a kingdom that your spirit created. It has not ceased to create because of the ego's illusions. Your creations are no more fatherless than you are. Your ego and your spirit will never be co-creators, but your spirit and your Creator will always be. Be confident that your creations are as safe as you are.

The Kingdom is perfectly united and perfectly protected,
and the ego will not prevail against it. Amen.

This is written in the form of a prayer because it is useful in moments of temptation. It is a declaration of independence. You will find it very helpful if you understand it fully. The reason you need my help is because you have denied your own Guide and therefore need guidance. My role is to separate the true from the false, so truth can break through the barriers the ego has set up and can shine into your mind. Against our united strength the ego cannot prevail.

It is surely apparent by now why the ego regards spirit as its "enemy." The ego arose from the separation, and its continued existence depends on your continuing belief in the separation. The ego must offer you some sort of reward for maintaining this belief. All it can offer is a sense of temporary existence, which begins with its own beginning and ends with its own ending. It tells you this life is your existence because it is its own. Against this sense of temporary existence spirit offers you the knowledge of permanence and unshakable being. No one who has experienced the revelation of this can ever fully believe in the ego again. How can its meager offering to you prevail against the glorious gift of God!

You who identify with your ego cannot believe God loves you. You do not love what you made, and what you made does not love you. Being made out of the denial of the Father, the ego has no allegiance to its maker. You cannot conceive of the real relationship that exists between God and His creations because of your hatred for the self you made. You project onto the ego the decision to separate, and this conflicts with the love you feel for the ego because you made it. No love in this world is without this ambivalence, and since no ego has experienced love without ambivalence the concept is beyond its understanding. Love will enter immediately into any mind that truly wants it, but it must want it truly. This means that it wants it without ambivalence, and this kind of wanting is wholly

without the ego's "drive to get."

There is a kind of experience so different from anything the ego can offer that you will never want to cover or hide it again. It is necessary to repeat that your belief in darkness and hiding is why the light cannot enter. The Bible gives many references to the immeasurable gifts which are for you, but for which you must ask. This is not a condition as the ego sets conditions. It is the glorious condition of what you are.

No force except your own will is strong enough or worthy enough to guide you. In this you are as free as God, and must remain so forever. Let us ask the Father in my name to keep you mindful of His Love for you and yours for Him. He has never failed to answer this request, because it asks only for what He has already willed. Those who call truly are always answered. Thou shalt have no other gods before Him because there are none.

It has never really entered your mind to give up every idea you ever had that opposes knowledge. You retain thousands of little scraps of fear that prevent the Holy One from entering. Light cannot penetrate through the walls you make to block it, and it is forever unwilling to destroy what you have made. No one can see through a wall, but I can step around it. Watch your mind for the scraps of fear, or you will be unable to ask me to do so. I can help you only as our Father created us. I will love you and honor you and maintain complete respect for what you have made, but I will not uphold it unless it is true. I will come in response to a single unequivocal call.

Watch carefully and see what it is you are really asking for. Be very honest with yourself in this, for we must hide nothing from each other. If you will really try to do this, you have taken the first step toward preparing your mind for the Holy One to enter. We will prepare for this together, for once He has come you will be ready to help me make other minds ready for Him. How long will you

deny Him His Kingdom?

In your own mind, though denied by the ego, is the declaration of your release. God has given you everything. This one fact means the ego does not exist, and this makes it profoundly afraid. In the ego's language, "to have" and "to be" are different, but they are identical to the Holy Spirit. The Holy Spirit knows that you both have everything and are everything. Any distinction in this respect is meaningful only when the idea of "getting," which implies a lack, has already been accepted. That is why we make no distinction between having the Kingdom of God and being the Kingdom of God.

The calm being of God's Kingdom, which in your sane mind is perfectly conscious, is ruthlessly banished from the part of the mind the ego rules. The ego is desperate because it opposes literally invincible odds, whether you are asleep or awake. Consider how much vigilance you have been willing to exert to protect your ego, and how little to protect your right mind. Who but the insane would undertake to believe what is not true, and then protect this belief at the cost of truth?

This Need Not Be

If you cannot hear the Voice for God, it is because you do not choose to listen. That you do listen to the voice of your ego is demonstrated by your attitudes, your feelings and your behavior. Yet this is what you want. This is what you are fighting to keep, and what you are vigilant to save. Your mind is filled with schemes to save the face of your ego, and you do not seek the face of Christ. 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.

I have said that you cannot change your mind by changing your behavior, but I have also said, and many times, that you can change your mind. When your mood

tells you that you have chosen 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 God created, and are perceiving images your ego makes in a darkened glass. 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, and then change your mind to think with God's. This may seem hard to do, but it is much easier than trying to think against it. Your mind is one with God's. Denying this and thinking otherwise has held your ego together, but has literally split your mind. 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.

When you are sad, know this need not be. Depression comes from a sense of being deprived of something you want and do not have. Remember that you are deprived of nothing except by your own decisions, and then decide otherwise.

When you are anxious, realize that anxiety comes from the capriciousness of the ego, and know this need not be. You can be as vigilant against the ego's dictates as for them.

When you feel guilty, remember that the ego has indeed violated the laws of God, but you have not. Leave the "sins" of the ego to me. That is what Atonement is for. But until you change your mind about those whom your ego has hurt, the Atonement cannot release you. While you feel guilty your ego is in command, because only the ego can experience guilt. This need not be.

Watch your mind for the temptations of the ego, and do not be deceived by it. It offers you nothing. When you have given up this voluntary dis-spiriting, you will see how your mind can focus and rise above fatigue and heal. Yet you are not sufficiently vigilant against the demands of the ego to disengage yourself. This need not be.

The habit of engaging with God and His creations is easily made if you actively refuse to let your mind slip away. The problem is not one of concentration; it is the belief that no one, including yourself, is worth consistent effort. Side with me consistently against this deception, and do not permit this shabby belief to pull you back. The disheartened are useless to themselves and to me, but only the ego can be disheartened.

Have you really considered how many opportunities you have had to gladden yourself, and how many of them you have refused? There is no limit to the power of a Son of God, but he can limit the expression of his power as much as he chooses. Your mind and mine can unite in shining your ego away, releasing the strength of God into everything you think and do. Do not settle for anything less than this, and refuse to accept anything but this as your goal. Watch your mind carefully for any beliefs that hinder its accomplishment, and step away from them. Judge how well you have done this by your own feelings, for this is the one right use of judgment. Judgment, like any other defense, can be used to attack or protect; to hurt or to heal. The ego should be brought to judgment and found wanting there. Without your own allegiance, protection and love, the ego cannot exist. Let it be judged truly and you must withdraw allegiance, protection and love from it.

You are a mirror of truth, in which God Himself shines in perfect light. To the ego's dark glass you need but say, "I will not look there because I know these images are not true." Then let the Holy One shine on you in peace, knowing that this and only this must be. His Mind shone on you in your creation and brought your mind into being. His Mind still shines on you and must shine through you. Your ego cannot prevent Him from shining on you, but it can prevent you from letting Him shine through you.

The First Coming of Christ is merely another name for the creation, for Christ is the Son of God. The Second Coming of Christ means nothing more than the

end of the ego's rule and the healing of the mind. I was created like you in the first, and I have called you to join me in the second. I am in charge of the Second Coming, and my judgment, which is used only for protection, cannot be wrong because it never attacks. Yours may be so distorted that you believe I was mistaken in choosing you. I assure you this is a mistake of your ego. Do not mistake it for humility. 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. That knowledge, and I assure you that it is knowledge, means that Christ has come into your mind and healed it.

I do not attack your ego. I do work with your higher mind, the home of the Holy Spirit, whether you are asleep or awake, just as your ego does with your lower mind, which is its home. I am your vigilance in this, because you are too confused to recognize your own hope. I am not mistaken. Your mind will elect to join with mine, and together we are invincible. You and your brother will yet come together in my name, and your sanity will be restored. I raised the dead by knowing that life is an eternal attribute of everything that the living God created. Why do you believe it is harder for me to inspire the dis-spirited or to stabilize the unstable? I do not believe that there is an order of difficulty in miracles; you do. I have called and you will answer. I understand that miracles are natural, because they are expressions of love. My calling you is as natural as your answer, and as inevitable.

The Ego-Body Illusion

All things work together for good. There are no exceptions except in the ego's judgment. The ego exerts maximal vigilance about what it permits into awareness, and this is not the way a balanced mind holds together. The ego is thrown further off balance because it keeps its primary motivation from your awareness, and raises control rather than sanity to predominance. The ego has every reason

to do this, according to the thought system which gave rise to it and which it serves. Sane judgment would inevitably judge against the ego, and must be obliterated by the ego in the interest of its self-preservation.

A major source of the ego's off-balanced state is its lack of discrimination between the body and the Thoughts of God. Thoughts of God are unacceptable to the ego, because they clearly point to the non-existence of the ego itself. The ego therefore either distorts them or refuses to accept them. It cannot, however, make them cease to be. It therefore tries to conceal not only "unacceptable" body impulses, but also the Thoughts of God, because both are threatening to it. Being concerned primarily with its own preservation in the face of threat, the ego perceives them as the same. By perceiving them as the same, the ego attempts to save itself from being swept away, as it would surely be in the presence of knowledge.

Any thought system that confuses God and the body must be insane. Yet this confusion is essential to the ego, which judges only in terms of threat or non-threat to itself. In one sense the ego's fear of God is at least logical, since the idea of Him does dispel the ego. But fear of the body, with which the ego identifies so closely, makes no sense at all.

The body is the ego's home by its own election. It is the only identification with which the ego feels safe, since the body's invulnerability is its own best argument that you cannot be of God. This is the belief that the ego sponsors eagerly. Yet the ego hates the body, because it cannot accept it as good enough to be its home. Here is where the mind becomes actually dazed. Being told by the ego that it is really part of the body and that the body is its protector, the mind is also told that the body cannot protect it. Therefore, the mind asks, "Where can I go for protection?" to which the ego replies, "Turn to me." 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. The ego has no real answer to this because there is none, but it does have a typical solution. It obliterates the question from the mind's awareness. Once out of awareness the question can and does produce uneasiness, but it cannot be answered because it cannot be asked.

This is the question that must be asked: "Where can I go for protection?" "Seek and ye shall find" does not mean that you should seek blindly and desperately for something you would not recognize. Meaningful seeking is consciously undertaken, consciously organized and consciously directed. The goal must be formulated clearly and kept in mind. Learning and wanting to learn are inseparable. You learn best when you believe what you are trying to learn is of value to you. However, not everything you may want to learn has lasting value. Indeed, many of the things you want to learn may be chosen because their value will not last.

The ego thinks it is an advantage not to commit itself to anything that is eternal, because the eternal must come from God. Eternalness is the one function the ego has tried to develop, but has systematically failed to achieve. The ego compromises with the issue of the eternal, just as it does with all issues touching on the real question in any way. By becoming involved with tangential issues, it hopes to hide the real question and keep it out of mind. The ego's characteristic busy-ness with nonessentials is for precisely that purpose. Pre-occupations with problems set up to be incapable of solution are favorite ego devices for impeding learning progress. In all these diversionary tactics, however, the one question that is never asked by those who pursue them is, "What for?" This is the question that you must learn to ask in connection with everything. What is the purpose? Whatever it is, it will direct your efforts automatically. When you make a decision of purpose, then, you have made a decision about your future effort; a decision that will remain in effect unless you change your mind.

The Rewards of God

The ego does not recognize the real source of "threat," and if you associate yourself with the ego, you do not understand the situation as it is. Only your allegiance to it gives the ego any power over you. I have spoken of the ego as if it were a separate thing, acting on its own. This was necessary to persuade you that you cannot dismiss it lightly, and must realize how much of your thinking is ego-directed. We cannot safely let it go at that, however, or you will regard yourself as necessarily conflicted as long as you are here, or as long as you believe that you are here. The ego is nothing more than a part of your belief about yourself. Your other life has continued without interruption, and has been and always will be totally unaffected by your attempts to dissociate it.

In learning to escape from illusions, your debt to your brother is something you must never forget. It is the same debt that you owe to me. Whenever you act egotistically towards another, you are throwing away the graciousness of your indebtedness and the holy perception it would produce. The term "holy" can be used here because, as you learn how much you are indebted to the whole Sonship, which includes me, you come as close to knowledge as perception can. The gap is then so small that knowledge can easily flow across it and obliterate it forever.

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. The results will convince you increasingly that this choice is the only sane one you can make. No one who learns from experience that one choice brings peace and joy while another brings chaos and disaster needs additional convincing. Learning through rewards is more effective than learning through pain, because pain is an ego illusion, and can never induce more than a temporary effect. The rewards of God, however,

are immediately recognized as eternal. Since this recognition is made by you and not the ego, the recognition itself establishes that you and your ego cannot be identical. You may believe that you have already accepted this difference, but you are by no means convinced as yet. The fact that you believe you must escape from the ego shows this; but you cannot escape from the ego by humbling it or controlling it or punishing it.

The ego and the spirit do not know each other. The separated mind cannot maintain the separation except by dissociating. Having done this, it denies all truly natural impulses, not because the ego is a separate thing, but because you want to believe that you are. The ego is a device for maintaining this belief, but it is still only your decision to use the device that enables it to endure.

How can you teach someone the value of something he has deliberately thrown away? He must have thrown it away because he did not value it. You can only show him how miserable he is without it, and slowly bring it nearer so he can learn how his misery lessens as he approaches it. This teaches him to associate his misery with its absence, and the opposite of misery with its presence. It gradually becomes desirable as he changes his mind about its worth. I am teaching you to associate misery with the ego and joy with the spirit. You have taught yourself the opposite. You are still free to choose, but can you really want the rewards of the ego in the presence of the rewards of God?

My trust in you is greater than yours in me at the moment, but it will not always be that way. Your mission is very simple. You are asked to live so as to demonstrate that you are not an ego, and I do not choose God's channels wrongly. The Holy One shares my trust, and accepts my Atonement decisions because my will is never out of accord with His. I have said before that I am in charge of the Atonement. This is only because I completed my part

in it as a man, and can now complete it through others. My chosen channels cannot fail, because I will lend them my strength as long as theirs is wanting.

I will go with you to the Holy One, and through my perception He can bridge the little gap. Your gratitude to your brother is the only gift I want. I will bring it to God for you, knowing that to know your brother is to know God. If you are grateful to your brother, you are grateful to God for what He created. Through your gratitude you come to know your brother, and one moment of real recognition makes everyone your brother because each of them is of your Father. Love does not conquer all things, but it does set all things right. Because you are the Kingdom of God I can lead you back to your own creations. You do not recognize them now, but what has been dissociated is still there.

As you come closer to a brother you approach me, and as you withdraw from him I become distant to you. Salvation is a collaborative venture. It cannot be undertaken successfully by those who disengage themselves from the Sonship, because they are disengaging themselves from me. God will come to you only as you will give Him to your brothers. Learn first of them and you will be ready to hear God. That is because the function of love is one.

Creation and Communication

It is clear that while the content of any particular ego-illusion does not matter, its correction is more helpful in a specific context. Ego-illusions are quite specific, although the mind is naturally abstract. Part of the mind becomes concrete, however, when it splits. The concrete part believes in the ego, because the ego depends on the concrete. The ego is the part of the mind that believes your existence is defined by separation.

Everything the ego perceives is a separate whole, without the relationships that imply being. The ego is thus against communication, except insofar as it is utilized to establish separateness rather than to abolish it. The com-

munication system of the ego is based on its own thought system, as is everything else it dictates. Its communication is controlled by its need to protect itself, and it will disrupt communication when it experiences threat. This disruption is a reaction to a specific person or persons. The specificity of the ego's thinking, then, results in a spurious generalization which is really not abstract at all. It merely responds in certain specific ways to everything it perceives as related.

In contrast, spirit reacts in the same way to everything it knows is true, and does not respond at all to anything else. Nor does it make any attempt to establish what is true. It knows that what is true is everything that God created. It is in complete and direct communication with every aspect of creation, because it is in complete and direct communication with its Creator. This communication is the Will of God. Creation and communication are synonymous. 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. Since only beings of a like order can truly communicate, His creations naturally communicate with Him and like Him. This communication is perfectly abstract, since its quality is universal in application and not subject to any judgment, any exception or any alteration. God created you by this and for this. The mind can distort its function, but it cannot endow itself with functions it was not given. That is why the mind cannot totally lose the ability to communicate, even though it may refuse to utilize it on behalf of being.

Existence as well as being rest on communication. Existence, however, is specific in how, what and with whom communication is judged to be worth undertaking. Being is completely without these distinctions. It is a state in which the mind is in communication with everything that is real. 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. This is your reality. Do not desecrate it or recoil from it. It is your real home, your real temple and your real Self.

God, Who encompasses all being, created beings who have everything individually, but who want to share it to increase their joy. Nothing real can be increased except by sharing. That is why God created you. Divine Abstraction takes joy in sharing. That is what creation means. "How" "what" and "to whom" are irrelevant, because real creation gives everything, since it can create only like itself. Remember that in the Kingdom there is no difference between having and being, as there is in existence. In the state of being the mind gives everything always.

The Bible repeatedly states that you should praise God. This hardly means that you should tell Him how wonderful He is. He has no ego with which to accept such praise, and no perception with which to judge it. But unless you take part in the creation, His joy is not complete because yours is incomplete. And this He does know. He knows it in His Own Being and its experience of His Son's experience. 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.

God has kept your kingdom for you, but He cannot share His joy with you until you know it with your whole mind. Revelation is not enough, because it is only communication from God. God does not need revelation returned to Him, which would clearly be impossible, but He does want it brought to others. This cannot be done with the actual revelation; its content cannot be expressed, because it is intensely personal to the mind that receives it. It can, however, be returned by that mind to other minds, through the attitudes the knowledge from the revelation brings.

God is praised whenever any mind learns to be wholly helpful. This is impossible without being wholly harmless, because the two beliefs must co-exist. The truly helpful are invulnerable, because they are not protecting their egos and so nothing can hurt them. Their helpfulness is their praise of God, and He will return their praise of Him because they are like Him, and they can rejoice together. God goes out to them and through them, and there is great joy throughout the Kingdom. Every mind that is changed adds to this joy with its individual willingness to share in it. The truly helpful are God's miracle workers, whom I direct until we are all united in the joy of the Kingdom. I will direct you to wherever you can be truly helpful, and to whoever can follow my guidance through you.

Chapter 4

HEALING AND WHOLENESS

To heal is to make happy. I have told you to think how many opportunities you have had to gladden yourself, and how many you have refused. This is the same as telling you that you have refused to heal yourself. The light that belongs to you is the light of joy. Radiance is not associated with sorrow. Joy calls forth an integrated willingness to share it, and promotes the mind's natural impulse to respond as one. 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 whole-heartedly.

To be whole-hearted you must be happy. If fear and love cannot coexist, and if it is impossible to be wholly fearful and remain alive, the only possible whole state is that of love. There is no difference between love and joy. Therefore, the only possible whole state is the wholly joyous. To heal or to make joyous is therefore the same as to integrate and to make one. That is why it makes no difference to what part or by what part of the Sonship the healing is offered. Every part benefits, and benefits equally.

You are being blessed by every beneficent thought of any of your brothers anywhere. You should want to bless them in return, out of gratitude. You need not know them individually, or they you. The light is so strong that it radiates throughout the Sonship and returns thanks to the Father for radiating His joy upon it. Only God's holy children are worthy channels of His beautiful joy, because only they are beautiful enough to hold it by sharing it. It is impossible for a child of God to love his neighbor except as himself. That is why the healer's prayer is:

"Let me know this brother as I know myself."

The Invitation to the Holy Spirit

Healing is a thought by which two minds perceive their oneness and become glad. This gladness calls to every part of the Sonship to rejoice with them, and lets God go out into them and through them. Only the healed mind can experience revelation with lasting effect, because revelation is an experience of pure joy. If you do not choose to be wholly joyous, your mind cannot have what it does not choose to be. Remember that spirit knows no difference between having and being. The higher mind thinks according to the laws spirit obeys, and therefore honors only the laws of God. To spirit getting is meaningless and giving is all. Having everything, spirit holds everything by giving it, and thus creates as the Father created. While this kind of thinking is totally alien to having things, even to the lower mind it is quite comprehensible in connection with ideas. If you share a physical possession, you do divide its ownership. If you share an idea, however, you do not lessen it. All of it is still yours although all of it has been given away. Further, if the one to whom you give it accepts it as his, he reinforces it in your mind and thus increases it. If you can accept the concept that the world is one of ideas, the whole belief in the false association the ego makes between giving and losing is gone.

Let us start our process of reawakening with just a few simple concepts:

Thoughts increase by being given away.
The more who believe in them the stronger they become.
Everything is an idea.
How, then, can giving and losing be associated?

This is the invitation to the Holy Spirit. I have said already that I can reach up and bring the Holy Spirit down to you, but I can bring Him to you only at your own invitation. The Holy Spirit is in your right mind, as He was in mine. The Bible says, "May the mind be in you that was also in Christ

Jesus," and uses this as a blessing. It is the blessing of miracle-mindedness. It asks that you may think as I thought, joining with me in Christ-thinking.

The Holy Spirit is the only part of the Holy Trinity that has a symbolic function. He is referred to as the Healer, the Comforter and the Guide. He is also described as something "separate," apart from the Father and from the Son. I myself said, "If I go I will send you another comforter and He will abide with you." His symbolic function makes the Holy Spirit difficult to understand, because symbolism is open to different interpretations. As a man and also one of God's creations, my right thinking, which came from the Holy Spirit or the Universal Inspiration, taught me first and foremost that this Inspiration is for all. I could not have it myself without knowing this. The word "know" is proper in this context, because the Holy Spirit is so close to knowledge that He calls it forth; or better, allows it to come. I have spoken before of the higher or "true" perception, which is so near to truth that God Himself can flow across the little gap. Knowledge is always ready to flow everywhere, but it cannot oppose. Therefore you can obstruct it, although you can never lose it.

The Holy Spirit is the Christ Mind which is aware of the knowledge that lies beyond perception. He came into being with the separation as a protection, inspiring the Atonement principle at the same time. Before that there was no need for healing, for no one was comfortless. The Voice of the Holy Spirit is the Call to Atonement, or the restoration of the integrity of the mind. When the Atonement is complete and the whole Sonship is healed there will be no call to return. But what God creates is eternal. The Holy Spirit will remain with the Sons of God, to bless their creations and keep them in the light of joy.

God honored even the miscreations of His children because they had made them. But He also blessed His children with a way of thinking that could raise

their perceptions so high they could reach almost back to Him. The Holy Spirit is the Mind of the Atonement. He represents a state of mind close enough to one-mindedness that transfer to it is at last possible. Perception is not knowledge, but it can be transferred to knowledge, or cross over into it. It might even be more helpful here to use the literal meaning of transferred or "carried over," since the last step is taken by God.

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:

First, its universality is perfectly clear, and no one who attains it could believe for one instant that sharing it involves anything but gain.

Second, it is incapable of attack and is therefore truly open. This means that although it does not engender knowledge, it does not obstruct it in any way.

Finally, it points the way beyond the healing that it brings, and leads the mind beyond its own integration toward the paths of creation. It is at this point that sufficient quantitative change occurs to produce a real qualitative shift.

The Voice for God

Healing is not creating; it is reparation. 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. This alteration of the time sequence should be quite familiar, because it is very similar to the shift in the perception of time that the miracle introduces. The Holy Spirit is the motivation for miracle-mindedness; the decision to heal the separation by letting it go. Your will is still in you because God placed it in your mind, and although you can keep it asleep you cannot obliterate it. God Himself keeps

your will alive by transmitting it from His Mind to yours as long as there is time. The miracle itself is a reflection of this union of will between Father and Son.

The Holy Spirit is the spirit of joy. He is the Call to return with which God blessed the minds of His separated Sons. This is the vocation of the mind. The mind had no calling until the separation, because before that it had only being, and would not have understood the call to right thinking. The Holy Spirit is God's Answer to the separation; the means by which the Atonement heals until the whole mind returns to creating.

The principle of Atonement and the separation began at the same time. When the ego was made, God placed in the mind the call to joy. This call is so strong that the ego always dissolves at its sound. That is why you must choose to hear one of two voices within you. One you made yourself, and that one is not of God. But the other is given you by God, Who asks you only to listen to it. The Holy Spirit is in you in a very literal sense. His is the Voice that calls you back to where you were before and will be again. It is possible even in this world to hear only that Voice and no other. It takes effort and great willingness to learn. It is the final lesson that I learned, and God's Sons are as equal as learners as they are as sons.

You are the Kingdom of Heaven, but you have let the belief in darkness enter your mind and so you need a new light. The Holy Spirit is the radiance that you must let banish the idea of darkness. His is the glory before which dissociation falls away, and the Kingdom of Heaven breaks through into its own. Before the separation you did not need guidance. You knew as you will know again, but as you do not know now.

God does not guide, because He can share only perfect knowledge. Guidance is evaluative, because it implies there is a right way and also a wrong way, one to be chosen and the other to be avoided. By choosing one you give up the

other. The choice for the Holy Spirit is the choice for God. God is not in you in a literal sense; you are part of Him. When you chose to leave Him He gave you a Voice to speak for Him, because He could no longer share His knowledge with you without hindrance. Direct communication was broken because you had made another voice.

The Holy Spirit calls you both to remember and to forget. You have chosen to be in a state of opposition in which opposites are possible. As a result, there are choices you must make. In the holy state the will is free, so that its creative power is unlimited and choice is meaningless. Freedom to choose is the same power as freedom to create, but its application is different. Choosing depends on a split mind. The Holy Spirit is one way of choosing. God did not leave His children comfortless, even though they chose to leave Him. The voice they put in their minds was not the Voice for His Will, for which the Holy Spirit speaks.

The Voice of the Holy Spirit does not command, because it is incapable of arrogance. It does not demand, because it does not seek control. It does not overcome, because it does not attack. It merely reminds. It is compelling only because of what it reminds you of. It brings to your mind the other way, remaining quiet even in the midst of the turmoil you may make. The Voice for God is always quiet, because it speaks of peace. Peace is stronger than war because it heals. War is division, not increase. No one gains from strife. What profiteth it a man if he gain the whole world and lose his own soul? If you listen to the wrong voice you have lost sight of your soul. You cannot lose it, but you can not know it. It is therefore "lost" to you until you choose right.

The Holy Spirit is your Guide in choosing. He is in the part of your mind that always speaks for the right choice; because He speaks for God. He is your remaining communication with God, which you can interrupt but cannot destroy. The Holy Spirit is the way in which God's Will is done on earth as it is in

Heaven. Both Heaven and earth are in you, because the call of both is in your mind. The Voice for God comes from your own altars to Him. These altars are not things; they are devotions. Yet you have other devotions now. Your divided devotion has given you the two voices, and you must choose at which altar you want to serve. The call you answer now is an evaluation because it is a decision. The decision is very simple. It is made on the basis of which call is worth more to you.

My mind will always be like yours, because we were created as equals. It was only my decision that gave me all power in Heaven and earth. My only gift to you is to help you make the same decision. This decision is the choice to share it, because the decision itself is the decision to share. It is made by giving, and is therefore the one choice that resembles true creation. I am your model for decision. By deciding for God I showed you that this decision can be made, and that you can make it.

I have assured you that the Mind that decided for me is also in you, and that you can let it change you just as it changed me. This Mind is unequivocal, because it hears only one voice and answers in only one way. You are the light of the world with me. Rest does not come from sleeping but from waking. The Holy Spirit is the call to awaken and be glad. The world is very tired, because it is the idea of weariness. Our task is the joyous one of waking it to the Call for God. Everyone will answer the Call of the Holy Spirit, or the Sonship cannot be as one. 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? Hear only this through the Holy Spirit within you, and teach your brothers to listen as I am teaching you.

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. 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. Remember that "yoke" means "join together," and "burden" means "message." Let us restate "My yoke is easy and my burden light" in this way; "Let us join together, for my message is Light."

I have enjoined you to behave as I behaved, but we must respond to the same Mind to do this. This Mind is the Holy Spirit, Whose Will is for God always. He teaches you how to keep me as the model for your thought, and to behave like me as a result. The power of our joint motivation is beyond belief, but not beyond accomplishment. What we can accomplish together has no limits, because the Call for God is the call to the unlimited. Child of God, my message is for you, to hear and give away as you answer the Holy Spirit within you.

The Guide to Salvation

The way to recognize your brother is by recognizing the Holy Spirit in him. I have already said that the Holy Spirit is the bridge for the transfer of perception to knowledge, so we can use the terms as if they were related, because in His Mind they are. 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. He is part of the Holy Trinity, because His Mind is partly yours and also partly God's. This needs clarification, not in statement but in experience.

The Holy Spirit is the idea of healing. Being thought, the idea gains as it is shared. Being the Call for God, it is also the idea of God. Since you are part of God it is also the idea of yourself, as well as of all His creations. The idea of the Holy Spirit shares the property of other ideas because it follows the laws of the Universe of which it is a part. It is strengthened by being given away. It increases in you as you give it to your brother. Your brother does not have to be aware of the Holy Spirit in himself or in you for this miracle to occur. He may have dissociated the Call for God,

just as you have. The dissociation is healed in both of you as you become aware of the Call for God in him, and thus acknowledge its being.

There are two diametrically opposed ways of seeing your brother. They must both be in your mind, because you are the perceiver. They must also be in his, because you are perceiving him. See him through the Holy Spirit in his mind, and you will recognize Him in yours. What you acknowledge in your brother you are acknowledging in yourself, and what you share you strengthen.

The Voice of the Holy Spirit is weak in you. That is why you must share It. It must be increased in strength before you can hear It. It is impossible to hear It in yourself while It is so weak in your mind. It is not weak in Itself, but It is limited by your unwillingness to hear It. If you make the mistake of looking for the Holy Spirit in yourself alone your thoughts will frighten you because, by adopting the ego's viewpoint, you are undertaking an ego-alien journey with the ego as guide. This is bound to produce fear.

Delay is of the ego, because time is its concept. Both time and delay are meaningless in eternity. I have said before that the Holy Spirit is God's Answer to the ego. 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. The Holy Spirit has the task of undoing what the ego has made. He undoes it at the same level on which the ego operates, or the mind would be unable to understand the change.

I have repeatedly emphasized that one level of the mind is not understandable to another. So it is with the ego and the Holy Spirit; with time and eternity. Eternity is an idea of God, so the Holy Spirit understands it perfectly. Time is a belief of the ego, so the lower mind, which is the ego's domain, accepts it without question. The only aspect of time that is eternal is now.

The Holy Spirit is the mediator between the interpretations of the ego

and the knowledge of the spirit. His ability to deal with symbols enables Him to work with the ego's beliefs in its own language. His ability to look beyond symbols into eternity enables Him to understand the laws of God, for which He speaks. He can therefore perform the function of reinterpreting what the ego makes, not by destruction but by understanding. Understanding is light, but you yourself do not know this. It is therefore the task of the Holy Spirit to reinterpret you on behalf of God.

You cannot understand yourself alone. This is because you have no meaning apart from your rightful place in the Sonship, and the rightful place of the Sonship is God. This is your life, your eternity and your Self. It is of this that the Holy Spirit reminds you. It is this that the Holy Spirit sees. This vision frightens the ego because it is so calm. Peace is the ego's greatest enemy because, according to its interpretation of reality, war is the guarantee of its survival. The ego becomes strong in strife. If you believe there is strife you will react viciously, because the idea of danger has entered your mind. The idea itself is an appeal to the ego. 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. The Holy Spirit counters this welcome by welcoming peace. Eternity and peace are as closely related as are time and war.

Perception derives meaning from relationships. Those you accept are the foundations of your beliefs. The separation is merely another term for a split mind. The ego is the symbol of separation, just as the Holy Spirit is the symbol of peace. What you perceive in others you are strengthening in yourself. You may let your mind misperceive, but the Holy Spirit lets your mind reinterpret its own misperceptions.

The Holy Spirit is the perfect teacher. He uses only what your mind already understands to teach you that you do not understand it. The Holy Spirit

can deal with a reluctant learner without going counter to his mind, because part of it is still for God. Despite the ego's attempts to conceal this part, it is still much stronger than the ego, although the ego does not recognize it. The Holy Spirit recognizes it perfectly because it is His Own dwelling place; the place in the mind where He is at home. You are at home there, too, because it is a place of peace, and peace is of God. You who are part of God are not at home except in His peace. If peace is eternal, you are at home only in eternity.

The ego made the world as it perceives it, but the Holy Spirit, the re-interpreter of what the ego made, sees the world as a teaching device for bringing you home. The Holy Spirit must perceive time, and reinterpret it into the timeless. He must work through opposites, because He must work with and for a mind that is in opposition. Correct and learn, and be open to learning. You have not made truth, but truth can still set you free. Look as the Holy Spirit looks, and understand as He understands. His understanding looks back to God in remembrance of me. He is in communion with God always, and He is part of you. He is your guide to salvation, because He holds the remembrance of things past and to come, and brings them to the present. 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.

Teaching and Healing

What fear has hidden still is part of you. Joining the Atonement is the way out of fear. The Holy Spirit will help you reinterpret everything that you perceive as fearful, and teach you that only what is loving is true. Truth is beyond your ability to destroy, but entirely within your ability to accept. It belongs to you because, as an extension of God, you created it with Him. It is yours because it is part of you, just as you are part of God because He

created you. Nothing that is good can be lost because it comes from the Holy Spirit, the Voice for creation. Nothing that is not good was ever created, and therefore cannot be protected. The Atonement is the guarantee of the safety of the Kingdom, and the union of the Sonship is its protection. The ego cannot prevail against the Kingdom because the Sonship is united. In the presence of those who hear the Holy Spirit's call to be as one, the ego fades away and is undone.

What the ego makes it keeps to itself, and so it is without strength. Its existence is unshared. It does not die; it was merely never born. Physical birth is not a beginning; it is a continuing. Everything that continues has already been born. It will increase as you are willing to return the unhealed part of your mind to the higher part, returning it undivided to creation. I have come to give you the foundation, so your own thoughts can make you really free. You have carried the burden of unshared ideas that are too weak to increase, but having made them you did not realize how to undo them. You cannot cancel out your past errors alone. They will not disappear from your mind without the Atonement, a remedy not of your making. The Atonement must be understood as a pure act of sharing. That is what I meant when I said it is possible even in this world to listen to one voice. If you are part of God and the Sonship is one, you cannot be limited to the self the ego sees.

Every loving thought held in any part of the Sonship belongs to every part. It is shared because it is loving. Sharing is God's way of creating, and also yours. The ego can keep you in exile from the Kingdom, but in the Kingdom itself it has no power. Ideas of the spirit do not leave the mind that thinks them, nor can they conflict with each other. However, ideas of the ego can conflict because they occur at different levels and also include opposite thoughts at the same level. It is impossible to share opposing thoughts. You

can share only the thoughts that are of God and that He keeps for you. And of such is the Kingdom of Heaven. The rest remains with you until the Holy Spirit has reinterpreted them in the light of the Kingdom, making them, too, worthy of being shared. When they have been sufficiently purified He lets you give them away. The decision to share them is their purification.

I heard one Voice because I understood that I could not atone for myself alone. Listening to one Voice implies the decision to share It in order to hear It yourself. The Mind that was in me is still irresistably drawn to every mind created by God, because God's Wholeness is the wholeness of His Son. You cannot be hurt, and do not want to show your brother anything except your wholeness. Show him that he cannot hurt you and hold nothing against him, or you hold it against yourself. This is the meaning of "turning the other cheek."

Teaching is done in many ways, above all by example. Teaching should be healing, because it is the sharing of ideas and the recognition that to share ideas is to strengthen them. I cannot forget my need to teach what I have learned, which arose in me because I learned it. I call upon you to teach what you have learned, because by so doing you can depend on it. Make it dependable in my name because my name is the Name of God's Son. What I learned I give you freely, and the Mind that was in me rejoices as you choose to hear it.

The Holy Spirit atones in all of us by undoing, and thus lifts the burden you have placed in your mind. By following Him you are led back to God where you belong, and how can you find the way except by taking your brother with you? My part in the Atonement is not complete until you join it and give it away. As you teach so shall you learn. I will never leave you or forsake you, because to forsake you would be to forsake myself and God Who created me. You forsake yourself and God if you forsake any of your brothers. You must learn to see them as they are, and understand they belong to God as you do. How could you treat your brother better than by rendering unto God the things that are

God's?

The Atonement gives you the power of a healed mind, but the power to create is of God. 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. The full power of creation cannot be expressed as long as any of God's ideas are withheld from the Kingdom. The joint will of the Sonship is the only creator that can create like the Father, because only the complete can think completely, and the thinking of God lacks nothing. Everything you think that is not through the Holy Spirit is lacking.

How can you who are so holy suffer? All your past except its beauty is gone, and nothing is left but a blessing. I have saved all your kindnesses and every loving thought you ever had. I have purified them of the errors that hid their light, and kept them for you in their own perfect radiance. They are beyond destruction and beyond guilt. They came from the Holy Spirit within you, and we know what God creates is eternal. You can indeed depart in peace because I have loved you as I loved myself. You go with my blessing and for my blessing. Hold it and share it, that it may always be ours. I place the peace of God in your heart and in your hands, to hold and share. The heart is pure to hold it, and the hands are strong to give it. We cannot lose. My judgment is as strong as the wisdom of God, in Whose Heart and Hands we have our being. His quiet children are His blessed Sons. The Thoughts of God are with you.

The Ego's Use of Guilt

Perhaps some of our concepts will become clearer and more personally meaningful if the ego's use of guilt is clarified. The ego has a purpose, just as the Holy Spirit has. The ego's purpose is fear, because only the fearful can be egotistic. The ego's logic is as impeccable as that of the Holy Spirit, because your mind has the means at its disposal to side with Heaven or earth, as it elects. But again, remember that both are in you.

In Heaven there is no guilt, because the Kingdom is attained through the Atonement, which releases you to create. 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. What is truly blessed is incapable of giving rise to guilt, and must give rise to joy. This makes it invulnerable to the ego because its peace is unassailable. It is invulnerable to disruption because it is whole. Guilt is always disruptive. Anything that engenders fear is divisive because it obeys the law of division. If the ego is the symbol of the separation, it is also the symbol of guilt. Guilt is more than merely not of God. It is the symbol of attack on God. This is a totally meaningless concept except to the ego, but do not underestimate the power of the ego's belief in it. This is the belief from which all guilt really stems.

The ego is the part of the mind that believes in division. How could part of God detach itself without believing it is attacking Him? We spoke before of the authority problem as based on the concept of usurping God's power. The ego believes that this is what you did because it believes that it is you. If you identify with the ego, you must perceive yourself as guilty. Whenever you respond to your ego you will experience guilt, and you will fear punishment. The ego is quite literally a fearful thought. However ridiculous the idea of attacking God may be to the sane mind, never forget that the ego is not sane. It represents a delusional system, and speaks for it. Listening to the ego's voice means that you believe it is possible to attack God, and that a part of Him has been torn away by you. Fear of retaliation from without follows, because the severity of the guilt is so acute that it must be projected.

Whatever you accept into your mind has reality for you. It is your acceptance of it that makes it real. If you enthrone the ego in your mind, your allowing it to enter makes it your reality. This is because the mind is capable

of creating reality or making illusions. I said before that you must learn to think with God. To think with Him is to think like Him. This engenders joy, not guilt, because it is natural. Guilt is a sure sign that your thinking is unnatural. Unnatural thinking will always be attended with guilt, because it is the belief in sin. The ego does not perceive sin as a lack of love, but as a positive act of assault. This is necessary to the ego's survival because, as soon as you regard sin as a lack, you will automatically attempt to remedy the situation. And you will succeed. The ego regards this as doom, but you must learn to regard it as freedom.

The guiltless mind cannot suffer. Being sane, the mind heals the body because it has been healed. The sane mind cannot conceive of illness because it cannot conceive of attacking anyone or anything. I said before that illness is a form of magic. It might be better to say that 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 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.

The ego cannot oppose the laws of God any more than you can, but it can interpret them according to what it wants, just as you can. That is why the question, "What do you want?" must be answered. You are answering it every minute and every second, and each moment of decision is a judgment that is anything but ineffectual. Its effects will follow automatically until the decision is changed. Remember, though, that the alternatives themselves are unalterable. The Holy Spirit, like the ego, is a decision. Together they constitute all the alternatives the mind can accept and obey. The Holy Spirit and the ego are the only choices open to you. God created one, and so you cannot eradicate it.

You made the other, and so you can. Only what God creates is irreversible and unchangeable. What you made can always be changed because, when you do not think like God, you are not really thinking at all. Delusional ideas are not real thoughts, although you can believe in them. But you are wrong. The function of thought comes from God and is in God. As part of His Thought, you cannot think apart from Him.

Irrational thought is disordered thought. 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. Every disordered thought is attended by guilt at its inception, and maintained by guilt in its continuance. Guilt is inescapable by those who believe they order their own thoughts, and must therefore obey their dictates. This makes them feel responsible for their errors without recognizing that, by accepting this responsibility, they are reacting irresponsibly. If the sole responsibility of the miracle worker is to accept the Atonement for himself, and I assure you that it is, then the responsibility for what is atoned for cannot be yours. The dilemma cannot be resolved except by accepting the solution of undoing. You would be responsible for the effects of all your wrong thinking if it could not be undone. The purpose of the Atonement is to save the past in purified form only. If you accept the remedy for disordered thought, a remedy whose efficacy is beyond doubt, how can its symptoms remain?

The continuing decision to remain separated is the only possible reason for continuing guilt feelings. We have said this before, but did not emphasize the destructive results of the decision. Any decision of the mind will affect both behavior and experience. What you want you expect. This is not delusional. Your mind does make your future, and it will turn it back to full creation at any minute if it accepts the Atonement first. It will also return to full creation the instant it has done so. Having given up its disordered

thought, the proper ordering of thought becomes quite apparent.

Time and Eternity

God in His knowledge is not waiting, but His Kingdom is bereft while you wait. All the Sons of God are waiting for your return, just as you are waiting for theirs. Delay does not matter in eternity, but it is tragic in time. You have elected to be in time rather than eternity, and therefore believe you are in time. Yet your election is both free and alterable. You do not belong in time. Your place is only in eternity, where God Himself placed you forever.

Guilt feelings are the preservers of time. They induce fears of retaliation or abandonment, and thus ensure that the future will be like the past. This is the ego's continuity. It gives the ego a false sense of security by believing that you cannot escape from it. But you can and must. God offers you the continuity of eternity in exchange. When you choose to make this exchange, you will simultaneously exchange guilt for joy, viciousness for love, and pain for peace. My role is only to unchain your will and set it free. Your ego cannot accept this freedom, and will oppose it at every possible moment and in every possible way. And as its maker, you recognize what it can do because you gave it the power to do it.

Remember the Kingdom always, and remember that you who are part of the Kingdom cannot be lost. The Mind that was in me is in you, for God creates with perfect fairness. Let the Holy Spirit remind you always of His fairness, and let me teach you how to share it with your brothers. How else can the chance to claim it for yourself be given you? The two voices speak for different interpretations of the same thing simultaneously; or almost simultaneously, for the ego always speaks first. Alternate interpretations were unnecessary until the first one was made.

The ego speaks in judgment, and the Holy Spirit reverses its decision, much as a higher court has the power to reverse a lower court's decisions in this world. The ego's decisions are always wrong, because they are based on the error they were made to uphold. Nothing the ego perceives is interpreted correctly. Not only does the ego cite Scripture for its purpose, but it even interprets Scripture as a witness for itself. The Bible is a fearful thing in the ego's judgment. Perceiving it as frightening, it interprets it fearfully. Having made you afraid you do not appeal to the Higher Court, because you believe its judgment would also be against you.

There are many examples of how the ego's interpretations are misleading, but a few will suffice to show how the Holy Spirit can reinterpret them in His Own Light.

"As ye sow, so shall ye reap " He interprets to mean what you consider worth cultivating you will cultivate in yourself. Your judgment of what is worthy makes it worthy for you.

"Vengeance is mine, sayeth the Lord" is easily reinterpreted if you remember that ideas increase only by being shared. The statement emphasizes that vengeance cannot be shared. Give it therefore to the Holy Spirit, Who will undo it in you because it does not belong in your mind, which is part of God.

"I will visit the sins of the fathers unto the third and fourth generation," as interpreted by the ego, is particularly vicious. It becomes merely an attempt to guarantee the ego's own survival. To the Holy Spirit, the statement means that in later generations He can still reinterpret what former generations had misunderstood, and thus release the thoughts from the ability to produce fear.

"The wicked shall perish " becomes a statement of Atonement, if the word "perish" is understood as "be undone." Every loveless thought must be undone, a word the ego cannot even understand. To the ego, to be undone means to be de-

stroyed. The ego will not be destroyed because it is part of your thought, but because it is uncreative and therefore unsharing, it will be reinterpreted to release you from fear. The part of your mind that you have given to the ego will merely return to the Kingdom, where your whole mind belongs. You can delay the completion of the Kingdom, but you cannot introduce the concept of fear into it.

You need not fear the Higher Court will condemn you. It will merely dismiss the case against you. 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. Appeal everything you believe gladly to God's Own Higher Court, because it speaks for Him and therefore speaks truly. It will dismiss the case against you, however carefully you have built it up. The case may be fool-proof, but it is not God-proof. The Holy Spirit will not hear it, because He can only witness truly. His verdict will always be "Thine is the Kingdom," because He was given to you to remind you of what you are.

When I said "I am come as a light into the world," I meant that I came to share the light with you. Remember my reference to the ego's dark glass, and remember also that I said, "Do not look there." It is still true that where you look to find yourself is up to you. Your patience with your brother is your patience with yourself. Is not a child of God worth patience? I have shown you infinite patience because my will is that of our Father, from Whom I learned of infinite patience. His Voice was in me as It is in you, speaking for patience towards the Sonship in the Name of its Creator.

Now you must learn that only infinite patience produces immediate effects. This is the way in which time is exchanged for eternity. Infinite patience calls upon infinite love, and by producing results now it renders time unnecessary. We have repeatedly said that time is a learning device to be abolished when it is no longer useful. The Holy Spirit, Who speaks for God in time, also knows that time

is meaningless. He reminds you of this in every passing moment of time, because it is His special function to return to eternity and remain to bless your creations there. He is the only blessing you can truly give, because He is truly blessed. Because He has been given you freely by God, you must give Him as you received Him.

The Decision for God

Do you really believe you can make a voice that can drown out God's? Do you really believe you can devise a thought system that can separate you from Him? Do you really believe you can plan for your safety and joy better than He can? You need be neither careful nor careless; you need merely cast your cares upon Him because He careth for you. You are His care because He loves you. His Voice reminds you always that all hope is yours because of His care. You cannot choose to escape His care because that is not His Will, but you can choose to accept His care and use the infinite power of His care for all those He created by it.

There have been many healers who did not heal themselves. They have not moved mountains by their faith because their faith was not whole. Some of them have healed the sick at times, but they have not raised the dead. Unless the healer heals himself, he cannot believe that there is no order of difficulty in miracles. He has not learned that every mind God created is equally worthy of being healed because God created it whole. You are merely asked to return to God the mind as He created it. He asks you only for what He gave, knowing that this giving will heal you. Sanity is wholeness, and the sanity of your brothers is yours.

Why should you listen to the endless insane calls you think are made upon you, when you can know the Voice for God is in you? God commended His Spirit to you, and asks that you commend yours to Him. He wills to keep it in

perfect peace, because you are of one mind and spirit with Him. Excluding yourself from the Atonement is the ego's last-ditch defense of its own existence. It reflects both the ego's need to separate, and your willingness to side with its separateness. This willingness means that you do not want to be healed.

But the time is now. You have not been asked to work out the plan of salvation yourself because, as I told you before, the remedy could not be of your making. God Himself gave you the perfect Correction for everything you made that is not in accord with His holy Will. I am making His plan perfectly explicit to you, and will also tell you of your part in it, and how urgent it is to fulfill it. God weeps at the "sacrifice" of His children who believe they are lost to Him.

Whenever you are not wholly joyous, it is because you have reacted with a lack of love to one of God's creations. Perceiving this as "sin" you become defensive because you expect attack. The decision to react in this way is yours, and can therefore be undone. It cannot be undone by repentance in the usual sense, because this implies guilt. If you allow yourself to feel guilty, you will reinforce the error rather than allow it to be undone for you.

Decision cannot be difficult. This is obvious, if you realize that you must already have decided not to be wholly joyous if that is how you feel. Therefore, the first step in the undoing is to recognize that you actively decided wrongly, but can as actively decide otherwise. Be very firm with yourself in this, and keep yourself fully aware that the undoing process, which does not come from you, is nevertheless within you because God placed it there. Your 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. Say this to yourself as sincerely as you can, remembering that the Holy Spirit will re-

spond fully to your slightest invitation:

I must have decided wrongly, because I am not at peace.
I made the decision myself, but I can also decide otherwise.
I want to decide otherwise, because I want to be at peace.
I do not feel guilty, because the Holy Spirit will undo all
the consequences of my wrong decision if I will let Him.
I choose to let Him, by allowing Him to decide for God for me.

Chapter 5

THE LESSONS OF LOVE

The relationship of anger to attack is obvious, but the relationship of anger to fear is not always so apparent. Anger always involves projection of separation, which must ultimately be accepted as one's own responsibility, rather than being blamed on others. Anger cannot occur unless you believe that you have been attacked, that your attack is justified in return, and that you are in no way responsible for it. Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love must follow. What can be expected from insane premises except an insane conclusion? The way to undo an insane conclusion is to consider the sanity of the premises on which it rests. You cannot be attacked, attack has no justification, and you are responsible for what you believe.

You have been asked to take me as your model for learning, since an extreme example is a particularly helpful learning device. Everyone teaches, and teaches all the time. This is a responsibility you inevitably assume the moment you accept any premise at all, and no one can organize his life without some thought system. Once you have developed a thought system of any kind, you live by it and teach it. Your capacity for allegiance to a thought system may be misplaced, but it is still a form of faith and can be redirected.

The Messare of the Crucifixion

For learning purposes, let us consider the crucifixion again. I did not dwell on it before because of the fearful connotations you may associate with it. The only emphasis laid upon it so far has been that it was not a form of punishment. Nothing, however, can be explained in negative terms only. There

is a positive interpretation of the crucifixion that is wholly devoid of fear, and therefore wholly benign in what it teaches, if it is properly understood.

The crucifixion is nothing more than an extreme example. Its value, like the value of any teaching device, lies solely in the kind of learning it facilitates. It can be, and has been, misunderstood. This is only because the fearful are apt to perceive fearfully. I have already told you that you can always call on me to share my decision, and thus make it stronger. I have also told you that the crucifixion was the last useless journey the Sonship need take, and that it represents release from fear to anyone who understands it. While I emphasized only the resurrection before, the purpose of the crucifixion and how it actually led to the resurrection was not clarified then. 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.

You have probably reacted for years as if you were being crucified. This is a marked tendency of the separated, who always refuse to consider what they have done to themselves. Projection means anger, anger fosters assault, and assault promotes fear. The real meaning of the crucifixion lies in the apparent intensity of the assault of some of the Sons of God upon another. This, of course, is impossible, and must be fully understood as impossible. Otherwise, I cannot serve as a model for learning.

Assault can ultimately be made only on the body. There is little doubt that one body can assault another, and can even destroy it. Yet if destruction itself is impossible, anything that is destructible cannot be real. Its destruction, therefore, does not justify anger. To the extent to which you believe that it does, you are accepting false premises and teaching them to others. The message the crucifixion was intended to teach was that it is not

necessary to perceive any form of assault in persecution, because you cannot be persecuted. If you respond with anger, you must be equating yourself with the destructible, and are therefore regarding yourself insanely.

I have made it perfectly clear that I am like you and you are like me, but our fundamental equality can be demonstrated only through joint decision. You are free to perceive yourself as persecuted if you choose. When you do choose to react that way, however, you might remember that I was persecuted as the world judges, and did not share this evaluation for myself. And because I did not share it, I did not strengthen it. I therefore offered a different interpretation of attack, and one which I want to share with you. If you will believe it, you will help me teach it.

As I have said before, "As you teach so shall you learn." If you react as if you are persecuted, you are teaching persecution. This is not a lesson a Son of God should want to teach if he is to realize his own salvation. Rather, teach your own perfect immunity, which is the truth in you, and realize that it cannot be assailed. Do not try to protect it yourself, or you are believing that it is assailable. You are not asked to be crucified, which was part of my own teaching contribution. You are merely asked to follow my example in the face of much less extreme temptations to misperceive, and not to accept them as false justifications for anger. There can be no justification for the unjustifiable. Do not believe there is, and do not teach that there is. Remember always that what you believe you will teach. Believe with me, and we will become equal as teachers.

Your resurrection is your reawakening. I am the model for rebirth, but rebirth itself is merely the dawning on your mind of what is already in it. God placed it there Himself, and so it is true forever. I believed in it, and therefore accepted it as true for me. Help me to teach it to our brothers in the name of the Kingdom of God, but first believe that it is true for

you, or you will teach amiss. My brothers slept during the "agony in the garden," but I could not be angry with them because I knew I could not be abandoned.

I am sorry when my brothers do not share my decision to hear only one Voice, because it weakens them as teachers and as learners. Yet I know they cannot really betray themselves or me, and that it is still on them that I must build my church. There is no choice in this, because only you can be the foundation of God's church. A church is where an altar is, and the presence of the altar is what makes the church holy. A church that does not inspire love has a hidden altar that is not serving the purpose for which God intended it. I must found His church on you, because those who accept me as a model are literally my disciples. Disciples are followers, and if the model they follow has chosen to save them pain in all respects, they are unwise not to follow him.

I elected, for your sake and mine, to demonstrate that the most outrageous assault, as judged by the ego, does not matter. As the world judges these things, but not as God knows them, I was betrayed, abandoned, beaten, torn, and finally killed. It was clear that this was only because of the projection of others onto me, since I had not harmed anyone and had healed many.

We are still equal as learners, although we do not need to have equal experiences. The Holy Spirit is glad when you can learn from mine, and be re-awakened by them. That is their only purpose, and that is the only way in which I can be perceived as the way, the truth and the life. When you hear only one Voice you are never called on to sacrifice. On the contrary, by being able to hear the Holy Spirit in others you can learn from their experiences, and can gain from them without experiencing them directly yourself. That is because the Holy Spirit is one, and anyone who listens is inevitably led to demonstrate His way for all.

You are not persecuted, nor was I. You are not asked to repeat my ex-

periences because the Holy Spirit, Whom we share, makes this unnecessary. To use my experiences constructively, however, you must still follow my example in how to perceive them. My brothers and yours are constantly engaged in justifying the unjustifiable. My one lesson, which I must teach as I learned it, is that no perception that is out of accord with the judgment of the Holy Spirit can be justified. I undertook to show this was true in an extreme case, merely because it would serve as a good teaching aid to those whose temptation to give in to anger and assault would not be so extreme. I will with God that none of His Sons should suffer.

The crucifixion cannot be shared because it is the symbol of projection, 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. Only this is knowledge.

The message of the crucifixion is perfectly clear:

"Teach only love, for that is what you are."

If you interpret the crucifixion in any other way, you are using it as a weapon for assault rather than as the call for peace for which it was intended. The Apostles often misunderstood it, and for the same reason that anyone misunderstands it. 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. Nor could they speak of the crucifixion entirely without anger, because their sense of guilt had made them angry.

These are some of the examples of upside-down thinking in the New Testament, although its gospel is really only the message of love: If the Apostles had not felt guilty, they never could have quoted me as saying, "I come not to bring peace but a sword." This is clearly the opposite of everything I taught. Nor could they have described my reactions to Judas as they did, if they had really understood me. I could not have said, "Betrayest thou the Son of Man with a kiss?" unless I believed in betrayal. The whole message of the

crucifixion was simply that I did not. The "punishment" I was said to have called forth upon Judas was a similar mistake. Judas was my brother and a Son of God, as much a part of the Sonship as myself. Was it likely that I would condemn him when I was ready to demonstrate that condemnation is impossible?

As you read the teachings of the Apostles, 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. I do not want you to allow any fear to enter into the thought system toward which I am guiding you. I do not call for martyrs but for teachers. No one is punished for sins, and the Sons of God are not sinners. Any concept of punishment involves the projection of blame, and reinforces the idea that blame is justified. The result is a lesson in blame, for all behavior teaches the beliefs that motivate it. The crucifixion was the result of clearly opposed thought systems; the perfect symbol of the "conflict" between the ego and the Son of God. This conflict seems just as real now, and its lessons must be learned now as well as then.

I do not need gratitude, but you need to develop your weakened ability to be grateful, or you cannot appreciate God. He does not need your appreciation, but you do. You cannot love what you do not appreciate, for fear makes appreciation impossible. When you are afraid of what you are you do not appreciate it, and will therefore reject it. As a result, you will teach rejection.

The power of the Sons of God is present all the time, because they were created as creators. Their influence on each other is without limit, and must be used for their joint salvation. Each one must learn to teach that all forms of rejection are meaningless. The separation is the notion of rejection. As long as you teach this you will believe it. This is not as God thinks, and you must think as He thinks if you are to know Him again.

Remember that the Holy Spirit is the communication link between God the Father and His separated Sons. If you will listen to His Voice you will know that you cannot either hurt or be hurt, and that many need your blessing to help them hear this for themselves. When you perceive only this need in them, and do not respond to any other, you will have learned of me and will be as eager to share your learning as I am.

The Alternative to Projection

Any split in mind must involve a rejection of part of it, and this is the belief in separation. The wholeness of God, which is His peace, cannot be appreciated except by a whole mind that recognizes the wholeness of God's creation. By this recognition it knows its Creator. Exclusion and separation are synonymous, as are separation and dissociation. We have said before that the separation was and is dissociation, and that once it occurs projection becomes its main defense, or the device that keeps it going. The reason, however, may not be so obvious as you think.

What you project you disown, and therefore do not believe is yours. You are excluding yourself by the very judgment that you are different from the one on whom you project. Since you have also judged against what you project, you continue to attack it because you continue to keep it separated. By doing this unconsciously, you try to keep the fact that you attacked yourself out of awareness, and thus imagine that you have made yourself safe.

Yet projection will always hurt you. It reinforces your belief in your own split mind, and its only purpose is to keep the separation going. It is solely a device of the ego to make you feel different from your brothers and separated from them. The ego justifies this on the grounds that it makes you seem "better" than they are, thus obscuring your equality with them still further. Projection and attack are inevitably related, because projection is

always a means of justifying attack. Anger without projection is impossible. The ego uses projection only to destroy your perception of both yourself and your brothers. The process begins by excluding something that exists in you but which you do not want, and leads directly to excluding you from your brothers.

We have learned, however, that there is an alternative to projection. Every ability of the ego has a better use, because its abilities are directed by the mind, which has a better Voice. The Holy Spirit extends and the ego projects. As their goals are opposed, so is the result.

The Holy Spirit begins by perceiving you as perfect. Knowing this perfection is shared He recognizes it in others, thus strengthening it in both. Instead of anger this arouses love for both, because it establishes inclusion. Perceiving equality, the Holy Spirit perceives equal needs. This invites Atonement automatically, because Atonement is the one need in this world that is universal. To perceive yourself this way is the only way in which you can find happiness in the world. That is because it is the acknowledgment that you are not in this world, for the world is unhappy.

How else can you find joy in a joyless place except by realizing that you are not there? You cannot be anywhere God did not put you, and God created you as part of Him. That is both where you are and what you are. It is completely unalterable. It is total inclusion. You cannot change it now or ever. It is forever true. It is not a belief, but a Fact. Anything that God created is as true as He is. Its truth lies only in its perfect inclusion in Him Who alone is perfect. To deny this is to deny yourself and Him, since it is impossible to accept one without the other.

The perfect equality of the Holy Spirit's perception is the reflection of the perfect equality of God's knowing. The ego's perception has no counterpart in God, but the Holy Spirit remains the bridge between perception and

knowledge. By enabling you to use perception in a way that reflects knowledge, you will ultimately remember it. The ego would prefer to believe that this memory is impossible, yet it is your perception the Holy Spirit guides. Your perception will end where it began. Everything meets in God, because everything was created by Him and in Him.

God created His Sons by extending His Thought, and retaining the extensions of His Thought in His Mind. All His Thoughts are thus perfectly united within themselves and with each other. The Holy Spirit enables you to perceive this wholeness now. God created you to create. You cannot extend His Kingdom until you know of its wholeness.

Thoughts begin in the mind of the thinker, from which they reach outward. This is as true of God's Thinking as it is of yours. Because your mind is split, you can perceive as well as think. Yet perception cannot escape the basic laws of mind. You perceive from your mind and project your perceptions outward. Although perception of any kind is unreal, you made it and the Holy Spirit can therefore use it well. He can inspire perception and lead it toward God. 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.

The Holy Spirit uses time, but does not believe in it. Coming from God He uses everything for good, but He does not believe in what is not true. Since the Holy Spirit is in your mind, your mind can also believe only what is true. The Holy Spirit can speak only for this, because He speaks for God. He tells you to return your whole mind to God, because it has never left Him. If it has never left Him, you need only perceive it as it is to be returned. The full awareness of the Atonement, then, is the recognition that the separation never occurred. The ego cannot prevail against this because it is an explicit statement that the ego never occurred.

The ego can accept the idea that return is necessary because it can so easily make the idea seem difficult. Yet the Holy Spirit tells you that even return is unnecessary, because what never happened cannot be difficult. However, you can make the idea of return both necessary and difficult. Yet it is surely clear that the perfect need nothing, and you cannot experience perfection as a difficult accomplishment, because that is what you are. This is the way in which you must perceive God's creations, bringing all of your perceptions into the one line the Holy Spirit sees. This line is the direct line of communication with God, and lets your mind converge with His. 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. Only the Holy Spirit can resolve conflict, because only the Holy Spirit is conflict-free. He perceives only what is true in your mind, and extends outward only to what is true in other minds.

The difference between the ego's projection and the Holy Spirit's extension is very simple. The ego projects to exclude, and therefore to deceive. The Holy Spirit extends by recognizing Himself in every mind, and thus perceives them as one. Nothing conflicts in this perception, because what the Holy Spirit perceives is all the same. Whenever He looks He sees Himself, and because He is united He offers the whole Kingdom always. This is the one message God gave to Him and for which He must speak, because that is what He is. The peace of God lies in that message, and so the peace of God lies in you. The great peace of the Kingdom shines in your mind forever, but it must shine outward to make you aware of it.

The Holy Spirit was given you with perfect impartiality, and only by recognizing Him impartially can you recognize Him at all. The ego is legion, but the Holy Spirit is one. No darkness abides anywhere in the Kingdom, but your part is only to allow no darkness to abide in your own mind. This alignment with light is unlimited, because it is in alignment with the light of the

world. Each of us is the light of the world, and by joining our minds in this light we proclaim the Kingdom of God together and as one.

The Relinquishment of Attack

As we have already emphasized, every idea begins in the mind of the thinker. Therefore, what extends from the mind is still in it, and from what it extends it knows itself. The word "knows" is correct here, because the Holy Spirit still holds knowledge safe in your mind through His impartial perception. By attacking nothing, He presents no barrier to the communication of God. Therefore, being is never threatened. Your Godlike mind can never be defiled. The ego never was and never will be part of it, but through the ego you can hear and teach and learn what is not true. You have taught yourself to believe that you are not what you are. You cannot teach what you have not learned, and what you teach you strengthen in yourself because you are sharing it. Every lesson you teach you are learning.

That is why you must teach only one lesson. If you are to be conflict-free yourself, you must learn only from the Holy Spirit and teach only by Him. You are only love, but when you deny this, you make what you are something you must learn to remember. I said before that the message of the crucifixion was, "Teach only love, for that is what you are." This is the one lesson that is perfectly unified, because it is the only lesson that is one. Only by teaching it can you learn it. "As you teach so will you learn." If that is true, and it is true indeed, do not forget that what you teach is teaching you. And what you project or extend you believe.

The only safety lies in extending the Holy Spirit, because as you see His gentleness in others your own mind perceives itself as totally harmless. Once it can accept this fully, it sees no need to protect itself. The protection of God then dawns upon it, assuring it that it is perfectly safe for-

ever. The perfectly safe are wholly benign. They bless because they know that they are blessed. Without anxiety the mind is wholly kind, and because it extends beneficence it is beneficent. 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. Yet this learning is not immortal, and you can unlearn it by not teaching it.

Since you cannot not teach, your salvation lies in teaching the exact opposite of everything the ego believes. This is how you will learn the truth that will set you free, and will keep you free as others learn it of you. The only way to have peace is to teach peace. By teaching peace you must learn it yourself, because you cannot teach what you still dissociate. Only thus can you win back the knowledge that you threw away. An idea that you share you must have. It awakens in your mind through the conviction of teaching it. Everything you teach you are learning. Teach only love, and learn that love is yours and you are love.

The Only Answer

Remember that the Holy Spirit is the Answer, not the question. The ego always speaks first. It is capricious and does not mean its maker well. It believes, and correctly, that its maker may withdraw his support from it at any moment. 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. The ego does not regard itself as part of you. Herein lies its primary error, the foundation of its whole thought system.

When God created you He made you part of Him. That is why attack within the Kingdom is impossible. You made the ego without love, and so it does not love you. You could not remain within the Kingdom without love, and since the Kingdom is love, you believe that you are without it. This enables the ego to

regard itself as separate and outside its maker, thus speaking for the part of your mind that believes you are separate and outside the Mind of God. The ego, then, raised the first question that was ever asked, but one it can never answer. That question, "What are you?" was the beginning of doubt. The ego has never answered any questions since, although it has raised a great many. 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.

You cannot understand the conflict until you fully understand the basic fact that the ego cannot know anything. The Holy Spirit does not speak first, but He always answers. Everyone has called upon Him for help at one time or another and in one way or another, and has been answered. Since the Holy Spirit answers truly He answers for all time, which means that everyone has the answer now.

The ego cannot hear the Holy Spirit, but it does believe that part of the mind that made it is against it. It interprets this as a justification for attacking its maker. It believes that the best defense is attack, and wants you to believe it. Unless you do believe it you will not side with it, and the ego feels badly in need of allies, though not of brothers. Perceiving something alien to itself in your mind, the ego turns to the body as its ally, because the body is not part of you. This makes the body the ego's friend. It is an alliance frankly based on separation. If you side with this alliance you will be afraid, because you are siding with an alliance of fear.

The ego uses the body to conspire against your mind, and because the ego realizes that its "enemy" can end them both merely by recognizing they are not part of you, they join in the attack together. This^{is} perhaps the strange perception of all, if you consider what it really involves. The ego, which is not real, attempts to persuade the mind, which is real, that the mind

is the ego's learning device; and further, that the body is more real than the mind is. No one in his right mind could possibly believe this, and no one in his right mind does believe it.

Hear, then, the one answer of the Holy Spirit to all the questions the ego raises: You are a child of God, a priceless part of His Kingdom, which He created as part of Him. Nothing else exists and only this is real. You have chosen a sleep in which you have had bad dreams, but the sleep is not real and God calls you to awake. There will be nothing left of your dream when you hear Him, because you will awaken. Your dreams contain many of the ego's symbols and they have confused you. Yet that was only because you were asleep and did not know. When you wake you will see the truth around you and you will no longer believe in dreams, because they will have no reality for you. Yet the Kingdom and all that you have created there will have great reality for you, because they are beautiful and true.

In the Kingdom, where you are and what you are is perfectly certain. There is no doubt, because the first question was never asked. Having finally been wholly answered, it has never been. Being alone lives in the Kingdom, where everything lives in God without question. The time spent on questioning in the dream has given way to creation and to its eternity. You are as certain as God because you are as true as He is, but what was once certain in your mind has become only the ability for certainty.

The introduction of abilities into being was the beginning of uncertainty, because abilities are potentials, not accomplishments. Your abilities are useless in the presence of God's accomplishments, and also of yours. Accomplishments are results that have been achieved. When they are perfect, abilities are meaningless. It is curious that the perfect must now be perfected. In fact, it is impossible. Remember, however, that when you put

yourself in an impossible situation you believe that the impossible is possible.

Abilities must be developed before you can use them. This is not true of anything that God created, but it is the kindest solution possible for what you made. In an impossible situation, you can develop your abilities to the point where they can get you out of it. You have a Guide to how to develop them, but you have no commander except yourself. This leaves you in charge of the Kingdom, with both a Guide to find it and a means to keep it. You have a model to follow who will strengthen your command, and never detract from it in any way. You therefore retain the central place in your imagined enslavement, which in itself demonstrates that you are not enslaved.

You are in an impossible situation only because you think it is possible to be in one. You would be in an impossible situation if God showed you your perfection, and proved to you that you were wrong. This would demonstrate that the perfect are inadequate to bring themselves to an awareness of their perfection, and thus side with the belief that those who have everything need help and are therefore helpless. This is the kind of "reasoning" in which the ego engages. God, Who knows that His creations are perfect, does not affront them. This would be as impossible as the ego's notion that it has affronted Him.

That is why the Holy Spirit never commands. To command is to assume inequality, which the Holy Spirit demonstrates does not exist. Fidelity to premises is a law of mind, and everything God created is faithful to His laws. Fidelity to other laws is also possible, however, not because the laws are true, but because you made them. What would be gained if God proved to you that you have thought insanely? Can God lose His Own certainty? I have

frequently said that what you teach you are. Would you have God teach you that you have sinned? If He confronted the self you made with the truth He created for you, what could you be but afraid? You would doubt your right mind, which is the only place where you can find the sanity He gave you.

God does not teach. To teach is to imply a lack, which God knows is not there. God is not conflicted. Teaching aims at change, but God created only the changeless. The separation was not a loss of perfection, but a failure in communication. A harsh and strident form of communication arose as the ego's voice. It could not shatter the peace of God, but it could shatter yours. God did not blot it out, because to eradicate it would be to attack it. Being questioned, He did not question. He merely gave the Answer. His Answer is your Teacher.

The Lessons of the Holy Spirit

Like any good teacher, the Holy Spirit knows more than you do now, but He teaches only to make you equal with Him. You had already taught yourself wrongly, having believed what was not true. You did not believe in your own perfection. Would God teach you that you had made a split mind, when He knows your mind only as whole? 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. Giving His joy is an ongoing process, not in time but in eternity. God's extending outward, though not His completeness, is blocked when the Sonship does not communicate with Him as one. So He thought, "My children sleep and must be awakened."

How can you wake children in a more kindly way than by a gentle Voice That will not frighten them, but will merely remind them that the night is over and the light has come? You do not inform them that the nightmares that frightened them so badly are not real, because children believe in mag-

ic. You merely reassure them that they are safe now. Then you train them to recognize the difference between sleeping and waking, so they will understand they need not be afraid of dreams. And so when bad dreams come, they will themselves call on the light to dispel them.

A wise teacher teaches through approach, not avoidance. He does not emphasize what you must avoid to escape from harm, but what you need to learn to have joy. Consider the fear and confusion a child would experience if he were told, "Do not do this because it will hurt you and make you unsafe; but if you do that instead, you will escape from harm and be safe, and then you will not be afraid." It is surely better to use only three words: "Do only that!" This simple statement is perfectly clear, easily understood and very easily remembered.

The Holy Spirit never itemizes errors because He does not frighten children, and those who lack wisdom are children. Yet He always answers their call, and His dependability makes them more certain. Children do confuse fantasy and reality, and they are frightened because they do not recognize the difference. The Holy Spirit makes no distinction among dreams. He merely shines them away. His light is always the call to awaken, whatever you have been dreaming. Nothing lasting lies in dreams, and the Holy Spirit, shining with the Light from God Himself, speaks only for what lasts forever.

I. "To Have, Give All to All"

When your body and your ego and your dreams are gone, you will know that you will last forever. Perhaps you think this is accomplished through death, but nothing is accomplished through death, because death is nothing. Everything is accomplished through life, and life is of the mind and in the mind. The body neither lives nor dies, because it cannot contain you

who are life. If we share the same mind, you can overcome death because I did. Death is an attempt to resolve conflict by not deciding at all. Like any other impossible solution the ego attempts, it will not work.

God did not make the body, because it is destructible, and therefore not of the Kingdom. The body is the symbol of what you think you are. It is clearly a separation device, and therefore does not exist. The Holy Spirit, as always, takes what you have made and translates it into a learning device. Again as always, He reinterprets what the ego uses as an argument for separation into a demonstration against it. If the mind can heal the body, but the body cannot heal the mind, then the mind must be stronger than the body. Every miracle demonstrates this.

I have said that the Holy Spirit is the motivation for miracles. He always tells you that only the mind is real, because only the mind can be shared. The body is separate, and therefore cannot be part of you. To be of one mind is meaningful, but to be one body is meaningless. By the laws of mind, then, the body is meaningless.

To the Holy Spirit, there is no order of difficulty in miracles. This is familiar enough to you by now, but it has not yet become believable. Therefore, you do not understand it and cannot use it. We have too much to accomplish on behalf of the Kingdom to let this crucial concept slip away. It is a real foundation stone of the thought system I teach and want you to teach. You cannot perform miracles without believing it, because it is a belief in perfect equality. Only one equal gift can be offered to the equal Sons of God, and that is full appreciation. Nothing more and nothing less. Without a range order of difficulty is meaningless, and there must be no range in what you offer to your brother.

The Holy Spirit, Who leads to God, translates communication into being,

just as He ultimately translates perception into knowledge. The ego uses the body for attack, for pleasure and for pride. The insanity of this perception makes it a fearful one indeed. The Holy Spirit sees the body only as a means of communication, and because communicating is sharing it becomes communion. Perhaps you think that fear as well as love can be communicated, and therefore can be shared. Yet this is not so real as it may appear. Those who communicate fear are promoting attack, and attack always breaks communication, making it impossible. Egos do join together in temporary allegiance, but always for what each one can get separately. The Holy Spirit communicates only what each one can give to all. He never takes anything back, because He wants you to keep it. Therefore, His teaching begins with the lesson:

"To have, give all to all."

This is a very preliminary step, and the only one you must take for yourself. It is not even necessary that you complete the step yourself, but it is necessary that you turn in that direction. Having chosen to go that way, you place yourself in charge of the journey, where you and only you must remain. This step may appear to exacerbate conflict rather than resolve it, because it is the beginning step in reversing your perception and turning it right-side up. This conflicts with the upside-down perception you have not yet abandoned, or the change in direction would not have been necessary. Some remain at this step for a long time, experiencing very acute conflict. At this point they may try to accept the conflict, rather than take the next step towards its resolution. Having taken the first step, however, they will be helped. Once they have chosen what they cannot complete alone, they are no longer alone.

II. "To Have Peace, Teach Peace to Learn It"

All who believe in separation have a basic fear of retaliation and abandonment. They believe in attack and rejection, so that is what they perceive and teach and learn. These insane ideas are clearly the result of dissociation and projection. What you teach you are, but it is quite apparent that you can teach wrongly, and can therefore teach yourself wrong. Many thought I was attacking them, even though it was apparent I was not. An insane learner learns strange lessons. What you must recognize is that when you do not share a thought system, you are weakening it. Those who believe in it therefore perceive this as an attack on them. This is because everyone identifies himself with his thought system, and every thought system centers on what you believe you are. If the center of the thought system is true, only truth extends from it. But if a lie is at its center, only deception proceeds from it.

All good teachers realize that only fundamental change will last, but they do not begin at that level. Strengthening motivation for change is their first and foremost goal. It is also their last and final one. Increasing motivation for change in the learner is all that a teacher need do to guarantee change. Change in motivation is a change of mind, and this will inevitably produce fundamental change because the mind is fundamental.

The first step in the reversal or undoing process is the undoing of the getting concept. Accordingly, the Holy Spirit's first lesson was "To have, give all to all." I said that this is apt to increase conflict temporarily, and we can clarify this still further now. At this point, the equality of having and being is not yet perceived. Until it is, having appears to be the opposite of giving. Therefore, the first lesson seems to contain a contradiction, since it is being learned by a conflicted mind.

This means conflicting motivation, and so the lesson cannot be learned consistently as yet. Further, the mind of the learner projects its own conflict, and thus does not perceive consistency in the minds of others, making him suspicious of their motivation. This is the real reason why, in many respects, the first lesson is the hardest to learn. Still strongly aware of the ego in yourself, and responding primarily to the ego in others, you are being taught to react to both as if what you do believe is not true.

Upside-down as always, the ego perceives the first lesson as insane. In fact, this is its only alternative since the other possibility, which would be much less acceptable to it, would obviously be that it is insane. The ego's judgment, here as always, is predetermined by what it is. The fundamental change will still occur with the change of mind in the thinker. Meanwhile, the increasing clarity of the Holy Spirit's Voice makes it impossible for the learner not to listen. For a time, then, he is receiving conflicting messages and accepting both.

The way out of conflict between two opposing thought systems is clearly to choose one and relinquish the other. 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. If you teach both, which you will surely do as long as you accept both, you are teaching conflict and learning it. Yet you do want peace, or you would not have called upon the Voice for peace to help you. Its lesson is not insane; the conflict is.

There can be no conflict between sanity and insanity. Only one is true, and therefore only one is real. The ego tries to persuade you that it is up to you to decide which voice is true, but the Holy Spirit teaches you that truth was created by God, and your decision cannot change it. As

you begin to realize the quiet power of the Holy Spirit's Voice, and Its perfect consistency, it must dawn on your mind that you are trying to undo a decision that was irrevocably made for you. That is why I suggested before that you remind yourself to allow the Holy Spirit to decide for God for you.

You are not asked to make insane decisions, although you can think you are. It must, however, be insane to believe that it is up to you to decide what God's creations are. The Holy Spirit perceives the conflict exactly as it is. Therefore, His second lesson is:

"To have peace, teach peace to learn it."

This is still a preliminary step, since having and being are still not equated. It is, however, more advanced than the first step, which is really only the beginning of the thought reversal. The second step is a positive affirmation of what you want. This, then, is a step in the direction out of conflict, since it means that alternatives have been considered, and one has been chosen as more desirable. Nevertheless, the term "more desirable" still implies that the desirable has degrees. Therefore, although this step is essential for the ultimate decision, it is clearly not the final one. Lack of order of difficulty in miracles has not yet been accepted, because nothing is difficult that is wholly desired. To desire wholly is to create, and creating cannot be difficult if God Himself created you as a creator.

The second step, then, is still perceptual, although it is a giant step toward the unified perception that reflects God's knowing. 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.

At the second step progress is intermittent, but the second step is easier than the first because it follows. Realizing that it must follow is a demonstration of a growing awareness that the Holy Spirit will lead you on.

III. "Be Vigilant Only for God and His Kingdom"

We said before that the Holy Spirit is evaluative, and must be. He sorts out the true from the false in your mind, and teaches you to judge every thought you allow to enter it in the light of what God put there. Whatever is in accord with this light He retains, to strengthen the Kingdom in you. What is partly in accord with it He accepts and purifies. But what is out of accord entirely He rejects by judging against. This is how He keeps the Kingdom perfectly consistent and perfectly unified. Remember, however, that what the Holy Spirit rejects the ego accepts. This is because they are in fundamental disagreement about everything, being in fundamental disagreement about what you are. The ego's beliefs on this crucial issue vary, and that is why it promotes different moods. The Holy Spirit never varies on this point, and so the one mood He engenders is joy. He protects it by rejecting everything that does not foster joy, and so He alone can keep you wholly joyous.

The Holy Spirit does not teach you to judge others, because He does not want you to teach error and learn it yourself. He would hardly be consistent if He allowed you to strengthen what you must learn to avoid. In the mind of the thinker, then, He is judgmental, but only in order to unify the mind so it can perceive without judgment. This enables the mind to teach without judgment, and therefore to learn to be without judgment. The undoing is necessary only in your mind, so that you will not project, instead of extend. God Himself has established what you can extend with perfect safety. Therefore, the Holy Spirit's third lesson is:

"Be vigilant only for God and His Kingdom."

This is a major step toward fundamental change. Yet it still has an aspect of thought reversal, since it implies that there is something you must be vigilant against. It has advanced far from the first lesson, which is merely the beginning of the thought reversal, and also from the second, which is essentially the identification of what is more desirable. This step, which follows from the second as the second follows from the first, emphasizes the dichotomy between the desirable and the undesirable. It therefore makes the ultimate choice inevitable.

While the first step seems to increase conflict and the second may still entail conflict to some extent, this step calls for consistent vigilance against it. I have already told you that you can be as vigilant against the ego as for it. This lesson teaches not only that you can be, but that you must be. It does not concern itself with order of difficulty, but with clear-cut priority for vigilance. This lesson is unequivocal in that it teaches there must be no exceptions, although it does not deny that the temptation to make exceptions will occur. Here, then, your consistency is called on despite chaos. Yet chaos and consistency cannot coexist for long, since they are mutually exclusive. As long as you must be vigilant against anything, however, you are not recognizing this mutual exclusiveness, and still believe that you can choose either one. By teaching what to choose, the Holy Spirit will ultimately teach you that you need not choose at all. This will finally liberate your mind from choice, and direct it towards creation within the Kingdom.

Choosing through the Holy Spirit will lead you to the Kingdom. You create by your true being, but what you are you must learn to remember. The way to remember it is inherent in the third step, which brings together the les-

sons implied in the others, and goes beyond them towards real integration. If you allow yourself to have in your mind only what God put there, you are acknowledging your mind as God created it. Therefore, you are accepting it as it is. Since it is whole, you are teaching peace because you believe in it. The final step will still be taken for you by God, but by the third step the Holy Spirit has prepared you for God. He is getting you ready for the translation of having into being by the very nature of the steps you must take with Him.

You learn first that having rests on giving, and not on getting. Next you learn that you learn what you teach, and that you want to learn peace. This is the condition for identifying with the Kingdom, since it is the condition of the Kingdom. You have believed that you are without the Kingdom, and have therefore excluded yourself from it in your belief. It is therefore essential to teach you that you must be included, and that the belief that you are not is the only thing that you must exclude.

The third step is thus one of protection for your mind, allowing you to identify only with the center, where God placed the altar to Himself. Altars are beliefs, but God and His creations are beyond belief because they are beyond question. The Voice for God speaks only for belief beyond question, which is the preparation for being without question. 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. This is why you must be vigilant on God's behalf. The ego speaks against His creation, and therefore engenders doubt. You cannot go beyond belief until you believe fully.

To teach the whole Sonship without exception demonstrates that you perceive its wholeness, and have learned that it is one. Now you must be vigilant to hold its oneness in your mind because, if you let doubt enter,

you will lose awareness of its wholeness and will be unable to teach it. The wholeness of the Kingdom does not depend on your perception, but your awareness of its wholeness does. It is only your awareness that needs protection, since being cannot be assailed. Yet a real sense of being cannot be yours while you are doubtful of what you are. This is why vigilance is essential. Doubts about being must not enter your mind, or you cannot know what you are with certainty. Certainty is of God for you. Vigilance is not necessary for truth, but it is necessary against illusions.

Truth is without illusions and therefore within the Kingdom. Everything outside the Kingdom is illusion. When you threw truth away you saw yourself as if you were without it. By making another kingdom that you valued, you did not keep only the Kingdom of God in your mind, and thus placed part of your mind outside it. What you made has imprisoned your will, and gave you a sick mind that must be healed. Your vigilance against this sickness is the way to heal it. Once your mind is healed it radiates health, and thereby teaches healing. This establishes you as a teacher who teaches like me. Vigilance was required of me as much as of you, and those who choose to teach the same thing must be in agreement about what they believe.

The third step, then, is a statement of what you want to believe, and entails a willingness to relinquish everything else. The Holy Spirit will enable you to take this step, if you follow Him. Your vigilance is the sign that you want Him to guide you. Vigilance does require effort, but only until you learn that effort itself is unnecessary. You have exerted great effort to preserve what you made because it was not true. Therefore, you must now turn your effort against it. Only this can cancel out the need for effort, and call upon the being which you both have and are. This recognition is whole without effort since it is already true and needs no

protection. It is in the perfect safety of God. Therefore, inclusion is total and creation is without limit.

Chapter 6

THE GIFTS OF THE KINGDOM

The Last Step

The creative power of God and His creations are limitless, but they are not in reciprocal relationship. You communicate fully with God, as He does with you. This is an ongoing process in which you share, and because you share it, you are inspired to create like God. Yet in creation you are not in a reciprocal relation to God, since He created you but you did not create Him. I have already told you that only in this respect your creative power differs from His. Even in this world there is a parallel. Parents give birth to children, but children do not give birth to parents. They do, however, give birth to their children, and thus give birth as their parents do.

If you created God and He created you, the Kingdom could not increase through its own creative thought. Creation would therefore be limited, and you would not be co-creators with God. As God's creative Thought proceeds from Him to you, so must your creative thought proceed from you to your creations. Only in this way can all creative power extend outward. God's accomplishments are not yours, but yours are like His. He created the Sonship and you increase it. You have the power to add to the Kingdom, though not to add to the Creator of the Kingdom. You claim this power when you become vigilant only for God and His Kingdom. By accepting this power as yours you have learned to remember what you are.

Your creations belong in you, as you belong in God. You are part of God, as your sons are part of His Sons. To create is to love. Love extends outward simply because it cannot be contained. Being limitless it

does not stop. It creates forever, but not in time. God's creations have always been, because you can create only as God creates. Eternity is yours, because He created you eternal.

The ego, on the other hand, always demands reciprocal rights, because it is competitive rather than loving. It is always willing to strike a bargain, but it cannot understand that to be like another means that no bargains are possible. To gain you must give, not bargain. To bargain is to limit giving, and this is not God's Will. To will with God is to create like Him. God does not limit His gifts in any way. You are His gifts, and so your gifts must be like His. Your gifts to the Kingdom must be like His gifts to you.

I gave only love to the Kingdom because I believed that was what I was. 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. Only joy increases forever, since joy and eternity are inseparable. God extends outward beyond limits and beyond time, and you who are co-creators with Him extend His Kingdom forever and beyond limit. Eternity is the indelible stamp of creation. The eternal are in peace and joy forever.

To think like God is to share His certainty of what you are, and to create like Him is to share the perfect Love He shares with you. To this the Holy Spirit leads you, that your joy may be complete because the Kingdom of God is whole. I have said that the last step in the reawakening of knowledge is taken by God. This is true, but it is hard to explain in words because words are symbols, and nothing that is true need be explained. However, the Holy Spirit has the task of translating the useless into the useful, the meaningless into the meaningful, and the temporary into the timeless. He can therefore tell you something about this last step.

God does not take steps, because His accomplishments are not gradual. He does not teach, because His creations are changeless. He does nothing last, because He created first and for always. It must be understood that the word "first" as applied to Him is not a time concept. He is first in the sense that He is the First in the Holy Trinity Itself. He is the Prime Creator, because He created His co-creators. Because He did, time applies neither to Him nor to what He created. The "last step" that God will take was therefore true in the beginning, is true now, and will be true forever. 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. If you perceive it as not increasing you do not know what it is. You also do not know Who created it. God does not reveal this to you because it was never hidden. His light was never obscured, because it is His Will to share it. How can what is fully shared be withheld and then revealed?

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 they share, can transfer easily to it. When a brother perceives himself as sick, he is perceiving himself as not whole, and therefore in need. 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. Sickness and separation are not of God, but the Kingdom is. If you obscure the Kingdom, you are perceiving what is not of God.

To heal, then, is to correct perception in your brother and yourself by sharing the Holy Spirit with him. This places you both within the Kingdom, and restores its wholeness in your mind. This reflects creation, because it unifies by increasing and integrates by extending. What you project or extend is real for you. This is an immutable law of the mind in this world as well as in the

Kingdom. However, the content is different in this world, because the thoughts it governs are very different from the Thoughts in the Kingdom. Laws must be adapted to circumstances if they are to maintain order. 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. This is because the laws have been adapted to the circumstances of this world, in which diametrically opposed outcomes seem possible because you can respond to two conflicting voices.

Outside the Kingdom, the law that prevails inside is adapted to "What you project you believe." This is its teaching form, because outside the Kingdom learning is essential. This form implies that you will learn what you are from what you have projected onto others, and therefore believe they are. In the Kingdom there is no teaching or learning, because there is no belief. There is only certainty. God and His Sons, in the surety of being, know that what you extend you are. That form of the law is not adapted at all, being the law of creation. God Himself created the law by creating by it. And His Sons, who create like Him, follow it gladly, knowing that the increase of the Kingdom depends on it, just as their own creation did.

Laws must be communicated if they are to be helpful. In effect, they must be translated for those who speak different languages. Nevertheless, a good translator, although he must alter the form of what he translates, never changes the meaning. In fact, his whole purpose is to change the form so that the original meaning is retained. The Holy Spirit is the translator of the laws of God to those who do not understand them. 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.

The Holy Spirit's purpose in translating is exactly the opposite. He translates only to preserve the original meaning in all respects and in all languages. Therefore, He opposes the idea that differences in form are

meaningful, emphasizing always that these differences do not matter.

The meaning of His message is always the same; only the meaning matters. God's law of creation does not involve the use of truth to convince His Sons of truth. The extension of truth, which is the law of the Kingdom, rests only on the knowledge of what truth is. This is your inheritance and requires no learning at all, but when you disinherited yourself you became a learner of necessity.

No one questions the connection of learning and memory. Learning is impossible without memory since it must be consistent to be remembered. That is why the Holy Spirit's teaching is a lesson in remembering. I said before that He teaches remembering and forgetting, but the forgetting is only to make the remembering consistent. You forget in order to remember better. You will not understand His translations while you listen to two ways of interpreting them. Therefore you must forget or relinquish one to understand the other. This is the only way you can learn consistency, so that you can finally be consistent.

What can the perfect consistency of the Kingdom mean to the confused? It is apparent that confusion interferes with meaning, and therefore prevents the learner from appreciating it. There is no confusion in the Kingdom, because there is only one meaning. This meaning comes from God and is God. Because it is also you, you share it and extend it as your Creator did. This needs no translation because it is perfectly understood, but it does need extension because it means extension. Communication is perfectly direct and perfectly united. It is totally free, because nothing discordant ever enters. That is why it is the Kingdom of God. It belongs to Him and is therefore like Him. That is its reality, and nothing can assail it.

The Reality of the Kingdom

The Holy Spirit teaches one lesson, and applies it to all individuals in all situations. Being conflict-free, He maximizes all efforts and all results. By teaching the power of the Kingdom of God Himself, He teaches you that all power is yours. Its application does not matter. It is always maximal. Your vigilance does not establish it as yours, but it does enable you to use it always and in all ways. When I said "I am with you always," I meant it literally. I am not absent to anyone in any situation. Because I am always with you, you are the way, the truth and the life. You did not make this power, any more than I did. It was created to be shared, and therefore cannot be meaningfully perceived as belonging to anyone at the expense of another. Such a perception makes it meaningless by eliminating or overlooking its real and only meaning.

God's meaning waits in the Kingdom, because that is where He placed it. It does not wait in time. It merely rests in the Kingdom because it belongs there, as you do. How can you who are God's meaning perceive yourself as absent from it? You can see yourself as separated from your meaning only by experiencing yourself as unreal. This is why the ego is insane; it teaches that you are not what you are. That is so contradictory it is clearly impossible. It is therefore a lesson you cannot really learn, and therefore cannot really teach. Yet you are always teaching. You must, therefore, be teaching something else, even though the ego does not know what it is. The ego, then, is always being undone, and does suspect your motives. Your mind cannot be unified in allegiance to the ego, because the mind does not belong to it. Yet what is "treacherous" to the ego is faithful to peace. The ego's "enemy" is therefore your friend.

I said before that the ego's friend is not part of you, because the

ego perceives itself at war and therefore in need of allies. You who are not at war must look for brothers and recognize all whom you see as brothers, because only equals are at peace. Because God's equal Sons have everything, they cannot compete. Yet if they perceive any of their brothers as anything other than their perfect equals, the idea of competition has entered their minds. Do not underestimate your need to be vigilant against this idea, because all your conflicts come from it. It is the belief that conflicting interests are possible, and therefore you have accepted the impossible as true. Is that different from saying you perceive yourself as unreal?

To be in the Kingdom is merely to focus your full attention on it. As long as you believe you can attend to what is not true, you are accepting conflict as your choice. Is it really a choice? It seems to be, but seeming and reality are hardly the same. You who are the Kingdom are not concerned with seeming. Reality is yours because you are reality. This is how having and being are ultimately reconciled, not in the Kingdom, but in your mind. The altar there is the only reality. The altar is perfectly clear in thought, because it is a reflection of perfect Thought. Your right mind sees only brothers, because it sees only in its own light.

God has lit your mind Himself, and keeps your mind lit by His Light because His Light is what your mind is. This is totally beyond question, and when you question it you are answered. The Answer merely undoes the question by establishing the fact that to question reality is to question meaninglessly. That is why the Holy Spirit never questions. His sole function is to undo the questionable and thus lead to certainty. The certain are perfectly calm, because they are not in doubt. They do not raise questions, because nothing questionable enters their minds. This holds

them in perfect serenity, because this is what they share, knowing what they are.

Healing as the Recognition of Truth

Truth can only be recognized and need only be recognized. Inspiration is of the Holy Spirit, and certainty is of God according to His laws. Both, therefore, come from the same Source, since inspiration comes from the Voice for God and certainty comes from the laws of God. Healing does not come directly from God, Who knows His creations as perfectly whole. Yet healing is still of God, because it proceeds from His Voice and from His laws. It is their result, in a state of mind that does not know Him. The state is unknown to Him and therefore does not exist, but those who sleep are unaware. Because they are unaware, they do not know.

The Holy Spirit must work through you to teach you He is in you. This is an intermediary step toward the knowledge that you are in God because you are part of Him. The miracles the Holy Spirit inspires can have no order of difficulty, because every part of creation is of one order. This is God's Will and yours. The laws of God establish this, and the Holy Spirit reminds you of it. When you heal, you are remembering the laws of God and forgetting the laws of the ego. I said before that forgetting is merely a way of remembering better. It is therefore not the opposite of remembering when it is properly perceived. Perceived improperly, it induces a perception of conflict with something else, as all incorrect perception does. Properly perceived, it can be used as a way out of conflict, as all proper perception can.

The ego does not want to teach everyone all it has learned, because that would defeat its purpose. Therefore it does not really learn at all. The Holy Spirit teaches you to use what the ego has made, to teach the op-

posite of what the ego has "learned." The kind of learning is as irrelevant as is the particular ability that was applied to the learning. All you need do is make the effort to learn, for the Holy Spirit has a unified goal for all effort. If different abilities are applied long enough to one goal, the abilities themselves become unified. This is because they are channelized in one direction, or in one way. Ultimately, then, they all contribute to one result, and by so doing, their similarity rather than their differences is emphasized.

All abilities should therefore be given over to the Holy Spirit, Who understands how to use them properly. He uses them only for healing, because He knows you only as whole. By healing you learn of wholeness, and by learning of wholeness you learn to remember God. You have forgotten Him, but the Holy Spirit understands that your forgetting must be translated into a way of remembering.

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. The ego always seeks to divide and separate. The Holy Spirit always seeks to unify and heal. As you heal you are healed, because the Holy Spirit sees no order of difficulty in healing. Healing is the way to undo the belief in differences, being the only way of perceiving the Sonship as one. This perception is therefore in accord with the laws of God, even in a state of mind that is out of accord with His. The strength of right perception is so great that it brings the mind into accord with His, because it serves His Voice, which is in all of you.

To think you can oppose the Will of God is a real delusion. The ego believes that it can, and that it can offer you its own "will" as a gift. You do not want it. It is not a gift. It is nothing at all. God has given you a gift that you both have and are. When you do not use it, you

forget that you have it. By not remembering it, you do not know what you are. Healing, then, is a way of approaching knowledge by thinking in accordance with the laws of God, and recognizing their universality. Without this recognition, you have made the laws meaningless to you. Yet the laws are not meaningless, since all meaning is contained by them and in them.

Seek ye first the Kingdom of Heaven, because that is where the laws of God operate truly, and they can operate only truly because they are the laws of truth. But seek this only, because you can find nothing else. There is nothing else. God is All in all in a very literal sense. All being is in Him Who is all Being. You are therefore in Him since your being is His. Healing is a way of forgetting the sense of danger the ego has induced in you, by not recognizing its existence in your brother. This strengthens the Holy Spirit in both of you, because it is a refusal to acknowledge fear. Love needs only this invitation. It comes freely to all the Sonship, being what the Sonship is. By your awakening to it, you are merely forgetting what you are not. This enables you to remember what you are.

Healing and the Changelessness of Mind

The body is nothing more than a framework for developing abilities, which is quite apart from what they are used for. That is a decision. The effects of the ego's decision in this matter are so apparent that they need no elaboration, 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. The unhealed healer obviously does not understand his own vocation.

Only minds communicate. Since the ego cannot obliterate the impulse to communicate because it is also the impulse to create, it can only teach

you that the body can both communicate and create, and therefore does not need the mind. The ego thus tries to teach you that the body can act like the mind, and is therefore self-sufficient. Yet we have learned that behavior is not the level for either teaching or learning, since you can act in accordance with what you do not believe. To do this, however, will weaken you as a teacher and a learner because, as has been repeatedly emphasized, you teach what you do believe. An inconsistent lesson will be poorly taught and poorly learned. If you teach both sickness and healing, you are both a poor teacher and a poor learner.

Healing is the one ability everyone can develop and must develop if he is to be healed. Healing is the Holy Spirit's form of communication in this world, and the only one He accepts. He recognizes no other, because He does not accept the ego's confusion of mind and body. Minds can communicate, but they cannot hurt. 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. This situation, too, can be used either for healing or for magic, but you must remember that magic always involves the belief that healing is harmful. This belief is its totally insane premise, and so it proceeds accordingly.

Healing only strengthens. Magic always tries to weaken. Healing perceives nothing in the healer that everyone else does not share with him. Magic always sees something "special" in the healer, which he believes he can offer as a gift to someone who does not have it. He may believe that the 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 lack.

The Holy Spirit does not work by chance, and healing that is of Him always works. Unless the healer always heals by Him the results will vary.

Yet healing itself is consistent, since only consistency is conflict-free, and only the conflict-free are whole. By accepting exceptions and acknowledging that he can sometimes heal and sometimes not, the healer is obviously accepting inconsistency. He is therefore in conflict, and is teaching conflict. Can anything of God not be for all and for always? Love is incapable of any exceptions. Only if there is fear does the idea of exceptions seem to be meaningful. Exceptions are fearful because they are made by fear. The "fearful healer" is a contradiction in terms, and is therefore a concept that only a conflicted mind could possibly perceive as meaningful.

Fear does not gladden. Healing does. Fear always makes exceptions. Healing never does. Fear produces dissociation, because it induces separation. Healing always produces harmony, because it proceeds from integration. It is predictable because it can be counted on. Everything that is of God can be counted on, because everything of God is wholly real. Healing can be counted on because it is inspired by His Voice, and is in accord with His laws. Yet if healing is consistent it cannot be inconsistently understood. Understanding means consistency because God means consistency. Since that is His meaning, it is also yours. Your meaning cannot be out of accord with His, because your whole meaning and your only meaning comes from His and is like His. God cannot be out of accord with Himself, and you cannot be out of accord with Him. You cannot separate your Self from your Creator, Who created you by sharing His Being with you.

The unhealed healer wants gratitude from his brothers, but he is not grateful to them. That is because he thinks he is giving something to them, and is not receiving something equally desirable in return. His teaching is limited because he is learning so little. His healing lesson is limited by his own ingratitude, which is a lesson in sickness. True

learning is constant, and so vital in its power for change that a Son of God can recognize his power in one instant and change the world in the next. That is because, by changing his mind, he has changed the most powerful device that was ever given him for change. This in no way contradicts the changelessness of mind as God created it, but you think that you have changed it as long as you learn through the ego. This places you in a position of needing to learn a lesson that seems contradictory; -- you must learn to change your mind about your mind. Only by this can you learn that it is changeless.

When you heal, that is exactly what you are learning. You are recognizing the changeless mind in your brother by realizing that he could not have changed his mind. That is how you perceive the Holy Spirit in him. It is only the Holy Spirit in him that never changes His Mind. He himself may think he can, or he would not perceive himself as sick. He therefore does not know what his Self is. If you see only the changeless in him you have not really changed him. By changing your mind about his for him, you help him undo the change his ego thinks it has made in him.

As you can hear two voices, so you can see in two ways. One way shows you an image, or an idol that you may worship out of fear, but will never love. The other shows you only truth, which you will love because you will understand it. Understanding is appreciation, because what you understand you can identify with, and by making it part of you, you have accepted it with love. That is how God Himself created you; in understanding, in appreciation and in love. The ego is totally unable to understand this, because it does not understand what it makes, does not appreciate it and does not love it. It incorporates to take away. It literally believes that every time it deprives someone of something, it has increased. I have spoken often of the increase of the Kingdom by your creations, which can only be created as you were. The whole glory and perfect joy that is the Kingdom lies in you to give. Do you not want to give it?

You cannot forget the Father because I am with you, and I cannot forget Him. To forget me is to forget yourself and Him Who created you. Our brothers are forgetful. That is why they need your remembrance of me and of Him Who created me. Through this remembrance, you can change their minds about themselves, as I can change yours. Your mind is so powerful a light that you can look into theirs and enlighten them, as I can enlighten yours. I want to share my mind with you because we are of one Mind, and that Mind is ours. See only this Mind everywhere, because only this is everywhere and in everything. It is everything because it encompasses all things within itself. Blessed are you who perceive only this, because you perceive only what is true.

Come therefore unto me, and learn of the truth in you. The mind we share is shared by all our brothers, and as we see them truly they will be healed. Let your mind shine with mine upon their minds, and by our gratitude to them make them aware of the light in them. This light will shine back upon you and on the whole Sonship, because this is your proper gift to God. He will accept it and give it to the Sonship, because it is acceptable to Him and therefore to His Sons. This is true communion with the Holy Spirit, Who sees the altar of God in everyone, and by bringing it to your appreciation, He calls upon you to love God and His creation. You can appreciate the Sonship only as one. This is part of the law of creation, and therefore governs all thought.

From Vigilance to Peace

Although you can love the Sonship only as one, you can perceive it as fragmented. It is impossible, however, to see something in part of it that you will not attribute to all of it. That is why attack is never discrete, and why it must be relinquished entirely. If it is not relinquished entirely it is not relinquished at all. Fear and love 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. That includes his concept of God, of His creations and of his own. He will not appreciate any of them if he regards them fearfully. He will appreciate all of them if he regards them with love.

The mind that accepts attack cannot love. That is because it believes it can destroy love, and therefore does not understand what love is. If it does not understand what love is, it cannot perceive itself as loving. This loses the awareness of being, induces feelings of unreality and results in utter confusion. Your thinking has done this because of its power, but your thinking can also save you from this because its power is not of your making. Your ability to direct your thinking as you choose is part of its power. 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.

The ingeniousness of the ego to preserve itself is enormous, but it stems from the very power of the mind the ego denies. This means that the ego attacks what is preserving it, which must result in extreme anxiety. That is why the ego never recognizes what it is doing. It is perfectly logical but clearly insane. The ego draws upon the one source that is totally inimical to its existence for its existence. Fearful of perceiving the power of this source, it is forced to depreciate it. This threatens its own existence, a state which it finds intolerable. Remaining logical but still insane, the ego resolves this completely insane dilemma in a completely insane way. It does not perceive its existence as threatened by projecting the threat onto you, and perceiving your being as nonexistent. This ensures its continuance if you side with it, by guaranteeing that you will not know your own Safety.

The ego cannot afford to know anything. Knowledge is total, and the ego does not believe in totality. This unbelief is its origin, and while the ego

does not love you it is faithful to its own antecedents, begetting as it was begotten. Mind always reproduces as it was produced. Produced by fear, the ego reproduces fear. This is its allegiance, and this allegiance makes it treacherous to love because you are love. Love is your power, which the ego must deny. It must also deny everything this power gives you because it gives you everything. No one who has everything wants the ego. Its own maker, then, does not want it. Rejection is therefore the only decision the ego could possibly encounter, if the mind that made it knew itself. And if it recognized any part of the Sonship, it would know itself.

The ego therefore opposes all appreciation, all recognition, all sans perception and all knowledge. It perceives their threat as total, because it senses that all commitments the mind makes are total. Forced, therefore, to detach itself from you, it is willing to attach itself to anything else. But there is nothing else. The mind can, however, make up illusions, and if it does so it will believe in them, because that is how it made them.

The Holy Spirit undoes illusions without attacking them, because He cannot perceive them at all. They therefore do not exist for Him. He resolves the apparent conflict they engender by perceiving conflict as meaningless. I have said before that the Holy Spirit perceives the conflict exactly as it is, and it is meaningless. The Holy Spirit does not want you to understand conflict; He wants you to realize that, because conflict is meaningless, it is not understandable. As I have already said, understanding brings appreciation and appreciation brings love. Nothing else can be understood, because nothing else is real and therefore nothing else has meaning.

If you will keep in mind what the Holy Spirit offers you, you cannot be vigilant for anything but God and His Kingdom. The only reason you may find this hard to accept is because you may still think there is something else. Be-

lief does not require vigilance unless it is conflicted. If it is, there are conflicting components within it that have led to a state of war, and vigilance has therefore become essential. Vigilance has no place in peace. It is necessary against beliefs that are not true, and would never have been called upon by the Holy Spirit if you had not believed the untrue. When you believe something, you have made it true for you. 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.

I have repeatedly emphasized that the ego does believe it can attack God, and tries to persuade you that you have done this. If the mind cannot attack, the ego proceeds perfectly logically to the belief that you must be a body. By not seeing you as you are, it can see itself as it wants to be. Aware of its weakness the ego wants your allegiance, but not as you really are. The ego therefore wants to engage your mind in its own delusional system, because otherwise the light of your understanding would dispel it. It wants no part of truth, because the ego itself is not true. If truth is total, the untrue cannot exist. Commitment to either must be total; they cannot coexist in your mind without splitting it. If they cannot coexist in peace, and if you want peace, you must give up the idea of conflict entirely and for all time. While you believe that two totally contradictory thought systems share truth, your need for vigilance is apparent.

Your mind is dividing its allegiance between two kingdoms, and you are totally committed to neither. Your identification with the Kingdom is totally beyond question except by you, when you are thinking insanely. What you are is not established by your perception, and is not influenced by it at all. Perceived problems in identification at any level are not problems of fact. They are problems of understanding, since their presence implies a belief that what

you are is up to you to decide. The ego believes this totally, being fully committed to it. It is not true. The ego therefore is totally committed to untruth, perceiving in total contradiction to the Holy Spirit and to the knowledge of God.

You can be perceived with meaning only by the Holy Spirit because your being is the knowledge of God. Any belief you accept apart from this will obscure God's Voice in you, and will therefore obscure God to you. Unless you perceive His creation truly you cannot know the Creator, since God and His creation are not separate. The oneness of the Creator and the creation is your wholeness, your sanity and your limitless power. This limitless power is God's gift to you, because it is what you are. If you dissociate your mind from it you are perceiving the most powerful force in the universe as if it were weak, because you do not believe you are part of it.

Perceived without your part in it, God's creation is seen as weak, and those who see themselves as weakened do attack. The attack must be blind, however, because there is nothing to attack. Therefore they make up images, perceive them as unworthy and attack them for their unworthiness. That is all the world of the ego is. Nothing. It has no meaning. It does not exist. Do not try to understand it because, if you do, you are believing that it can be understood and is therefore capable of being appreciated and loved. That would justify its existence, which cannot be justified. You cannot make the meaningless meaningful. This can only be an insane attempt.

Allowing insanity to enter your mind means that you have not judged sanity as wholly desirable. If you want something else you will make something else, but because it is something else, it will attack your thought system and divide your allegiance. You cannot create in this divided state, and you must be vigilant against this divided state because only peace can be extended. Your di-

vided mind is blocking the extension of the Kingdom, and its extension is your joy. If you do not extend the Kingdom, you are not thinking with your Creator and creating as He created.

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. This is not God's choice but yours. If your mind could be out of accord with God's, you would be willing without meaning. Yet because God's Will is unchangeable, no conflict of will is possible. This is the Holy Spirit's perfectly consistent teaching. Creation, not separation, is your will because it is God's, and nothing that opposes this means anything at all. 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.

The Totality of the Kingdom

Whenever you deny a blessing to a brother you will feel deprived, because denial is as total as love. It is as impossible to deny part of the Sonship as it is to love it in part. Nor is it possible to love it totally at times. You cannot be totally committed sometimes. Denial has no power in itself, but you can give it the power of your mind, whose power is without limit. If you use it to deny reality, reality is gone for you. Reality cannot be partly appreciated. That is why denying any part of it means you have lost the awareness of all of it. Yet denial is a defense, and so it is as capable of being used positively as well as negatively. Used negatively it will be destructive, because it will be used for attack. But in the service of the Holy Spirit, it can help you recognize part of reality, and thus appreciate all of it. Mind is too powerful to be subject to exclusion. You will never be able to exclude yourself

from your thoughts.

When a brother acts insanely, he is offering you an opportunity to bless him. His need is yours. You need the blessing you can offer him. There is no way for you to have it except by giving it. This is the law of God, and it has no exceptions. What you deny you lack, not because it is lacking, but because you have denied it in another and are therefore not aware of it in yourself. Every response you make is determined by what you think you are, and what you want to be is what you think you are. What you want to be, then, must determine every response you make.

You do not need God's blessing because that you have forever, but you do need yours. The ego's picture of you is deprived, unloving and vulnerable. You cannot love this. Yet you can very easily escape from this image by leaving it behind. You are not there and that is not you. Do not see this picture in anyone, or you have accepted it as you. All illusions about the Sonship are dispelled together as they were made together. Teach no one that he is what you would not want to be. Your brother is the mirror in which you see the image of yourself as long as perception lasts. And perception will last until the Sonship knows itself as whole. You made perception and it must last as long as you want it.

Illusions are investments. They will last as long as you value them. Values are relative, but they are powerful because they are mental judgments. The only way to dispel illusions is to withdraw all investment from them, and they will have no life for you because you will have put them out of your mind. While you include them in it, you are giving life to them. Except there is nothing there to receive your gift.

The gift of life is yours to give, because it was given you. You are unaware of your gift because you do not give it. You cannot make nothing live,

since nothing cannot be enlivened. Therefore, you are not extending the gift you both have and are, and so you do not know your being. All confusion comes from not extending life, because that is not the Will of your Creator. You can do nothing apart from Him, and you do do nothing apart from Him. Keep His way to remember yourself, and teach His way lest you forget yourself. Give only honor to the Sons of the living God, and count yourself among them gladly.

Only honor is a fitting gift for those whom God Himself created worthy of honor, and whom He honors. Give them the appreciation God accords them always, because they are His beloved Sons in whom He is well pleased. You cannot be apart from them because you are not apart from Him. Rest in His Love and protect your rest by loving. But love everything He created, of which you are a part, or you cannot learn of His peace and accept His gift for yourself and as yourself. You cannot know your own perfection until you have honored all those who were created like you.

One child of God is the only teacher sufficiently worthy to teach another. One Teacher is in all minds and He teaches the same lesson to all. He always teaches you the worth of every Son of God, teaching it with infinite patience born of the infinite Love for which He speaks. Every attack is a call for His patience, since His patience can translate attack into blessing. Those who attack do not know they are blessed. They attack because they believe they are deprived. Give, therefore, of your abundance, and teach your brothers theirs. Do not share their illusions of scarcity, or you will perceive yourself as lacking.

Attack could never promote attack unless you perceived it as a means of depriving you of something you want. Yet you cannot lose anything unless you do not value it, and therefore do not want it. This makes you feel deprived of

it, and by projecting your own rejection you believe that others are taking it from you. You must be fearful if you believe that your brother is attacking you to tear the Kingdom of Heaven from you. This is the ultimate basis for all the ego's projection.

Being the part of your mind that does not believe it is responsible for itself, and being without allegiance to God, the ego is incapable of trust. 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. Whenever a brother attacks another, that is what he believes. Projection always sees your wishes in others. If you choose to separate yourself from God, that is what you will think others are doing to you.

You are the Will of God. Do not accept anything else as your will, or you are denying what you are. Deny this and you will attack, believing you have been attacked. But see the Love of God in you, and you will see it everywhere because it is everywhere. See His abundance in everyone, and you will know that you are in Him with them. They are part of you, as you are part of God. You are as lonely without understanding this as God Himself is lonely when His Sons do not know Him. The peace of God is understanding this. 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.

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. This correction enables you to perceive any part of creation as wholly real, wholly perfect, and wholly desirable. Wanting this only you will have this only, and giving this only you will be only this. The gifts you offer to the ego are always experienced as sacrifices, but the gifts you offer to the King-

dom are gifts to you. They will always be treasured by God because they belong to His beloved Sons, who belong to Him. All power and glory are yours because the Kingdom is His.

The Unbelievable Belief

We have said that without projection there can be no anger, but it is also true that without extension there can be no love. These reflect a fundamental law of the mind, and therefore one that always operates. It is the law by which you create and were created. It is the law that unifies the Kingdom, and keeps it in the Mind of God. To the ego, the law is perceived as a means of getting rid of something it does not want. 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 mind. To the Holy Spirit it is the law of extension. To the ego it is the law of deprivation. It 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 the law. Every mind must project or extend, because that is how it lives, and every mind is life.

The ego's use of projection and anger can be finally undone. The ego always tries to preserve conflict. It is very ingenious in devising ways that seem to diminish conflict, because it does not want you to find conflict so intolerable that you will insist on giving it up. The ego therefore tries to persuade you that it can free you of conflict, lest you give the ego up and free yourself. Using its own warped version of the laws of God, the ego utilizes the power of the mind only to defeat the mind's real purpose. It projects conflict from your mind to other minds, in an attempt to persuade you that you have gotten rid of the problem.

There are two major errors involved in this attempt. First, strictly speaking, conflict cannot be projected because it cannot be shared. Any attempt to keep part of it and get rid of another part does not really mean any-

thing. Remember that a conflicted teacher is a poor teacher and a poor learner. His lessons are confused, and their transfer value is limited by his confusion. The second error is the idea that you can get rid of something you do not want by giving it away. Giving it is how you keep it. The belief that by seeing it outside you have excluded it from within is a complete distortion of the power of extension. That is why those who project are vigilant for their own safety. They are afraid that their projections will return and hurt them. Believing they have blotted their projections from their own minds, they also believe their projections are trying to creep back in. Since the projections have not left their minds, they are forced to engage in constant activity in order not to recognize this.

You cannot perpetuate an illusion about another without perpetuating it about yourself. There is no way out of this, because it is impossible to fragment the mind. To fragment is to break into pieces, and mind cannot attack or be attacked. The belief that it can, an error the ego always makes, underlies its whole use of projection. It does not understand what mind is, and therefore does not understand what you are. Yet its existence is dependent on your mind, because the ego is your belief. The ego is a confusion in identification. Never having had a consistent model, it never developed consistently. It is the product of the misapplication of the laws of God by distorted minds that are misusing their power.

Do not be afraid of the ego. It depends on your mind, and as you made it by believing in it, so you can dispel it by withdrawing belief from it. Do not project the responsibility for your belief in it onto anyone else, or you will preserve the belief. When you are willing to accept sole responsibility for the ego's existence you will have laid aside all anger and all attack, because they come from an attempt to project responsibility for your own errors. But having accepted the errors as yours, do not keep them. 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.

The Holy Spirit will teach you to perceive beyond your belief, because truth is beyond belief and His perception is true. The ego can be completely forgotten at any time, because it is a totally incredible belief, and no one can keep a belief he has judged to be unbelievable. The more you learn about the ego, the more you realize that it cannot be believed. The incredible cannot be understood because it is unbelievable. The meaninglessness of perception based on the unbelievable is apparent, but it may not be recognized as being beyond belief, because it is made by belief.

The whole purpose of this course is to teach you that the ego is unbelievable and will forever be unbelievable. You who made the ego by believing the unbelievable cannot make this judgment alone. 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. This identification is as beyond doubt as it is beyond belief. Your wholeness has no limits because being is infinity.

The Extension of the Kingdom

Only you can limit your creative power, but God wills to release it. He no more wills you to deprive yourself of your creations than He wills to deprive Himself of His. Do not withhold your gifts to the Sonship, or you withhold yourself from God. Selfishness is of the ego, but self-fullness is of spirit because that is how God created it. The Holy Spirit is in the part of the mind that lies between the ego and the spirit, mediating between them always in favor of the spirit. To the ego this is partiality, and it responds as if it were being sided against. To spirit this is truth, because it knows

its fullness and cannot conceive of any part from which it is excluded.

Spirit knows that the awareness of all its brothers is included in its own, as it is included in God. The power of the whole Sonship and of its Creator is therefore spirit's own fullness, rendering its creations equally whole and equal in perfection. The ego cannot prevail against a totality that includes God, and any totality must include God. Everything He created is given all His power, because it is part of Him and shares His Being with Him. Creating is the opposite of loss, as blessing is the opposite of sacrifice. Being must be extended. That is how it retains the knowledge of itself. Spirit yearns to share its being as its Creator did. Created by sharing, its will is to create. It does not wish to contain God, but wills to extend His Being.

The extension of God's Being is spirit's only function. Its fullness cannot be contained, any more than can the fullness of its Creator. Fullness is extension. The ego's whole thought system blocks extension, and thus blocks your only function. It therefore blocks your joy, so that you perceive yourself as unfulfilled. Unless you create you are unfulfilled, but God does not know unfulfillment and therefore you must create. 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.

The Kingdom is forever extending because it is in the Mind of God. You do not know your joy because you do not know your own self-fullness. Exclude any part of the Kingdom from yourself and you are not whole. A split mind cannot perceive its fullness, and needs the miracle of its wholeness to dawn upon it and heal it. This reawakens the wholeness in it, and restores it to the Kingdom because of its acceptance of wholeness. The full appreciation of the mind's self-fullness makes selfishness impossible and extension inevitable. That is why there is perfect peace in the Kingdom. Spirit is fulfilling its function, and only complete fulfillment is peace.

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. They are there as part of your own being, because your fulfillment includes them. The creations of every Son of God are yours, since every creation belongs to everyone, being created for the Sonship as a whole.

You have not failed to increase the inheritance of the Sons of God, and thus have not failed to secure it for yourself. Since it was the Will of God to give it to you, He gave it forever. Since it was His Will that you have it forever, He gave you the means for keeping it. And you have done so. Disobeying God's Will is meaningful only to the insane. In truth it is impossible. Your self-fullness is as boundless as God's. Like His, it extends forever and in perfect peace. Its radiance is so intense that it creates in perfect joy, and only the whole can be born of its wholeness.

Be confident that you have never lost your Identity and the extensions which maintain It in wholeness and peace. Miracles are an expression of this confidence. They are reflections of both your proper identification with your brothers, and of your awareness that your identification is maintained by extension. The miracle is a lesson in total perception. By including any part of totality in the lesson, you have included the whole.

The Confusion of Pain and Joy

The Kingdom is the result of premises, just as this world is. You may have carried the ego's reasoning to its logical conclusion, which is total confusion about everything. If you really saw this result you could not want it. The only reason you could possibly want any part of it is because you do not see the whole of it. You are willing to look at the ego's premises, but not at their logical outcome. Is it not possible that you have done the same

thing with the premises of God? Your creations are the logical outcome of His premises. His thinking has established them for you. They are exactly where they belong. They belong in your mind as part of your identification with His, but your state of mind and your recognition of what is in it depend on what you believe about your mind. Whatever these beliefs may be, they are the premises that will determine what you accept into your mind.

It is surely clear that you can both accept into your mind what is not there, and deny what is. Yet the function God Himself gave your mind through His you may deny, but you cannot prevent. It is the logical outcome of what you are. The ability to see a logical outcome depends on the willingness to see it, but its truth has nothing to do with your willingness. Truth is God's Will. Share His Will and you share what He knows. Deny His Will as yours, and you are denying His Kingdom and yours.

The Holy Spirit will direct you only so as to avoid pain. Surely no one would object to this goal if he recognized it. The problem is not whether what the Holy Spirit says is true, but whether you want to listen to what He says. You no more recognize what is painful than you know what is joyful, and are, in fact, very apt to confuse the two. The Holy Spirit's main function is to teach you to tell them apart. 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. This confusion is the cause of the whole idea of sacrifice. Obey the Holy Spirit, and you will be giving up the ego. But you will be sacrificing nothing. On the contrary, you will be gaining everything. If you believed this, there would be no conflict.

That is why you need to demonstrate the obvious to yourself. It is not obvious to you. You believe that doing the opposite of God's Will can be better for you. You also believe that it is possible to do the opposite of God's

Will. Therefore, you believe that an impossible choice is open to you, and one which is both fearful and desirable. Yet God wills. He does not wish. Your will is as powerful as His because it is His. The ego's wishes do not mean anything, because the ego wishes for the impossible. You can wish for the impossible, but you can will only with God. This is the ego's weakness and your strength.

The Holy Spirit always sides with you and with your strength. As long as you avoid His guidance in any way, you want to be weak. Yet weakness is frightening. What else, then, can this decision mean except that you want to be fearful? The Holy Spirit never asks for sacrifice, but the ego always does. When you are confused about this distinction in motivation, it can only be due to projection. Projection is a confusion in motivation, and given this confusion, trust becomes impossible. No one gladly obeys a guide he does not trust, but this does not mean that the guide is untrustworthy. In this case, it always means that the follower is. However, this, too, is merely a matter of his own belief. Believing that he can betray, he believes that everything can betray him. Yet this is only because he has elected to follow false guidance. Unable to follow this guidance without fear, he associates fear with guidance, and refuses to follow any guidance at all.

The Holy Spirit is perfectly trustworthy, as you are. God Himself trusts you, and therefore your trustworthiness is beyond question. It will always remain beyond question, however much you may question it. I said before that you are the Will of God. His Will is not an idle wish, and your identification with His Will is not optional, since it is what you are. Sharing His Will with me is not really open to choice, though it may seem to be. The whole separation lies in this error. The only way out of the error is to decide that you do not have to decide anything. Everything has been given you by God's

decision. That is His Will, and you cannot undo it.

Even the relinquishment of your false decision-making prerogative, which the ego guards so jealously, is not accomplished by your wish. It was accomplished for you by the Will of God, Who has not left you comfortless. His Voice will teach you how to distinguish between pain and joy, and will lead you out of the confusion you have made. 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.

Miracles are in accord with the Will of God, Whose Will you do not know because you are confused about what you will. This means that you are confused about what you are. If you are God's Will and do not accept His Will, you are denying joy. The miracle is therefore a lesson in what joy is. Being a lesson in sharing it is a lesson in love, which is joy. Every miracle is thus a lesson in truth, and by offering truth you are learning the difference between pain and joy.

The State of Grace

The Holy Spirit will always guide you truly, because your joy is His. This is His Will for everyone because He speaks for the Kingdom of God, which is joy. Following Him is therefore the easiest thing in the world, and the only thing that is easy, because it is not of the world. It is therefore natural. The world goes against your nature, being out of accord with God's laws. The world perceives orders of difficulty in everything. This is because the ego perceives nothing as wholly desirable. By demonstrating to yourself there is no order of difficulty in miracles, you will convince yourself that, in your natural state, there is no difficulty at all because it is a state of grace.

Grace is the natural state of every Son of God. When he is not in a

state of grace, he is out of his natural environment and does not function well. Everything he does becomes a strain, because he was not created for the environment he has made. He therefore cannot adapt to it, nor can he adapt it to him. There is no point in trying. A Son of God is happy only when he knows he is with God. That is the only environment in which he will not experience strain, because that is where he belongs. It is also the only environment that is worthy of him, because his own worth is beyond anything he can make.

Consider the kingdom you have made and judge its worth fairly. Is it worthy to be a home for a child of God? Does it protect his peace and shine love upon him? Does it keep his heart untouched by fear, and allow him to give always, without any sense of loss? Does it teach him that this giving is his joy, and that God Himself thanks him for his giving? This is the only environment in which you can be happy. You cannot make it, any more than you can make yourself. It has been created for you, as you were created for it. God watches over His children and denies them nothing. Yet when they deny Him they do not know this, because they deny themselves everything. You who could give the Love of God to everything you see and touch and remember, are literally denying Heaven to yourself.

I call upon you to remember that I have chosen you to teach the Kingdom to the Kingdom. There are no exceptions to this lesson, because the lack of exceptions is the lesson. Every Son who returns to the Kingdom with this lesson in his heart has healed the Sonship and given thanks to God. Everyone who learns this lesson has become the perfect teacher, because he has learned it of the Holy Spirit.

When a mind has only light, it knows only light. Its own radiance shines all around it, and extends out into the darkness of other minds, transforming

them into majesty. The Majesty of God is there, for you to recognize and appreciate and know. Recognizing the Majesty of God as your brother is to accept your own inheritance. God gives only equally. If you recognize His gift in anyone, you have acknowledged what He has given you. Nothing is so easy to recognize as truth. This is the recognition that is immediate, clear and natural. You have trained yourself not to recognize it, and this has been very difficult for you.

Out of your natural environment you may well ask, "What is truth?" since truth is the environment by which and for which you were created. You do not know yourself, because you do not know your Creator. You do not know your creations because you do not know your brothers, who created them with you. I have already said that only the whole Sonship is worthy to be co-creator with God, because only the whole Sonship can create like Him. Whenever you heal a brother by recognizing his worth, you are acknowledging his power to create and yours. He cannot have lost what you recognize, and you must have the glory you see in him. He is a co-creator with God with you. Deny his creative power, and you are denying yours and that of God Who created you.

You cannot deny part of truth. You do not know your creations because you do not know their creator. You do not know yourself because you do not know yours. Your creations cannot establish your reality, any more than you can establish God's. But you can know both. Being is known by sharing. Because God shared His Being with you, you can know Him. But you must also know all He created, to know what they have shared. Without your Father you will not know your fatherhood. The Kingdom of God includes all His Sons and their children, who are as like the Sons as they are like the Father. Know, then, the Sons of God, and you will know all creation.

Chapter 7

THE JOURNEY BACK

The Direction of the Curriculum

Knowledge is not the motivation for learning this course. Peace is. This is the prerequisite for knowledge 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. Knowledge can be restored only when you meet its conditions. This is not a bargain made by God, Who makes no bargains. It is merely the result of your misuse of His laws on behalf of an imaginary will that is not His. Knowledge is His Will. If you are opposing His Will, how can you have knowledge? I have told you what knowledge offers you, but perhaps you do not yet regard this as wholly desirable. If you did you would not be so ready to throw it away when the ego asks for your allegiance.

The distractions of the ego may seem to interfere with your learning, but the ego has no power to distract you unless you give it the power to do so. The ego's voice is an hallucination. You cannot expect it to say "I am not real." Yet you are not asked to dispel your hallucinations alone. You are merely asked to evaluate them in terms of their results to you. If you do not want them on the basis of loss of peace, they will be removed from your mind for you.

Every response to the ego is a call to war, and war does deprive you of peace. Yet in this war there is no opponent. This is the reinterpretation of reality that you must make to secure peace, and the only one you need ever make. Those whom you perceive as opponents are part of your peace, which you are giving up by attacking them. How can you have what you give up? You share to have, but you do not give it up yourself. When you give up peace,

you are excluding yourself from it. This is a condition so alien to the Kingdom that you cannot understand the state that prevails within it.

Your past learning must have taught you the wrong things, simply because it has not made you happy. On this basis alone its value should be questioned. If learning aims at change, and that is always its purpose, are you satisfied with the changes your learning has brought you? Dissatisfaction with learning outcomes is a sign of learning failure, since it means that you did not get what you wanted.

The curriculum of the Atonement is the opposite of the curriculum you have established for yourself, but so is its outcome. If the outcome of yours has made you unhappy, and if you want a different one, a change in the curriculum is obviously necessary. The first change to be introduced is a change in direction. A meaningful curriculum cannot be inconsistent. If it is planned by two teachers, each believing in diametrically opposed ideas, it cannot be integrated. If it is carried out by these two teachers simultaneously, each one merely interferes with the other. This leads to fluctuation, but not to change. The volatile have no direction. They cannot choose one because they cannot relinquish the other, even if it does not exist. Their conflicted curriculum teaches them that all directions exist, and gives them no rationale for choice.

The total senselessness of such a curriculum must be fully recognized before a real change in direction becomes possible. You cannot learn simultaneously from two teachers who are in total disagreement about everything. Their joint curriculum presents an impossible learning task. They are teaching you entirely different things in entirely different ways, which might be possible except that both are teaching you about yourself. Your reality is unaffected by both, but if you listen to both, your mind will be split about what your reality is.

The Difference Between Imprisonment and Freedom

There is a rationale for choice. Only one Teacher knows what your reality is. If learning to remove the obstacles to that knowledge is the purpose of the curriculum, you must learn it of Him. The ego does not know what it is trying to teach. It is trying to teach you what you are without knowing what you are. It is expert only in confusion. It does not understand anything else. As a teacher, then, the ego is totally confused and totally confusing. Even if you could disregard the Holy Spirit entirely, which is impossible, you could still learn nothing from the ego, because the ego knows nothing.

Is there any possible reason for choosing a teacher such as this? Does the total disregard of anything it teaches make anything but sense? Is this the teacher to whom a Son of God should turn to find himself? The ego has never given you a sensible answer to anything. Simply on the grounds of your own experience with its teaching, should not this alone disqualify it as your future teacher? Yet the ego has done more harm to your learning than this alone. Learning is joyful if it leads you along your natural path, and facilitates the development of what you have. When you are taught against your nature, however, you will lose by your learning because your learning will imprison you. Your will is in your nature, and therefore cannot go against it.

The ego cannot teach you anything as long as your will is free, because you will not listen to it. It is not your will to be imprisoned because your will is free. That is why the ego is the denial of free will. It is never God Who coerces you, because He shares His Will with you. His Voice teaches only in accordance with His Will, but that is not the Holy Spirit's lesson because that is what you are. The lesson is that your will and God's cannot be out of accord because they are one. This is the undoing of everything the ego

tries to teach. It is not, then, only the direction of the curriculum that must be unconflicted, but also the content.

The ego tries to teach that you want to oppose God's Will. This unnatural lesson cannot be learned, and the attempt to learn it is a violation of your own freedom, making you afraid of your will because it is free. 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. The Holy Spirit leads you steadily along the path of freedom, teaching you how to disregard or look beyond everything that would hold you back.

We have said that the Holy Spirit teaches you the difference between pain and joy. That is the same as saying He teaches you the difference between imprisonment and freedom. You cannot make this distinction without Him because you have taught yourself that imprisonment is freedom. Believing them to be the same, how can you tell them apart? Can you ask the part of your mind that taught you to believe they are the same, to teach you how they are different?

The Holy Spirit's teaching takes only one direction and has only one goal. His direction is freedom and His goal is God. Yet He cannot conceive of God without you, because it is not God's Will to be without you. 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. This is freedom and this is joy. Deny yourself this and you are denying God His Kingdom, because He created you for this.

When I said, "All power and glory are yours because the Kingdom is His," this is what I meant. The Will of God is without limit, and all power and glory lie within it. It is boundless in strength and in love and in peace. It has no boundaries because it created all things. By creating all things, it made them part of itself. You are the Will of God because that is how you were

created. Because your Creator creates only like Himself, you are like Him. You are part of Him Who is all power and glory, and are therefore as unlimited as He is.

To what else except all power and glory can the Holy Spirit appeal to restore God's Kingdom? His appeal, then, is merely to what the Kingdom is, and for its own acknowledgment of what it is. When you acknowledge this you bring the acknowledgment automatically to everyone, because you have acknowledged everyone. By your recognition you awaken theirs, and through theirs yours is extended. Awakening runs easily and gladly through the Kingdom, in answer to the Call for God. This is the natural response of every Son of God to the Voice for his Creator, because It is the Voice for his creations and for his own extension.

The Holy Encounter

Glory to God in the highest, and to you because He has so willed it. Ask and it shall be given you, because it has already been given. Ask for light and learn that you are light. If you want understanding and enlightenment you will learn it, because your decision to learn it is the decision to listen to the Teacher Who knows of light, and can therefore teach it to you. There is no limit on your learning because there is no limit on your mind. There is no limit on His teaching because He was created to teach. Understanding His function perfectly He fulfills it perfectly, because that is His joy and yours.

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. When this is accomplished, then, there is no other experience. Yet the wish for other experience will block its accomplishment, because God's Will cannot be forced upon you, being an experience of total willingness. The Holy Spirit understands how to teach this, but you do not. That is why you need Him, and

why God gave Him to you. Only His teaching will release your will to God's, uniting it with His power and glory and establishing them as yours. You share them as God shares them, because this is the natural outcome of their being.

The Will of the Father and of the Son are one, by their extension. Their extension is the result of Their oneness, holding Their unity together by extending their joint Will. This is perfect creation by the perfectly created, in union with the Perfect Creator. The Father must give fatherhood to His Son, because His Own Fatherhood must be extended outward. You who belong in God have the holy function of extending His Fatherhood by placing no limits upon it. Let the Holy Spirit teach you how to do this, for you can know what it means only of God Himself.

When you meet anyone, remember it is a holy encounter. As you see him you will see yourself. As you treat him you will treat yourself. As you think of him you will think of yourself. Never forget this, for in him you will find yourself or lose yourself. Whenever two Sons of God meet, they are given another chance at salvation. Do not leave anyone without giving salvation to him and receiving it yourself. For I am always there with you, in remembrance of you.

The goal of the curriculum, regardless of the teacher you choose, is "Know thyself." There is nothing else to seek. Everyone is looking for himself and for the power and glory he thinks he has lost. Whenever you are with anyone, you have another opportunity to find them. Your power and glory are in him because they are yours. The ego tries to find them in yourself alone, because it does not know where to look. The Holy Spirit teaches you that if you look only at yourself you cannot find yourself, because that is not what you are. Whenever you are with a brother, you are learning what you are because you are teaching what you are. He will respond either with pain or with

joy, depending on which teacher you are following. He will be imprisoned or released according to your decision, and so will you. Never forget your responsibility to him, because it is your responsibility to yourself. Give him his place in the Kingdom and you will have yours.

The Kingdom cannot be found alone, and you who are the Kingdom cannot find yourself alone. To achieve the goal of the curriculum, then, you cannot listen to the ego, whose purpose is to defeat its own goal. The ego does not know this, because it does not know anything. But you can know it, and you will know it if you are willing to look at what the ego would make of you. This is your responsibility, because once you have really looked at it you will accept the Atonement for yourself. What other choice could you make? Having made this choice you will understand why you once believed that, when you met someone else, you thought he was someone else. And every holy encounter in which you enter fully will teach you this is not so.

You can encounter only part of yourself because you are part of God, Who is everything. His power and glory are everywhere, and you cannot be excluded from them. The ego teaches that your strength is in you alone. The Holy Spirit teaches that all strength is in God and therefore in you. God wills no one suffer. He does not will anyone to suffer for a wrong decision, including you. That is why He has given you the means for undoing it. Through His power and glory all your wrong decisions are undone completely, releasing you and your brother from every imprisoning thought any part of the Sonship holds. Wrong decisions have no power, because they are not true. The imprisonment they seem to produce is no more true than they are.

Power and glory belong to God alone. So do you. God gives whatever belongs to Him because He gives of Himself, and everything belongs to Him. Giving of yourself is the function He gave you. Fulfilling it perfectly will let

you remember what you have of Him, and by this you will remember also what you are in Him. You cannot be powerless to do this, because this is your power. Glory is God's gift to you, because that is what He is. See this glory everywhere to remember what you are.

The Gift of Freedom

If God's Will for you is complete peace and joy, unless you experience only this you must be refusing to acknowledge His Will. His Will does not vacillate, being changeless forever. When you are not at peace it can only be because you do not believe you are in Him. Yet He is All in all. His peace is complete, and you must be included in it. His laws govern you because they govern everything. You cannot exempt yourself from His laws, although you can disobey them. Yet if you do, and only if you do, you will feel lonely and helpless, because you are denying yourself everything.

I am come as a light into a world that does deny itself everything. It does this simply by dissociating itself from everything. It is therefore an illusion of isolation, maintained by fear of the same loneliness that is its illusion. I said that I am with you always, even unto the end of the world. That is why I am the light of the world. If I am with you in the loneliness of the world, the loneliness is gone. You cannot maintain the illusion of loneliness if you are not alone. My purpose, then, is still to overcome the world. I do not attack it, but my light must dispel it because of what it is. Light does not attack darkness, but it does shine it away. If my light goes with you everywhere, you shine it away with me. The light becomes ours, and you cannot abide in darkness any more than darkness can abide wherever you go. The remembrance of me is the remembrance of yourself, and of Him Who sent me to you.

You were in darkness until God's Will was done completely by any part of

the Sonship. When this was done, it was perfectly accomplished by all. How else could it be perfectly accomplished? 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. This is the awareness I came to give you, and your problem in accepting it is the problem of this world. The world must therefore despise and reject me, because the world is the belief that love is impossible. If you will accept the fact that I am with you, you are denying the world and accepting God. My will is His, and your decision to hear me is the decision to hear His Voice and abide in His Will. As God sent me to you so will I send you to others. And I will go to them with you, so we can teach them peace and union.

Do you not think the world needs peace as much as you do? Do you not want to give it to the world as much as you want to receive it? For unless you do, you will not receive it. If you want to have it of me, you must give it. Healing does not come from anyone else. You must accept guidance from within. The guidance must be what you want, or it will be meaningless to you. That is why healing is a collaborative venture. I can tell you what to do, but you must collaborate by believing that I know what you should do. Only then will your mind choose to follow me. Without this choice you could not be healed because you would have decided against healing, and this rejection of my decision for you makes healing impossible.

Healing reflects our joint will. This is obvious when you consider what healing is for. Healing is the way in which the separation is overcome. Separation is overcome by union. It cannot be overcome by separating. The decision to unite must be unequivocal, or the mind itself is divided and not whole. Your mind is the means by which you determine your own condition, because mind is the mechanism of decision. It is the power by which you separate

or join, and experience pain or joy accordingly. My decision cannot overcome yours, because yours is as powerful as mine. If it were not so the Sons of God would be unequal. All things are possible through our joint decision, but mine alone cannot help you. Your will is as free as mine, and God Himself would not go against it. I cannot will what God does not will. I can offer my strength to make yours invincible, but I cannot oppose your decision without competing with it and thereby violating God's Will for you.

Nothing God created can oppose your decision, as nothing God created can oppose His Will. God gave your will its power, which I can only acknowledge in honor of His. If you want to be like me I will help you, knowing that we are alike. If you want to be different, I will wait until you change your mind. I can teach you, but only you can choose to listen to my teaching. How else can it be, if God's Kingdom is freedom? 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 mind over another. God's Sons are equal in will, all being the Will of their Father. This is the only lesson I came to teach.

If your will were not mine it would not be our Father's. This would mean you have imprisoned yours, and have not let it be free. Of yourself you can do nothing, because of yourself you are nothing. I am nothing without the Father and you are nothing without me, because by denying the Father you deny yourself. I will always remember you, and in my remembrance of you lies your remembrance of yourself. In our remembrance of each other lies our remembrance of God. And in this remembrance lies your freedom because your freedom is in Him. Join, then, with me in praise of Him and you whom He created. 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. Because it is

acceptable to Him it is the gift of freedom, which is His Will for all His Sons. By offering freedom you will be free.

Freedom is the only gift you can offer to God's Sons, being an acknowledgment of what they are and what He is. Freedom is creation, because it is love. Whom you seek to imprison you do not love. Therefore, when you seek to imprison anyone, including yourself, you do not love him and you cannot identify him. When you imprison yourself you are losing sight of your true identification with me and with the Father. Your identification is with the Father and with the Son. It cannot be with one and not the other. If you are part of one you must be part of the other, because they are one. The Holy Trinity is holy because It is One. If you exclude yourself from this union, you are perceiving the Holy Trinity as separated. You must be included in It, because It is everything. Unless you take your place in It and fulfill your function as part of It, the Holy Trinity is as bereft as you are. No part of It can be imprisoned if Its truth is to be known.

The Undivided Will of the Sonship

Can you be separated from your identification and be at peace? Dissociation is not a solution; it is a delusion. The delusional believe that truth will assail them, and they do not recognize it because they prefer the delusion. Judging truth as something they do not want, they perceive their illusions which block knowledge. Help them by offering them your unified mind on their behalf, as I am offering you mine on behalf of yours. Alone we can do nothing, but together our minds fuse into something whose power is far beyond the power of its separate parts. By not being separate, the Mind of God is established in ours and as ours. This Mind is invincible because it is undivided.

The undivided will of the Sonship is the perfect creator, being wholly in

the likeness of God, Whose Will it is. You cannot be exempt from it if you are to understand what it is and what you are. By the belief that your will is separate from mine, you are exempting yourself from the Will of God which is yourself. Yet to heal is still to make whole. Therefore, to heal is to unite with those who are like you, because perceiving this likeness is to recognize the Father. If your perfection is in Him and only in Him, how can you know it without recognizing Him? The recognition of God is the recognition of yourself. There is no separation of God and His creation. You will realize this when you understand that there is no separation between your will and mine. Let the Love of God shine upon you by your acceptance of me. My reality is yours and His. By joining your mind with mine you are signifying your awareness that the Will of God is one.

God's Oneness and ours are not separate, because His Oneness encompasses ours. To join with me is to restore His power to you because we are sharing it. I offer you only the recognition of His power in you, but in that lies all truth. As we unite, we unite with Him. Glory be to the union of God and His holy Sons! All glory lies in them because they are united. 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.

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. Our union is therefore the way to renounce the ego in you. The truth in both of us is beyond the ego. Our success in transcending the ego is guaranteed by God, and I share this confidence for both of us and all of us. I bring God's peace back to all His children because I received it of Him for us all. Nothing can prevail against our united wills because nothing can prevail against God's.

Would you know the Will of God for you? Ask it of me who knows it for

you and you will find it. I will deny you nothing, as God denies me nothing. Ours is simply the journey back to God Who is our home. Whenever fear intrudes anywhere along the road to peace, it is because the ego has attempted to join the journey with us and cannot do so. Sensing defeat and angered by it, the ego regards itself as rejected and becomes retaliative. You are invulnerable to its retaliation because I am with you. On this journey you have chosen me as your companion instead of the ego. Do not attempt to hold on to both, or you will try to go in different directions and will lose the way.

The ego's way is not mine, but it is also not yours. The Holy Spirit has one direction for all minds, and the one He taught me is yours. 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. Never accord the ego the power to interfere with the journey. It has none, because the journey is the way to what is true. Leave all illusions behind, and reach beyond all attempts of the ego to hold you back. I go before you because I am beyond the ego. Reach, therefore, for my hand because you want to transcend the ego. My strength will never be wanting, and if you choose to share it you will do so. I give it willingly and gladly, because I need you as much as you need me.

The Treasure of God

We are the joint will of the Sonship, whose wholeness is for all. We begin the journey back by setting out together, and gather in our brothers as we continue together. Every gain in our strength is offered for all, so they too can lay aside their weakness and add their strength to us. God's welcome waits for us all, and He will welcome us as I am welcoming you. Forget not the Kingdom of God for anything the world has to offer.

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. You cannot behold the world and know God. Only one is true. I am come to tell you that the choice of which is true is not yours to make. If it were, you would have destroyed yourself. Yet God did not will the destruction of His creations, having created them for eternity. His Will has saved you, not from yourself but from your illusion of yourself. He has saved you for yourself.

Let us glorify Him Whom the world denies, for over His Kingdom the world has no power. No one created by God can find joy in anything except the eternal; not because he is deprived of anything else, but because nothing else is worthy of him. What God and His Sons create is eternal, and in this and this only is their joy.

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 had squandered everything for nothing of any value, although he had not understood its worthlessness at the time. He was ashamed to return to his father, because he thought he had hurt him. Yet when he came home the father welcomed him with joy, because the son himself was his father's treasure. He wanted nothing else.

God wants only His Son because His Son is His only treasure. You want your creations as He wants His. Your creations are your gift to the Holy Trinity, created in gratitude for your creation. They do not leave you any more than you left your Creator, but they extend your creation as God extended Himself to you. Can the creations of God Himself take joy in what is not real? And what is real except the creations of God and those that are created like His? Your creations love you as you love your Father for the gift of creation. There is no other gift that is eternal, and therefore there is no other gift that is true. How, then, can you accept anything else or give anything else, and expect joy in return? And what else but joy would you want? You made neither yourself nor your function. You made only the decision to be unworthy

of both. Yet you cannot make yourself unworthy because you are the treasure of God, and what He values is valuable. There can be no question of its worth, because its value lies in God's sharing Himself with it and establishing its value forever.

Your function is to add to God's treasure by creating yours. His Will to you is His Will for you. He would not withhold creation from you because His joy is in it. You cannot find joy except as God does. His joy lay in creating you, and He extends His Fatherhood to you so that you can extend yourself as He did. You do not understand this because you do not understand Him. No one who does not accept his function can understand what it is, and no one can accept his function unless he knows what he is. Creation is the Will of God. His Will created you to create. Your will was not created separate from His, and so you must will as He wills.

An "unwilling will" does not mean anything, being a contradiction in terms that actually means nothing. When you think you are unwilling to will with God, you are not thinking. God's Will is thought. It cannot be contradicted by thought. God does not contradict Himself, and His Sons, who are like Him, cannot contradict themselves or Him. Yet their thought is so powerful that they can even imprison the mind of God's Son, if they so choose. This choice does make the Son's function unknown to him, but never to his Creator. And because it is not unknown to his Creator, it is forever knowable to him.

There is no question but one you should ever ask of yourself; -- "Do I want to know my Father's Will for me?" He will not hide it. He has revealed it to me because I asked it of Him, and learned of what He had already given. Our function is to work together, because apart from each other we cannot function at all. The whole power of God's Son lies in all of us, but not in any of us alone. God would not have us be alone because He does not will to be alone. That is why He created His Son, and gave him the power to create with Him. Our

creations are as holy as we are, and we are the Sons of God Himself, as holy as He is. Through our creations we extend our love, and thus increase the joy of the Holy Trinity. You do not understand this, because you who are God's Own treasure do not regard yourself as valuable. Given this belief, you cannot understand anything.

I share with God the knowledge of the value He puts upon you. My devotion to you is of Him, being born of my knowledge of myself and Him. We cannot be separated. Whom God has joined cannot be separated, and God has joined all His Sons with Himself. Can you be separated from your life and your being? The journey to God is merely the reawakening of the knowledge of where you are always, and what you are forever. It is a journey without distance to a goal that has never changed. Truth can only be experienced. It cannot be described and it cannot be explained. 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.

What God has willed for you is yours. He has given His Will to His treasure, whose treasure it is. Your heart lies where your treasure is, as His does. You who are beloved of God are wholly blessed. Learn this of me, and free the holy will of all those who are as blessed as you are.

The Body as a Means of Communication

Attack is always physical. When attack in any form enters your mind you are equating yourself with a body, since this is the ego's interpretation of the body. 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. If you did not believe this, the idea of attack would have no appeal for you. When you equate yourself with a body you will always experience depression. When a child of God thinks of himself in this way he is belittling himself, and seeing his brothers as similarly belittled. Since he can find

himself only in them, he has cut himself off from salvation.

Remember that the Holy Spirit interprets the body only as a means of communication. Being the communication link between God and His separated Sons, the Holy Spirit interprets everything you have made in the light of what He is. The ego separates through the body. The Holy Spirit reaches through it to others. You do not perceive your brothers as the Holy Spirit does, because you do not regard bodies solely as a means of joining minds and uniting them with yours and mine. This interpretation of the body will change your mind entirely about its value. Of itself it has none.

If you use the body for attack, it is harmful to you. 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 understand the power of the mind that is in you. If you use the body for this and only for this, you cannot use it for attack. In the service of uniting it becomes a beautiful lesson in communion, which has value until communion is. This is God's way of making unlimited what you have limited. The Holy Spirit does not see the body as you do, because He knows the only reality of anything is the service it renders God on behalf of the function He gives it.

Communication ends separation. Attack promotes it. The body is beautiful or ugly, peaceful or savage, helpful or harmful, according to the use to which it is put. And in the body of another you will see the use to which you have put yours. If the body becomes a means you give to the Holy Spirit to use on behalf of union of the Sonship, you will not see anything physical except as what it is. Use it for truth and you will see it truly. Misuse it and you will misunderstand it, because you have already done so by misusing it. Interpret anything apart from the Holy Spirit and you will mistrust it. This will lead you to hatred and attack and loss of peace.

Yet all loss comes only from your own misunderstanding. Loss of any kind

is impossible. But when you look upon a brother as a physical entity, his power and glory are "lost" to you and so are yours. You have attacked him, but you must have attacked yourself first. Do not see him this way for your own salvation, which must bring him his. Do not allow him to belittle himself in your mind, but give him freedom from his belief in littleness, and thus escape from yours. As part of you, he is holy. As part of me, you are. 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.

Rejoice, then, that of yourself you can do nothing. You are not of yourself. 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 accept it for yourself. He has not withdrawn His gifts from you, but you believe you have withdrawn them from Him. Let no Son of God remain hidden for His Name's sake, because His Name is yours.

The Bible says, "The word (or thought) was made flesh." Strictly speaking this is impossible, since it seems to involve the translation of one order of reality into another. Different orders of reality merely appear to exist, just as different orders of miracles do. Thought cannot be made into flesh except by belief, since thought is not physical. Yet thought is communication, for which the body can be used. This is the only natural use to which it can be put. To use the body unnaturally is to lose sight of the Holy Spirit's purpose, and thus to confuse the goal of His curriculum.

There is nothing so frustrating to a learner as a curriculum he cannot learn. His sense of adequacy suffers, and he must become depressed. Being faced with an impossible learning situation is the most depressing thing in the world. In fact, it is ultimately why the world itself is depressing. The Holy Spirit's curriculum is never depressing, because it is a curriculum of joy. Whenever the reaction to learning is depression, it is because the true goal of

the curriculum has been lost sight of.

In this world, not even the body is perceived as whole. Its purpose is seen as fragmented into many functions with little or no relationship to each other, so that it appears to be ruled by chaos. Guided by the ego, it is. Guided by the Holy Spirit, it is not. It becomes a means by which the part of the mind you tried to separate from spirit can reach beyond its distortions and return to spirit. The ego's temple thus becomes the temple of the Holy Spirit, where devotion to Him replaces devotion to the ego. In this sense the body does become a temple to God; His Voice abides in it by directing the use to which it is put.

Healing is the result of using the body solely for communication. Since this is natural it heals by making whole, which is also natural. All mind is whole, and the belief that part of it is physical, or not mind, is a fragmented or sick interpretation. Mind cannot be made physical, but it can be made manifest through the physical if it uses the body to go beyond itself. By reaching out, the mind extends itself. It does not stop at the body, for if it does it is blocked in its purpose. A mind that has been blocked has allowed itself to be vulnerable to attack, because it has turned against itself.

The removal of blocks, then, is the only way to guarantee help and healing. Help and healing are the normal expressions of a mind that is working through the body, but not in it. 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. Perceiving the body as a separate entity cannot but foster illness, because it is not true. A medium of communication loses its usefulness if it is used for anything else. To use a medium of communication as a medium of attack is an obvious confusion in purpose.

To communicate is to join and to attack is to separate. How can you do both simultaneously with the same thing and not suffer? Perception of the body

can be unified only by one purpose. This releases the mind from the temptation to see the body in many lights, and gives it over entirely to the One Light in which it can be really understood. To confuse a learning device with a curriculum goal is a fundamental confusion that blocks the understanding of both. Learning must lead beyond the body to the re-establishment of the power of the mind in it. This can be accomplished only if the mind extends to other minds, and does not arrest itself in its extension. This arrest is the cause of all illness, because only extension is the mind's function.

The opposite of joy is depression. When your learning promotes depression instead of joy, you cannot be listening to God's joyous Teacher and learning His lessons. To see a body as anything except a means of communication is to limit your mind and to hurt yourself. Health is therefore nothing more than united purpose. If the body is brought under the purpose of the mind, it becomes whole because the mind's purpose is one. Attack can only be an assumed purpose of the body, because apart from the mind the body has no purpose at all.

You are not limited by the body, and thought cannot be made flesh. Yet mind can be manifested through the body if it goes beyond it and does not interpret it as limitation. Whenever you see another as limited to or by the body, you are imposing this limit on yourself. Are you willing to accept this, when your whole purpose for learning should be to escape from limitations? To conceive of the body as a means of attack and to believe that joy could possibly result, is a clear-cut indication of a poor learner. He has accepted a learning goal in obvious contradiction to the unified purpose of the curriculum, and one that is interfering with his ability to accept its purpose as his own.

Joy is unified purpose, and unified purpose is only God's. When yours is unified it is His. Believe you can interfere with His purpose, and you need salvation. You have condemned yourself, but condemnation is not of God. Therefore it is not true. No more are any of its seeming results. When you see a

brother as a body, you are condemning him because you have condemned yourself. Yet if all condemnation is unreal, and it must be unreal since it is a form of attack, then it can have no results.

Do not allow yourself to suffer from imagined results of what is not true. Free your mind from the belief that this is possible. In its complete impossibility lies your only hope for release. But what other hope would you want? Freedom from illusions lies only in not believing them. There is no attack, but there is unlimited communication and therefore unlimited power and wholeness. The power of wholeness is extension. Do not arrest your thought in this world, and you will open your mind to creation in God.

The Body as Means or End

Attitudes toward the body are attitudes toward attack. To the ego the body is to attack with. Equating you with the body, it teaches that you are to attack with. The body, then, is not the source of its own health. The body's condition lies solely in your interpretation of its function. Functions are part of being since they arise from it, but the relationship is not reciprocal. The whole does define the part, but the part does not define the whole. Yet to know in part is to know entirely because of the fundamental difference between knowledge and perception. In perception the whole is built up of parts that can separate and reassemble in different constellations. But knowledge never changes, so its constellation is permanent. The idea of part-whole relationships has meaning only at the level of perception, where change is possible. Otherwise, there is no difference between the part and whole.

The body exists in a world that seems to contain two voices fighting for its possession. In this perceived constellation the body is seen as capable of shifting its allegiance from one to the other, making the concepts of both health and sickness meaningful. The ego makes a fundamental confusion between

means and end as it always does. Regarding the body as an end, the ego has no real use for it because it is not an end. You must have noticed an outstanding characteristic of every end that the ego has accepted as its own. When you have achieved it, it has not satisfied you. That is why the ego is forced to shift ceaselessly from one goal to another, so that you will continue to hope it can yet offer you something.

It has been particularly difficult to overcome the ego's belief in the body as an end, because it is synonymous with the belief in attack as an end. The ego has a profound investment in sickness. If you are sick, how can you object to the ego's firm belief that you are not invulnerable? This is an appealing argument from the ego's point of view, because it obscures the obvious attack that underlies the sickness. If you recognized this and also decided against attack, you could not give this false witness to the ego's stand.

It is hard to perceive sickness as a false witness, because you do not realize that it is entirely out of keeping with what you want. This witness, then, appears to be innocent and trustworthy because you have not seriously cross-examined him. If you had, you would not consider sickness such a strong witness on behalf of the ego's views. A more honest statement would be that those who want the ego are predisposed to defend it. Therefore, their choice of witnesses should be suspect from the beginning. The ego does not call upon witnesses who would disagree with its case, nor does the Holy Spirit. I have said that judgment is the function of the Holy Spirit, and one He is perfectly equipped to fulfill. The ego as a judge gives anything but an impartial judgment. When the ego calls on a witness, it has already made the witness an ally.

It is still true that the body has no function of itself, because it is not an end. The ego, however, establishes it as an end because, as such, its true function is obscured. This is the purpose of everything the ego does. Its

sole aim is to lose the function of everything. A sick body does not make any sense. It could not make sense because sickness is not what the body is for. Sickness is meaningful only if the two basic premises on which the ego's interpretation of the body rests are true; that the body is for attack, and that you are a body. Without these premises sickness is inconceivable.

Sickness is a way of demonstrating that you can be hurt. It is a witness to your frailty, your vulnerability, and your extreme need to depend on external guidance. The ego uses this as its best argument for your need for its guidance. It dictates endless prescriptions for avoiding catastrophic outcomes. The Holy Spirit, perfectly aware of the same situation, does not bother to analyze it at all. If data are meaningless there is no point in analyzing them. The function of truth is to collect information that is true. Any way you handle error results in nothing. The more complicated the results become the harder it may be to recognize their nothingness, but it is not necessary to examine all possible outcomes to which premises give rise in order to judge them truly.

A learning device is not a teacher. It cannot tell you how you feel. You do not know how you feel because you have accepted the ego's confusion, and you therefore believe that a learning device can tell you how you feel. Sickness is merely another example of your insistence on asking guidance of a teacher who does not know the answer. The ego is incapable of knowing how you feel. When I said that the ego does not know anything, I said the one thing about the ego that is wholly true. But there is a corollary; if only knowledge has being and the ego has no knowledge, then the ego has no being.

You might well ask how the voice of something that does not exist can be so insistent. Have you thought about the distorting power of something you want, even if it is not real? There are many instances of how what you want distorts perception. No one can doubt the ego's skill in building up false

cases. Nor can anyone doubt your willingness to listen until you choose not to accept anything except truth. When you lay the ego aside, it will be gone. The Holy Spirit's Voice is as loud as your willingness to listen. It cannot be louder without violating your freedom of choice, which the Holy Spirit seeks to restore, never to undermine.

The Holy Spirit teaches you to use your body only to reach your brothers, so He can teach His message through you. This will heal them and therefore heal you. Everything used in accordance with its function as the Holy Spirit sees it cannot be sick. Everything used otherwise is. Do not allow the body to be a mirror of a split mind. Do not let it be an image of your own perception of littleness. Do not let it reflect your decision to attack. Health is seen as the natural state of everything when interpretation is left to the Holy Spirit, Who perceives no attack on anything. Health is the result of relinquishing all attempts to use the body lovelessly. Health 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.

Healing as Corrected Perception

I said before that the Holy Spirit is the Answer. He is the Answer to everything, because He knows what the answer to everything is. The ego does not know what a real question is, although it asks an endless number. Yet you can learn this as you learn to question the value of the ego, and thus establish your ability to evaluate its questions. 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 of healing. Ask, rather, that the Holy Spirit teach you the right perception of the body, for perception alone can be distorted. Only perception can be sick, because only perception can be wrong.

Wrong perception is the wish that things be as they are not. The reality of everything is totally harmless, because total harmlessness is the condition of its reality. It is also the condition of your awareness of its reality. You do not have to seek reality. It will seek you and find you when you meet its conditions. Its conditions are part of what it is. And this part only is up to you. The rest is of itself. You need do so little because your little part is so powerful that it will bring the whole to you. Accept, then, your little part, and let the whole be yours.

Wholeness heals because it is of the mind. All forms of sickness, even unto death, are physical expressions of the fear of awakening. They are attempts to reinforce sleeping out of fear of waking. This is a pathetic way of trying not to see by rendering the faculties for seeing ineffectual. "Rest in peace" is a blessing for the living, not the dead, because rest comes from waking, not from sleeping. Sleep is withdrawing; waking is joining. Dreams are illusions of joining, because they reflect the ego's distorted notions about what joining is. Yet the Holy Spirit, too, has use for sleep, and can use dreams on behalf of waking if you will let Him.

How you wake is the sign of how you have used sleep. To whom did you give it? Under which teacher did you place it? Whenever you wake dispiritedly, it was not given to the Holy Spirit. Only when you awaken joyously have you utilized sleep according to His purpose. You can indeed be "drugged" by sleep, if you have misused it on behalf of sickness. Sleep is no more a form of death than death is a form of unconsciousness. Complete unconsciousness is impossible. You can rest in peace only because you are awake.

Healing is release from the fear of waking and the substitution of the decision to wake. The decision to wake is the reflection of the will to love, since all healing involves replacing fear with love. 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. His function is to distinguish only between the false and the true, replacing the false with the true.

The ego, which always wants to weaken the mind, tries to separate it from the body in an attempt to destroy it. Yet the ego actually believes that it is protecting it. This is because the ego believes that mind is dangerous, and that to make mindless is to heal. But to make mindless is impossible, since it would mean to make nothing out of what God created. The ego despises weakness, even though it makes every effort to induce it. The ego wants only what it hates. To the ego this is perfectly sensible. Believing in the power of attack, the ego wants attack.

The Bible enjoins you to be perfect, to heal all errors, to take no thought of the body as separate and to accomplish all things in my name. This is not my name alone, for ours is a shared identification. The Name of God's Son is one, and you are enjoined to do the works of love because we share this oneness. Our minds are whole because they are one. If you are sick you are withdrawing from me. Yet you cannot withdraw from me alone. You can only withdraw from yourself and me.

You have surely begun to realize that this is a very practical course, and one that means exactly what it says. I would not ask you to do things you cannot do, and it is impossible that I could do things you cannot do. Given this, and given this quite literally, nothing can prevent you from doing exactly what I ask, and everything argues for your doing it. I give you no limits because God lays none upon you. When you limit yourself we are not "one mind, and that is sickness. Yet sickness is not of the body, but of the mind. All forms of sickness are signs that the mind is split, and does not accept a unified purpose.

The unification of purpose, then, is the Holy Spirit's only way of healing.

This is because it is the only level at which healing means anything. The re-establishing of meaning in a chaotic thought system is the way to heal it. Your task is only to meet the conditions for meaning, since meaning itself is of God. Yet your return to meaning is essential to His, because your meaning is part of His. Your healing, then, is part of His health, since it is part of His Wholeness. He cannot lose this, but you can not know it. Yet it is still His Will for you, and His Will must stand forever and in all things.

Chapter 8

THE ACCEPTANCE OF THE ATONEMENT

The Acceptance of Reality

Fear of the Will of God is one of the strangest beliefs the human mind has ever made. It could not possibly have occurred unless the mind were already profoundly split, making it possible for it to be afraid of what it really is. Reality cannot "threaten" anything except illusions, since reality can only uphold truth. The very fact that the Will of God, which is what you are, is perceived as fearful, demonstrates that you are afraid of what you are. It is not, then, the Will of God of which you are afraid, but yours.

Your will is not the ego's, and that is why the ego is against you. What seems to be the fear of God is really the fear of your own reality. It is impossible to learn anything consistently in a state of panic. If the purpose of this course is to help you remember what you are, and if you believe that what you are is fearful, then it must follow that you will not learn this course. Yet the reason for the course is that you do not know what you are.

If you do not know what your reality is, why would you be so sure that it is fearful? The association of truth and fear, which would be highly artificial at most, is particularly inappropriate in the minds of those who do not know what truth is. All this could mean is that you are arbitrarily associating something beyond your awareness with something you do not want. It is evident, then, that you are judging something of which you are totally unaware. You have set up this strange situation so that it is impossible to escape from it without a Guide Who does know what your reality is. The purpose of this Guide is merely to remind you of what you want. He is not attempting to force an alien will upon you. He is merely making every possible effort,

within the limits you impose on Him, to re-establish your own will in your awareness.

You have imprisoned your will beyond your own awareness, where it remains, but cannot help you. When I said that the Holy Spirit's function is to sort out the true from the false in your mind, I meant that He has the power to look into what you have hidden and recognize the Will of God there. His recognition of this Will can make it real to you because He is in your mind, and therefore He is your reality. If, then, His perception of your mind brings its reality to you, He is helping you to remember what you are. The only source of fear in this process is what you think you will lose. Yet it is only what the Holy Spirit sees that you can possibly have.

I have emphasized many times that the Holy Spirit will never call upon you to sacrifice anything. 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. There is no difference between your will and God's. If you did not have a split mind, you would recognize that willing is salvation because it is communication.

It is impossible to communicate in alien tongues. You and your Creator can communicate through creation, because that, and only that is your joint Will. A divided mind cannot communicate, because it speaks for different things to the same mind. This loses the ability to communicate simply because confused communication does not mean anything. A message cannot be communicated unless it makes sense. How sensible can your messages be, when you ask for what you do not want? Yet as long as you are afraid of your will, that is precisely what you are asking for.

You may insist that the Holy Spirit does not answer you, but it might be wiser to consider the kind of questioner you are. You do not ask only for what

you want. This is because you are afraid you might receive it, and you would. That is why you persist in asking the teacher who could not possibly give you what you want. Of him you can never learn what it is, and this gives you the illusion of safety. Yet you cannot be safe from truth, but only in truth. Reality is the only safety. Your will is your salvation because it is the same as God's. The separation is nothing more than the belief that it is different.

No right mind can believe that its will is stronger than God's. 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. The former accounts for the atheist and the latter for the martyr, who believes that God demands sacrifices. Either of these insane decisions will induce panic, because the atheist believes he is alone, and the martyr believes that God is crucifying him. Yet no one really wants either abandonment or retaliation, even though many may seek both. Can you ask the Holy Spirit for "gifts" such as these, and actually expect to receive them? He cannot give you something you do not want. 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. It was never created, because it was never your will for you.

Ultimately everyone must remember the Will of God, because ultimately everyone must recognize himself. This recognition is the recognition that his will and God's are one. In the presence of truth, there are no unbelievers and no sacrifices. In the security of reality, fear is totally meaningless. To deny what is can only seem to be fearful. Fear cannot be real without a cause, and God is the only Cause. God is Love and you do want Him. This is your will. Ask for this and you will be answered, because you will be asking only for what belongs to you.

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. Any wish that

stems from the ego is a wish for nothing, and to ask for it is not a request. It is merely a denial in the form of a request. The Holy Spirit is not concerned with form, being aware only of meaning. The ego cannot ask the Holy Spirit for anything, because there is complete communication failure between them. Yet you can ask everything of the Holy Spirit, because your requests to Him are real, being of your right mind. Would the Holy Spirit deny the Will of God? And could He fail to recognize it in His Son?

You do not recognize the enormous waste of energy you expend in denying truth. What would you say of someone who persists in attempting the impossible, believing that to achieve it is to succeed? The belief that you must have the impossible in order to be happy is totally at variance with the principle of creation. God could not will that happiness depended on what you could never have. The fact that God is Love does not require belief, but it does require acceptance. It is indeed possible for you to deny facts, although it is impossible for you to change them. If you hold your hands over your eyes, you will not see because you are interfering with the laws of seeing. If you deny love, you will not know it because your cooperation is the law of its being. You cannot change laws you did not make, and the laws of happiness were created for you, not by you.

Any attempt to deny what is must be fearful, and if the attempt is strong it will induce panic. Willing against reality, though impossible, can be made into a very persistent goal even though you do not want it. But consider the result of this strange decision. You are devoting your mind to what you do not want. How real can this devotion be? If you do not want it, it was never created. If it was never created, it is nothing. Can you really devote yourself to nothing?

God in His devotion to you created you devoted to everything, and gave you what you are devoted to. Otherwise you would not have been created perfect. Reality is everything, and you have everything because you are real. You can-

not make the unreal because the absence of reality is fearful, and fear cannot be created. As long as you believe that fear is possible, you will not create. Opposing orders of reality make reality meaningless, and reality is meaning.

Remember, then, that God's Will is already possible, and nothing else will ever be. This is the simple acceptance of reality, because only that is real. You cannot distort reality and know what it is. And if you do distort reality you will experience anxiety, depression and ultimately panic, because you are trying to make yourself unreal. When you feel these things, do not try to look beyond yourself for truth, for truth can only be within you. Say, therefore,

"Christ is in me, and where He is God must be,
for Christ is part of Him."

The Answer to Prayer

Everyone who ever tried to use prayer to ask for something has experienced what appears to be failure. This is not only true in connection with specific things that might be harmful, but also in connection with requests that are strictly in line with this course. The latter in particular might be incorrectly interpreted as "proof" that the course does not mean what it says. You must remember, however, that the course states, and repeatedly, that its purpose is the escape from fear.

Let us suppose, then, that what you ask of the Holy Spirit is what you really want, but you are still afraid of it. Should this be the case, your attainment of it would no longer be what you want. This is why certain specific forms of healing are not achieved, even when the state of healing is. An individual may ask for physical healing because he is fearful of bodily harm. At the same time, if he were healed physically, the threat to his thought system might be considerably more fearful to him than its physical

expression. In this case he is not really asking for release from fear, but for the removal of a symptom that he himself selected. This request is, therefore, not for healing at all.

The Bible emphasizes that all prayer is answered, and this is indeed true. The very fact that the Holy Spirit has been asked for anything will ensure a response. Yet it is equally certain that no response given by Him will be one that would increase fear. It is possible that His answer will not be heard. It is impossible, however, that it will be lost. There are many answers you have already received but have not yet heard. I assure you that they are waiting for you.

If you would know your prayers are answered, never doubt a Son of God. Do not question him and do not confound him, for your faith in him is your faith in yourself. If you would know God and His Answer, believe in me whose faith in you cannot be shaken. Can you ask of the Holy Spirit truly, and doubt your brother? Believe his words are true because of the truth that is in him. You will unite with the truth in him, and his words will be true. As you hear him you will hear me. Listening to truth is the only way you can hear it now, and finally know it.

The message your brother gives you is up to you. What does he say to you? What would you have him say? Your decision about him determines the message you receive. Remember that the Holy Spirit is in him, and His Voice speaks to you through him. What can so holy a brother tell you except truth? But are you listening to it? Your brother may not know who he is, but there is a light in his mind that does know. This light can shine into yours, giving truth to his words and making you able to hear them. His words are the Holy Spirit's answer to you. Is your faith in him strong enough to let you hear?

You can no more pray for yourself alone than you can find joy for yourself

alone. Prayer is the restatement of inclusion, directed by the Holy Spirit under the laws of God. Salvation is of your brother. The Holy Spirit extends from your mind to his, and answers you. You cannot hear the Voice for God in yourself alone, because you are not alone. And His answer is only for what you are. You will not know the trust I have in you unless you extend it. You will not trust the guidance of the Holy Spirit, or believe that it is for you unless you hear it in others. It must be for your brother because it is for you. Would God have created a Voice for you alone? Could you hear His answer except as He answers all of God's Sons? Hear of your brother what you would have me hear of you, for you would not want me to be deceived.

I love you for the truth in you, as God does. Your deceptions may deceive you, but they cannot deceive me. Knowing what you are, I cannot doubt you. I hear only the Holy Spirit in you, who speaks to me through you. If you would hear me, hear my brothers in whom God's Voice speaks. The answer to all prayers lies in them. You will be answered as you hear the answer in everyone. Do not listen to anything else or you will not hear truly.

Believe in your brothers because I believe in you, and you will learn that my belief in you is justified. Believe in me by believing in them, for the sake of what God gave them. They will answer you if you learn to ask only truth of them. Do not ask for blessings without blessing them, for only in this way can you learn how blessed you are. By following this way you are seeking the truth in you. This is not going beyond yourself but toward yourself. Hear only God's Answer in His Sons, and you are answered.

To disbelieve is to side against, or to attack. To believe is to accept, and to side with. To believe is not to be credulous, but to accept and appreciate. What you do not believe you do not appreciate, and you cannot be grateful for what you do not value. There is a price you will pay for judg-

ment, because judgment is the setting of a price. And as you set it you will pay it.

If paying is equated with getting, you will set the price low but demand a high return. You will have forgotten, however, that your return is in proportion to your judgment of worth. If paying is associated with giving it cannot be perceived as loss, and the reciprocal relationship of giving and receiving will be recognized. The price will then be set high, because of the value of the return. The price for getting is to lose sight of value, making it inevitable that you will not value what you receive. Valuing it little, you will not appreciate it and you will not want it.

Never forget, then, that you set the value on what you receive, and price it by what you give. To believe that it is possible to get much for little is to believe that you can bargain with God. God's laws are always fair and perfectly consistent. By giving you receive. But to receive is to accept, not to get. It is impossible not to have, but it is possible not to know you have. The recognition of having is the willingness for giving, and only by this willingness can you recognize what you have. What you give is therefore the value you put on what you have, being the exact measure of the value you put upon it. And this, in turn, is the measure of how much you want it.

You can ask of the Holy Spirit, then, only by giving to Him, and you can give to Him only where you recognize Him. If you recognize Him in everyone, consider how much you will be asking of Him, and how much you will receive. He will deny you nothing because you have denied Him nothing, and so you can share everything. This is the way, and the only way to have his answer, because His answer is all you can ask for and want. Say, then, to everyone,

"Because I will to know myself,
I see you as God's Son and my brother."

The Correction of Error

The alertness of the ego to the errors of other egos is not the kind of vigilance the Holy Spirit would have you maintain. Egos are critical in terms of the kind of "sense" they stand for. They understand this kind of sense, because it is sensible to them. To the Holy Spirit it makes no sense at all.

To the ego it is kind and right and good to point out errors and "correct" them. This makes perfect sense to the ego, which is unaware of what errors are and what correction is. Errors are of the ego, and correction of errors lies in the relinquishment of the ego. When you correct a brother, you are telling him that he is wrong. He may be making no sense at the time, and it is certain that, if he is speaking from the ego, he will not be making sense. But your task is still to tell him he is right. You do not tell him this verbally, if he is speaking foolishly. He needs correction at another level, because his error is at another level. He is still right, because he is a Son of God. His ego is always wrong, no matter what it says or does.

If you point out the errors of your brother's ego you must be seeing through yours, because the Holy Spirit does not perceive his errors. This must be true, since there is no communication between the ego and the Holy Spirit. The ego makes no sense, and the Holy Spirit does not attempt to understand anything that arises from it. Since He does not understand it, He does not judge it, knowing that nothing the ego makes means anything.

When you react at all to errors, you are not listening to the Holy Spirit. He has merely disregarded them, and if you attend to them you are not hearing Him. If you do not hear Him, you are listening to your ego and making as little sense as the brother whose errors you perceive. This cannot be correction. Yet it is more than merely a lack of correction for him. It is the giving up of correction in yourself.

When a brother behaves insanelly, you can heal him only by perceiving the sanity in him. If you perceive his errors and accept them, you are accepting yours. If you want to give yours over to the Holy Spirit, you must do this with him. Unless this becomes the one way in which you handle all errors, you cannot understand how all errors are undone. How is this different from telling you that what you teach you learn? Your brother is as right as you are, and if you think he is wrong you are condemning yourself.

You cannot correct yourself. Is it possible, then, for you to correct another? Yet you can see him truly, because it is possible for you to see yourself truly. It is not up to you to change your brother, but merely to accept him as he is. His errors do not come from the truth that is in him, and only this truth is yours. His errors cannot change this, and can have no effect at all on the truth in you. To perceive errors in anyone, and to react to them as if they were real, is to make them real to you. 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 therefore lose your way.

Your brother's errors are not of him, any more than yours are of you. Accept his errors as real, and you have attacked yourself. If you would find your way and keep it, see only truth beside you for you walk together. The Holy Spirit in you forgives all things in you and in your brother. His errors are forgiven with yours. Atonement is no more separate than love. Atonement cannot be separate because it comes from love. 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. Correction is of God, Who does not know of arrogance.

The Holy Spirit forgives everything because God created everything. Do not undertake His function, or you will forget yours. Accept only the function of healing in time, because that is what time is for. God gave you the function

to create in eternity. You do not need to learn that, but you do need to learn to want it. For that all learning was made. This is the Holy Spirit's use of an ability that you do not need, but that you made. Give it to Him! You do not understand how to use it. He will teach you how to see yourself without condemnation, by learning how to look on everything without it. Condemnation will then not be real to you, and all your errors will be forgiven.

The Holy Spirit's Plan of Forgiveness

Atonement is for all, because it is the way to undo the belief that anything is for you alone. To forgive is to overlook. Look, then, beyond error and do not let your perception rest upon it, for you will believe what your perception holds. Accept as true only what your brother is, if you would know yourself. Perceive what he is not and you cannot know what you are, because you see him falsely. Remember always that your Identity is shared, and that Its sharing is Its reality.

You have a part to play in the Atonement, but the plan of the Atonement is beyond you. You do not understand how to overlook errors, or you would not make them. It would merely be further error to believe either that you do not make them, or that you can correct them without a Guide to correction. And if you do not follow this Guide, your errors will not be corrected. The plan is not yours because of your limited ideas about what you are. This sense of limitation is where all errors arise. The way to undo them, therefore, is not of you but for you.

The Atonement is a lesson in sharing, which is given you because you have forgotten how to do it. The Holy Spirit merely reminds you of the natural use of your abilities. By reinterpreting the ability to attack into the ability to share, He translates what you have made into what God created. 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. All their harmfulness lies in the ego's judgment. All their helpfulness lies in the judgment of the Holy Spirit.

The ego, too, has a plan of forgiveness because you are asking for one, though not of the right teacher. The ego's plan, of course, makes no sense and will not work. By following its plan you will merely place yourself in an impossible situation, to which the ego always leads you. The ego's plan is to have you see error clearly first, and then overlook it. Yet how can you overlook what you have made real? By seeing it clearly, you have made it real and cannot overlook it. This is where the ego is forced to appeal to "mysteries," insisting that you must accept the meaningless to save yourself. Many have tried to do this in my name, forgetting that my words make perfect sense because they come from God. They are as sensible now as they ever were, because they speak of ideas that are eternal.

Forgiveness that is learned of me does not use fear to undo fear. Nor does it make real the unreal and then destroy it. 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, or you will also believe that you must undo what you have made in order to be forgiven. What has no effect does not exist, and to the Holy Spirit the effects of error are non-existent. By steadily and consistently cancelling out all its effects, everywhere and in all respects, He teaches that the ego does not exist and proves it.

Follow the Holy Spirit's teaching in forgiveness, then, because forgiveness is His function and He knows how to fulfill it perfectly. That is what I meant when I said that miracles are natural, and when they do not occur something has gone wrong. Miracles are merely the sign of your willingness to fol-

low the Holy Spirit's plan of salvation, recognizing that you do not understand what it is. His work is not your function, and unless you accept this you cannot learn what your function is.

The confusion of functions is so typical of the ego that you should be quite familiar with it by now. The ego believes that all functions belong to it, even though it has no idea what they are. This is more than mere confusion. It is a particularly dangerous combination of grandiosity and confusion that makes the ego likely to attack anyone and anything for no reason at all. This is exactly what the ego does. It is unpredictable in its responses, because it has no idea of what it perceives.

If you have no idea what is happening, how appropriately can you expect to react? You might ask yourself, regardless of how you may account for the reaction, whether its unpredictability places the ego in a sound position as the guide for yours. Let me repeat that the ego's qualifications as a guide are singularly unfortunate, and that it is a remarkably poor choice as a teacher of salvation. Anyone who elects a totally insane guide must be totally insane himself. Nor is it true that you do not realize the guide is insane. You realize it because I realize it, and you have judged it by the same standard I have.

The ego literally lives on borrowed time, and its days are numbered. Do not fear the Last Judgment, but welcome it and do not wait, for the ego's time is "borrowed" from your eternity. This is the Second Coming that was made for you as the First was created. The Second Coming is merely the return of sense. Can this possibly be fearful?

What can be fearful but fantasy, and who turns to fantasy unless he despairs of finding satisfaction in reality? Yet it is certain that you will never find satisfaction in fantasy, so that your only hope is to change your mind about reality. Only if the decision that reality is fearful is wrong can

God be right. And I assure you that God is right. Be glad, then, that you have been wrong, but this was only because you did not know who you were. Had you known, you could no more have been wrong than God can.

The impossible can happen only in fantasy. When you search for reality in fantasies you will not find it. The symbols of fantasy are of the ego, and of these you will find many. But do not look for meaning in them. They have no more meaning than the fantasies into which they are woven. Fairy tales can be pleasant or fearful, but no one calls them true. Children may believe them, and so, for a while, the tales are true for them. Yet when reality dawns, the fantasies are gone. Reality has not gone in the meanwhile. The Second Coming is the awareness of reality, not its return.

Behold, my child, reality is here. It belongs to you and me and God, and is perfectly satisfying to all of us. Only this awareness heals, because it is the awareness of truth.

The Unhealed Healer

The ego's plan for forgiveness is far more widely used than God's. This is because it is undertaken by unhealed healers, and is therefore of the ego. Let us consider the unhealed healer more carefully now. By definition, he is trying to give what he has not received. If an unhealed healer is a theologian, for example, he may begin with the premise, "I am a miserable sinner, and so are you." If he is a psychotherapist, he is more likely to start with the equally incredible belief that attack is real for both himself and the patient, but that it does not matter for either of them.

I have repeatedly said that beliefs of the ego cannot be shared, and this is why they are unreal. How, then, can "uncovering" them make them real? 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.

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. The unhealed healer cannot do this because he does not believe it. All unhealed healers follow the ego's plan for forgiveness in one form or another. If they are theologians they are likely to condemn themselves, teach condemnation and advocate a fearful solution. Projecting condemnation onto God, they make Him appear retaliative, and fear His retribution. What they have done is merely to identify with the ego, and by perceiving what it does, condemn themselves because of this confusion. It is understandable that there have been revolts against this concept, but to revolt against it is still to believe in it.

Some newer forms of the ego's plan are as unhelpful as the older ones, because form does not matter and the content has not changed. In one of the newer forms, for example, a psychotherapist may interpret the ego's symbols in a nightmare, and then use them to prove that the nightmare is real. Having made it real, he then attempts to dispel its effects by depreciating the importance of the dreamer. This would be a healing approach if the dreamer were also identified as unreal. Yet if the dreamer is equated with the mind, the mind's corrective power through the Holy Spirit is denied. This is a contradiction even in the ego's terms, and one which it usually notes even in its confusion.

If the way to counteract fear is to reduce the importance of the mind, how can this build ego strength? Such evident inconsistencies account for why no one has really explained what happens in psychotherapy. Nothing really does. Nothing real has happened to the unhealed healer, and he must learn from his own teaching. His ego will always seek to get something from the situation. The unhealed healer therefore does not know how to give, and consequently cannot share. He cannot correct because he is not working correctivcly. He believes that it is up to him to teach the patient what is real, although he does

not know it himself.

What, then, should happen? When God said, "Let there be light," there was light. Can you find light by analyzing darkness, as the psychotherapist does, or like the theologian, by acknowledging darkness in yourself and looking for a distant light to remove it? Healing is not mysterious. Nothing will change unless it is understood, since light is understanding. A "miserable sinner" cannot be healed without magic, nor can an "unimportant mind" esteem itself without magic.

Both forms of the ego's approach, then, must arrive at an impasse; the characteristic "impossible situation" to which the ego always leads. It may help someone to point out where he is heading, but the point is lost unless he is also helped to change his direction. The unhealed healer cannot do this for him, since he cannot do it for himself. The only meaningful contribution the healer can make is to present an example of one whose direction has been changed for him, and who no longer believes in nightmares of any kind. The light in his mind will therefore answer the questioner, who must decide with God that there is light because he sees it. And by his acknowledgment the healer knows it is there. That is how perception ultimately is translated into knowledge. The miracle worker begins by perceiving light, and translates his perception into sureness by continually extending it and accepting its acknowledgment. Its effects assure him it is there.

A therapist does not heal; he lets healing be. He can point to darkness but he cannot bring light of himself, for light is not of him. Yet, being for him, it must also be for his patient. The Holy Spirit is the only Therapist. He makes healing clear in any situation in which He is the Guide. You can only let Him fulfill His function. He needs no help for this. 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. Remember that you choose the guide for helping, and the wrong choice will not help. But remember also that the right one will. Trust Him, for help is His function, and He is of God. As you awaken other minds to the Holy Spirit through Him, and not yourself, you will understand that you are not obeying the laws of this world. But the laws you are obeying work. "The good is what works" is a sound though insufficient statement. Only the good can work. Nothing else works at all.

This course offers a very direct and a very simple learning situation, and provides the Guide Who tells you what to do. If you do it, you will see that it works. Its results are more convincing than its words. They will convince you that the words are true. 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."

The Acceptance of Your Brother

How can you become increasingly aware of the Holy Spirit in you except by His effects? You cannot see Him with your eyes nor hear Him with your ears. How, then, can you perceive Him at all? 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. 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.

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. Their reactions to you are your evaluations of His consistency. When you are inconsistent you will not always give rise to joy, and so you will not always recognize His consistency. What you offer to your brother you offer to Him, because He cannot go

beyond your offering in His giving. This is not because He limits His giving, but simply because you have limited your receiving. The decision to receive is the decision to accept.

If your brothers are part of you, will you accept them? Only they can teach you what you are, for your learning is the result of what you taught them. What you call upon in them you call upon in yourself. And as you call upon it in them it becomes real to you. God has but one Son, knowing them all as one. Only God Himself is more than they, but they are not less than He is. Would you know what this means? If what you do to my brother you do to me, and if you do everything for yourself because we are part of you, everything we do belongs to you as well. Everyone God created is part of you and shares His glory with you. His Glory belongs to Him, but it is equally yours. You cannot, then, be less glorious than He is.

God is more than you only because He created you, but not even this would He keep from you. Therefore you can create as He did, and your dissociation will not alter this. Neither God's Light nor yours is dimmed because you do not see. Because the Sonship must create as one, you remember creation whenever you recognize part of creation. Each part you remember adds to your wholeness because each part is whole. Wholeness is indivisible, but you cannot learn of your wholeness until you see it everywhere. You can know yourself only as God knows His Son, for knowledge is shared with God. When you awake in Him you will know your magnitude by accepting His limitlessness as yours. But meanwhile you will judge it as you judge your brother's, and will accept it as you accept his.

You are not yet awake, but you can learn how to awaken. Very simply the Holy Spirit teaches you to awaken others. As you see them waken you will learn what waking means, and because you have chosen to wake them, their gratitude and their appreciation of what you have given them will teach you its value. They will become the witnesses to your reality, as you were created witnesses

to God's. Yet 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.

Miracles have no place in eternity, because they are reparative. Yet while you still need healing, your miracles are the only witnesses to your reality that you can recognize. You cannot perform a miracle for yourself, because miracles are a way of giving acceptance and receiving it. In time the giving comes first, though they are simultaneous in eternity, where they cannot be separated. When you have learned they are the same, the need for time is over.

Eternity is one time, its only dimension being "always." This cannot mean anything to you until you remember God's open Arms, and finally know His open Mind. Like Him, you are "always"; in His Mind and with a mind like His. In your open mind are your creations, in perfect communication born of perfect understanding. Could you but accept one of them, you would not want anything the world has to offer. Everything else would be totally meaningless. God's meaning is incomplete without you, and you are incomplete without your creations. Accept your brother in this world and accept nothing else, for in him you will find your creations because he created them with you. You will never know that you are co-creator with God until you learn that your brother is co-creator with you.

The Two Evaluations

God's Will is your salvation. Would He not have given you the means to find it? If He wills you to have it, He must have made it possible and easy to obtain it. Your brothers are everywhere. You do not have to seek far for salvation. Every minute and every second gives you a chance to save yourself. Do not lose these chances, not because they will not return, but because delay

of joy is needless. God wills you perfect happiness now. Is it possible that this is not also your will? And is it possible that this is not also the will of your brothers?

Consider, then, that in this joint will you are all united, and in this only. There may be disagreement on anything else, but not on this. This, then, is where peace abides. And you abide in peace when you so decide. Yet you cannot abide in peace unless you accept the Atonement, because the Atonement is the way to peace. The reason is very simple, and so obvious that it is often overlooked. The ego is afraid of the obvious, since obviousness is the essential characteristic of reality. Yet you cannot overlook it unless you are not looking.

It is perfectly obvious that if the Holy Spirit looks with love on all He perceives, He looks with love on you. His evaluation of you is based on His knowledge of what you are, and so He evaluates you truly. And this evaluation must be in your mind, because He is. The ego is also in your mind, because you have accepted it there. Its evaluation of you, however, is the exact opposite of the Holy Spirit's, because the ego does not love you. It is unaware of what you are, and wholly mistrustful of everything it perceives because its perceptions are so shifting. The ego is therefore capable of suspiciousness at best and viciousness at worst. That is its range. It cannot exceed it because of its uncertainty. And it can never go beyond it because it can never be certain.

You, then, have two conflicting evaluations of yourself in your mind, and they cannot both be true. 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. He is not deceived by anything you do, because He never forgets what you are. The ego is deceived by everything you do, especially when you respond to the Holy Spirit, because at such times its confusion increases. 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. The ego will attack your motives as soon as they become clearly out of accord with its perception of you. This is when it will shift abruptly from suspiciousness to viciousness, since its uncertainty is increased. Yet it is surely pointless to attack in return. What can this mean except that you are agreeing with the ego's evaluation of what you are?

If you choose to see yourself as unloving you will not be happy. You are condemning yourself and must therefore regard yourself as inadequate. Would you look to the ego to help you escape from a sense of inadequacy it has produced, and must maintain for its existence? Can you escape from its evaluation of you by using its methods for keeping this picture intact?

You cannot evaluate an insane belief system from within it. Its range precludes this. You can only go beyond it, look back from a point where sanity exists and see the contrast. Only by this contrast can insanity be judged as insane. With the grandeur of God in you, you have chosen to be little and to lament your littleness. Within the system that dictated this choice the lament is inevitable. Your littleness is taken for granted there and you do not ask, "Who granted it?" The question is meaningless within the ego's thought system, because it would open the whole thought system to question.

I have said that the ego does not know what a real question is. Lack of knowledge of any kind is always associated with unwillingness to know, and this produces a total lack of knowledge simply because knowledge is total. Not to question your littleness therefore is to deny all knowledge, and keep the ego's whole thought system intact. You cannot retain part of a thought system, because it can be questioned only at its foundation. And this must be questioned from beyond it, because within it its foundation does stand. The Holy Spirit judges against the reality of the ego's thought system merely because He knows its foundation is not true. Therefore, nothing that arises from it means any-

thing. He judges every belief you hold in terms of where it comes from. If it comes from God, He knows it to be true. If it does not, He knows that it is meaningless.

Whenever you question your value, say:

"God Himself is incomplete without me."

Remember this when the ego speaks, and you will not hear it. The truth about you is so lofty that nothing unworthy of God is worthy of you. Choose, then, what you want in these terms, and accept nothing that you would not offer to God as wholly fitting for Him. You do not want anything else. Return your part of Him, and He will give you all of Himself in exchange for the return of what belongs to Him and renders Him complete.

Grandeur versus Grandiosity

Grandeur is of God, and only of Him. Therefore it is in you. 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. When this occurs, even though it does not understand it, the ego believes that its "enemy" has struck, and attempts to offer gifts to induce you to return to its "protection." Self-inflation of the ego is its alternative to the grandeur of God. Which will you choose?

Grandiosity is always a cover for despair. It is without hope because it is not real. It is an attempt to counteract your littleness, based on the belief that the littleness is real. Without this belief grandiosity is meaningless, and you could not possibly want it. The essence of grandiosity is competitiveness, because it always involves attack. It is a delusional attempt to outdo, but not to undo. We said before that the ego vacillates between suspiciousness and viciousness. It remains suspicious as long as you despair of

yourself. It shifts to viciousness when you decide not to tolerate self-abasement and seek relief. Then it offers you the illusion of attack as a "solution."

The ego does not understand the difference between grandeur and grandiosity, because it sees no difference between miracle impulses and ego-alien beliefs of its own. I told you that the ego is aware of threat to its existence, but makes no distinctions between these two very different kinds of threat. Its profound sense of vulnerability renders it incapable of judgment except in terms of attack. When the ego experiences threat, its only decision is whether to attack now or to withdraw to attack later. If you accept its offer of grandiosity it will attack immediately. If you do not, it will wait.

The ego is immobilized in the presence of God's grandeur, because His grandeur establishes your freedom. Even the faintest hint of your reality literally drives the ego from your mind, because you will give up all investment in it. Grandeur is totally without illusions, and because it is real it is compellingly convincing. Yet the conviction of reality will not remain with you unless you do not allow the ego to attack it. The ego will make every effort to recover and mobilize its energies against your release. 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. Yet your grandeur is not delusional because you did not make it. You made grandiosity and are afraid of it because it is a form of attack, but your grandeur is of God, Who created it out of His Love.

From your grandeur you can only bless, because your grandeur is your abundance. By blessing you hold it in your mind, protecting it from illusions and keeping yourself in the Mind of God. Remember always that you cannot be anywhere except in the Mind of God. When you forget this, you will despair and you will attack.

The ego depends solely on your willingness to tolerate it. If you are willing to look upon your grandeur you cannot despair, and therefore you cannot want the ego. Your grandeur is God's answer to the ego, because it is true. Littleness and grandeur cannot co-exist, nor is it possible for them to alternate. Littleness and grandiosity can and must alternate, since both are untrue and are therefore on the same level. Being the level of shift, it is experienced as shifting and extremes are its essential characteristic.

Truth and littleness are denials of each other because grandeur is truth. Truth does not vacillate; it is always true. When grandeur slips away from you, you have replaced it with something you have made. Perhaps it is the belief in littleness; perhaps it is the belief in grandiosity. Yet it must be insane because it is not true. Your grandeur will never deceive you, but your illusions always will. Illusions are deceptions. You cannot triumph, but you are exalted. And in your exalted state you seek others like you and rejoice with them.

It is easy to distinguish grandeur from grandiosity, because love is returned and pride is not. Pride will not produce miracles, and will therefore deprive you of the true witnesses to your reality. 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. They attest to your grandeur, but they cannot attest to pride because pride is not shared. God wants you to behold what He created because it is His joy.

Can your grandeur be arrogant when God Himself witnesses to it? And what can be real that has no witnesses? What good can come of it? And if no good can come of it the Holy Spirit cannot use it. What He cannot transform to the Will of God does not exist at all. Grandiosity is delusional, because it is used to replace your grandeur. Yet what God has created cannot be replaced.

God is incomplete without you because His grandeur is total, and you cannot be missing from it.

You are altogether irreplaceable in the Mind of God. 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. God, through His Voice, reminds you of it, and God Himself keeps your extensions safe within it. Yet you do not know them until you return to them. You cannot replace the Kingdom, and you cannot replace yourself. God, Who knows your value, would not have it so, and so it is not so. Your value is in God's Mind, and therefore not in yours alone. To accept yourself as God created you cannot be arrogance, because it is the denial of arrogance. To accept your littleness is arrogant, because it means that you believe your evaluation of yourself is truer than God's.

Yet if truth is indivisible, your evaluation of yourself must be God's. You did not establish your value and it needs no defense. Nothing can attack it nor prevail over it. It does not vary. It merely is. Ask the Holy Spirit what it is and He will tell you, but do not be afraid of His answer, because it comes from God. It is an exalted answer because of its Source, but the Source is true and so is its answer. Listen and do not question what you hear, for God does not deceive. He would have you replace the ego's belief in littleness with His Own exalted Answer to what you are, so that you can cease to question it and know it for what it is.

Chapter 9

THE IDOLS OF SICKNESS

Nothing beyond yourself can make you fearful or loving, because nothing is beyond you. Time and eternity are both in your mind, and will conflict until you perceive time solely as a means to regain eternity. You cannot do this as long as you believe that anything happening to you is caused by factors outside yourself. You must learn that time is solely at your disposal, and that nothing in the world can take this responsibility from you. You can violate God's laws in your imagination, but you cannot escape from them. They were established for your protection and are as inviolate as your safety.

God created nothing beside you and nothing beside you exists, for you are part of Him. What except Him can exist? Nothing beyond Him can happen, because nothing except Him is real. Your creations add to Him as you do, but nothing is added that is different because everything has always been. 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? Your holy mind establishes everything that happens to you. Every response you make to everything you perceive is up to you, because your mind determines your perception of it.

God does not change His Mind about you, for He is not uncertain of Himself. And what He knows can be known, because He does not know it only for Himself. He created you for Himself, but He gave you the power to create for yourself so you would be like Him. That is why your mind is holy. Can anything exceed the Love of God? Can anything, then, exceed your will? Nothing can reach you from beyond it because, being in God, you encompass everything. Believe this, and you will realize how much is up to you. When anything threatens your peace of mind, ask yourself, "Has God changed His Mind about me?"

Then accept His decision, for it is indeed changeless, and refuse to change your mind about yourself. God will never decide against you, or He would be deciding against Himself.

At Home in God

You do not know your creations simply because you would decide against them as long as your mind is split, and to attack what you have created is impossible. But remember that it is as impossible for God. The law of creation is that you love your creations as yourself, because they are part of you. Everything that was created is therefore perfectly safe, because the laws of God protect it by His Love. Any part of your mind that does not know this has banished itself from knowledge, because it has not met its conditions. Who could have done this but you? Recognize this gladly, for in this recognition lies the realization that your banishment is not of God, and therefore does not exist.

You are at home in God, dreaming of exile but perfectly capable of awakening to reality. Is it your decision to do so? You recognize from your own experience that what you see in dreams you think is real while you are asleep. Yet the instant you waken you realize that everything that seemed to happen in the dream did not happen at all. You do not think this strange, even though all the laws of what you awoken to were violated while you slept. Is it not possible that you merely shifted from one dream to another, without really waking?

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? You do not remember being awake. When you hear the Holy Spirit you may feel better because loving then seems possible to you, 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. What is possible has not yet been accomplished. Yet what has once been is so now, if it is eternal. When you remember, you will know that what you remember is eternal, and therefore is now.

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. Knowing them you will have no wish to sleep, but only the desire to waken and be glad. Dreams will be impossible because you will want only truth, and being at last your will, it will be yours.

The Decision to Forget

Unless you first know something you cannot dissociate it. Knowledge must precede dissociation, so that dissociation is nothing more than a decision to forget. What has been forgotten then appears to be fearful, but only because the dissociation is an attack on truth. You are fearful because you have forgotten. And you have replaced your knowledge by an awareness of dreams because you are afraid of your dissociation, not of what you have dissociated. When what you have dissociated is accepted, it ceases to be fearful.

Yet to give up the dissociation of reality brings more than merely lack of fear. In this decision lie joy and peace and the glory of creation. Offer the Holy Spirit only your willingness to remember, for He retains the knowledge of God and of yourself for you, waiting for your acceptance. Give up gladly everything that would stand in the way of your remembering, for God is in your memory. His Voice will tell you that you are part of Him when you are willing to remember Him and know your own reality again. Let nothing in this world delay your remembering of Him, for in this remembering is the knowledge of yourself.

To remember is merely to restore to your mind what is already there. You do not make what you remember; you merely accept again what is already there,

but was rejected. The ability to accept truth in this world is the perceptual counterpart of creating in the Kingdom. God will do His part if you will do yours, and His return in exchange for yours is the exchange of knowledge for perception. Nothing is beyond His Will for you. But signify your will to remember Him, and behold! He will give you everything but for the asking.

When you attack, you are denying yourself. You are specifically teaching yourself that you are not what you are. Your denial of reality precludes the acceptance of God's gift, because you have accepted something else in its place. If you understand that this is always an attack on truth, and truth is God, you will realize why it is always fearful. If you further recognize that you are part of God, you will understand why it is that you always attack yourself first.

If you realized the complete havoc this makes of your peace of mind you could not make such an insane decision. You make it only because you still believe it can get you something you want. It follows, then, that you want something other than peace of mind, but you have not considered what it must be. Yet the logical outcome of your decision is perfectly clear, if you will only look at it. By deciding against your reality, you have made yourself vigilant against God and His Kingdom. And it is this vigilance that makes you afraid to remember him.

The God of Sickness

You have not attacked God and you do love Him. Can you change your reality? No one can will to destroy himself. When you think you are attacking yourself, it is a sure sign that you hate what you think you are. And this, and only this, can be attacked by you. What you think you are can be very hateful, and what this strange image makes you do can be very destructive.

Yet the destruction is no more real than the image, although those who make idols do worship them. The idols are nothing, but their worshippers are the Sons of God in sickness. God would have them released from their sickness and returned to His Mind. He will not limit your power to help them, because He has given it to you. Do not be afraid of it, because it is your salvation.

What Comforter can there be for the sick children of God except His power through you? Remember that it does not matter where in the Sonship He is accepted. He is always accepted for all, and when your mind receives Him the remembrance of Him awakens throughout the Sonship. Heal your brothers simply by accepting God for them. Your minds are not separate, and God has only one channel for healing because He has but one Son. God's remaining communication link with all His children joins them together, and them to Him. 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.

To believe that a Son of God can be sick is to believe that part of God can suffer. Love cannot suffer, because it cannot attack. The remembrance of love therefore brings invulnerability with it. 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 he has forgotten. Your recognition of him as part of God reminds him of the truth about himself, which he is denying. Would you strengthen his denial of God and thus lose sight of yourself? Or would you remind him of his wholeness and remember your Creator with him?

To believe a Son of God is sick is to worship the same idol he does. God created love, not idolatry. All forms of idolatry are caricatures of creation, taught by sick minds too divided to know that creation shares power and never usurps it. Sickness is idolatry, because it is the belief that power can be taken from you. Yet this is impossible, because you are part of God, Who is

all power. A sick god must be an idol, made in the image of what its maker thinks he is. And that is exactly what the ego does perceive in a Son of God; a sick god, self-created, self-sufficient, very vicious and very vulnerable. Is this the idol you would worship? Is this the image you would be vigilant to save?

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. To obtain this you are willing to attack the Divinity of your brothers, and thus lose sight of yours. And you are willing to keep it hidden, and to protect an idol you think will save you from the dangers for which it stands, but which do not exist.

There are no idolaters in the Kingdom, but there is great appreciation for everything that God created, because of the calm knowledge that each one is part of Him. God's Son knows no idols, but he does know His Father. Health in this world is the counterpart of value in Heaven. It is not my merit that I contribute to you but my love, for you do not value yourself. 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. When I said, "My peace I give unto you," I meant it. Peace comes from God through me to you. It is for you although you may not ask for it.

When a brother is sick it is because he is not asking for peace, and therefore does not know he has it. The acceptance of peace is the denial of illusion, and sickness is an illusion. Yet every Son of God has the power to deny illusions anywhere in the Kingdom, merely by denying them completely in himself. I can heal you because I know you. I know your value for you, and it is this value that makes you whole. A whole mind is not idolatrous, and does not know of conflicting laws. I will heal you merely because I have only

one message, and it is true. Your faith in it will make you whole when you have faith in me.

I do not bring God's message with deception, and you will learn this as you learn that you always receive as much as you accept. You could accept peace now for everyone, and offer them perfect freedom from all illusions because you heard His Voice. But have no other gods before Him or you will not hear. God is not jealous of the gods you make, but you are. You would save them and serve them, because you believe that they made you. You think they are your father, because you are projecting onto them the fearful fact that you made them to replace God. Yet when they seem to speak to you, remember that nothing can replace God, and whatever replacements you have attempted are nothing.

Very simply, then, you may believe you are afraid of nothingness, but you are really afraid of nothing. And in that awareness you are healed. You will hear the god you listen to. You made the god of sickness, and by making him you made yourself able to hear him. Yet you did not create him, because he is not the Will of the Father. He is therefore not eternal and will be unmade for you the instant you signify your willingness to accept only the eternal.

If God has but one Son, there is but one God. You share reality with Him, because reality is not divided. To accept other gods before Him is to place other images before yourself. You do not realize how much you listen to your gods, and how vigilant you are on their behalf. Yet they exist only because you honor them. Place honor where it is due, and peace will be yours. It is your inheritance from your real Father. You cannot make your Father, and the father you made did not make you. Honor is not due to illusions, for to honor them is to honor nothing. Yet fear is not due them either, for nothing cannot be fearful. 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.

Only at the altar of God will you find peace. And this altar is in you because God put it there. His Voice still calls you to return, and He will be heard when you place no other gods before Him. 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. For if you see the god of sickness anywhere, you have accepted him. And if you accept him you will bow down and worship him, because he was made as God's replacement. He is the belief that you can choose which god is real. Although it is clear this has nothing to do with reality, it is equally clear that it has everything to do with reality as you perceive it.

The End of Sickness

All magic is an attempt at reconciling the irreconcilable. All religion is the recognition that the irreconcilable cannot be reconciled. Sickness and perfection are irreconcilable. If God created you perfect, you are perfect. If you believe you can be sick, you have placed other gods before Him. God is not at war with the god of sickness you made, but you are. He is the symbol of deciding against God, and you are afraid of him because he cannot be reconciled with God's Will. If you attack him, you will make him real to you. 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.

Reality can dawn only on an unclouded mind. It is always there to be accepted, but its acceptance depends on your willingness to have it. To know reality must involve the willingness to judge unreality for what it is. To overlook nothingness is merely to judge correctly, and because of your ability to evaluate it truly, to let it go. Knowledge cannot dawn on a mind full of illusions, because truth and illusions are irreconcilable. Truth is whole, and

cannot be known by part of a mind.

The Sonship cannot be perceived as partly sick, because to perceive it that way is not to perceive it at all. If the Sonship is one, it is one in all respects. Oneness cannot be divided. If you perceive other gods your mind is split, and you will not be able to limit the split, because it is the sign that you have removed part of your mind from God's Will. This means it is out of control. To be out of control is to be out of reason, and then the mind does become unreasonable. By defining the mind wrongly, you perceive it as functioning wrongly.

God's laws will keep your mind at peace because peace is His Will, and His laws are established to uphold it. His are the laws of freedom, but yours are the laws of bondage. Since freedom and bondage are irreconcilable, their laws cannot be understood together. The laws of God work only for your good, and there are no other laws beside His. Everything else is merely lawless and therefore chaotic. Yet God Himself has protected everything He created by His laws. Everything that is not under them does not exist. "Laws of chaos" is a meaningless term. Creation is perfectly lawful, and the chaotic is without meaning because it is without God. You have "given" your peace to the gods you made, but they are not there to take it from you, and you cannot give it to them.

You are not free to give up freedom, but only to deny it. You cannot do what God did not intend, because what He did not intend does not happen. Your gods do not bring chaos; you are endowing them with chaos, and accepting it of them. All this has never been. Nothing but the laws of God has ever been, and nothing but His Will will ever be. You were created through His laws and by His Will, and the manner of your creation established you a creator. What you have made is so unworthy of you that you could hardly want it, if you were willing to see it as it is. You will see nothing at all. And your vision

will automatically look beyond it, to what is in you and all around you. Reality cannot break through the obstructions you interpose, but it will envelop you completely when you let them go.

When you have experienced the protection of God, the making of idols becomes inconceivable. 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 and that mind belongs to Him. It is yours because it belongs to Him, for to Him ownership is sharing. And if it is so for Him, it is so for you. His definitions are His laws, for by them He established the universe as what it is. No false gods you attempt to interpose between yourself and your reality affect truth at all. Peace is yours because God created you. And He created nothing else.

The miracle is the act of a Son of God who has laid aside all false gods, and calls on his brothers to do likewise. It is an act of faith, because it is the recognition that his brother can do it. It is a call to the Holy Spirit in his mind, a call that is strengthened by joining. Because the miracle worker has heard God's Voice, he strengthens It in a sick brother by weakening his belief in sickness, which he does share. The power of one mind can shine into another, because all the lamps of God were lit by the same spark. It is everywhere and it is eternal.

In many only the spark remains, for the Great Rays are obscured. Yet God has kept the spark alive so that the Rays can never be completely forgotten. If you but see the little spark you will learn of the greater light, for the Rays are there unseen. Perceiving the spark will heal, but knowing the light will create. Yet in the returning the little light must be acknowledged first, for the separation was a descent from magnitude to littleness. But the spark is still as pure as the great light, because it is the remaining call of creation. Put all your faith in it, and God Himself will answer you.

The Denial of God

The rituals of the god of sickness are strange and very demanding. Joy is never permitted, for depression is the sign of allegiance to him. Depression means that you have forsworn God. Many are afraid of blasphemy, but they do not understand what it means. They do not realize that to deny God is to deny their own Identity, and in this sense the wages of sin is death. The sense is very literal; denial of life perceives its opposite, as all forms of denial replace what is with what is not. No one can really do this, but that you think you can and believe you have is beyond dispute.

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. You must receive the message you give because it is the message you want. You may believe that you judge your brothers by the messages they give you, but you have judged them by the message you give to them. Do not attribute your denial of joy to them, or you cannot see the spark in them that would bring joy to you. It is the denial of the spark that brings depression, for whenever you see your brothers without it, you are denying God.

Allegiance to the denial of God is the ego's religion. The god of sickness obviously demands the denial of health, because health is in direct opposition to its own survival. But consider what this means to you. Unless you are sick you cannot keep the gods you made, for only in sickness could you possibly want them. Blasphemy, then, is self-destructive, not God-destructive. It means that you are willing not to know yourself in order to be sick. This is the offering your god demands because, having made him out of your insanity, he is an insane idea. He has many forms, but although he may seem to be many different things he is but one idea;—the denial of God.

Sickness and death seemed to enter the mind of God's Son against His Will.

The "attack on God" made His Son think he was fatherless, and out of his depression he made the god of depression. This was his alternative to joy, because he would not accept the fact that, although he was a creator, he had been created. Yet the Son is helpless without the Father, Who alone is his Help.

I said before that of yourself you can do nothing, but you are not of yourself. If you were, what you have made would be true, and you could never escape. It is because you did not make yourself that you need be troubled over nothing. Your gods are nothing, because your Father did not create them. You cannot make creators who are unlike your Creator, any more than He could have created a Son who was unlike Him. If creation is sharing, it cannot create what is unlike itself. It can share only what it is. Depression is isolation, and so it could not have been created.

Son of God, you have not sinned, but you have been much mistaken. Yet this can be corrected and God will help you, knowing that you could not sin against Him. You denied Him because you loved Him, knowing that if you recognized your love for Him, you could not deny Him. Your denial of Him therefore means that you love Him, and that you know He loves you. Remember that what you deny you must have once known. And if you accept denial, you can accept its undoing.

Your Father has not denied you. He does not retaliate, but He does call to you to return. When you think He has not answered your call, you have not answered His. He calls to you from every part of the Sonship, because of His Love for His Son. If you hear His message He has answered you, and you will learn of Him if you hear aright. The Love of God is in everything He created, for His Son is everywhere. Look with peace upon your brothers, and God will come rushing into your heart in gratitude for your gift to Him.

Do not look to the god of sickness for healing but only to the God of love, for healing is the acknowledgment of Him. 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. You are not sick and you cannot die. But you can confuse yourself with things that do. 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.

Only the eternal can be loved, for love does not die. What is of God is His forever, and you are of God. Would He allow Himself to suffer? And would He offer His Son anything that is not acceptable to Him? If you will accept yourself as God created you, you will be incapable of suffering. Yet to do this you must acknowledge Him as your Creator. This is not because you will be punished otherwise. It is merely because your acknowledgment of your Father is the acknowledgment of yourself as you are. Your Father created you wholly without sin, wholly without pain and wholly without suffering of any kind. If you deny Him, you bring sin, pain and suffering into your own mind because of the power He gave it. Your mind is capable of creating worlds, but it can also deny what it creates because it is free.

You do not realize how much you have denied yourself, and how much God, in His Love, would not have it so. Yet He would not interfere with you, because He would not know His Son if he were not free. To interfere with you would be to attack Himself, and God is not insane. When you deny Him you are insane. Would you have Him share your insanity? God will never cease to love His Son, and His Son will never cease to love Him. That was the condition of His Son's creation, fixed forever in the Mind of God. To know that is sanity. To deny it is insanity. God gave Himself to you in your creation, and His gifts are eternal. Would you deny yourself to Him?

Out of your gifts to Him the Kingdom will be restored to His Son. His Son removed himself from His gift by refusing to accept what had been created for him, and what he had created in the Name of his Father. Heaven waits for his return, for it was created as the dwelling place of God's Son. You are not at home anywhere else, or in any other condition. Do not deny yourself the joy that was created for you for the misery you have made for yourself. God has given you the means for undoing what you have made. Listen, and you will learn how to remember what you are.

If God knows His children as wholly sinless, it is blasphemous to perceive them as guilty. If God knows His children as wholly without pain, it is blasphemous to perceive suffering anywhere. If God knows His children to be wholly joyous, it is blasphemous to feel depressed. All of these illusions, and the many other forms that blasphemy may take, are refusals to accept creation as it is. If God created His Son perfect, that is how you must learn to see him to learn of his reality. And as part of the Sonship, that is how you must see yourself to learn of yours.

Do not perceive anything God did not create or you are denying Him. His is the only Fatherhood, and it is yours only because He has given it to you. Your gifts to yourself are meaningless, but your gifts to your creations are like His, because they are given in His Name. That is why your creations are as real as His. Yet the real Fatherhood must be acknowledged if the real Son is to be known. You believe that the sick things you have made are your real creations, because you believe that the sick images you perceive are the Sons of God. Only if you accept the Fatherhood of God will you have anything, because His Fatherhood gave you everything. That is why to deny Him is to deny yourself.

Arrogance is the denial of love, because love shares and arrogance

withholds. As long as both appear to you to be desirable the concept of choice, which is not of God, will remain with you. While this is not true in eternity it is true in time, so that while time lasts in your mind there will be choices. Time itself is your choice. If you would remember eternity, you must look only on the eternal. If you allow yourself to become preoccupied with the temporal, you are living in time. As always, your choice is determined by what you value. Time and eternity cannot both be real, because they contradict each other. If you will accept only what is timeless as real, you will begin to understand eternity and make it yours.

Chapter 10

GOD OR THE EGO

Either God or the ego is insane. If you will examine the evidence on both sides fairly, you will realize this must be true. Neither God nor the ego proposes a partial thought system. Each is internally consistent, but they are diametrically opposed in all respects so that partial allegiance is impossible. Remember, too, that their results are as different as their foundations, and their fundamentally irreconcilable natures cannot be reconciled by vacillations between them. Nothing alive is fatherless, for life is creation. Therefore, your decision is always an answer to the question, "Who is my father?" And you will be faithful to the father you choose.

Yet what would you say to someone who believed this question really involves conflict? If you made the ego, how can the ego have made you? The authority problem is still the only source of conflict, because the ego was made out of the wish of God's Son to father Him. The ego, then, is nothing more than a delusional system in which you made your own father. Make no mistake about this. It sounds insane when it is stated with perfect honesty, but the ego never looks on what it does with perfect honesty. Yet that is its insane premise, which is carefully hidden in the dark cornerstone of its thought system. And either the ego, which you made, is your father, or its whole thought system will not stand.

You make by projection, but God creates by extension. The cornerstone of God's creation is you, for His thought system is light. Remember the Rays that are there unseen. The more you approach the center of His thought system, the clearer the light becomes. The closer you come to the ego's thought system, the darker and more obscure becomes the way. Yet even the little spark in your

mind is enough to lighten it. Bring this light fearlessly with you, and bravely hold it up to the foundation of the ego's thought system. Be willing to judge it with perfect honesty. Open the dark cornerstone of terror on which it rests, and bring it out into the light. There you will see that it rested on meaninglessness, and that everything of which you have been afraid was based on nothing.

My brother, you are part of God and part of me. When you have at last looked at the ego's foundation without shrinking you will also have looked upon ours. I come to you from our Father to offer you everything again. Do not refuse it in order to keep a dark cornerstone hidden, for its protection will not save you. I give you the lamp and I will go with you. You will not take this journey alone. I will lead you to your true Father, Who hath need of you, as I have. Will you not answer the call of love with joy?

The Gifts of Fatherhood

You have learned your need of healing. Would you bring anything else to the Sonship, recognizing your need of healing for yourself? For in this lies the beginning of the return to knowledge; the foundation on which God will help build again the thought system you share with Him. Not one stone you place upon it but will be blessed by Him, for you will be restoring the holy dwelling place of His Son, where He wills His Son to be and where he is. In whatever part of the mind of God's Son you restore this reality, you restore it to yourself. You dwell in the Mind of God with your brother, for God Himself did not will to be alone.

To be alone is to be separated from infinity, but how can this be if infinity has no end? No one can be beyond the limitless, because what has no limits must be everywhere. There are no beginnings and no endings in God, Whose universe is Himself. Can you exclude yourself from the universe, or from

God Who is the universe? I and my Father are one with you, for you are part of us. Do you really believe that part of God can be missing or lost to Him?

If you were not part of God, His Will would not be unified. Is this conceivable? Can part of His Mind contain nothing? If your place in His Mind cannot be filled by anyone except you, and your filling it was your creation, without you there would be an empty place in God's Mind. Extension cannot be blocked, and it has no voids. It continues forever, however much it is denied. Your denial of its reality may arrest it in time, but not in eternity. That is why your creations have not ceased to be extended, and why so much is waiting for your return.

Waiting is possible only in time, but time has no meaning. 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 or upon those who create like Him. You do not know this simply because you have tried to limit what He created, and so you believe that all creation is limited. How, then, could you know your creations, having denied infinity?

The laws of the universe do not permit contradiction. What holds for God holds for you. If you believe you are absent from God, you will believe that He is absent from you. Infinity is meaningless without you, and you are meaningless without God. There is no end to God and His Son, for we are the universe. God is not incomplete, and He is not childless. Because He did not will to be alone, He created a Son like Himself. Do not deny Him His Son, for your unwillingness to accept His Fatherhood has denied you yours. See His creations as His Son, for yours were created in honor of Him. The universe of love does not stop because you do not see it, nor have your closed eyes lost the ability to see. Look upon the glory of His creation, and you will learn what God has kept for you.

God has given you a place in His Mind that is yours forever. Yet you can keep it only by giving it, as it was given you. Could you be alone there, when it was given you because God did not will to be alone? God's Mind cannot be lessened. It can only be increased, for everything He creates has the function of creating. Love does not limit, and what it creates is not limited. To give without limit is God's Will for you, because only this can bring you the joy that is His and that He wills to share with you. Your love is as boundless as His because it is His.

Could any part of God be without His Love, and could any part of His Love be contained? God is your heritage, because His one gift is Himself. How can you give except like Him if you would know His gift to you? Give, then, without limit and without end, to learn how much He has given you. Your ability to accept Him depends on your willingness to give as He gives. Your fatherhood and your Father are one. God wills to create, and your will is His. It follows, then, that you will to create, since your will follows from His. And being an extension of His Will, yours must be the same.

Yet what you will you do not know. This is not strange when you realize that to deny is "to not know." God's Will is that you are His Son. By denying this you deny your own will, and therefore do not know what it is. You must ask what God's Will is in everything, because it is yours. You do not know what it is, but the Holy Spirit remembers it for you. Ask Him, therefore, what God's Will is for you, and He will tell you yours. It cannot be too often repeated that you do not know it. Whenever what the Holy Spirit tells you appears to be coercive, it is only because you have not recognized your will.

The projection of the ego makes it appear as if God's Will is outside yourself, and therefore not yours. In this interpretation it seems possible for God's Will and yours to conflict. God, then, may seem to demand of you what you do not want to give, and thus deprive you of what you want. Would God, Who

wants only your will, be capable of this? Your will is His life, which He has given to you. Even in time you cannot live apart from Him. Sleep is not death. What He created can sleep, but cannot die. Immortality is His Will for His Son, and His Son's will for himself. God's Son cannot will death for himself because His Father is Life, and His Son is like Him. Creation is your will because it is His.

You cannot be happy unless you do what you will truly, and you cannot change this because it is immutable. It is immutable by God's Will and yours, for otherwise His Will would not be extended. You are afraid to know God's Will, because you believe it is not yours. This belief is your whole sickness and your whole fear. Every symptom of sickness and fear arises here, because this is the belief that makes you want not to know. Believing this you hide in darkness, denying that the light is in you.

You are asked to trust the Holy Spirit only because He speaks for you. He is the Voice for God, but never forget that God did not will to be alone. He shares His Will with you; He does not thrust it upon you. Always remember that what He gives He keeps, so that nothing He gives can contradict Him. You who share His Life must share it to know it, for sharing is knowing. Blessed are you who learn that to hear the Will of your Father is to know your own. For it is your will to be like Him, Whose Will it is that it be so. God's Will is that His Son be one, and united with Him in His Oneness. That is why healing is the beginning of the recognition that your will is His.

The Invitation to Healing

If sickness is separation, the decision to heal and to be healed is the first step toward recognizing what you truly want. Every attack is a step away from this, and every healing thought brings it closer. The Son of God has both Father and Son, because he is both Father and Son. To unite having

and being is to unite your will with His, for He wills you Himself. And you will yourself to Him because, in your perfect understanding of Him, you know there is but one Will. Yet when you attack any part of God and His Kingdom your understanding is not perfect, and what you really want is therefore lost to you.

Healing thus becomes a lesson in understanding, and the more you practice it the better teacher and learner you become. If you have denied truth, what better witnesses to its reality could you have than those who have been healed by it? But be sure to count yourself among them, for in your willingness to join them is your healing accomplished. Every miracle that you accomplish speaks to you of the Fatherhood of God. Every healing thought that you accept, either from your brother or in your own mind, teaches you that you are God's Son. In every hurtful thought you hold, wherever you perceive it, lies the denial of God's Fatherhood and of your Sonship.

And denial is as total as love. You cannot deny part of yourself, because the rest will seem to be separate and therefore without meaning. And being without meaning to you, you will not understand it. To deny meaning is to fail to understand. You can heal only yourself, for only God's Son needs healing. You need it because you do not understand yourself, and therefore know not what you do. Having forgotten your will, you do not know what you really want.

Healing is a sign that you want to make whole. And this willingness opens your ears to the Voice of the Holy Spirit, Whose message is wholeness. 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. What can the Son of God not accomplish with the Fatherhood of God in him? And yet the invitation must come from you, for you have surely learned that whom you invite as your guest will abide with you.

The Holy Spirit cannot speak to an unwelcoming host, because He will not be

heard. The Eternal Guest remains, but His Voice grows faint in alien company. He needs your protection, only because your care is a sign that you want Him. 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. Whenever you ask the ego to enter, you lessen His welcome. He will remain, but you have allied yourself against Him. Whatever journey you choose to take, He will go with you, waiting. You can safely trust His patience, for He cannot leave a part of God. Yet you need far more than patience.

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. To have Him is to be like Him, and He has given Himself to you. You who have God must be as God, for His function became yours with His gift. Invite this knowledge back into your mind, and let nothing that obscures it enter. 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. Your willingness need not be perfect, because His is. If you will merely offer Him a little place, He will lighten it so much that you will gladly let it be increased. And by this increase, you will begin to remember creation.

Would you be hostage to the ego or host to God? You will accept only whom you invite. You are free to determine who shall be your guest, and how long he shall remain with you. Yet this is not real freedom, for it still depends on how you see it. The Holy Spirit is there, although He cannot help you without your invitation. And the ego is nothing, whether you invite it in or not. Real freedom depends on welcoming reality, and of your guests only the Holy Spirit is real. Know, then, Who abides with you merely by recognizing what is there already, and do not be satisfied with imaginary comforters, for the Comforter of God is in you.

From Darkness to Light

When you are weary, remember you have hurt yourself. Your Comforter will rest you, but you cannot. You do not know how, for if you did you could never have grown weary. Unless you hurt yourself you could never suffer in any way, for that is not God's Will for His Son. Pain is not of Him, for He knows no attack and His peace surrounds you silently. God is very quiet, for there is no conflict in Him. Conflict is the root of all evil, for being blind it does not see whom it attacks. Yet it always attacks the Son of God, and the Son of God is you.

God's Son is indeed in need of comfort, for he knows not what he does, believing his will is not his own. The Kingdom is his, and yet he wanders homeless. At home in God he is lonely, and amid all his brothers he is friendless. Would God let this be real, if He did not will to be alone Himself? And if your will is His it cannot be true of you, because it is not true of Him.

O my child, if you knew what God wills for you, your joy would be complete! And what He wills has happened, for it was always true. 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. Out of your joy you will create beauty in His Name, for your joy could no more be contained than His. 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. I cannot tell you what this will be like, for your heart is not ready. Yet 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.

The way is not hard, but it is very different. Yours is the way of pain, of which God knows nothing. That way is hard indeed, and very lonely. Fear and grief are your guests, and they go with you and abide with you on the way. But

the dark journey is not the way of God's Son. Walk in light and do not see the dark companions, for they are not fit companions for the Son of God, who was created of light and in light. The Great Light always surrounds you and shines out from you. How can you see the dark companions in a light such as this? If you see them, it is only because you are denying the light. But deny them instead, for the light is here and the way is clear.

God hides nothing from His Son, even though His Son would hide himself. Yet the Son of God cannot hide his glory, for God wills him to be glorious, and gave him the light that shines in him. You will never lose your way, for God leads you. When you wander, you but undertake a journey that is not real. The dark companions, the dark way, are all illusions. 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. For your Father is your Creator, and you are like Him.

The children of light cannot abide in darkness, for darkness is not in them. 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. When you are tempted to deny Him, remember that there are no other gods to place before Him, and accept His Will for you in peace. For you cannot accept it otherwise.

Only God's Comforter can comfort you. In the quiet of His temple, He waits to give you the peace that is yours. Give His peace, that you may enter the temple and find it waiting for you. But be holy in the Presence of God, or you will not know that you are there. For what is unlike God cannot enter His Mind, because it was not His Thought and therefore does not belong to Him. And your mind must be as pure as His, if you would know what belongs to you. Guard carefully His temple, for He Himself dwells there and abides in peace. You cannot enter God's Presence with the dark companions beside you, but you also cannot enter alone. All your brothers must enter with you, for until you have accepted them you cannot enter. 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.

In your mind you can accept the whole Sonship and bless it with the light your Father gave it. Then you will be worthy to dwell in the temple with Him, because it is your will not to be alone. God blessed His Son forever. If you will bless him in time, you will be in eternity. Time cannot separate you from God if you use it on behalf of the eternal.

The Inheritance of God's Son

Never forget that the Sonship is your salvation, for the Sonship is your Self. As God's creation It is yours, and belonging to you It is His. Your Self does not need salvation, but your mind needs to learn what salvation is. You are not saved from anything, but you are saved For glory. Glory is your inheritance, given you by your Creator that you might extend it. Yet if you hate part of your Self all your understanding is lost, because you are looking on what God created as yourself without love. And since what He created is part of Him, you are denying Him His place in His Own altar.

Could you try to make God homeless and know that you are at home? Can the Son deny the Father without believing that the Father has denied him? God's laws hold only for your protection, and they never hold in vain. 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. Therefore, look only to the power that God gave to save you, remembering that it is yours because it is His, and join with your brothers in His peace.

Your peace lies in its limitlessness. Limit the peace you share, and your Self must be unknown to you. Every altar to God is part of you, because the light He created is one with Him. Would you cut off a brother from the light

that is yours? You would not do so if you realized that you can darken only your own mind. As you bring him back, so will you return. That is the law of God, for the protection of the wholeness of His Son.

Only you can deprive yourself of anything. Do not oppose this realization, for it is truly the beginning of the dawn of light. Remember also that the denial of this simple fact takes many forms, and these you must learn to recognize and to oppose steadfastly, without exception. This is a crucial step in the reawakening. 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. It is difficult at first to realize that this is exactly the same thing, for there is no distinction between within and without.

If your brothers are part of you and you blame them for your deprivation, you are blaming yourself. And you cannot blame yourself without blaming them. That is why blame must be undone, not seen elsewhere. Lay it to yourself and you cannot know yourself, for only the ego blames at all. Self-blame is therefore ego identification, and as much an ego defense as blaming others. You cannot enter God's Presence if you attack His Son. When His Son lifts his voice in praise of his Creator, he will hear the Voice for his Father. Yet the Creator cannot be praised without His Son, for their glory is shared and they are glorified together.

Christ is at God's altar, waiting to welcome His Son. But come wholly without condemnation, for otherwise you will believe that the door is barred and you cannot enter. The door is not barred, and it is impossible that you cannot enter the place where God would have you be. But love yourself with the Love of Christ, for so does your Father love you. You can refuse to enter, but you cannot bar the door that Christ holds open. Come unto me who holds it open for you, for while I live it cannot be shut, and I live forever. God is my life and yours, and nothing is denied by God to His Son.

At God's altar Christ waits for the restoration of Himself in you. God knows His Son as wholly blameless as Himself, and He is approached through the appreciation of His Son. Christ waits for your acceptance of Him as yourself, and of His Wholeness as yours. For Christ is the Son of God, who lives in his Creator and shines with His glory. Christ is the extension of the Love and the Loveliness of God, as perfect as His Creator and at peace with Him.

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. There is no condemnation in the Son, for there is no condemnation in the Father. 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. Peace be unto you who rest in God, and in whom the whole Sonship rests.

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. There is no need to shrink from illusions, for they cannot be dangerous. 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. The "dynamics" of the ego will be our lesson for a while, for we must look first at this to see beyond it, since you have made it real. We will undo this error together, and then look beyond it to truth.

What is healing but the removal of all that stands in the way of knowledge? And how else can one dispel illusions except by looking at them directly, without protecting them? Be not afraid, therefore, for what you will be looking at is the source of fear, and you are beginning to learn that fear is not real. You are also learning that its effects can be dispelled merely by denying their reality. The next step is obviously to recognize that what has no effects

does not exist. Laws do not operate in a vacuum, and what leads to nothing has not happened. If reality is recognized by its extension, what leads to nothing could not be real. Do not be afraid, then, to look upon fear, for it cannot be seen. Clarity undoes confusion by definition, and to look upon darkness through light must dispel it.

Let us begin this lesson in "ego dynamics" by understanding that the term itself does not mean anything. It contains the very contradiction in terms that makes it meaningless. "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. The ego is fearful to you because you believe this. Yet the truth is very simple:

All power is of God.
What is not of Him has no power to do anything.

When we look at the ego, then, we are not considering dynamics but delusions. You can surely regard a delusional system without fear, for it cannot have any effects if its source is not real. Fear becomes more obviously inappropriate if you recognize the ego's goal, which is so clearly senseless that any effort on its behalf is necessarily expended on nothing. The ego's goal is quite explicitly ego autonomy. From the beginning, then, its purpose is to be separate, sufficient unto itself and independent of any power except its own. This is why it is the symbol of separation.

Every idea has a purpose, and its purpose is always the natural outcome of what it is. 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. I said before that to will contrary to God is wishful thinking and not real willing. His Will is one because the extension of His Will cannot be unlike it-

self. The real conflict you experience, then, is between the ego's idle wishes and the Will of God, which you share. Can this be a real conflict?

Yours is the independence of creation, not of autonomy. Your whole creative function lies in your complete dependence on God, Whose function He shares with you. By His willingness to share it, He became as dependent on you as you are on Him. Do not ascribe the ego's arrogance to Him Who wills not to be independent of you. He has included you in His Autonomy. Can you believe that autonomy is meaningful apart from Him? The belief in ego autonomy is costing you the knowledge of your dependence on God, in which your freedom lies. The ego sees all dependency as threatening, and has twisted even your longing for God into a means of establishing itself. But do not be deceived by its interpretation of your conflict.

The ego always attacks on behalf of separation. Believing it has the power to do this it does nothing else, because its goal of autonomy is nothing else. The ego is totally confused about reality, but it does not lose sight of its goal. It is much more vigilant than you are, because it is perfectly certain of its purpose. You are confused because you do not recognize yours.

You must recognize that the last thing the ego wishes you to realize is that you are afraid of it. For if the ego could give rise to fear, it would diminish your independence and weaken your power. Yet its one claim to your allegiance is that it can give power to you. Without this belief you would not listen to it at all. How, then, can its existence continue if you realize that, by accepting it, you are belittling yourself and depriving yourself of power?

The ego can and does allow you to regard yourself as supercilious, unbelieving, "light-hearted," distant, emotionally shallow, callous, uninvolved and even desperate, but not really afraid. Minimizing fear, but not its und-

ing, 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 to it if you recognized this is what it is doing?

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. 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. Yet this is the cost, and the ego cannot minimize it. If you overlook love you are overlooking yourself, and you must fear unreality because you have denied yourself. By believing that you have successfully attacked truth, you are believing that attack has power. Very simply, then, you have become afraid of yourself. And no one wants to find what he believes would destroy him.

If the ego's goal of autonomy could be accomplished God's purpose could be defeated, and this is impossible. Only by learning what fear is can you finally learn to distinguish the possible from the impossible and the false from the true. According to the ego's teaching, its goal can be accomplished and God's purpose can not. According to the Holy Spirit's teaching, only God's purpose can be accomplished, and it is accomplished already.

God is as dependent on you as you are on Him, because His Autonomy encompasses yours, and is therefore incomplete without it. You can only establish your autonomy by identifying with Him, and fulfilling your function as it exists in truth. 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. Recognize only that the ego's goal, which you have pursued so diligently, has merely brought fear, and it becomes difficult to maintain that fear is happiness. Upheld by fear, this is what the

ego would have you believe. Yet God's Son is not insane, and cannot believe it. Let him but recognize it and he will not accept it. For only the insane would choose fear in place of love, and only the insane could believe that love can be gained by attack. But the sane realize that only attack could produce fear, from which the Love of God completely protects them.

The ego analyzes; the Holy Spirit accepts. The appreciation of wholeness comes only through acceptance, for to analyze means to break down or to separate out. The attempt to understand totality by breaking it down is clearly the characteristically contradictory approach of the ego to everything. The ego believes that power, understanding and truth lie in separation, and to establish this belief it must attack. 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 into small, disconnected parts, without meaningful relationships and therefore without meaning. The ego will always substitute chaos for meaning, for if separation is salvation, harmony is threat.

The ego's interpretation of the laws of perception are, and would have to be, the exact opposite of the Holy Spirit's. The ego focuses on error and overlooks truth. It makes real every mistake it perceives, and with characteristically circular reasoning concludes that because of the mistake consistent truth must be meaningless. The next step, then, is obvious. If consistent truth is meaningless, inconsistency must be true. Holding error clearly in mind, and protecting what it has made real, the ego proceeds to the next step in its thought system: Error is real and truth is error.

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. Analyzing to attack meaning the ego succeeds in overlooking it, and is left with a series of fragmented perceptions which it unifies on

behalf of itself. This, then, becomes the universe it perceives. And it is this universe which, in turn, becomes its demonstration of its own reality.

Do not underestimate the appeal of the ego's demonstrations to those who would listen. Selective perception chooses its witnesses carefully, and its witnesses are consistent. The case for insanity is strong to the insane. For reasoning ends at its beginning, and no thought system transcends its source. Yet reasoning without meaning cannot demonstrate anything, and those who are convinced by it must be deluded. Can the ego teach truly when it overlooks truth? Can it perceive what it has denied? The ego looks straight at the Father and does not see Him, for it has denied His Son.

Would you remember the Father? Accept His Son and you will remember Him. Nothing can demonstrate that His Son is unworthy, for nothing can prove that a lie is true. 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. Accept what God does not deny, and it will demonstrate its truth. The witnesses for God stand in His Light and behold what He created. 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. They are silent because Christ speaks to them, and it is His words they speak.

Every brother you meet becomes a witness for Christ or for the ego, depending on what you perceive in him. Everyone convinces you of what you want to perceive, and of the reality of the kingdom you have chosen for your vigilance. Everything you perceive is a witness to the thought system you want to be true. Every brother has the power to release you, if you choose to be free. You cannot accept false witness of him unless you have evoked false witnesses against him. If he speaks not of Christ to you, you spoke not of Christ to him. You hear but your own voice, and if Christ speaks through you, you will hear Him.

Waking to Redemption

It is impossible not to believe what you see, but it is equally impossible to see what you do not believe. Perceptions are built up on the basis of experience, and experience leads to beliefs. It is not until beliefs are fixed that perceptions stabilize. In effect, then, what you believe you do see. That is what I meant when I said, "Blessed are ye who have not seen and still believe," for those who believe in the resurrection will see it. The resurrection is the complete triumph of Christ over the ego, not by attack but by transcendence. For Christ does rise above the ego and all its works, and ascends to the Father and His Kingdom.

Would you join in the resurrection or the crucifixion? Would you condemn your brothers or free them? Would you transcend your prison and ascend to the Father? These questions are all the same, and are answered together. There has been much confusion about what perception means, because the word is used both for awareness and for the interpretation of awareness. Yet you cannot be aware without interpretation, for what you perceive is your interpretation.

This course is perfectly clear. If you do not see it clearly, it is because you are interpreting against it, and therefore do not believe it. And since belief determines perception, you do not perceive what it means and therefore do not accept it. Yet different experiences lead to different beliefs, and experience does teach. I am leading you to a new kind of experience that you will become less and less willing to deny. Learning of Christ is easy, for to perceive with Him involves no strain at all. His perceptions are your natural awareness, and it is only the distortions you introduce that tire you. 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. For until Christ comes

into His Own, the Son of God will see himself as fatherless.

I am your resurrection and your life. You live in me because you live in God. And everyone lives in you, as you live in everyone. Can you, then, perceive unworthiness in a brother and not perceive it in yourself? And can you perceive it in yourself and not perceive it in God? Believe in the resurrection because it has been accomplished, and it has been accomplished in you. 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. But make no exceptions yourself, or you will not perceive what has been accomplished for you. For we ascend unto the Father together, as it was in the beginning, is now and ever shall be, for such is the nature of God's Son as His Father created him.

Do not underestimate the power of the devotion of God's Son, nor the power the god he worships has over him. For he places himself at the altar of his god, whether it be the god he made or the God Who created him. That is why his slavery is as complete as his freedom, for he will obey only the god he accepts. The god of crucifixion demands that he crucify, and his worshippers obey. In his name they crucify themselves, believing that the power of the Son of God is born of sacrifice and pain. The God of resurrection demands nothing, for He does not will to take away. He does not require obedience, for obedience implies submission. He would only have you learn your will and follow it, not in the spirit of sacrifice and submission, but in the gladness of freedom.

Resurrection must compel your allegiance gladly, because it is the symbol of joy. Its whole compelling power lies in the fact that it represents what you want to be. The freedom to leave behind everything that hurts you and humbles you and frightens you cannot be thrust upon you, 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. Who, then, is your

own? The Father has given you all that is His, and He Himself is yours with them. Guard them in their resurrection, for otherwise you will not awake in God, safely surrounded by what is yours forever.

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. The Love of God surrounds His Son whom the god of crucifixion condemns. Teach not that I died in vain. Teach rather that I did not die by demonstrating that I live in you. 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. God does not judge His guiltless Son. Having given Himself to him, how could it be otherwise?

You have nailed yourself to a cross, and placed a crown of thorns upon your own head. Yet you cannot crucify God's Son, for the Will of God cannot die. His Son has been redeemed from his own crucifixion, and you cannot assign to death whom God has given eternal life. The dream of crucifixion still lies heavy on your eyes, but what you see in dreams is not reality. While you perceive the Son of God as crucified, you are asleep. And as long as you believe that you can crucify him, you are only having nightmares. You who are beginning to wake are still aware of dreams, and have not yet forgotten them. The forgetting of dreams and the awareness of Christ come with the awakening of others to share your redemption.

You will awaken to your own call, for the Call to awake is within you. If I live in you, you are awake. Yet you must see the works I do through you, or you will not perceive that I have done them unto you. Do not set limits on what you believe I can do through you, or you will not accept what I can do for you. Yet it is done already, and unless you give all that you have received you will not know that your Redeemer liveth, and that you have awakened with Him. Redemption is recognized only by sharing it.

God's Son is saved. 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. If you believe that yours is limited, you are limiting mine. There is no order of difficulty in miracles because all of God's Sons are of equal value, and their equality is their oneness. The whole power of God is in every part of Him, and nothing contradictory to His Will is either great or small. What does not exist has no size and no measure. To God all things are possible. And to Christ it is given to be like the Father.

The Condition of Reality

The world as you perceive it cannot have been created by the Father, for the world is not as you see it. God created only the eternal, and everything you see is perishable. Therefore, there must be another world that you do not see. The Bible speaks of a new Heaven and a new earth, yet this cannot be literally true, for the eternal are not re-created. To perceive anew is merely to perceive again, implying that before, or in the interval between, you were not perceiving at all. What, then, is the world that awaits your perception when you see it?

Every loving thought that the Son of God ever had is eternal. The loving thoughts his mind perceives in this world are the world's only reality. They are still perceptions, because he still believes that he is separate. Yet they are eternal because they are loving. And being loving they are like the Father, and therefore cannot die. The real world can actually be perceived. All that is necessary is a willingness to perceive nothing else. For if you perceive both good and evil, you are accepting both the false and the true and making no distinction between them.

The ego may see some good, but never only good. That is why its perceptions are so variable. It does not reject goodness entirely, for that you

could not accept. But it always adds something that is not real to the real, thus confusing illusion and reality. For perceptions cannot be partly true. If you believe in truth and illusion, you cannot tell which is true. To establish your personal autonomy you tried to create unlike your Father, believing that what you made is capable of being unlike Him. Yet everything true is like Him. Perceiving only the real world will lead you to the real Heaven, because it will make you capable of understanding it.

The perception of goodness is not knowledge, but the denial of the opposite of goodness enables you to recognize a condition in which opposites do not exist. And this is the condition of knowledge. Without this awareness you have not met its conditions, and until you do you will not know it is yours already. You have made many ideas that you have placed between yourself and your Creator, and these beliefs are the world as you perceive it. Truth is not absent here, but it is obscure. You do not know the difference between what you have made and what you have created. To believe that you can perceive the real world is to believe that you can know yourself. You can know God because it is His Will to be known. The real world is all that the Holy Spirit has saved for you out of what you have made, and to perceive only this is salvation, because it is the recognition that reality is only what is true.

The Problem and the Answer

This is a very simple course. Perhaps you do not feel you need a course which, in the end, teaches that only reality is true. But do you believe it? When you perceive the real world, you will recognize that you did not believe it. Yet the swiftness with which your new and only real perception will be translated into knowledge will leave you but an instant to realize that this alone is true. And then everything you made will be forgotten; the good and the bad, the false and the true. For as Heaven and earth become one, even the

real world will vanish from your sight. The end of the world is not its destruction, but its translation into Heaven. The reinterpretation of the world is the transfer of all perception to knowledge.

The Bible tells you to become as little children. Little children recognize that they do not understand what they perceive, and so they ask what it means. Do not make the mistake of believing that you understand what you perceive, for its meaning is lost to you. Yet the Holy Spirit has saved its meaning for you, and if you will let Him interpret it, He will restore to you what you have thrown away. Yet while you think you know its meaning, you will see no need to ask it of Him.

You do not know the meaning of anything you perceive. Not one thought you hold is wholly true. The recognition of this is your firm beginning. Instruction in perception is your great need, for you understand nothing. Recognize this but do not accept it, for understanding is your inheritance. Perceptions are learned, and you are not without a Teacher. Yet your willingness to learn of Him depends on your willingness to question everything you learned of yourself, for you who learned amiss should not be your own teacher.

No one can withhold truth except from himself. Yet God will not refuse you the Answer He gave. Ask, then, for what is yours, and do not defend yourself against truth. You made the problem God has answered. Ask yourself, therefore, but one simple question:

"Do I want the problem or do I want the answer?"

Decide for the answer and you will have it, for you will see it as it is, and it is yours already.

You may complain that this course is not sufficiently specific for you to understand and use. Yet perhaps you have not done what it specifically advo-

comes. This is not a course in the play of ideas, but in their practical application. Nothing could be more specific than to be told that if you ask you will receive. The Holy Spirit will answer every specific problem as long as you believe that problems are specific. His answer is both many and one, as long as you believe that the One is many. You may be afraid of His specificity, for fear of what you think it will demand of you. Yet only by asking will you learn that nothing of God demands anything of you. God gives; He does not take. When you refuse to ask, it is because you believe that asking is taking rather than sharing.

The Holy Spirit will give you only what is yours, and will take nothing in return. For what is yours is everything, and you share it with God. That is its reality. Would the Holy Spirit, Who wills only to restore, be capable of misinterpreting the question you must ask to learn His answer? You have heard the answer, but you have misunderstood the question. You believe that to ask for guidance of the Holy Spirit is to ask for deprivation.

Little child of God, you do not understand your Father. You believe in a world that takes, because you believe that you can get by taking. And by that perception you have lost sight of the real world. You are afraid of the world as you see it, but the real world is still yours for the asking. Do not deny it to yourself, for it can only free you. Nothing of God will enslave His Son whom He created free and whose freedom is protected by His Being. Blessed are you who are willing to ask the truth of God without fear, for only thus can you learn that His answer is the release from fear.

Beautiful child of God, you are asking only for what I promised you. Do you believe I would deceive you? The Kingdom of Heaven is within you. Believe that the truth is in me, for I know that it is in you. God's Sons have nothing they do not share. Ask for truth of any Son of God, and you have asked it of me. Not one of us but has the answer in him, to give to anyone who asks it of him.

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. Do not, then, be deceived in your brother, and see only his loving thoughts as his reality, for by denying that his mind is split you will heal yours. Accept him as his Father accepts him and heal him unto Christ, for Christ is his healing and yours. 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. Be not deceived in God's Son, for thereby you must be deceived in yourself. And being deceived in yourself you are deceived in your Father, in Whom no deceit is possible.

In the real world there is no sickness, for there is no separation and no division. Only loving thoughts are recognized, and because no one is without your help, the Help of God goes with you everywhere. As you become willing to accept this Help by asking for It, you will give It because you want It. Nothing will be beyond your healing power, because nothing will be denied your simple request. What problems will not disappear in the presence of God's Answer? Ask, then, to learn of the reality of your brother, because this is what you will perceive in him, and you will see your beauty reflected in his.

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. For you share the real world as you share Heaven, and his healing is yours. To love yourself is to heal yourself, and you cannot perceive part of you as sick and achieve your goal. Brother, we heal together as we live together and love together. Be not deceived in God's Son, for he is one with himself and one with his Father. Love him who is beloved of his Father, and you will learn of the Father's Love for you.

If you perceive offense in a brother pluck the offense from your mind, for

you are offended by Christ and are deceived in Him. Heal in Christ and be not offended by Him, for there is no offense in Him. If what you perceive offends you, you are offended in yourself and are condemning God's Son whom God condemneth not. Let the Holy Spirit remove all offenses of God's Son against himself and perceive no one but through His guidance, for He would save you from all condemnation. Accept His healing power and use it for all He sends you, for He wills to heal the Son of God, in whom He is not deceived.

Children perceive frightening ghosts and monsters and dragons, and they are terrified. Yet if they ask someone they trust for the meaning of what they perceive, and are willing to let their own interpretations go in favor of reality, their fear goes with them. When a child is helped to translate his "ghost" into a curtain, his "monster" into a shadow, and his "dragon" into a dream he is no longer afraid, and laughs happily at his own fear.

You, my child, are afraid of your brothers and of your Father and of yourself. But you are more deceived in them. 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. For fear lies not in reality, but in the minds of children who do not understand reality. It is only their lack of understanding that frightens them, and when they learn to perceive truly they are not afraid. And because of this they will ask for truth again when they are frightened. It is not the reality of your brothers or your Father or yourself that frightens you. You do not know what they are, and so you perceive them as ghosts and monsters and dragons. Ask what their reality is from the One Who knows it, and He will tell you what they are. For you do not understand them, and because you are deceived by what you see you need reality to dispel your fears.

Would you not exchange your fears for truth, if the exchange is yours for the asking? For if God is not deceived in you, you can be deceived only in

yourself. Yet you can learn the truth about yourself from the Holy Spirit, Who will teach you that, as part of God, deceit in you is impossible. When you perceive yourself without deceit, you will accept the real world in place of the false one you have made. And then your Father will lean down to you and take the last step for you, by raising you unto Himself.

Chapter 11

THE HOLY SPIRIT'S CURRICULUM

The Judgment of the Holy Spirit

You have been told not to make error real, and the way to do this is very simple. If you want to believe in error, you would have to make it real because it is not true. But truth is real in its own right, and to believe in truth you do not have to do anything. Understand that you do not respond to anything directly, but to your interpretation of it. Your interpretation thus becomes the justification for the response. That is why analyzing the motives of others is hazardous to you. 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, having made his error real to you. To interpret error is to give it power, and having done this you will overlook truth.

The analysis of ego-motivation is very complicated, very obscuring, and never without your own ego-involvement. The whole process represents a clear-cut attempt to demonstrate your own ability to understand what you perceive. This is shown by the fact that you react to your interpretations as if they were correct. You may then control your reactions behaviorally, but not emotionally. This would obviously be a split or an attack on the integrity of your mind, pitting one level within it against another.

There is but one interpretation of motivation that makes any sense. And because it is the Holy Spirit's judgment it requires no effort at all on your part. Every loving thought is true. Everything else is an appeal for healing and help, regardless of the form it takes. Can anyone be justified in responding with anger to a brother's plea for help? No response can be ap-

propriate except the willingness to give it to him, for this and only this is what he is asking for. Offer him anything else, and you are assuming the right to attack his reality by interpreting it as you see fit. Perhaps the danger of this to your own mind is not yet fully apparent. If you believe that an appeal for help is something else you will react to something else. Your response will therefore be inappropriate to reality as it is, but not to your perception of it.

There is nothing to prevent you from recognizing all calls for help as exactly what they are except your own imagined need to attack. 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. You would not do this except for your unwillingness to accept reality as it is, and which you therefore withhold from yourself.

It is surely good advice to tell you not to judge what you do not understand. No one with a personal investment is a reliable witness, for truth to him has become what he wants it to be. If you are unwilling to perceive an appeal for help as what it is, it is because you are unwilling to give help and to receive it. To fail to recognize a call for help is to refuse help. Would you maintain that you do not need it? 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. Deny him your help and you will not recognize God's Answer to you. The Holy Spirit does not need your help in interpreting motivation, but you do need His.

Only appreciation is an appropriate response to your brother. 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. And all your sense of strain comes from your attempts not to do just this. How simple, then, is God's plan for salvation. There is but one response to real-

ity, for reality evokes no conflict at all. There is but one Teacher of reality, Who understands what it is. He does not change His Mind about reality because reality does not change. Although your interpretations of reality are meaningless in your divided state, His remain consistently true. He gives them to you because they are for you. Do not attempt to "help" a brother in your way, for you cannot help yourself. But hear his call for the Help of God, and you will recognize your own need for the Father.

Your interpretations of your brother's need are your interpretation of yours. By giving help you are asking for it, and if you perceive but one need in yourself you will be healed. For you will recognize God's Answer as you want It to be, and if you want It in truth, It will be truly yours. Every appeal you answer in the Name of Christ brings the remembrance of your Father closer to your awareness. For the sake of your need, then, hear every call for help as what it is, so God can answer you.

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 you. For to recognize fear is not enough to escape from it, although the recognition is necessary to demonstrate the need for escape. The Holy Spirit must still translate the fear into truth. If you were left with the fear, once you had recognized it, you would have taken a step away from reality, not towards it. 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. Consider how well the Holy Spirit's interpretation of the motives of others will serve you then. 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 itself is an appeal for help. This is what recognizing fear really means. If you do not protect it, He will reinterpret it.

That is the ultimate value in learning to perceive attack as a call for love. We have already learned that fear and attack are inevitably associated. If only attack produces fear, and if you see attack as the call for help that it is, the unreality of fear must dawn on you. For fear is a call for love, in unconscious recognition of what has been denied.

Fear is a symptom of your own deep sense of loss. If when you perceive it in others you learn to supply the loss, the basic cause of fear is removed. Thereby you teach yourself that fear does not exist in you. The means for removing it is in yourself, and you have demonstrated this by giving it. Fear and love are the only emotions of which you are capable. One is false, for it was made out of denial; and denial depends on the belief in what is denied for its own existence. By interpreting fear correctly as a positive affirmation of the underlying belief it masks, you are undermining its perceived usefulness by rendering it useless. Defenses that do not work at all are automatically discarded. If you raise what fear conceals to clear-cut unequivocal predominance, fear becomes meaningless. You have denied its power to conceal love, which was its only purpose. The veil that you have drawn across the face of love has disappeared.

If you would look upon love, which is the world's reality, how could you do better than to recognize, in every defense against it, the underlying appeal for it? And how could you better learn of its reality than by answering the appeal for it by giving it? The Holy Spirit's interpretation of fear does dispel it, for the awareness of truth cannot be denied. 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. For the separation is only the denial of union, and correctly interpreted, attests to your eternal knowledge that union is true.

The Way to Remember God

Miracles are merely the translation of denial into truth. If to love oneself is to heal oneself, those who are sick do not love themselves. Therefore, they are asking for the love that would heal them, but which they are denying to themselves. If they knew the truth about themselves they could not be sick. The task of the miracle worker thus becomes to deny the denial of truth. The sick must heal themselves, for the truth is in them. Yet having obscured it, the light in another mind must shine into theirs because that light is theirs.

The light in them shines as brightly regardless of the density of the fog that obscures it. If you give no power to the fog to obscure the light, it has none. For it has power only if the Son of God gives power to it. He must himself withdraw that power, remembering that all power is of God. You can remember this for all the Sonship. Do not allow your brother not to remember, for his forgetfulness is yours. But your remembering is his, for God cannot be remembered alone. This is what you have forgotten. To perceive the healing of your brother as the healing of yourself is thus the way to remember God. For you forgot your brothers with Him, and God's Answer to your forgetting is but the way to remember.

Perceive in sickness but another call for love, and offer your brother what he believes he cannot offer himself. Whatever the sickness, there is but one remedy. 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. 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. Answer his call for love, and yours is answered. Healing is the Love of Christ for His Father and for Himself.

Remember what was said about the frightening perceptions of little

children, which terrify them because they do not understand them. If they ask for enlightenment and accept it, their fears vanish. But if they hide their nightmares they will keep them. It is easy to help an uncertain child, for he recognizes that he does not understand what his perceptions mean. Yet you believe that you do understand yours. Little child, you are hiding your head under the cover of the heavy blankets you have laid upon yourself. You are hiding your nightmares in the darkness of your own false certainty, and refusing to open your eyes and look at them.

Let us not save nightmares, for they are not fitting offerings for Christ, and so they are not fit gifts for you. Take off the covers and look at what you are afraid of. Only the anticipation will frighten you, for the reality of nothingness cannot be frightening. Let us not delay this, for your dream of hatred will not leave you without help, and Help is here. Learn to be quiet in the midst of turmoil, for quietness is the end of strife and this is the journey to peace. Look straight at every image that rises to delay you, for the goal is inevitable because it is eternal. The goal of love is but your right, and it belongs to you despite your dreams.

You still want what God wills, and no nightmare can defeat a child of God in his purpose. For your purpose was given you by God, and you must accomplish it because it is His Will. Awake and remember your purpose, for it is your will to do so. What has been accomplished for you must be yours. 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.

A little while and you will see me, for I am not hidden because you are hiding. I will awaken you as surely as I awakened myself, for I awoke for you. In my resurrection is your release. Our mission is to escape from crucifixion, not from redemption. Trust in my help, for I did not walk alone,

and I will walk with you as our Father walked with me. Do you not know that I walked with Him in peace? And does not that mean that peace goes with us on the journey?

There is no fear in perfect love. We will but be making perfect to you what is already perfect in you. You do not fear the unknown but the known. You will not fail in your mission because I did not fail in mine. 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. For perfection is, and cannot be denied. To deny the denial of perfection is not so difficult as to deny truth, and what we can accomplish together will be believed when you see it as accomplished.

You who have tried to banish love have not succeeded, but you who choose to banish fear must succeed. The Lord is with you, but you know it not. Yet your Redeemer liveth, and abideth in you in the peace out of which He was created. Would you not exchange this awareness for the awareness of fear? 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. You cannot lay aside the obstacles to real vision without looking upon them, for to lay aside means to judge against. If you will look, the Holy Spirit will judge truly. Yet He cannot shine away what you keep hidden, for you have not offered it to Him and He cannot take it from you.

We are therefore 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. He knows what to do with it. You do not understand how to use what He knows. Whatever is given to Him that is not of God is gone. Yet you must look at it yourself in perfect willingness, for otherwise His knowledge remains useless to you. Surely He will not fail to help you, since help

is His only purpose. Do you not have greater reason for fearing the world as you perceive it, than for looking at the cause of fear and letting it go forever?

The Investment in Reality

I once asked you to sell all you have and give to the poor and follow me. This is what I meant: If you have no investment in anything in this world, you can teach the poor where their treasure is. The poor are merely those who have invested wrongly, and they are poor indeed! Because they are in need it is given you to help them, since you are among them. Consider how perfectly your lesson would be learned if you were unwilling to share their poverty. For poverty is lack, and there is but one lack since there is but one need.

Suppose a brother insists on having you do something you think you do not want to do. His very insistence should tell you that he believes salvation lies in it. If you insist on refusing and experience a quick response of opposition, you are believing that your salvation lies in not doing it. You, then, are making the same mistake he is, and are making his error real to both of you. Insistence means investment, and what you invest in is always related to your notion of salvation. The question is always two-fold; first, what is to be saved? and second, how can it be saved?

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. If he attacks, you are agreeing with this belief; and if you attack, you are reinforcing it. Remember that those who attack are poor. Their poverty asks for gifts, not for further impoverishment. You who could help them are surely acting destructively if you accept their poverty as yours. If you had not invested as they had, it would never occur to you to overlook their need.

Recognize what does not matter, and if your brothers ask you for something

"outrageous," do it because it does not matter. Refuse, and your opposition establishes that it does matter to you. It is only you, therefore, who have made the request outrageous, and every request of a brother is for you. Why would you insist in denying him? For to do so is to deny yourself and impoverish both. He is asking for salvation, as you are. Poverty is of the ego, and never of God. No "outrageous" requests can be made of one who recognizes what is valuable and wants to accept nothing else.

Salvation is for the mind, and it is attained through peace. This is the only thing that can be saved and the only way to save it. Any response other than love arises from a confusion about the "what" and the "how" of salvation, and this is the only answer. Never lose sight of this, and never allow yourself to believe, even for an instant, that there is another answer. For you will surely place yourself among the poor, who do not understand that they dwell in abundance and that salvation is come.

To identify with the ego is to attack yourself and make yourself poor. That is why everyone who identifies with the ego feels deprived. What he experiences then is depression or anger, because what he did was to exchange self-love for self-hate, making him afraid of himself. He does not realize this. 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. He always perceives this world as outside himself, for this is crucial to his adjustment. He does not realize that he makes this world, for there is no world outside of him.

If only the loving thoughts of God's Son are the world's reality, the real world must be in his mind. His insane thoughts, too, must be in his mind, but an internal conflict of this magnitude he cannot tolerate. A split mind is endangered, and the recognition that it encompasses completely opposed thoughts

within itself is intolerable. Therefore the mind projects the split, not the reality. Everything you perceive as the outside world is merely your attempt to maintain your ego identification, for everyone believes that identification is salvation. Yet consider what has happened, for thoughts do have consequences to the thinker. You have become at odds with the world as you perceive it, because you think it is antagonistic to you. This is a necessary consequence of what you have done. You have projected outward what is antagonistic to what is inward, and therefore you would have to perceive it this way. 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.

I said before that God so loved the world that He gave it to His only-begotten Son. God does love the real world, and those who perceive its reality cannot see the world of death. For death is not of the real world, in which everything reflects the eternal. 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. For if you could really separate yourself from the Mind of God you would die.

The world you perceive is a world of separation. Perhaps you are willing to accept even death to deny your Father. Yet He would not have it so, and so it is not so. You still cannot will against Him, and that is why you have no control over the world you made. It is not a world of will because it is governed by the desire to be unlike God, and this desire is not will. The world you made is therefore totally chaotic, governed by arbitrary and senseless "laws," and without meaning of any kind. For it is made out of what you do not want, projected from your mind because you are afraid of it. Yet this world is only in the mind of its maker, along with his real salvation. Do not believe

it is outside of yourself, for only by recognizing where it is will you gain control over it. For you do have control over your mind, since the mind is the mechanism of decision.

If you will recognize that all the attack you perceive is in your own mind and nowhere else, you will at last have placed its source, and where it begins it must end. For in this same place also lies salvation. The altar of God where Christ abideth is there. You have defiled the altar, but not the world. Yet Christ has placed the Atonement on the altar for you. Bring your perceptions of the world to this altar, for it is the altar to truth. There you will see your vision changed, and there you will learn to see truly. 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. Yet to find the place, you must relinquish your investment in the world as you project it, allowing the Holy Spirit to extend the real world to you from the altar of God.

Seeking and Finding

The ego is certain that love is dangerous, and this is always its central teaching. It never puts it this way; on the contrary, everyone who believes that the ego is salvation seems to be intensely engaged in the search for love. 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." This is the one promise the ego holds out to you, and the one promise it will keep. For the ego pursues its goal with fanatic insistence, and its judgment, though severely impaired, is completely consistent.

The search the ego undertakes is therefore bound to be defeated. And since it also teaches that it is your identification, its guidance leads you to a journey which must end in perceived self-defeat. For the ego cannot love, and in its frantic search for love it is seeking what it is afraid to find.

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. For it is your mind that believes in it and gives existence to it. Yet it is also your mind that has the power to deny the ego's existence, and you will surely do so when you realize exactly what the journey is on which the ego sets you.

It is surely obvious that no one wants to find what would utterly defeat him. Being unable to love, the ego would be totally inadequate in love's presence, for it could not respond at all. Then, you would have to abandon the ego's guidance, for it would be quite apparent that it had not taught you the response you need. The ego will therefore distort love, and teach you that love really calls forth the responses the ego can teach. Follow its teaching, then, and you will search for love, but will not recognize it.

Do you realize that the ego must set you on a journey which cannot but lead to a sense of futility and depression? To seek and not to find is hardly joyous. Is this the promise you would keep? The Holy Spirit offers you another promise, and one that will lead to joy. For His promise is always, "Seek and you will find," and under His guidance you cannot be defeated. His is the journey to accomplishment, and the goal He sets before you He will give you. For He will never deceive God's Son whom He loves with the Love of the Father.

You will undertake a journey because you are not at home in this world. And you will search for your home whether you realize where it is or not. If you believe it is outside you the search will be futile, for you will be seeking it where it is not. You do not remember how to look within for you do not believe your home is there. Yet the Holy Spirit remembers it for you, and He will guide you to your home because that is His mission. As He fulfills His mission He will teach you yours, for your mission is the same as His. By guiding your

brothers home you are but following Him.

Behold the Guide your Father gave you, that you might learn you have eternal life. For death is not your Father's Will nor yours, and whatever is true is the Will of the Father. You pay no price for life for that was given you, but you do pay a price for death, and a very heavy one. If death is your treasure, you will sell everything else to purchase it. And you will believe that you have purchased it, because you have sold everything else. Yet you cannot sell the Kingdom of Heaven. Your inheritance can neither be bought nor sold. There can be no disinherited parts of the Sonship, for God is whole and all His extensions are like Him.

The Atonement is not the price of your wholeness, but it is the price of your awareness of your wholeness. For what you chose to "sell" had to be kept for you, since you could not "buy" it back. Yet you must invest in it, not with money but with spirit. For spirit is will, and will is the "price" of the Kingdom. Your inheritance awaits only the recognition that you have been redeemed. The Holy Spirit guides you into life eternal, but you must relinquish your investment in death, or you will not see life though it is all around you.

The Sane Curriculum

Only love is strong because it is undivided. The strong do not attack because they see no need to do so. Before the idea of attack can enter your mind, you must have perceived yourself as weak. Because you attacked yourself and believed that the attack was effective, you behold yourself as weakened. No longer perceiving yourself and your brothers as equal, and regarding yourself as weaker, you attempt to "equalize" the situation you made. You use attack to do so because you believe that attack was successful in weakening you.

That is why the recognition of your own invulnerability is so important to the restoration of your sanity. For if you accept your invulnerability, you are recognizing that attack has no effect. Although you have attacked yourself, you will be demonstrating that nothing really happened. Therefore, by attacking you have not done anything. Once you realize this you will no longer see any sense in attack, for it manifestly does not work and cannot protect you. Yet the recognition of your invulnerability has more than negative value. If your attacks on yourself have failed to weaken you, you are still strong. You therefore have no need to "equalize" the situation to establish your strength.

You will never realize the utter uselessness of attack except by recognizing that your attack on yourself has no effects. 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. The only place you can cancel out all reinforcement is in yourself. For you are always the first point of your attack, and if this has never been, it has no consequences.

The Holy Spirit's Love is your strength, for yours is divided and therefore not real. You cannot trust your own love when you attack it. You cannot learn of perfect love with a split mind, because a split mind has made itself a poor learner. You tried to make the separation eternal, because you wanted to retain the characteristics of creation, but with your own content. Yet creation is not of you, and poor learners do need special teaching.

You have learning handicaps in a very literal sense. There are areas in your learning skills that are so impaired that you can progress only under constant, clear-cut direction, provided by a Teacher who can transcend your limited resources. He becomes your Resource because of yourself you cannot learn. The learning situation in which you placed yourself is impossible, and in this situation you clearly require a special Teacher and a special curricu-

lum. Poor learners are not good choices as teachers, either for themselves or for anyone else. You would hardly turn to them to establish the curriculum by which they can escape from their limitations. If they understood what is beyond them, they would not be handicapped.

You do not know the meaning of love, and that is your handicap. 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. Your learning goal has been not to learn, and this cannot lead to successful learning. You cannot transfer what you have not learned, and the impairment of the ability to generalize is a crucial learning failure. Would you ask those who have failed to learn what learning aids are for? They do not know. If they could interpret the aids correctly, they would have learned from them.

I have said that the ego's rule is, "Seek and do not find." Translated into curricular terms this means, "Try to learn but do not succeed." The result of this curriculum goal is obvious. Every legitimate teaching aid, every real instruction, and every sensible guide to learning will be misinterpreted, since they are all for facilitating the learning this strange curriculum is against. If you are trying to learn how not to learn, and the aim of your teaching is to defeat itself, what can you expect but confusion? Such a curriculum does not make sense. This attempt at "learning" has so weakened your mind that you cannot love, for the curriculum you have chosen is against love, and amounts to a course in how to attack yourself. A supplementary goal in this curriculum is learning how not to overcome the split that makes its primary aim believable. And you will not overcome the split in this curriculum, for all your learning will be on its behalf. Yet your mind speaks against your learning as your learning speaks against your mind, and so you fight against all learning and succeed, for that is what you want. But perhaps you

do not realize, even yet, that there is something you want to learn, and that you can learn it because it is your choice to do so.

You who have tried to learn what you do not want should take heart, for although the curriculum you set yourself is depressing indeed, it is merely ridiculous if you look at it. Is it possible that the way to achieve a goal is not to attain it? Resign now as your own teacher. This resignation will not lead to depression. It is merely the result of an honest appraisal of what you have taught yourself, and of the learning outcomes that have resulted. Under the proper learning conditions, which you can neither provide nor understand, you will become an excellent learner and an excellent teacher. But it is not so yet, and will not be so until the whole learning situation as you have set it up is reversed.

Your learning potential, properly understood, is limitless because it will lead you to God. You can teach the way to Him and learn it, if you follow the Teacher Who knows the way to Him and understands His curriculum for learning it. The curriculum is totally unambiguous, because the goal is not divided and the means and the end are in complete accord. You need offer only undivided attention. Everything else will be given you. For you really want to learn aright, and nothing can oppose the decision of God's Son. His learning is as unlimited as he is.

The Vision of Christ

The ego is trying to teach you how to gain the whole world and lose your own soul. The Holy Spirit teaches that you cannot lose your soul and there is no gain in the world, for of itself it profits nothing. To invest without profit is surely to impoverish yourself, and the overhead is high. Not only is there no profit in the investment, but the cost to you is enormous. For this investment costs you the world's reality by denying yours, and gives you

nothing in return. You cannot sell your soul, but you can sell your awareness of it. You cannot perceive your soul, but you will not know it while you perceive something else as more valuable.

The Holy Spirit is your strength because He knows nothing but the spirit as you. He is perfectly aware that you do not know yourself, and perfectly aware of how to teach you to remember what you are. Because He loves you, He will gladly teach you what He loves, for He wills to share it. Remembering you always, He cannot let you forget your worth. For the Father never ceases to remind Him of His Son, and He never ceases to remind His Son of the Father. God is in your memory because of Him. You chose to forget your Father but you do not really want to do so, and therefore you can decide otherwise. As it was my decision, so is it yours.

You do not want the world. The only thing of value in it is whatever part of it you look upon with love. This gives it the only reality it will ever have. Its value is not in itself, but yours is in you. As self-value comes from self-extension, so does the perception of self-value come from the extension of loving thoughts outward. Make the world real unto yourself, for the real world is the gift of the Holy Spirit, and so it belongs to you.

Correction is for all who cannot see. To open the eyes of the blind is the Holy Spirit's mission, for He knows that they have not lost their vision, but merely sleep. He would awaken them from the sleep of forgetting to the remembering of God. Christ's eyes are open, and He will look upon whatever you see with Love if you accept His vision as yours. The Holy Spirit keeps the vision of Christ for every Son of God who sleeps. In His sight the Son of God is perfect, and He longs to share His vision with you. He will show you the real world because God gave you Heaven. Through Him your Father calls His Son to remember. The awakening of His Son begins with his investment in the real world, and by this he will learn to re-invest in himself. For reality is

one with the Father and the Son, and the Holy Spirit blesses the real world in Their Name.

When you have seen this real world, as you will surely do, you will remember us. Yet you must learn the cost of sleeping, and refuse to pay it. Only then will you decide to awaken. And then the real world will spring to your sight, for Christ has never slept. He is waiting to be seen, for He has never lost sight of you. 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. 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. For the Holy Spirit will lead everyone home to his Father, where Christ waits as His Self.

Every child of God is one in Christ, for his being is in Christ as Christ's is in God. Christ's Love for you is His Love for His Father, which He knows because He knows His Father's Love for Him. 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. Love transfers to love without any interference, for the two are one. As you perceive more and more common elements in all situations, the transfer of training under the Holy Spirit's guidance increases and becomes generalized. Gradually you learn to apply it to everyone and everything, for its applicability is universal. When this has been accomplished, perception and knowledge have become so similar that they share the unification of the laws of God.

What is one cannot be perceived as separate, and the denial of the separation is the reinstatement of knowledge. At the altar of God, the holy perception of God's Son becomes so enlightened that light streams into it, and the spirit of God's Son shines in the Mind of the Father and becomes one with it.

Very gently does God shine upon Himself, loving the extension of Himself that is His Son. The world has no purpose as it blends into the Purpose of God. For the real world has slipped quietly into Heaven, where everything eternal in it has always been. There the Redeemer and the redeemed join in perfect love of God and of each other. Heaven is your home, and being in God it must also be in you.

Looking Within

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. Its generalization is demonstrated as you use it in more and more situations. You will recognize that you have learned there is no order of difficulty in miracles when you apply them to all situations. There is no situation to which miracles do not apply, and by applying them to all situations you will gain the real world. 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. In every child of God His blessing lies, and in your blessing of the children of God is His blessing to you.

Everyone in the world must play his part in its redemption, in order to recognize that the world has been redeemed. You cannot see the invisible. Yet if you see its effects you know it must be there. By perceiving what it does, you recognize its being. And by what it does, you learn what it is. You cannot see your strengths, but you gain confidence in their existence as they enable you to act. And the results of your actions you can see.

The Holy Spirit is invisible, but you can see the results of His Presence, and through them you will learn that He is there. What He enables you to do is clearly not of this world, for miracles violate every law of reality as

this world judges it. Every law of time and space, of magnitude and mass is transcended, for what the Holy Spirit enables you to do is clearly beyond all of them. Perceiving His results, you will understand where He must be, and finally know what He is.

You cannot see the Holy Spirit, but you can see His manifestations. And unless you do, you will not realize He is there. Miracles are His witnesses, and speak for His Presence. What you cannot see becomes real to you only through the witnesses that speak for It. 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. Do the Holy Spirit's work, for you share in His function. As your function in Heaven is creation, so your function on earth is healing. God shares His function with you in Heaven, and the Holy Spirit shares His with you on earth. As long as you believe you have other functions, so long will you need correction. For this belief is the destruction of peace, a goal in direct opposition to the Holy Spirit's purpose.

You see what you expect, and you expect what you invite. Your perception is the result of your invitation, coming to you as you sent for it. Whose manifestations would you see? Of whose presence would you be convinced? For you will believe in what you manifest, and as you look out so will you see in. Two ways of looking at the world are in your mind, and your perception will reflect the guidance you have chosen.

I am the manifestation of the Holy Spirit, and when you see me it will be because you have invited Him. For He will send you His witnesses; if you will but look upon them. Remember always that you see what you seek, for what you seek you will find. The ego finds what it seeks, and only that. It does not find love, for that is not what it is seeking. Yet seeking and finding are the same, and if you seek for two goals you will find them, but you will recognize neither. You will think they are the same because you want

both of them. The mind always strives for integration, and if it is split and wants to keep the split, it will still believe it has one goal by making it seem to be one.

I said before that what you project or extend is up to you, but you must do one or the other, for that is a law of mind, and you must look in before you look out. As you look in, you choose the guide for seeing. And then you look out and behold his witnesses. This is why you find what you seek. What you want in yourself you will make manifest, and you will accept it from the world because you put it there by wanting it. When you think you are projecting what you do not want, it is still because you do want it. 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. The mind then sees a divided world outside itself, but not within. This gives it an illusion of integrity, and enables it to believe that it is pursuing one goal. Yet as long as you perceive the world as split, you are not healed. For to be healed is to pursue one goal, because you have accepted only one and want but one.

When you want only love you will see nothing else. The contradictory nature of the witnesses you perceive is merely the reflection of your conflicting invitations. You have looked upon your mind and accepted opposition there, having sought it there. 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 messages you gave them. Love, too, is recognized by its messengers. If you make love manifest, its messengers will come to you because you invited them.

The power of decision is your one remaining freedom as a prisoner of this world. You can decide to see it right. What you made of it is not its real-

ity, for its reality is only what you give it. You cannot really give anything but love to anyone or anything, nor can you really receive anything but love from them. If you think you have received anything else, it is because you have looked within and thought you saw the power to give something else within yourself. It was only this decision that determined what you found, for it was the decision for what you sought.

You are afraid of me because you looked within and are afraid of what you saw. Yet you could not have seen reality, for the reality of your mind is the loveliest of God's creations. Coming only from God, its power and grandeur could only bring you peace if you really looked upon it. If you are afraid, it is because you saw something that is not there. Yet in that same place you could have looked upon me and all your brothers, in the perfect safety of the Mind which created us. For we are there in the peace of the Father, Who wills to extend His peace through you.

When you have accepted your mission to extend peace you will find peace, for by making it manifest you will see it. Its holy witnesses will surround you because you called upon them, and they will come to you. I have heard your call and I have answered it, but you will not look upon me nor hear the answer that you sought. That is because you do not yet want only that. Yet as I become more real to you, you will learn that you do want only that. And you will see me as you look within, and we will look upon the real world together. Through the eyes of Christ, only the real world exists and only the real world can be seen. As you decide so will you see. And all that you see but witnesses to your decision.

When you look within and see me, it will be because you have decided to manifest truth. And as you manifest it you will see it both without and within. Everything you behold without is a judgment of what you beheld within. If it is your judgment it will be wrong, for judgment is not your function.

If it is the judgment of the Holy Spirit it will be right, for judgment is His function. You share His function only by judging as He does, reserving no judgment at all for yourself. You will judge against yourself, but He will judge for you.

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. 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. The death penalty never leaves the ego's mind, for that is what it always reserves for you in the end. Wanting to kill you as the final expression of its feeling for you, it lets you live but to await death. It will torment you while you live, but its hatred is not satisfied until you die. For your destruction is the one end toward which it works, and the only end with which it will be satisfied.

The ego is not a traitor to God, to Whom treachery is impossible. But it is a traitor to you who believe that you have been treacherous to your Father. That is why the undoing of guilt is an essential part of the Holy Spirit's teaching. 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. You will think that death comes from God and not from the ego because, by confusing yourself with the ego, you believe that you want death. And from what you want God does not save you.

When you are tempted to yield to the desire for death, remember that I did not die. You will realize that this is true when you look within and see me. Would I have overcome death for myself alone? And would eternal life have been given me of the Father unless He had also given it to you? When you learn to make me manifest, you will never see death. 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.

The Attraction of Love for Love

Do you really believe that you can kill the Son of God? The Father has hidden His Son safely within Himself, and kept him far away from your destructive thoughts, but you know neither the Father nor the Son because of them. You attack the real world every day and every hour and minute, and yet you are surprised that you cannot see it. If you seek love in order to attack it, you will never find it. For if love is sharing, how can you find it except through itself? Offer it and it will come to you, because it is drawn to itself. But offer attack and love will remain hidden, for it can live only in peace.

God's Son is as safe as his Father, for the Son knows his Father's protection and cannot fear. His Father's Love holds him in perfect peace, and needing nothing, he asks for nothing. Yet he is far from you whose Self he is, for you chose to attack him and he disappeared from your sight into his Father. He did not change, but you did. For a split mind and all its works were not created by the Father, and could not live in the knowledge of Him.

When you made visible what is not true, what is true became invisible to you. Yet it cannot be invisible in itself, for the Holy Spirit sees it with perfect clarity. It is invisible to you because you are looking at something else. Yet it is no more up to you to decide what is visible and what is invisible, than it is up to you to decide what reality is. What can be seen is what the Holy Spirit sees. The definition of reality is God's, not yours. He created it, and He knows what it is. You who knew have forgotten, and unless He had given you a way to remember you would have condemned yourself to oblivion.

Because of your Father's Love you can never forget Him, for no one can

forgot what God Himself placed in his memory. You can deny it, but you cannot lose it. A Voice will answer every question you ask, and a vision will correct the perception of everything you see. For what you have made invisible is the only truth, and what you have not heard is the only Answer. God would reunite you with yourself, and did not abandon you in your distress. You are waiting only for Him, and do not know it. Yet His memory shines in your mind and cannot be obliterated. It is no more past than future, being forever always.

You have but to ask for this memory, and you will remember. Yet the memory of God cannot shine in a mind that has obliterated it and wants to keep it so. For the memory of God can dawn only in a mind that chooses to remember, and that has relinquished the insane desire to control reality. You who cannot even control yourself should hardly aspire to control the universe. But look upon what you have made of it, and rejoice that it is not so.

Son of God, be not content with nothing! What is not real cannot be seen and has no value. God could not offer His Son what has no value, nor could His Son receive it. You were redeemed the instant you thought you had deserted Him. Everything you made has never been, and is invisible because the Holy Spirit does not see it. Yet what He does see is yours to behold, and through His vision your perception is healed. You have made invisible the only truth that this world holds. Valuing nothing, you have sought nothing. By making nothing real to you, you have seen it. But it is not there. And Christ is invisible to you because of what you have made visible to yourself.

Yet it does not matter how much distance you have tried to interpose between your awareness and truth. God's Son can be seen because his vision is shared. The Holy Spirit looks upon him, and sees nothing else in you. What is invisible to you is perfect in His sight, and encompasses all of it. He

has remembered you because He forgot not the Father. You looked upon the unreal and found despair. Yet by seeking the unreal, what else could you find? The unreal world is a thing of despair, for it can never be. And you who share God's Being with Him could never be content without reality. What God did not give you has no power over you, and the attraction of love for love remains irresistible. For it is the function of love to unite all things unto itself, and to hold all things together by extending its wholeness.

The real world was given you by God in loving exchange for the world you made and the world you see. Only take it from the hand of Christ and look upon it. Its reality will make everything else invisible, for beholding it is total perception. And as you look upon it you will remember that it was always so. Nothingness will become invisible, for you will at last have seen truly. Redeemed perception is easily translated into knowledge, for only perception is capable of error and perception has never been. Being corrected it gives place to knowledge, which is forever the only reality. The Atonement is but the way back to what was never lost. Your Father could not cease to love His Son.

Chapter 12

THE GUILTLESS WORLD

If you did not feel guilty you could not attack, for condemnation is the root of attack. It is the judgment of one mind by another as unworthy of love and deserving of punishment. But herein lies the split. For the mind that judges perceives itself as separate from the mind being judged, believing that by punishing another, it will escape punishment. All this is but the delusional attempt of the mind to deny itself, and escape the penalty of denial. It is not an attempt to relinquish denial, but to hold on to it. For it is guilt that has obscured the Father to you, and it is guilt that has driven you insane.

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. The world you see is the delusional system of those made mad by guilt. Look carefully at this world, and you will realize that this is so. For this world is the symbol of punishment, and all the laws that seem to govern it are the laws of death. Children are born into it through pain and in pain. Their growth is attended by suffering, and they learn of sorrow and separation and death. Their minds seem to be trapped in their brain, and its powers to decline if their bodies are hurt. They seem to love, yet they desert and are deserted. They appear to lose what they love, perhaps the most insane belief of all. And their bodies wither and gasp and are laid in the ground, and are no more. Not one of them but has thought that God is cruel.

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. Love does not kill to save. If it did, attack would be salvation, and this is the

ego's interpretation, not God's. Only the world of guilt could demand this, for only the guilty could conceive of it. Adam's "sin" could have touched no one, had he not believed it was the Father Who drove him out of paradise. For in that belief the knowledge of the Father was lost, since only those who do not understand Him could believe it.

This world is a picture of the crucifixion of God's Son. And until you realize that God's Son cannot be crucified, this is the world you will see. Yet you will not realize this until you accept the eternal fact that God's Son is not guilty. He deserves only love because he has given only love. He cannot be condemned because he has never condemned. The Atonement is the final lesson he need learn, for it teaches him that, never having sinned, he has no need of salvation.

Guiltlessness and Invulnerability

Earlier, I 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. The Holy Spirit wants only this, for sharing the Father's Love for His Son, He seeks to remove all guilt from his mind that he may remember his Father in peace. Peace and guilt are antithetical, and the Father can be remembered only in peace. Love and guilt cannot coexist, and to accept one is to deny the other. Guilt hides Christ from your sight, for it is the denial of the blamelessness of God's Son.

In the strange world that you have made the Son of God has sinned. How could you see him, then? By making him invisible, the world of retribution rose in the black cloud of guilt that you accepted, and you hold it dear. For the blamelessness of Christ is the proof that the ego never was, and can never be. Without guilt the ego has no life, and God's Son is without guilt.

As you look upon yourself and judge what you do honestly, you may be

tempted to wonder how you can be guiltless. Yet consider this: You are not guiltless in time, but in eternity. You have "sinned" in the past, but there is no past. Always has no direction. Time seems to go in one direction, but when you reach its end it will roll up like a long carpet spread along the past behind you, and will disappear. As long as you believe the Son of God is guilty you will walk along this carpet, believing that it leads to death. And the journey will seem long and cruel and senseless, for so it is.

The journey the Son of God has set himself is useless indeed, but the journey on which his Father sets him is one of release and joy. The Father is not cruel, and His Son cannot hurt himself. The retaliation that he fears and that he sees will never touch him, for although he believes in it the Holy Spirit knows it is not true. The Holy Spirit stands at the end of time, where you must be because He is with you. He has already undone everything unworthy of the Son of God, for such was His mission, given Him by God. And what God gives has always been.

You will see me as you learn the Son of God is guiltless. He has always sought his guiltlessness, and he has found it. For everyone is seeking to escape from the prison he has made, and the way to find release is not denied him. Being in him, he has found it. When he finds it is only a matter of time, and time is but an illusion. For the Son of God is guiltless now, and the brightness of his purity shines untouched forever in God's Mind. God's Son will always be as he was created. Deny your world and judge him not, for his eternal guiltlessness is in the Mind of his Father, and protects him forever.

When you have accepted the Atonement for yourself, you will realize there is no guilt in God's Son. And only as you look upon him as guiltless can you understand his oneness. For the idea of guilt brings a belief in condemnation of one by another, projecting separation in place of unity. You can condemn

only yourself, and by so doing you cannot know that you are God's Son. You have denied the condition of his being, which is his perfect blamelessness. Out of love he was created, and in love he abides. Goodness and mercy have always followed him, for he has always extended the Love of his Father.

As you perceive the holy companions who travel with you, you will realize that there is no journey, but only an awakening. The Son of God, who sleepeth not, has kept faith with his Father for you. There is no road to travel on, and no time to travel through. For God waits not for His Son in time, being forever unwilling to be without him. And so it has always been. 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.

You are invulnerable because you are guiltless. You can hold on to the past only through guilt. 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. No one who believes this can understand what "always" means, and therefore guilt must deprive you of the appreciation of eternity. You are immortal because you are eternal, and "always" must be now. Guilt, then, is a way of holding past and future in your mind to ensure the ego's continuity. For if what has been will be punished, the ego's continuity is guaranteed. Yet the guarantee of your continuity is God's, not the ego's. And immortality is the opposite of time, for time passes away, while immortality is constant.

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 and will not be. The future, in time, is always associated with expiation, and only guilt could induce a sense of a need for expiation. 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. For God has never condemned His Son, and being guiltless he is eternal.

You cannot dispel guilt by making it real, and then atoning for it. This is the ego's plan, which it offers instead of dispelling it. The ego believes in atonement through attack, being fully committed to the insane notion that attack is salvation. 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?

The ego teaches you to attack yourself because you are guilty, and this must increase the guilt, for guilt is the result of attack. 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. The Holy Spirit dispels it simply through the calm recognition that it has never been. As He looks upon the guiltless Son of God, He knows that this is true. And being true for you, you cannot attack yourself, for without guilt attack is impossible. You, then, are saved because God's Son is guiltless. And being wholly pure, you are invulnerable.

The Guiltless Son of God

The ultimate purpose of projection is always to get rid of guilt. Yet, characteristically, the ego attempts to get rid of guilt from its viewpoint only, for much as the ego wants to retain guilt you find it intolerable, since guilt stands in the way of your remembering God, Whose pull is so strong that you cannot resist it. 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. Only by persuading you that it is you could the ego possibly induce you to project guilt, and thereby keep it in your mind.

Yet consider how strange a solution the ego's arrangement is. You project guilt to get rid of it, but you are actually merely concealing it. You do experience the guilt, but you have no idea why. On the contrary, you as-

sociate it with a weird assortment of "ego ideals," which the ego claims you have failed. Yet you have no idea that you are failing the Son of God by seeing him as guilty. Believing you are no longer you, you do not realize that you are failing yourself.

The darkest of your hidden cornerstones holds your belief in guilt from your awareness. For in that dark and secret place is the realization that you have betrayed God's Son by condemning him to death. You do not even suspect 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. It does not know who the Son of God is because it is blind. Yet let it perceive guiltlessness anywhere, and it will try to destroy it because it is afraid.

Much of the ego's strange behavior is directly attributable to its definition of guilt. To the ego, the guiltless are guilty. 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. They have approached the darkest and deepest cornerstone in the ego's foundation, and while the ego can withstand your raising all else to question, it guards this one secret with its life, for its existence depends on keeping this secret. So it is this secret that we must look upon, for the ego cannot protect you against truth, and in its presence the ego is dispelled.

In the calm light of truth, let us recognize that you believe you have crucified God's Son. You have not admitted to this "terrible" secret because you would still wish to crucify him if you could find him. Yet the wish has hidden him from you because it is very fearful, and so you are afraid to find him. You have handled this wish to kill yourself by not knowing who you are, and identifying with something else. You have projected guilt blindly and indiscriminately, but you have not uncovered its source. For the ego does want to

kill you, and if you identify with it you must believe its goal is yours.

I have said that the crucifixion is the symbol of the ego. 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. To the ego, the ego is God, and guiltlessness must be interpreted as the final guilt that fully justifies murder. You do not yet understand that any fear you may experience in connection with 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.

This course has explicitly stated that its goal for you is happiness and peace. Yet you are afraid of it. You have been told again and again that it will set you free, yet you sometimes react as if it is trying to imprison you. You often dismiss it more readily than you dismiss the ego's thought system. To some extent, then, you must believe that by not learning the course you are protecting yourself. And you do not realize that it is only your guiltlessness that can protect you.

The Atonement has always been interpreted as the release from guilt, and this is correct if it is understood. Yet even when I interpret it for you, you may reject it and do not accept it for yourself. You have perhaps recognized the futility of the ego and its offerings, but though you do not want them, you may not yet look upon the alternative with gladness. In the extreme, you are afraid of redemption and you believe it will kill you. Make no mistake about the depth of this fear. For you believe that, in the presence of truth, you might turn on yourself and destroy yourself.

Little child, this is not so. Your "guilty secret" is nothing, and if you will but bring it to the light, the Light will dispel it. And then no dark cloud will remain between you and the remembrance of your Father, for you will remember His guiltless Son, who did not die because he is immortal.

And you will see that you were redeemed with him, and have never been separated from him. In this understanding lies your remembering, for it is the recognition of love without fear. There will be great joy in Heaven on your homecoming, and the joy will be yours. For the redeemed son of man is the guiltless Son of God, and to recognize him is your redemption.

The Fear of Redemption

You may wonder why it is so crucial that you look upon your hatred and realize its full extent. You may also think that it would be easy enough for the Holy Spirit to show it to you, and to dispel it without the need for you to raise it to awareness yourself. Yet there is one more obstacle you have interposed between yourself and the Atonement. We have said that no one will countenance fear if he recognizes it. Yet in your disordered state of mind you are not afraid of fear. You do not like it, but it is not your desire to attack that really frightens you. You are not seriously disturbed by your hostility. You keep it hidden because you are more afraid of what it covers. 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. You are not really afraid of crucifixion. Your real terror is of redemption.

Under the ego's dark foundation is the memory of God, and it is of this that you are really afraid. For this memory would instantly restore you to your proper place, and it is this place that you have sought to leave. Your fear of attack is nothing compared to your fear of love. You would be willing to look even upon your savage wish to kill God's Son, if you did not believe that it saves you from love. For this wish caused the separation, and you have protected it because you do not want the separation healed. You realize that, by removing the dark cloud that obscures it, your love for your Father would

impel you to answer His call and leap into Heaven. You believe that attack is salvation because it would prevent you from this. 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. This is what you really want to hide.

In honesty, is it not harder for you to say "I love" than "I hate?" You associate love with weakness and hatred with strength, and your own real power seems to you as your real weakness. For you could not control your joyous response to the call of love if you heard it, and the whole world you thought you made would vanish. The Holy Spirit, then, seems to be attacking your fortress, for you would shut out God, and He does not will to be excluded.

You have built your whole insane belief system because you think you would be helpless in God's Presence, and you would save yourself from His Love because you think it would crush you into nothingness. You are afraid it would sweep you away from yourself and make you little, because you believe that magnitude lies in defiance, and that attack is grandeur. You think you have made a world God would destroy; and by loving Him, which you do, you would throw this world away, which you would. 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 there. And it is this that frightens you.

You can accept insanity because you made it, but you cannot accept love because you did not. You would rather be a slave of the crucifixion than a Son of God in redemption. Your individual death seems more valuable than your living oneness, for what is given you is not so dear as what you made. You are more afraid of God than of the ego, and love cannot enter where it is not welcome. But hatred can, for it enters of its own volition and cares not for yours.

You must look upon your illusions and not keep them hidden, because they do not rest on their own foundation. In concealment they appear to do so, and thus they seem to be self-sustained. This is the fundamental illusion on which the others rest. For beneath them, and concealed as long as they are hidden, is the loving mind that thought it made them in anger. And the pain in this mind is so apparent, when it is uncovered, that its need of healing cannot be denied. Not all the tricks and games you offer it can heal it, for here is the real crucifixion of God's Son.

And yet he is not crucified. Here is both his pain and his healing, for the Holy Spirit's vision is merciful and His remedy is quick. Do not hide suffering from His sight, but bring it gladly to Him. Lay before His eternal sanity all your hurt, and let Him heal you. Do not leave any spot of pain hidden from His Light, and search your mind carefully for any thoughts you may fear to uncover. For He will heal every little thought you have kept to hurt you and cleanse it of its littleness, restoring it to the magnitude of God.

Beneath all the grandiosity you hold so dear is your real call for help. For you call for love to your Father as your Father calls you to Himself. In that place which you have hidden, you will only to unite with the Father, in loving remembrance of Him. 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. And perceiving it you will welcome it, and it will be yours. For grandeur is the right of God's Son, and no illusions can satisfy him or save him from what he is. Only his love is real, and he will be content only with his reality.

Save him from his illusions that you may accept the magnitude of your Father in peace and joy. 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. And thus you will exempt yourself from His healing power, for by not offering total

love you will not be healed completely. Healing must be as complete as fear, for love cannot enter where there is one spot of fear to mar its welcome.

You who prefer separation to sanity cannot obtain it in your right mind. You were at peace until you asked for special favor. 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. Therefore you made of Him an unloving father, demanding of Him what only such a father could give. And the peace of God's Son was shattered, for he no longer understood his Father. He feared what he had made, but still more did he fear his real Father, having attacked his own glorious equality with Him.

In peace he needed nothing and asked for nothing. In war he demanded everything and found nothing. For how could the gentleness of love respond to his demands, except by departing in peace and returning to the Father? If the Son did not wish to remain in peace, he could not remain at all. 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. God did not allow this to happen. Yet you demanded that it happen, and therefore believed that it was so.

To "single out" is to "make alone," and thus make lonely. God did not do this to you. Could He set you apart, knowing that your peace lies in His Oneness? He denied you only your request for pain, for suffering is not of His creation. Having given you creation, He could not take it from you. He could but answer your insane request with a sane answer that would abide with you in your insanity. For His answer is the reference point beyond illusions, from which you can look back on them and see them as insane. But seek this place and you will find it, for Love is in you and will lead you there.

The Function of Time

And now the reason why you are afraid of this course should be apparent. For this is a course on love, because it is about you. You have been told that your function in this world is healing, and your function in Heaven is creating. The ego teaches that your function on earth is destruction, and you have no function at all in Heaven. 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. As long as it is reasonably satisfied with you, as its reasoning goes, it offers you oblivion. When it becomes overtly savage, it offers you hell.

Yet neither oblivion nor hell is as unacceptable to you as Heaven. Your definition of Heaven is hell and oblivion, and the real Heaven is the greatest threat you think you could experience. For hell and oblivion are ideas that you made up, and you are bent on demonstrating their reality to establish yours. If their reality is questioned, you believe that yours is. For you believe that attack is your reality, and that your destruction is the final proof that you were right.

Under the circumstances, would it not be more desirable to have been wrong, even apart from the fact that you were wrong? While it could perhaps be argued that death suggests there was life, no one would claim that it proves there is life. Even the past life that death might indicate, could only have been futile if it must come to this, and needs this to prove that it was at all. You question Heaven, but you do not question this yet. You could heal and be healed if you did question it. And even though you know not Heaven, might it not be more desirable than death? You have been as selective in your questioning as in your perception. An open mind is more honest than this.

The ego has a strange notion of time, and it is with this notion that

your questioning might well begin. The ego invests heavily in the past, and in the end believes that the past is the only aspect of time that is meaningful. Remember that its emphasis on guilt enables it to ensure its continuity by making the future like the past, and thus avoiding the present. 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. For the ego regards 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.

"Now" has no meaning to the ego. The present merely reminds it of past hurts, and it reacts to the present as if it were the past. The ego cannot tolerate release from the past, and although the past is over, the ego tries to preserve its image by responding as if it were present. It dictates your reactions to those you meet in the present from a past reference point, obscuring their present reality. In effect, if you follow the ego's dictates you will react to your brother as though he were someone else, and this will surely prevent you from recognizing him as he is. And you will receive messages from him out of your own past because, by making it real in the present, you are forbidding yourself to let it go. You thus deny yourself the message of release that every brother offers you now.

The shadowy figures from the past are precisely what you must escape. They are not real, and have no hold over you unless you bring them with you. 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. And this decision is one of future pain. Unless you learn that past pain is an illusion, you are choosing a future of illusions and losing the many opportunities you could find for release in the present. The ego would preserve your nightmares, and prevent you from awakening and understanding they are past. Would you recognize a holy encounter if you are merely perceiving it as a meeting with your own past?

For you would be meeting no one, and the sharing of salvation, which makes the encounter holy, would be excluded from your sight. The Holy Spirit teaches that you always meet yourself, and the encounter is holy because you are. 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.

It is evident that the Holy Spirit's perception of time is the exact opposite of the ego's. The reason is equally clear, for they perceive the goal of time as diametrically opposed. The Holy Spirit interprets time's purpose as rendering the need for time unnecessary. He regards the function of time as temporary, serving only His teaching function, which is temporary by definition. His emphasis is therefore on the only aspect of time that can extend to the infinite, for now is the closest approximation of eternity that this world offers. It is in the reality of "now," without past or future, that the beginning of the appreciation of eternity lies. For only "now" is here, and only "now" presents the opportunities for the holy encounters in which salvation can be found.

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. The continuity of past and future, under its direction, is the only purpose the ego perceives in time, and it closes over the present so that no gap in its own continuity can occur. Its continuity, then, would keep you in time, while the Holy Spirit would release you from it. 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.

You, too, will interpret the function of time as you interpret yours. If you accept your function in the world of time as one of healing, you will em-

phasize only the aspect of time in which healing can occur. Healing cannot be accomplished in the past. It must be accomplished in the present to release the future. This interpretation ties the future to the present, and extends the present rather than the past. 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. And time will be as you interpret it, for of itself it is nothing.

The Two Emotions

I have said you have but two emotions, love and fear. One is changeless but continually exchanged, being offered by the eternal to the eternal. In this exchange it is extended, for it increases as it is given. The other has many forms, for the content of individual illusions differs greatly. Yet they have one thing in common; they are all insane. They are made of sights that are not seen, and sounds that are not heard. They make up a private world that cannot be shared. For they are meaningful only to their maker, and so they have no meaning at all. In this world their maker moves alone, for only he perceives them.

Each one peoples his world with figures from his individual past, and it is because of this that private worlds do differ. Yet 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. Therefore, he does not see he made them, and that they are not whole. For these figures have no witnesses, being perceived in one separate mind only.

It is through these strange and shadowy figures that the insane relate to their insane world. For they see only those who remind them of these images, and it is to them that they relate. Thus do they communicate with those who are not there, and it is they who answer them. And no one hears their answer

save him who called upon them, and he alone believes they answered him. Projection makes perception, and you cannot see beyond it. Again and again have you attacked your brother, because you saw in him a shadow figure in your private world. And thus it is you must attack yourself first, for what you attack is not in others. Its only reality is in your own mind, and by attacking others you are literally attacking what is not there.

The delusional can be very destructive, for they do not recognize they have condemned themselves. They do not wish to die, yet they will not let condemnation go. And so they separate into their private worlds, where everything is disordered, and where what is within appears to be without. Yet what is within they do not see, for the reality of their brothers they cannot recognize.

You have but two emotions, yet in your private world you react to each of them as though it were the other. For love cannot abide in a world apart, where when it comes it is not recognized. If you see your own hatred as your brother, you are not seeing him. Everyone draws nigh unto what he loves, and recoils from what he fears. And you react with fear to love, and draw away from it. Yet fear attracts you, and believing it is love, you call it to yourself. Your private world is filled with figures of fear you have invited into it, and all the love your brothers offer you, you do not see.

As you look with open eyes upon your world, it must occur to you that you have withdrawn into insanity. You see what is not there, and you hear what makes no sound. Your manifestations of emotions are the opposite of what the emotions are. You communicate with no one, and you are as isolated from reality as if you were alone in all the universe. In your madness you overlook reality completely, and you see only your own split mind everywhere you look. God calls you and you do not hear, for you are preoccupied with your own voice. And the vision of Christ is not in your sight, for you look upon yourself alone.

Little child, would you offer this to your Father? For if you offer it to yourself, you are offering it to Him. And He will not return it, for it is unworthy of you because it is unworthy of Him. Yet He would release you from it and set you free. His sane Answer tells you what you have offered yourself is not true, but His offering to you has never changed. You who know not what you do can learn what insanity is, and look beyond it. It is given you to learn how to deny insanity, and come forth from your private world in peace. You will see all that you denied in your brothers because you denied it in yourself. For you will love them, and by drawing nigh unto them you will draw them to yourself, perceiving them as witnesses to the reality you share with God. 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. The Father welcomes all of us in gladness, and gladness is what we should offer Him. For every Son of God is given you to whom God gave Himself. And it is God Whom you must offer them, to recognize His gift to you.

Vision depends on light. You cannot see in darkness. Yet in darkness, in the private world of sleep, you see in dreams although your eyes are closed. And it is here that what you see you made. But let the darkness go and all you made you will no longer see, for sight of it depends upon denying vision. Yet from denying vision it does not follow you cannot see. But this is what denial does, for by it you accept insanity, believing you can make a private world and rule your own perceptions. Yet for this, light must be excluded. Dreams disappear when light has come and you can see.

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. Beyond this darkness, and yet still within you, is the vision of Christ, Who looks on all in light. Your "vision" comes from fear, as His from love. And He sees for you,

as your witness to the real world. He is the Holy Spirit's manifestation, looking always on the real world, and calling forth its witnesses and drawing them to you. He loves what He sees within you, and He would extend it. And He will not return unto the Father until He has extended your perception even unto Him. And there perception is no more, for He has returned you to the Father with Him.

You have but two emotions, and one you made and one was given you. Each is a way of seeing, and different worlds arise from their different sights. See through the vision that is given you, for through Christ's vision He beholds Himself. And seeing what He is, He knows His Father. Beyond your darkest dreams He sees God's guiltless Son within you, shining in perfect radiance that is undimmed by your dreams. And this you will see as you look with Him, for His vision is His gift of love to you, given Him of the Father for you.

The Holy Spirit is the Light in which Christ stands revealed. And all who would behold Him can see Him, for they have asked for light. Nor will they see Him alone, for He is no more alone than they are. Because they saw the Son, they have risen in Him to the Father. And all this will they understand, because they looked within and saw beyond the darkness the Christ in them, and recognized Him. In the sanity of His vision they looked upon themselves with love, seeing themselves as the Holy Spirit sees them. And with this vision of the truth in them came all the beauty of the world to shine upon them.

Finding the Present

To perceive truly is to be aware of all reality through the awareness of your own. But for this no illusions can rise to meet your sight, for reality leaves no room for any error. This means that you perceive a brother only as you see him now. His past has no reality in the present, so you cannot see it. Your past reactions to him are also not there, and if it is to them that you

react, you see but an image of him that you made and cherish instead of him. In your questioning of illusions, ask yourself if it is really sane to perceive what was as now. If you remember the past as you look upon your brother, you will be unable to perceive the reality that is now.

You consider it "natural" to use your past experience as the reference point from which to judge the present. Yet this is unnatural because it is delusional. When you have learned to look on 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. For the past can cast no shadow to darken the present, unless you are afraid of light. And only if you are would you choose to bring 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.

This darkness is in you. The Christ as revealed to you now has no past, for He is changeless, and in His changelessness lies your release. For if He is as He was created, there is no guilt in Him. No cloud of guilt has risen to obscure Him, and He stands revealed in everyone you meet because you see Him through Himself. To be born again is to let the past go, and look without condemnation upon the present. The cloud that obscures God's Son to you is the past, and if you would have it past and gone, you must not see it now. If you see it now in your illusions, it has not gone from you, although it is not there.

Time can release as well as imprison, depending on whose interpretation of it you use. Past, present and future are not continuous, unless you force continuity on them. You can perceive them as continuous, and make them so for you. But do not be deceived, and then believe that this is how it is. For to believe reality is what you would have it be according to your use for it is delusional. You would destroy time's continuity by breaking it into past, present and future for your own purposes. You would anticipate the future on

the basis of your past experience, and plan for it accordingly. Yet by doing so you are aligning past and future, and not allowing the miracle, which could intervene between them, to free you to be born again.

The miracle enables you to see your brother without his past, and so perceive him as born again. His errors are all past, and by perceiving him without them you are releasing him. And since his past is yours, you share in this release. 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. You have looked for it where it is not, and therefore have not found it. Learn, then, to seek it where it is, and it will dawn on eyes that see. 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.

Judgment and condemnation are behind you, and unless you bring them with you, you will see that you are free of them. Look lovingly upon the present, for it holds the only things that are forever true. All healing lies within it because its continuity is real. It extends to all aspects of the Sonship at the same time, and thus enables them to reach each other. The present is before time was, and will be when time is no more. In it are all things that are eternal, and they are one. Their continuity is timeless and their communication is unbroken, for they are not separated by the past. Only the past can separate, and it is nowhere.

The present offers you your brothers in the light that would unite you with them, and free you from the past. Would you, then, hold the past against them? 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. For the light of perfect vision is freely given as it is freely received, and can be accepted only without limit. In this one, still dimension of time that 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. And they will not deny the truth in you, because you looked for it in them and found it there.

Now is the time of salvation, for now is the release from time. Reach out to all your brothers, and touch them with the touch of Christ. In timeless union with them is your continuity, unbroken because it is wholly shared. God's guiltless Son is only light. There is no darkness in him anywhere, for he is whole. Call all your brothers to witness to his wholeness, as I am calling you to join with me. Each voice has a part in the song of redemption, the hymn of gladness and thanksgiving for the light to the Creator of light. The holy light that shines forth from God's Son is the witness that his light is of his Father.

Shine on your brothers in remembrance of your Creator, for you will remember Him as you call forth the witnesses to His creation. Those whom you heal bear witness to your healing, for in their wholeness you will see your own. And as your hymns of praise and gladness rise to your Creator, He will return your thanks in His clear Answer to your call. For it can never be that His Son called upon Him and remained unanswered. His call to you is but your call to Him. And in Him you are answered by His peace.

Child of light, you know not that the light is in you. Yet you will find it through its witnesses, for having given light to them they will return it. Each one you see in light brings your light closer to your awareness. Love always leads to love. The sick, who ask for love, are grateful for it, and in their joy they shine with holy thanks. And this they offer you who gave them joy. They are guides to joy, for having received it of you they would keep it. You have established them as guides to peace, for you have made it manifest in them. And seeing it, its beauty calls you home.

There is a light that this world cannot give. Yet you can give it, as it was given you. And as you give it, it shines forth to call you from the world and follow it. For this light will attract you as nothing in this world can do. And you will lay aside the world and find another. 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. Light is unlimited, and spreads across this world in quiet joy. All those you brought with you will shine on you, and you will shine on them in gratitude because they brought you here. Your light will join with theirs in power so compelling, that it will draw the others out of darkness as you look on them.

Awaking unto Christ is following the laws of love of your free will, and out of quiet recognition of the truth in them. The attraction of light must draw you willingly, and willingness is signified by giving. 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. In sleep you are alone, and your awareness is narrowed to yourself. And that is why the nightmares come. You dream of isolation because your eyes are closed. You do not see your brothers, and in the darkness you cannot look upon the light you gave to them.

And yet the laws of love are not suspended because you sleep. And you have followed them through all your nightmares, and have been faithful in your giving, for you were not alone. Even in sleep has Christ protected you, ensuring the real world for you when you awake. In your name He has given for you, and given you the gifts He gave. God's Son is still as loving as his Father. 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. Although he slept, Christ's vision did not leave him. And so it is that he can call unto himself the witnesses that teach him that he never slept.

Attainment of the Real World

Sit quietly and look upon the world you see, and tell yourself: "The real world is not like this. It has no buildings and there are no streets where people walk alone and separate. There are no stores where people buy an endless list of things they do not need. It is not lit with artificial light, and night comes not upon it. There is no day that brightens and grows dim. There is no loss. Nothing is there but shines, and shines forever."

The world you see must be denied, for sight of it is costing you a different kind of vision. You cannot see both worlds, for each of them involves a different kind of seeing, and depends on what you cherish. The sight of one is possible because you have denied the other. Both are not true, yet either one will seem as real to you as the amount to which you hold it dear. And yet their power is not the same, because their real attraction to you is unequal.

You do not really want the world you see, for it has disappointed you since time began. The homes you built have never sheltered you. The roads you made have led you nowhere, and no city that you built has withstood the crumbling assault of time. Nothing you made but has the mark of death upon it. Hold it not dear, for it is old and tired and ready to return to dust even as you made it. This aching world has not the power to touch the living world at all. 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.

Yet 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. Love 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. All that you need to give this world away in glad exchange for what you did not make is

willingness to learn the one you made is false.

You have been wrong about the world because you have misjudged yourself. From such a twisted reference point, what could you see? All seeing starts with the perceiver, who judges what is true and what is false. And what he judges false he does not see. You who would judge reality cannot see it, for whenever judgment enters reality has slipped away. The out of mind is out of sight, because what is denied is there but is not recognized. Christ is still there, although you know Him not. His Being does not depend upon your recognition. 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.

No one in this distracted world but has seen some glimpses of the other world about him. Yet while he still lays value on his own, he will deny the vision of the other, maintaining that he loves what he loves not, and following not the road that love points out. Love leads so gladly! As you follow Him, you will rejoice that you have found His company, and learned of Him the joyful journey home. You wait but for yourself. To give this sad world over and exchange your errors for the peace of God is but your will. And Christ will always offer you the Will of God, in recognition that you share it with Him.

It is God's Will that nothing touch His Son except Himself, and nothing else comes nigh unto him. He is as safe from pain as God Himself, Who watches over him in everything. 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. Disturbance of his peace can never be. In perfect sanity he looks on love, for it is all about him and within him. He must deny the world of pain the instant he perceives the arms of love around him. And from this point of safety he looks quietly about him, and recognizes that the world is one with him.

The peace of God passeth your understanding only in the past. Yet here it is, and you can understand it now. God loves His Son forever, and His Son returns his Father's Love forever. The real world is the way that leads you to remembrance of the one thing that is wholly true and wholly yours. For all else you have lent yourself in time, and it will fade. But this one thing is always yours, being the gift of God unto His Son. Your one reality was given you, and by it God created you as one with Him.

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. In these lie your true perceptions, for the Holy Spirit corrects the world of dreams, where all perception is. Knowledge needs no correction. Yet the dreams of love lead unto knowledge. In them you see nothing fearful, and because of this they are the welcome that you offer knowledge. Love waits on welcome, not on time, and the real world is but your welcome of what always was. Therefore the call of joy is in it, and your glad response is your awakening to what you have not lost.

Praise, then, the Father for the perfect sanity of His most holy Son. Your Father knoweth that you have need of nothing. In Heaven this is so, for what could you need in eternity? In your world you do need things. It is a world of scarcity in which you find yourself because you are lacking. Yet can you find yourself in such a world? Without the Holy Spirit the answer would be no. Yet because of Him the answer is a joyous yes! As mediator between the two worlds, He knows what you have need of and what will not hurt you. Ownership is a dangerous concept if it is left to you. The ego wants to have things for salvation, for possession is its law. Possession for its own sake is the ego's fundamental creed, a basic cornerstone in the churches it builds to itself. And at its altar it demands you lay all of the things it

bids you get, leaving you no joy in them.

Everything the ego tells you that you need will hurt you. For although the ego urges you again and again to get, it leaves you nothing, for what you get it will demand of you. 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. Therefore ask not of yourself what you need, for you do not know, and your advice to yourself will hurt you. 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.

Only the Holy Spirit knows what you need. For He will give you all things that do not block the way to light. And what else could you need? In time, He gives you all the things that you need have, and will renew them as long as you have need of them. He will take nothing from you as long as you have any need of it. And yet He knows that everything you need is temporary, and will but last until you step aside from all your needs, and realize that all of them have been fulfilled. 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. He knows that you are not at home there, and He wills no delay to wait upon your joyous homecoming.

Leave, then, your needs to Him. He will supply them with no emphasis at all upon them. 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. Under His guidance you will travel light and journey lightly, for His sight is ever on the journey's end, which is His goal. God's Son is not a traveller through outer worlds. However holy his perception may become, no world outside himself holds his inheritance. 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.

Whenever you are tempted to undertake a useless journey that would lead away from light, remember what you really want, and say,

"The Holy Spirit leads me unto Christ,
and where else would I go?
What need have I but to awake in Him?"

Then follow Him in joy, with faith that He will lead you safely through all dangers to your peace of mind this world may set before you. Kneel not before the altars to sacrifice, and seek not what you will surely lose. 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.

In me you have already overcome every temptation that would hold you back. We walk together on the way to quietness that is the gift of God. Hold me dear, for what except your brothers can you need? We will restore to you the peace of mind that we must find together. The Holy Spirit will teach you to awaken unto us and to yourself. This is the only real need to be fulfilled in time. Salvation from the world lies only here. My peace I give you. Take it of me in glad exchange for all the world has offered but to take away. 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.

We cannot sing redemption's hymn alone. My task is not completed until I have lifted every voice with mine. 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. The sound of it will banish sorrow from the mind of God's most holy Son, where it cannot abide. Healing in time is needed, for joy cannot establish its eter-

nal reign where sorrow dwells. You dwell not here, but in eternity. You travel but in dreams, while safe at home. Give thanks to every part of you that you have taught how to remember you. Thus does the Son of God give thanks unto his Father for his purity.

From Perception to Knowledge

All healing is release from the past. That is why the Holy Spirit is the only Healer. 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 can know. It would indeed be impossible to be in the world with this knowledge. For the mind that knows this unequivocally knows also it dwells in eternity, and utilizes no perception at all. It therefore does not consider where it is, because the concept "where" does not mean anything to it. It knows that it is everywhere, just as it has everything, and forever.

The very real difference between perception and knowledge becomes quite apparent if you consider this: There is nothing partial about knowledge. Every aspect is whole, and therefore no aspect is separate. You are an aspect of knowledge, being in the Mind of God, Who knows you. All knowledge must be yours, for in you is all knowledge. Perception, at its loftiest, is never complete. Even the perception of the Holy Spirit, as perfect as perception can be, is without meaning in Heaven. Perception can reach everywhere under His guidance, for the vision of Christ beholds everything in light. Yet no perception, however holy, will last forever.

Perfect perception, then, has many elements in common with knowledge, making transfer to it possible. 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. The separation has not interrupted it. Creation cannot be interrupted. The separation is merely a faulty formulation of reality, with no effect at all. The miracle, without a function in Heaven, is

here. Aspects of reality can still be seen, and they will replace aspects of unreality. Aspects of reality can be seen in everything and everywhere. Yet only God can gather them together, by crowning them as one with the final gift of eternity.

Apart from the Father and the Son, the Holy Spirit has no function. He is not separate from either, being in the Mind of both, and knowing that Mind is one. He is a Thought of God, and God has given Him to you because He has no Thoughts He does not share. His message speaks of timelessness in time, and that is why Christ's vision looks on everything with love. Yet even Christ's vision is not His reality. The golden aspects of reality that spring to light under His loving gaze are partial glimpses of the Heaven that lies beyond them.

This is the miracle of creation; that it is one forever. Every miracle you offer to the Son of God is but the true perception of one aspect of the whols. 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. 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. For light must come into the darkened world to make Christ's vision possible even here. 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.

They are all the same; all beautiful and equal in their holiness. And He will offer them unto His Father as they were offered unto Him. There is one miracle, as there is one reality. And every miracle you do contains them all, as every aspect of reality you see blends quietly into the one Reality of God. The only miracle that ever was is God's most holy Son, created in

the one Reality that is his Father. Christ's vision is His gift to you. His Being is His Father's gift to Him.

Be you content with healing, for Christ's gift you can bestow, and your Father's gift you cannot lose. Offer Christ's gift to everyone and everywhere, for miracles, offered the Son of God through the Holy Spirit, attune you to reality. The Holy Spirit knows your part in the redemption, and who are seeking you and where to find them. Knowledge is far beyond your individual concern. You who are part of it and all of it need only realize that it is of the Father, not of you. Your role in the redemption leads you to it by re-establishing its oneness in your mind.

When you have seen your brothers as yourself you will be released to knowledge, having learned to free yourself through Him Who knows of freedom. 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. And suddenly time will be over, and we will all unite in the eternity of God the Father. The holy light you saw outside yourself, in every miracle you offered to your brothers, will be returned to you. And knowing that the light is in you, your reactions will be there with you, as you are in your Father.

As miracles in this world join you to your brothers, so do your creations establish your fatherhood in Heaven. You are the witnesses to the Fatherhood of God, and He has given you the power to create the witnesses to your fatherhood in Heaven. The miracle that God created is perfect, as are the miracles that you established in His Name. They need no healing, nor do you, when you accept them.

Yet in this world your perfection is unwitnessed. God knows it, but you do not, and so you do not share His witness to it. Nor do you witness unto Him, for reality is witnessed to as one. God waits your witness to His Son

and to Himself. The miracles you do on earth are lifted up to Heaven and to Him. They witness to what you do not know, and as they reach the gates of Heaven, God will open them. For never would He leave His Own beloved Son outside them, and beyond Himself.

The Cloud of Guilt

Guilt remains the only thing that hides the Father, for guilt is the attack upon His Son. The guilty always condemn, and having done so they will still condemn, linking the future to the past as is the ego's law. Fidelity to this law lets no light in, for it demands fidelity to darkness and forbids awakening. The ego's laws are strict, and breaches are severely punished. Therefore give no obedience to its laws, for they are laws of punishment. And those who follow them believe that they are guilty, and so they must condemn. Between the future and the past the laws of God must intervene, if you would free yourself. Atonement stands between them, like a lamp shining so brightly that the chain of darkness in which you bound yourself will disappear.

Release from guilt is the ego's whole undoing. 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. 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 was placed. Faith makes the power of belief, and where it is invested determines its reward. For faith is always given what is treasured, and what is treasured is returned to you.

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. Be faithful unto darkness and you will not see, because your faith will be rewarded as you gave it. You will accept your treasure, and if

you place your faith in the past, the future will be like it. Whatever you hold dear you think is yours. The power of your valuing will make it so.

Atonement brings a re-evaluation of everything you cherish, for it is the means by which the Holy Spirit can separate the false and the true, which you have accepted into your mind without distinction. Therefore you cannot value one without the other, and guilt has become as true for you as innocence. You do not believe the Son of God is guiltless because you see the past, and see him not. When you condemn a brother you are saying, "I who was guilty choose to remain so." You have denied his freedom, and by so doing you have denied the witness unto yours. You could as easily have freed him from the past, and lifted from his mind the cloud of guilt that binds him to it. And in his freedom would have been your own.

Lay not his guilt upon him, for his guilt lies in his secret thought that he has done this unto you. Would you, then, teach him he is right in his delusion? The idea that the guiltless Son of God can attack himself and make himself guilty is insane. In any form, in anyone, believe this not. For sin and condemnation are the same, and the belief in one is faith in the other, calling for punishment instead of love. Nothing can justify insanity, and to call for punishment upon yourself must be insane.

See no one, then, as guilty, and you will affirm the truth of guiltlessness unto yourself. In every condemnation that you offer the Son of God lies the conviction of your own guilt. If you would have the Holy Spirit make you free of it, accept His offer of Atonement for all your brothers. For so you learn that it is true for you. Remember always that it is impossible to condemn the Son of God in part. 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. Guilt is always in your mind, which has condemned itself. Project it not, for

while you do, it cannot be undone. With everyone whom you release from guilt great is the joy in Heaven, where the witnesses to your fatherhood rejoice.

Guilt makes you blind, for while you see one spot of guilt within you, you will not see the light. And by projecting it the world seems dark, and shrouded in your guilt. You throw a dark veil over it, and cannot see it because you cannot look within. You are afraid of what you would see there, but it is not there. The thing you fear is gone. If you would look within you would see only the Atonement, shining in quiet and in peace upon the altar to your Father.

Do not be afraid to look within. The ego tells you all is black with guilt within you, and bids you not to look. Instead, it bids you look upon your brothers, and see the guilt in them. Yet this you cannot do without remaining blind. For those who see their brothers in the dark, and guilty in the dark in which they shroud them, are too afraid to look upon the light within. Within you is not what you believe is there, and what you put your faith in. Within you is the holy sign of perfect faith your Father has in you. He does not value you as you do. He knows Himself, and knows the truth in you. He knows there is no difference, for He knows not of differences. Can you see guilt where God knows there is perfect innocence? You can deny His knowledge, but you cannot change it. Look, then, upon the light He placed within you, and learn that what you feared was there has been replaced with love.

Release from Guilt

You are accustomed to the notion that the mind can see the source of pain where it is not. The doubtful service of such displacement is to hide the real source of guilt, and keep from your awareness the full perception that it

is insane. Displacement always is maintained by the illusion that the source of guilt, 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. You are therefore willing to look upon all kinds of "sources," provided they are not the deeper source to which they bear no real relationship at all.

Insane ideas have no real relationships, for that is why they are insane. No real relationship can rest on guilt, or even hold one spot of it to mar its purity. For all relationships that guilt has touched are used but to avoid the person and the guilt. What strange relationships you have made for this strange purpose! And you forgot that real relationships are holy, and cannot be used by you at all. They are used only by the Holy Spirit, and it is that which makes them pure. If you pre-empt for your own ends what you should have given Him, He cannot use it for your release. No one who would unite in any way with anyone for his individual salvation will find it in that strange relationship. It is not shared, and so it is not real.

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. Nor will you find satisfaction and peace with him, because your union with him is not real. You will see guilt in that relationship because you put it there. It is inevitable that those who suffer guilt will attempt to displace it, because they do believe in it. Yet though they suffer, they will not look within and let it go. They cannot know they love, and cannot understand what loving is. Their main concern is to perceive the source of guilt outside themselves, beyond their own control.

When you maintain that you are guilty but the source of your guilt lies in the past, you are not looking inward. The past is not in you. Your weird

associations to it have no meaning in the present. Yet you let them stand between you and your brothers, with whom you find no real relationships at all. Can you expect to use your brothers as a means to "solve" the past, and still to see them as they really are? Salvation is not found by those who use their brothers to resolve problems that are not there. You wanted not salvation in the past. Would you impose your idle wishes on the present, and hope to find salvation now?

Determine, then, to be not as you were. Use no relationship to hold you to the past, but with each one each day be born again. A minute, even less, will be enough to free you from the past, and give your mind in peace over to the Atonement. When everyone is welcome to you as you would have yourself be welcome to your Father, you will see no guilt in you. 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.

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. The end of guilt will never come as long as you believe there is a reason for it. For you must learn that guilt is always totally insane, and has no reason. The Holy Spirit seeks not to dispel reality. If guilt were real, Atonement would not be. The purpose of Atonement is to dispel illusions, not to establish them as real and then forgive them.

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. What He has saved you from is gone. Give no reality to guilt, and see no reason for it. The Holy Spirit does what God would have Him do, and has always done so. He has seen separation, but knows of union. He teaches healing, but He also knows of creation. He would have you see and teach as He

does, and through Him. Yet what He knows you do not know, though it is yours.

Now it is given you to heal and teach, to make what will be now. As yet it is not now. 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. When he has looked within and seen the radiance there, he will remember how much his Father loves him. And it will seem incredible that he ever thought his Father loved him not, and looked upon him as condemned. The moment that you realize guilt is insane, wholly unjustified and wholly without reason, you will not fear to look upon the Atonement and accept it wholly.

You who have been unmerciful to yourself do not remember your Father's Love. And looking without mercy upon your brothers, you do not remember how much you love Him. Yet it is forever true. In shining peace within you is the perfect purity in which you were created. Fear not to look upon the lovely truth in you. Look through the cloud of guilt that dims your vision, and look past darkness to the holy place where you will see the light. The altar to your Father is as pure as He Who raised it to Himself. Nothing can keep from you what Christ would have you see. His will is like His Father's, and He offers mercy to every child of God, as He would have you do.

Release from guilt as you would be released. 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. And as His Son loves Him. There is no fear in love, for love is guiltless. You who have always loved your Father can have no fear, for any reason, to look within and see your holiness. You cannot be as you believed you were. Your guilt is without reason because it is not in the Mind of God, where you are. And this is reason, which the Holy Spirit would restore to you. He would remove only illusions. All else He would have you see. And in Christ's vision He would show you the perfect

purity that is forever within God's Son.

You cannot enter into real relationships with any of God's Sons unless you love them all and equally. Love is not special. If you single out part of the Sonship for your love, you are imposing guilt on all your relationships and making them unreal. You can love only as God loves. Seek not to love unlike Him, for there is no love apart from His. Until you recognize that this is true, you will have no idea what love is like. No one who condemns a brother can see himself as guiltless and in the peace of God. If he is guiltless and in peace and sees it not, he is delusional, and has not looked upon himself. To him I say,

"Behold the Son of God, and look upon his purity and be still. In quiet look upon his holiness, and offer thanks unto his Father that no guilt has ever touched him."

No illusion that you have ever held against him has touched his innocence in any way. His shining purity, wholly untouched by guilt and wholly loving, is bright within you. Let us look upon him together and love him. For in love of him is your guiltlessness. But look upon yourself, and gladness and appreciation for what you see will banish guilt forever. I thank You, Father, for the purity of Your most holy Son, whom You have created guiltless forever.

Like you, my faith and my belief are centered on what I treasure. 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. I love all that He created, and all my faith and my belief I offer unto it. My faith in you is as strong as all the love I give my Father. My trust in you is without limit, and without the fear that you will hear me not. 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.

Praise be you who make the Father one with His Own Son. Alone we are all lowly, but together we shine with brightness so intense that none of us alone can even think of it. Before the glorious radiance of the Kingdom guilt melts away, and transformed into kindness will never more be what it was. Every reaction you experience will be so purified that it is fitting as a hymn of praise unto your Father. See only praise of Him in what He has created, for He will never cease His praise of you. United in this praise we stand before the gates of Heaven, where we will surely enter in our sinlessness. God loves you. Could I, then, lack faith in you and love Him perfectly?

The Peace of Heaven

Forgetfulness and sleep and even death become the ego's best advice for dealing with the perceived and harsh intrusion of guilt on peace. Yet no one sees himself in conflict and ravaged by a cruel war unless he believes that both opponents in the war are real. Believing this he must escape, for such a war would surely end his peace of mind, and so destroy him. Yet if he could but realize the war is between real and unreal powers, he could look upon himself and see his freedom. No one finds himself ravaged and torn in endless battles if he himself perceives them as wholly without meaning.

God would not have His Son embattled, and so His Son's imagined "enemy" is totally unreal. You are but trying to escape a bitter war from which you have escaped. The war is gone. For you have heard the hymn of freedom rising unto Heaven. Gladness and joy belong to God for your release, because you made it not. Yet as you made not freedom, so you made not a war that could endanger freedom. Nothing destructive ever was or will be. The war, the guilt, the past are gone as one into the unreality from which they came.

When we are all united in Heaven, you will value nothing that you value

here. For nothing that you value here you value wholly, and so you do not value it at all. Value is where God placed it, and the value of what God esteems cannot be judged, for it has been established. It is wholly of value. It can merely be appreciated or not. To value it partially is not to know its value. In Heaven is everything God values, and nothing else. Heaven is perfectly unambiguous. Everything is clear and bright, and calls forth one response. There is no darkness and there is no contrast. There is no variation. There is no interruption. 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.

Nothing in this world can give this peace, for nothing in this world is wholly shared. Perfect perception can merely show you what is capable of being wholly shared. It can also show you the results of sharing, while you still remember the results of not sharing. 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. He has perfect faith in your final judgment, because He knows that He will make it for you. To doubt this would be to doubt that His mission will be fulfilled. How is this possible, when His mission is of God?

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. It is impossible that this mission fail. Nothing can prevent what God would have accomplished from accomplishment. 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. You will find the peace in which He has established you, because He does not change His Mind. He is invariable as the peace in which you dwell, and of which the Holy Spirit reminds you.

You will not remember change and shift in Heaven. You have need of contrast only here. Contrast and differences are necessary teaching aids, for by them you learn what to avoid and what to seek. When you have learned this, you will find the answer that makes the need for any differences disappear. Truth comes of its own will unto its own. When you have learned that you belong to truth, it will flow lightly over you without a difference of any kind. For you will need no contrast to help you realize that this is what you want, and only this. Fear not the Holy Spirit will fail in what your Father has given Him to do. The Will of God can fail in nothing.

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. Your wildest misperceptions, your weird imaginings, your blackest nightmares all mean nothing. They will not prevail against the peace God wills for you. The Holy Spirit will restore your sanity because insanity is not the Will of God. If that suffices Him, it is enough for you. You will not keep what God would have removed, because it breaks communication with you with whom He would communicate. His Voice will be heard.

The communication link that God Himself placed within you, joining your mind with His, cannot be broken. You may believe you want it broken, and this belief does interfere with the deep peace in which the sweet and constant communication God would share with you is known. Yet His channels of reaching out cannot be wholly closed and separated from Him. Peace will be yours because His peace still flows to you from Him Whose Will is peace. You have it now. The Holy Spirit will teach you how to use it, and by extending it, to learn that it is in you. God willed you Heaven, and will always will you nothing else. The Holy Spirit knows only of His Will. There is no chance that Heaven will not be yours, for God is sure, and what He wills is as sure as He is.

You will learn salvation because you will learn how to save. It will not be possible to exempt yourself from what the Holy Spirit wants to teach you. Salvation is as sure as God. His certainty suffices. Learn that even the darkest nightmare that disturbs the mind of God's sleeping Son holds no power over him. He will learn the lesson of awaking. God watches over him and light surrounds him.

Can God's Son lose himself in dreams, when God has placed within him the glad call to waken and be glad? He cannot separate himself from what is in him. His sleep will not withstand the call to wake. The mission of redemption will be fulfilled as surely as the creation will remain unchanged throughout eternity. You do not have to know that Heaven is yours to make it so. It is so. Yet to know it, the Will of God must be accepted as your will.

The Holy Spirit will undo for you everything you have learned that teaches that what is not true must be reconciled with truth. This is the reconciliation the ego would substitute for your reconciliation to sanity and to peace. The Holy Spirit has a very different kind of reconciliation in His Mind for you, and one He will effect as surely as the ego will not effect what it attempts. Failure is of the ego, not of God. From Him you cannot wander, and there is no possibility that the plan the Holy Spirit offers to everyone, for the salvation of everyone, will not be perfectly accomplished. You will be released, and you will not remember anything you made that was not created for you and by you in return. For how can you remember what was never true, or not remember what has always been? It is this reconciliation with truth, and only truth, in which the peace of Heaven lies.

Chapter 13

TEACHING FOR TRUTH

Yes, you are blessed indeed. Yet in this world you do not know it. But you have the means for learning it and seeing it quite clearly. The Holy Spirit uses logic as easily and as well as does the ego, except that His conclusions are not insane. They take a direction exactly opposite, pointing as clearly to Heaven as the ego points to darkness and to death. We have followed much of the ego's logic, and have seen its logical conclusions. And having seen them, we have realized that they cannot be seen except in illusions, for there alone their seeming clearness seems to be clearly seen. Let us now turn away from them, and follow the simple logic by which the Holy Spirit teaches the simple conclusions that speak for truth, and only truth.

The Conditions of Learning

If you are blessed and do not know it, you need to learn it must be so. The knowledge is not taught, but its conditions must be acquired for it is they that have been thrown away. You can learn to bless, and cannot give what you have not. If, then, you offer blessing, it must have come first to yourself. And you must also have accepted it as yours, for how else could you give it away? That is why miracles offer you the testimony that you are blessed. If what you offer is complete forgiveness you must have let guilt go, accepting the Atonement for yourself and learning you are guiltless. How could you learn what has been done for you, unknown to you, unless you do what you would have to do if it had been done for you?

Indirect proof of truth is needed in a world made of denial and without direction. You will perceive the need for this if you realize that to deny is the

decision not to know. The logic of the world must therefore lead to nothing, for its goal is nothing. If you decide to have and give and be nothing except a dream, you must direct your thoughts unto oblivion. 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. This is an insane world, and do not underestimate the extent of its insanity. There is no area of your perception that it has not touched, and your dream is sacred to you. That is why God placed the Holy Spirit in you, where you placed the dream.

Seeing is always outward. Were your thoughts wholly of you, the thought system you made would be forever dark. The thoughts the mind of God's Son projects or extends have all the power that he gives to them. The thoughts he shares with God are beyond his belief, but those he made are his beliefs. And it is these, and not the truth, that he has chosen to defend and love. They will not be taken from him. But they can be given up by him, for the Source of their undoing is in him. There is nothing in the world to teach him that the logic of the world is totally insane and leads to nothing. Yet in him who made this insane logic there is One Who knows it leads to nothing, for He knows everything.

Any direction that would lead you where the Holy Spirit leads you not, goes nowhere. Anything you deny that He knows to be true you have denied yourself, and He must therefore teach you not to deny it. Undoing is indirect, as doing is. You were created only to create, neither to see nor do. 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 does not share with you. You have set yourself the task of sharing what cannot be shared. And while you think it possible to learn to do this, you will not believe all that is possible to learn to do.

The Holy Spirit, therefore, must begin His teaching by showing you what you can never learn. 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. He merely looks at its foundation and dismisses it. But you who cannot undo what you have made cannot see through it. It deceives you, because you chose to deceive yourself. Those who choose to be deceived will merely attack direct approaches, because they seem to encroach upon deception and strike at it.

The Happy Learner

The Holy Spirit needs a happy learner, in whom His mission can be happily accomplished. 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. 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. You do not realize that the foundation on which this most peculiar learning goal depends means absolutely nothing. Yet it may still make sense to you. Have faith in nothing and you will find the "treasure" that you seek. Yet you will add another burden to your already burdened mind. You will believe that nothing is of value, and will value it. A little piece of glass, a speck of dust, a body or a war are one to you. 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.

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. This is the hardest lesson you will ever learn, and in the end the only one. Simplicity is very difficult for twisted minds. Consider all the distortions you have made of nothing; all the strange forms and feelings and actions and re-

actions that you have woven out of it. Nothing is so alien to you as the simple truth, and nothing are you less inclined to listen to. The contrast between what is true and what is not is perfectly apparent, yet you do not see it. 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.

All this the Holy Spirit sees, and teaches, simply, that all this is not true. To those unhappy learners who would teach themselves nothing, and de-
clude themselves into believing that it is ^{NOT} anything, the Holy Spirit says, with steadfast quietness:

"The truth is true. Nothing else matters, nothing else is real, and everything beside it is not there. Let Me make the one distinction for you that you cannot make, but need to learn. Your faith in nothing is deceiving you. Offer your faith to Me, and I will place it gently in the holy place where it belongs. You will find no deception there, but only the simple truth. And you will love it because you will understand it."

Like you, the Holy Spirit did not make truth. Like God, He knows it to be true. He brings the light of truth into the darkness, and lets it shine on you. 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. They will be happy learners of the lesson this light brings to them, because it teaches them release from nothing and from all the works of nothing. The heavy chains that seem to bind them to despair they do not see as nothing, until you bring the light to them. And then they see the chains have disappeared, and so they must have been nothing. And you will see it with them. Because you taught them gladness and release, they will become your teachers in release and gladness.

When you teach anyone that truth is true, you learn it with him. And so

you learn that what seemed hardest was the easiest. Learn to be a happy learner. You will never learn how to make nothing everything. Yet see that this has been your goal, and recognize how foolish it has been. Be glad it is undone, for when you look at it in simple honesty, it is undone. I said before, "Be not content with nothing," for you have believed that nothing could content you. It is not so.

If you would be a happy learner, you must give everything you have learned to the Holy Spirit, to be unlearned for you. And then begin to learn the joyous lessons that come quickly on the firm foundation that truth is true. For what is builded there is true, and built on truth. The universe of learning will open up before you in all its gracious simplicity. With truth before you, you will not look back.

The happy learner meets the conditions of learning here, as he meets the conditions of knowledge in the Kingdom. All this lies in the Holy Spirit's plan to free you from the past, and open up the way to freedom for you. For truth is true. What else could ever be, or ever was? This simple lesson holds the key to the dark door that you believe is locked forever. You made this door of nothing, and behind it is nothing. The key is only the light that shines away the shapes and forms and fears of nothing. 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. For, like your brothers, you do not realize the light has come and freed you from the sleep of darkness.

Behold your brothers in their freedom, and learn of them how to be free of darkness. The light in you will waken them, and they will not leave you asleep. The vision of Christ is given the very instant that it is perceived. Where everything is clear, it is all holy. The quietness of its simplicity is so compelling that you will realize it is impossible to deny the simple truth. For

there is nothing else. God is everywhere, and His Son is in Him with everything. Can he sing the dirge of sorrow when this is true?

The Decision for Guiltlessness

The happy learner cannot feel guilty about learning. This is so essential to learning that it should never be forgotten. The guiltless learner learns easily because his thoughts are free. Yet this entails the recognition that guilt is interference, not salvation, and serves no useful function at all.

Perhaps you are accustomed to using guiltlessness merely to offset the pain of guilt, and do not look upon it as having value in itself. You believe that guilt and guiltlessness are both of value, each representing an escape from what the other does not offer you. You do not want either alone, for without both you do not see yourself as whole and therefore happy. Yet you are whole only in your guiltlessness, and only in your guiltlessness can you be happy. There is no conflict here. To wish for guilt in any way, in any form, will lose appreciation of the value of your guiltlessness, and push it from your sight.

There is no compromise that you can make with guilt, and escape the pain that only guiltlessness allays. Learning is living here, as creating is being in Heaven. 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. Say therefore, to yourself, gently, but with the conviction born of the Love of God and of His Son,

What I experience I will make manifest.
If I am guiltless, I have nothing to fear.
I choose to testify to my acceptance of the
Atonement, not to its rejection.
I would accept my guiltlessness by making it
manifest and sharing it.
Let me bring peace to God's Son from his Father.

Each day, each hour and minute, even every second, you are deciding between the crucifixion and the resurrection; between the ego and the Holy Spirit. The ego is the choice for guilt; the Holy Spirit the choice for guiltlessness. The power of decision is all that is yours. What you can decide between is fixed, because there are no alternatives except truth and illusion. And there is no overlap between them, because they are opposites which cannot be reconciled and cannot both be true. You are guilty or guiltless, bound or free, unhappy or happy.

The miracle teaches you that you have chosen guiltlessness, freedom and joy. It is not a cause, but an effect. It is the natural result of choosing right, attesting to your happiness that comes from choosing to be free of guilt. Everyone you offer healing to returns it. Everyone you attack keeps it and cherishes it by holding it against you. Whether he does this or does it not will make no difference; you will think he does. It is impossible to offer what you do not want without this penalty. The cost of giving is receiving. Either it is a penalty from which you suffer, or the happy purchase of a treasure to hold dear.

No penalty is ever asked of God's Son except by himself and of himself. Every chance given him to heal is another opportunity to replace darkness with light and fear with love. If he refuses it he binds himself to darkness, because he did not choose to free his brother and enter light with him. By giving power to nothing, he throws away the joyous opportunity to learn that nothing has no power. And by not dispelling darkness, he became afraid of darkness and of light. The joy of learning that darkness has no power over the Son of God is the happy lesson the Holy Spirit teaches, and would have you teach with Him. It is His joy to teach it, as it will be yours.

The way to teach this simple lesson is merely this: Guiltlessness is in-

vulnerability. Therefore, make your invulnerability manifest to everyone. Teach him that, whatever he may try to do to you, your perfect freedom from the belief that you can be harmed shows him that he is guiltless. 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 for yourself, is also his. There is nothing to forgive. No one can hurt the Son of God. His guilt is wholly without cause, and being without cause, cannot exist.

God is the only Cause, and guilt is not of Him. Teach no one he has hurt you, for if you do, you teach yourself that what is not of God has power over you. The causeless cannot be. Do not attest to it, and do not foster belief in it in any mind. Remember always that mind is one, and cause is one. You will learn communication with this oneness only when you learn to deny the causeless, and accept the Cause of God as yours. The power that God has given to 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 the Holy Spirit would gladly offer him.

Whenever you choose to make decisions for yourself you are thinking destructively, and the decision will be wrong. It will hurt you because of the concept of decision that led to it. It is not true that you can make decisions by yourself or for yourself alone. No thought of God's Son can be separate or isolated in its effects. Every decision is made for the whole Sonship, directed in and out, and influencing a constellation larger than anything you ever dreamed of.

Those who accept the Atonement are invulnerable. But those who believe they are guilty will respond to guilt, because they think it is salvation, and will not refuse to see it and side with it. And they will fail to understand the simple fact that what they do not want must hurt them. All this arises because they do not believe that what they want is good. Yet 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. There is nothing their will fails to provide that offers them anything of value. Yet because they do not understand their will, the Holy Spirit quietly understands it for them, and gives them what they want without effort, strain, or the impossible burden of deciding what they want and need alone.

It will never happen that you must make decisions for yourself. You are not bereft of help, and Help that knows the answer. Would you be content with little, which is all that you alone can offer yourself, when He Who gives you everything will simply offer it to you? He will never ask what you have done to make you worthy of the gift of God. Ask it not therefore of yourself. Instead, accept His answer, for He knows that you are worthy of everything God wills for you. Do not try to escape the gift of God He so freely and so gladly offers you. He offers you but what God gave Him for you. You need not decide whether or not you are deserving of it. God knows you are.

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? Nothing can shake God's conviction of the perfect purity of everything that He created, for it is wholly pure. Do not decide against it, for being of Him it must be true. Peace abides in every mind that quietly accepts the plan God set for its Atonement, relinquishing its own. You know not of salvation, for you do not understand it. Make no decisions about what it is or where it lies, but ask the Holy Spirit everything, and leave all decisions to His gentle counsel.

The One Who knows the plan of God that God would have you follow can teach you what it is. Only His wisdom is capable of guiding you to follow it. Every decision you undertake alone but signifies that you would define what salvation is, and what you would be saved from. The Holy Spirit knows that all

salvation is escape from guilt. 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. He is the strong protector of the innocence that sets you free. And it is His decision to undo everything that would obscure your innocence from your unclouded mind.

Let Him, therefore, be the only Guide that you would follow to salvation. He knows the way, and leads you gladly on it. With Him you will not fail to learn that what God wills for you is your will. Without His guidance you will think you know alone, and will decide against your peace as surely as you decided that salvation lay in you alone. Salvation is of Him to Whom God gave it for you. He has not forgotten it. Forget Him not and He will make every decision for you, for your salvation and the peace of God in you.

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. And you will feel guilty for this imagined crime, which no one in this world or Heaven could possibly commit. The Holy Spirit teaches only that the "sin" of self-replacement on the throne of God is not a source of guilt. What cannot happen can have no effects to fear. Be quiet in your faith in Him Who loves you, and would lead you out of insanity. Madness may be your choice, but not your reality. Never forget the Love of God, Who has remembered you. For it is quite impossible that He could ever let His Son drop from the loving Mind wherein he was created, and where his abode was fixed in perfect peace forever.

Say to the Holy Spirit only, "Decide for me," and it is done. For His decisions are reflections of what God knows about you, and in this light, error of any kind becomes impossible. Why would you struggle so frantically to anticipate all you cannot know, when all knowledge lies behind every decision the Holy Spirit makes for you? Learn of His wisdom and His Love, and teach His

answer to everyone who struggles in the dark. For you decide for them and for yourself.

How gracious it is to decide all things through Him Whose equal Love is given equally to all alike! He leaves you no one outside you. And so He gives you what is yours, because your Father would have you share it with Him. In everything be led by Him, and do not reconsider. Trust Him to answer quickly, surely, and with Love for everyone who will be touched in any way by the decision. And everyone will be. Would you take unto yourself the sole responsibility for deciding what can bring only good to everyone? Would you know this?

You taught yourself the most unnatural habit of not communicating with your Creator. Yet you remain in close communication with Him, and with everything that is within Him, as it is within yourself. Unlearn isolation through His loving guidance, and learn of all the happy communication that you have thrown away but could not lose.

Whenever you are in doubt what you should do, think of His Presence in you, and tell yourself this, and only this:

"He leadeth me and knows the way, which I know not.
Yet He will never keep from me what He would have me learn.
And so I trust Him to communicate to me all that He knows for me."

Then let Him teach you quietly how to perceive your guiltlessness, which is already there.

Your Function in the Atonement

When you accept a brother's guiltlessness you will see the Atonement in him. For by proclaiming it in him you make it yours, and you will see what you sought. You will not see the symbol of your brother's guiltlessness shining within him while you still believe it is not there. His guiltlessness is

your Atonement. Grant it to him, and you will see the truth of what you have acknowledged. Yet truth is offered first to be received, even as God gave it first to His Son. The first in time means nothing, but the First in eternity is God the Father, Who is both First and One. Beyond the First there is no other, for there is no order, no second or third, and nothing but the First.

You who belong to the First Cause, created by Him like unto Himself and part of Him, are more than merely guiltless. 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. This state, and only this, must you attain, with God beside you. For until you do, you will still think that you are separate from Him. You can perhaps feel His Presence next to you, but cannot know that you are one with Him. This cannot be taught. Learning applies only to the condition in which it happens of itself.

When you have let all that obscured the truth in your most holy mind be undone for you, and therefore stand in grace before your Father, He will give Himself to you as He has always done. Giving Himself is all He knows, and so it is all knowledge. For what He knows not cannot be, and therefore cannot be given. Ask not to be forgiven, for this has already been accomplished. Ask, rather, to learn how to forgive, and to restore what always was to your unforgiving mind. Atonement becomes real and visible to those who use it. On earth this is your only function, and you must learn that it is all you want to learn. You will feel guilty till you learn this. 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. Can you escape this guilt by failing to fulfill your function here?

You need not understand creation to do what must be done before that knowledge would be meaningful to you. God breaks no barriers; neither did He make

them. When you release them they are gone. God will not fail, nor ever has in anything. Decide that God is right and you are wrong about yourself. He created you out of Himself, but still within Him. He knows what you are. Remember that there is no second to Him. There cannot, therefore, be anyone without His Holiness, nor anyone unworthy of His perfect Love. Fail not in your function of loving in a loveless place made out of darkness and deceit, for thus are darkness and deceit undone. Fail not yourself, but instead offer to God and you His blameless Son. For this small gift of appreciation for His Love, God will Himself exchange your gift for His.

Before you make any decisions for yourself, remember that you have decided against your function in Heaven, and then consider carefully whether you want to make decisions here. Your function here is only to decide against deciding what you want, in recognition that you do not know. How, then, can you decide what you should do? Leave all decisions to the One Who speaks for God, and for your function as He knows it. 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. Give up this frantic and insane attempt that cheats you of the joy of living with your God and Father, and of waking gladly to His Love and Holiness that join together as the truth in you, making you one with Him.

When you have learned how to decide with God, all decisions become as easy and as right as breathing. There is no effort, and you will be led as gently as if you were being carried down a quiet path in summer. Only your own volition seems to make deciding hard. The Holy Spirit will not delay in answering your every question what to do. He knows. And He will tell you, and then do it for you. You who are tired will find this is more restful than sleep. For you can bring your guilt into sleeping, but not into this.

Unless you are guiltless you cannot know God, Whose Will is that you know Him. Therefore, you must be guiltless. Yet 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. He cannot be known without His Son, whose guiltlessness is the condition for knowing Him. 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. If you would but listen, and learn how impossible this is! Do not endow Him with attributes you understand. You made Him not, and anything you understand is not of Him.

Your task is not to make reality. It is here without your making, but not without you. You who have tried to throw yourself 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. There is nothing on earth with which it can compare, and nothing you have ever felt apart from Him resembles it ever so faintly. You cannot even give a blessing in perfect gentleness. Would you know of One Who gives forever, and Who knows of nothing except giving?

The children of Heaven live in the light of the blessing of their Father, because they know that they are sinless. The Atonement was established as the means of restoring guiltlessness to minds that have denied it, and thus denied Heaven to itself. Atonement teaches you the true condition of the Son of God. It does not teach you what you are, or what your Father is. The Holy Spirit, Who remembers this for you, merely teaches you how to remove the blocks that stand between you and what you know. His memory is yours. If you remember what you have made, you are remembering nothing. Remembrance of reality is in Him, and therefore in you.

The guiltless and the guilty are totally incapable of understanding one

another. Each perceives the other as like himself, making both unable to communicate, because each sees the other unlike the way he sees himself. God can communicate only to the Holy Spirit in your mind, because only He shares the knowledge of what you are with God. And only the Holy Spirit can answer God for you, for only He knows what God is. 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. Communication with God is life. Nothing without it is at all.

The Circle of Atonement

The only part of your mind that has reality is the part that links you still with God. 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? God makes this possible. Would you deny His yearning to be known? You yearn for Him, as He for you. This is forever changeless. Accept, then, the immutable. Leave the world of death behind, and return quietly to Heaven. There is nothing of value here, and everything of value there. Listen to the Holy Spirit, and to God through Him. He speaks of you to you. There is no guilt in you, for God is blessed in His Son as the Son is blessed in Him.

Everyone has a special part to play in the Atonement, but the message given to each one is always the same; God's Son is guiltless. Each one teaches the message differently, and learns it differently. Yet until he teaches it and learns it, he will suffer the pain of dim awareness that his true function remains unfulfilled in him. The burden of guilt is heavy, but God would not have you bound by it. His plan for your awaking is as perfect as yours is fallible. You know not what you do, but He Who knows is with you. His gentleness is yours, and all the love you share with God He holds in trust for you. He would teach you nothing except how to be happy.

Blessed Son of a wholly blessing Father, joy was created for you. Who can condemn whom God has blessed? There is nothing in the Mind of God that does not share His shining innocence. Creation is the natural extension of perfect purity. Your only calling here is to devote yourself, with active willingness, to the denial of guilt in all its forms. To accuse is not to understand. The happy learners of the Atonement become the teachers of the innocence that is the right of all that God created. Deny them not what is their due, for you will not withhold it from them alone.

The inheritance of the Kingdom is the right of God's Son, given him in his creation. Do not try to steal it from him, or you will ask for guilt and will experience it. Protect his purity from every thought that would steal it away and keep it from his sight. Bring innocence to light, in answer to the call of the Atonement. 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.

We are all joined in the Atonement here, and nothing else can unite us in this world. So will the world of separation slip away, and full communication be restored between the Father and the Son. The miracle acknowledges the guiltlessness that must have been denied to produce the need of healing. Do not withhold this glad acknowledgment, for hope of happiness and release from suffering of every kind lie in it. Who is there but wishes to be free of pain? He may not yet have learned how to exchange guilt for innocence, nor realize that only in this exchange can freedom from pain be his. Yet those who have failed to learn need teaching, not attack. To attack those who have need of teaching is to fail to learn from them.

Teachers of innocence, each in his own way, have joined together, taking their part in the unified curriculum of the Atonement. There is no unity of learning goals apart from this. There is no conflict in this curriculum,

which has one aim however it is taught. Each effort made on its behalf is offered for the single purpose of release from guilt, to the eternal glory of God and His creation. And every teaching that points to this points straight to Heaven, and the peace of God. There is no pain, no trial, no fear that teaching this can fail to overcome. The power of God Himself supports this teaching, and guarantees its limitless results.

Join your own efforts to the power that cannot fail and must result in peace. No one can be untouched by teaching such as this. You will not see yourself beyond the power of God if you teach only this. You will not be exempt from the effects of this most holy lesson, which seeks but to restore what is the right of God's creation. From everyone whom you accord release from guilt you will inevitably learn your innocence. The circle of Atonement has no end. And you will find ever-increasing confidence in your safe inclusion in the circle with everyone you bring within its safety and its perfect peace.

Peace, then, be unto everyone who becomes a teacher of peace. For peace is the acknowledgment of perfect purity, from which no one is excluded. Within its holy circle is everyone whom God created as His Son. Joy is its unifying attribute, with no one left outside to suffer guilt alone. The power of God draws everyone to its safe embrace of love and union. Stand quietly within this circle, and attract all tortured minds to join with you in the safety of its peace and holiness. Abide with me within it, as teachers of Atonement, not of guilt.

Blessed are you who teach with me. Our power comes not of us, but of our Father. In guiltlessness we know Him, as He knows us guiltless. I stand within the circle, calling you to peace. Teach peace with me, and stand with me on holy ground. Remember for everyone your Father's power that He has given him. Believe not that you cannot teach His perfect peace. Stand not outside,

but join with me within. Fail not the only purpose to which my teaching calls you. Restore to God His Son as He created him, by teaching him his innocence.

The crucifixion had no part in the Atonement. Only the resurrection became my part in it. That is the symbol of the release from guilt by guiltlessness. Whom you perceive as guilty you would crucify. Yet you restore guiltlessness to whomever you see as guiltless. Crucifixion is always the ego's aim. It sees everyone as guilty, and by its condemnation it would kill. The Holy Spirit sees only guiltlessness, and in His gentleness He would release from fear and re-establish the reign of love. The power of love is in His gentleness, which is of God and therefore cannot crucify nor suffer crucifixion. The temple you restore becomes your altar, for it was rebuilt through you. And everything you give to God is yours. Thus He creates, and thus must you restore.

Each one you see you place within the holy circle of Atonement or leave outside, judging him fit for crucifixion or for redemption. If you bring him into the circle of purity, you will rest there with him. If you leave him without, you join him there. Judge not except in quietness which is not of you. Refuse to accept anyone as without the blessing of Atonement, and bring him in to it by blessing him. Holiness must be shared, for therein lies everything that makes it holy. Come gladly to the holy circle, and look out in peace on all who think they are outside. Cast no one out, for here is what he seeks along with you. 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.

The Light of Communication

The journey that we undertake together is the exchange of dark for light, of ignorance for understanding. Nothing you understand is fearful. It is only in darkness and in ignorance that you perceive the frightening, and shrink away

from it to further darkness. And yet it is only the hidden that can terrify, not for what it is, but for its hiddenness. The obscure is frightening because you do not understand its meaning. If you did, it would be clear and you would be no longer in the dark. Nothing has hidden value, for what is hidden cannot be shared, and so its value is unknown. The hidden is kept apart, but value always lies in joint appreciation. What is concealed cannot be loved, and so it must be feared.

The quiet light in which the Holy Spirit dwells within you is merely perfect openness, in which nothing is hidden and therefore nothing is fearful. Attack will always yield to love if it is brought to love, not hidden from it. There is no darkness that the light of love will not dispel, unless it is concealed from love's beneficence. What is kept apart from love cannot share its healing power, because it has been separated off and kept in darkness. The sentinels of darkness watch over it carefully, and you who made these guardians of illusion out of nothing are now afraid of them.

Would you continue to give imagined power to these strange ideas of safety? They are neither safe nor unsafe. They do not protect; neither do they attack. They do nothing at all, being nothing at all. As guardians of darkness and of ignorance look to them only for fear, for what they keep obscure is fearful. But let them go, and what was fearful will be so no longer. Without protection of obscurity only the light of love remains, for only this has meaning and can live in light. Everything else must disappear.

Death yields to life simply because destruction is not true. 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. Keep not guilt and guiltlessness apart, for your belief that you can have them both is meaningless. All you have done by keeping them apart is lose their meaning by confusing them with each other. And so you do not realize that only one

means anything. The other is wholly without sense of any kind.

You have regarded the separation as a means for breaking your communication with your Father. The Holy Spirit reinterprets it as a means of re-establishing what was not broken, but has been made obscure. All things you made have use to Him, for His most holy purpose. He knows you are not separate from God, but He perceives much in your mind that lets you think you are. All this and nothing else would He separate from you. The power of decision, which you made in place of the power of creation, He would teach you how to use on your behalf. You who made it to crucify yourself must learn of Him how to apply it to the holy cause of restoration.

You who speak in dark and devious symbols do not understand the language you have made. It has no meaning, for its purpose is not communication, but rather the disruption of communication. If the purpose of language is communication, how can this tongue mean anything? 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. You who made it are but expressing conflict, from which the Holy Spirit would release you. Leave what you would communicate to Him. He will interpret it to you with perfect clarity, for He knows with Whom you are in perfect communication.

You know not what you say, and so you know not what is said to you. Yet your Interpreter perceives the meaning in your alien language. He will not attempt to communicate the meaningless. But He will separate out all that has meaning, dropping off the rest and offering your true communication to those who would communicate as truly with you. You speak two languages at once, and this must lead to unintelligibility. Yet if one means nothing and the other everything, only that one is possible for purposes of communication. The other but interferes with it.

The Holy Spirit's function is entirely communication. He therefore must remove whatever interferes with communication in order to restore it. Therefore, keep no source of interference from His sight, for He will not attack your sentinels. 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. We must open all doors and let the light come streaming through. There are no hidden chambers in God's temple. Its gates are open wide to greet His Son. No one can fail to come where God has called him, if he close not the door himself upon his Father's welcome.

Sharing Perception with the Holy Spirit

What do you want? Light or darkness, knowledge or ignorance are yours, but not both. Opposites must be brought together, not kept apart. For their separation is only in your mind, and they are reconciled by union, as you are. In union, everything that is not real must disappear, for truth is union. As darkness disappears in light, so ignorance fades away when knowledge dawns. Perception is the medium by which ignorance is brought to knowledge. Yet the perception must be without deceit, for otherwise it becomes the messenger of ignorance rather than a helper in the search for truth.

The search for truth is but the honest searching out of everything that interferes with truth. Truth is. It can neither be lost nor sought nor found. It is there, wherever you are, being within you. Yet it can be recognized or unrecognized, real or false to you. If you hide it, it becomes unreal to you because you hid it and surrounded it with fear. Under each cornerstone of fear on which you have erected your insane system of belief, the truth lies hidden. Yet you cannot know this, for by hiding truth in fear, you see no reason to believe that the more you look at fear the less you see it, and the

clearer what it conceals becomes.

It is not possible to convince the unknowing that they know. From their point of view it is not true. Yet it is true because God knows it. These are clearly opposite viewpoints on what the "unknowing" are. To God, unknowing is impossible. It is therefore not a point of view at all, but merely a belief in something that does not exist. It is only this belief that the unknowing have, and by it they are wrong about themselves. They have defined themselves as they were not created. Their creation was not a point of view, but rather a certainty. Uncertainty brought to certainty does not retain any conviction of reality.

Our emphasis has been on bringing what is undesirable to the desirable; what you do not want to what you do. You will realize that salvation must come to you this way, if you consider what dissociation is. Dissociation is a distorted process of thinking whereby two systems of belief which cannot co-exist are both maintained. If they are brought together, their joint acceptance becomes impossible. But if one is kept in darkness from the other, their separation seems to keep them both alive and equal in their reality. Their joining thus becomes the source of fear, for if they meet, acceptance must be withdrawn from one of them. You cannot have them both, for each denies the other. Apart, this fact is lost from sight, for each in a separate place can be endowed with firm belief. Bring them together, and the fact of their complete incompatibility is instantly apparent. One will go, because the other is seen in the same place.

Light cannot enter darkness when a mind believes in darkness, and will not let it go. Truth does not struggle against ignorance, and love does not attack fear. What needs no protection does not defend itself. Defense is of your making. God knows it not. The Holy Spirit uses defenses on behalf of

truth only because you made them against it. His perception of them, according to His purpose, merely changes them into a call for what you have attacked with them. Defenses, like everything you made, must be gently turned to your own good, translated by the Holy Spirit from means of self-destruction to means of preservation and release. His task is mighty, but the power of God is with Him. Therefore, to Him it is so easy that it was accomplished the instant it was given Him for you. Do not delay in your return to peace by wondering how He can fulfill what God has given Him to do. Leave that to Him Who knows. You are not asked to do mighty tasks yourself. 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. You will see how easily all that He asks can be accomplished.

The Holy Spirit asks of you but this; bring to Him every secret you have locked away from Him. Open every door to Him, and bid Him enter the darkness and lighten it away. At your request He enters gladly. He brings the light to darkness if you make the darkness open to Him. But what you hide He cannot look upon. He sees for you, and unless you look with Him He cannot see. The vision of Christ is not for Him alone, but for Him with you. Bring, therefore, all your dark and secret thoughts to Him, and look upon them with Him. He holds the light, and you the darkness. They cannot coexist when both of you together look on them. His judgment must prevail, and He will give it to you as you join your perception to His.

Joining with Him in seeing is the way in which you learn to share with Him the interpretation of perception that leads to knowledge. You cannot see alone. Sharing perception with Him Whom God has given you teaches you how to recognize what you see. It is the recognition that nothing you see means anything alone. 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. God has one Purpose which He shares with you. 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. Behold your will, accepting it as His, with all His Love as yours. All honor to you through Him, and through Him unto God.

The Holy Meeting Place

In the darkness you have obscured the glory God gave you, and the power He bestowed upon His guiltless Son. All this lies hidden in every darkened place, shrouded in guilt and in the dark denial of innocence. Behind the dark doors you have closed lies nothing, because nothing can obscure the gift of God. It is the closing of the doors that interferes with recognition of the power of God that shines in you. 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. Whom He would save for glory is saved for it. He has promised the Father that through Him you would be released from littleness to glory. To what He promised God He is wholly faithful, for He shares with God the promise that was given Him to share with you.

He shares it still, for you. 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. No altar stands to God without His Son. And nothing brought there that is not equally worthy of both, but will be replaced by gifts wholly acceptable to Father and to Son. Can you offer guilt to God? You cannot, then, offer it to His Son. For they are not apart, and gifts to one are offered to the other. You know not God because you know not this. And yet you do know God and also this. All this is safe within you, where the Holy Spirit shines. He shines not in

division, but in the meeting place where God, united with His Son, speaks to His Son through Him. Communication between what cannot be divided cannot cease. The holy meeting place of the unseparated Father and His Son lies in the Holy Spirit and in you. All interference in the communication that God Himself wills with His Son is quite impossible here. Unbroken and uninterrupted love flows constantly between the Father and the Son, as both would have it be. And so it is.

Let your mind wander not through darkened corridors, away from light's center. You may choose to lead yourself astray, but you can be brought together only by the Guide appointed for you. He will surely lead you to where God and His Son await your recognition. They are joined in giving you the gift of oneness, before which all separation vanishes. Unite with what you are. You cannot join with anything except reality. God's glory and His Son's belong to you in truth. They have no opposite, and nothing else can you bestow upon yourself.

There is no substitute for truth. And truth will make this plain to you as you are brought into the place where you must meet with truth. And there you must be led, through gentle understanding which can lead you nowhere else. Where God is, there are you. Such is the truth. Nothing can change the knowledge, given you by God, into unknowingness. Everything God created knows its Creator. For this is how creation is accomplished by the Creator and by His creations. In the holy meeting place are joined the Father and His creations, and the creations of His Son with Them together. There is one link that joins them all together, holding them in the oneness out of which creation happens.

The link with which the Father joins Himself to those He gives the power to create can never be dissolved. Heaven itself is union with all of creation, and with its one Creator. And Heaven remains the Will of God for you. Lay no gifts other than this upon your altars, for nothing can coexist with it. Here

your little 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 is intended. To whom God gives Himself, He is given. Your little gifts will vanish on the altar, where He has placed His Own.

The Reflection of Holiness

The Atonement does not make holy. You were created holy. It merely brings unholiness to holiness; or what you made to what you are. Bringing illusion to truth, or the ego to God, is the Holy Spirit's only function. Keep not your making from your Father, for hiding it has cost you knowledge of Him and of yourself. The knowledge is safe, but where is your safety apart from it? The making of time to take the place of timelessness lay in the decision to be not as you are. Thus truth was made past, and the present was dedicated to illusion. And the past, too, was changed and interposed between what always was and now. The past that you remember never was, and represents only the denial of what always was.

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. It is undone because the contradiction can no longer stand. How long can contradiction stand when its impossible nature is clearly revealed? What disappears in light is not attacked. It merely vanishes because it is not true. Different realities are meaningless, for reality must be one. It cannot change with time or mood or chance. Its changelessness is what makes it real. This cannot be undone. Undoing is for unreality. And this reality will do for you.

Merely by being what it is, does truth release you from everything that it is not. The Atonement is so gentle you need but whisper to it, and all its power will rush to your assistance and support. You are not frail with God beside you. Yet without Him you are nothing. The Atonement offers you God.

The gift that you refused is held by Him in you. The Holy Spirit holds it there for you. God has not left His altar, though His worshippers placed other gods upon it. The temple still is holy, for the Presence that dwells within it is holiness.

In the temple, holiness waits quietly for the return of them that love it. The Presence knows they will return to purity and to grace. 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. There, fear of death will be replaced with joy of life. For God is Life, and they abide in Life. The Presence of holiness lives in everything that lives, for holiness created life, and leaves not what it created holy as itself.

In this world you can become a spotless mirror, in which the holiness of your Creator shines forth from you to all around you. You can reflect Heaven here. Yet no reflections of the images of other gods must dim the mirror that would hold God's reflection in it. Earth can reflect Heaven or hell; God or the ego. You need but leave the mirror clean and clear of all the images of hidden darkness you have drawn upon it. God will shine upon it of Himself. Only the clear reflection of Himself can be perceived upon it.

Reflections are seen in light. In darkness they are obscure, and their meaning seems to lie only in shifting interpretations, rather than in themselves. The reflection of God needs no interpretation. It is clear. Clean but the mirror, and the message that shines forth from what the mirror holds out for everyone to see, no one can fail to understand. It is the message that the Holy Spirit is holding to the mirror that is in him. He recognizes it because he has been taught his need for it, but knows not where to look to find it. Let him, then, see it in you and share it with you.

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. The image of holiness that shines in your mind is not obscure, and will not change. Its meaning to those who look upon it is not obscure, for everyone perceives it as the same. All bring their different problems to its healing light, and all their problems find but healing there.

The response of holiness to any form of error is always the same. There is no contradiction in what holiness calls forth. Its one response is healing, without regard for what is brought to it. Those who have learned to offer only healing, because of the reflection of holiness in them, are ready at last for Heaven. There, holiness is not a reflection, but rather the actual condition of what was but reflected to them here. God is no image, and His creations, as part of Him, hold Him in them in truth. They do not merely reflect truth, for they are truth.

The Equality of Miracles

When no perception stands between God and His creations, or between His children and their own, the knowledge of creation must continue forever. The reflections you accept into the mirror of your mind in time but bring eternity nearer or farther. But eternity itself is beyond all time. 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. Reflect the peace of Heaven here, and bring this world to Heaven. For the reflection of truth draws everyone to truth, and as they enter into it they leave all reflections behind.

In Heaven reality is shared and not reflected. By sharing its reflection here, its truth becomes the only perception the Son of God accepts. And thus, remembrance of his Father dawns on him, and he can no longer be satisfied

with anything but his own reality. You on earth have no conception of limitlessness, for the world you seem to live in is a world of limits. In this world, it is not true that anything without order of difficulty can occur. The miracle, therefore, has a unique function, and is motivated by a unique Teacher Who brings the laws of another world to this one. The miracle is the one thing you can do that transcends order, being based not on differences but on equality.

Miracles are not in competition, and the number of them that you can do is limitless. They can be simultaneous and legion. This is not difficult to understand, once you conceive of them as possible at all. What is more difficult to grasp is the lack of order of difficulty that stamps the miracle as something that must come from elsewhere, not from here. From the world's viewpoint, this is impossible.

Perhaps you have been aware of lack of competition among your thoughts, which even though they may conflict, can occur together and in great numbers. You may indeed be so used to this that it causes you little surprise. 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. This is true of the thoughts that cross the mind of those who think they live apart. For some are reflections of Heaven, while others are motivated by the ego, which but seems to think.

The result is a weaving, changing pattern that never rests and is never still. 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. Where there was light, darkness removes it in an instant, and alternating patterns of light and darkness sweep constantly across your mind. The little sanity that still remains is held together by a sense of order that you establish. Yet 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. For the ego is chaos, and if it were all of you, no order at all would be possible. Yet though the order you impose upon your mind limits the ego, it also limits you. To order is to judge, and to arrange by judgment.

It will seem difficult for you to learn that you have no basis at all for ordering your thoughts. This lesson the Holy Spirit teaches by giving you the shining examples of miracles to show you that your way of ordering is wrong, but that a better way is offered you. The miracle offers exactly the same response to every call for help. It does not judge the call. It merely recognizes what it is, and answers accordingly. It does not consider which call is louder or greater or more important. You may wonder how you who are still bound to judgment can be asked to do that which requires no judgment of your own. The answer is very simple. The power of God, and not of you, engenders miracles. The miracle itself is but the witness that you have the power of God in you. That is the reason why the miracle gives equal blessing to all who share in it, and that is also why everyone shares in it. The power of God is limitless. And being always maximal, it offers everything to every call from anyone. There is no order of difficulty here. A call for help is given help.

The only judgment involved is the Holy Spirit's one division into two categories; one of love, and the other the call for love. 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 call for love. You are too bound to form, and not to content. What you consider content is not content at all. It is merely form, and nothing else. For you do not respond to what a brother really offers you, but only to the particular perception of his offering by which the ego judges it.

The ego is incapable of understanding content, and is totally unconcerned with it. To the ego, if the form is acceptable the content must be. Otherwise

it will attack the form. If you believe you understand something of the "dynamics" of the ego, let me assure you that you understand nothing of it. For of yourself you could not understand it. The study of the ego is not the study of the mind. In fact, the ego enjoys studying itself, and thoroughly approves the undertakings of students who would "analyze" it, thus approving its importance. Yet they but study form with meaningless content. For their teacher is senseless, though careful to conceal this fact behind impressive sounding words, but which lack any consistent sense when they are put together.

This is characteristic of the ego's judgments. Separately, they seem to hold, but put them together and the system of thought that 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. Separation therefore remains the ego's chosen condition. For no one alone can judge the ego truly. Yet when two or more join together in searching for truth, the ego can no longer defend its lack of content. The fact of union tells them it is not true.

It is impossible to remember God in secret and alone. For remembering Him means you are not alone, and are willing to remember it. Take no thought for yourself, for no thought you hold is for yourself. If you would remember your Father, let the Holy Spirit order your thoughts and give only the answer with which He answers you. Everyone seeks for love as you do, but knows it not unless he joins with you in seeking it. If you undertake the search together, you bring with you a light so powerful that what you see is given meaning. The lonely journey fails because it has excluded what it would find.

As God communicates to the Holy Spirit in you, so does the Holy Spirit translate His communications through you, so you can understand them. God has

no secret communications, for everything of Him is perfectly open and freely accessible to all, being for all. Nothing lives in secret, and what you would hide from the Holy Spirit is nothing. Every interpretation you would lay upon a brother is senseless. Let the Holy Spirit show him to you, and teach you both his love and his call for love. Neither his mind nor yours holds more than these two orders of thought.

The miracle is the recognition that this is true. Where there is love, your brother must give it to you because of what it is. But where there is a call for love, you must give it because of what you are. Earlier I said this course will teach you how to remember what you are, restoring to you your Identity. We have already learned that this Identity is shared. The miracle becomes the means of sharing It. By supplying your Identity wherever It is not recognized, you will recognize It. 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. Nor will the power of all His Love be absent from any miracle you offer to His Son. How, then, can there be any order of difficulty among them?

The Test of Truth

Yet the essential thing is learning that you do not know. Knowledge is power, and all power is of God. You who have tried to keep power for yourself have "lost" it. You still have the power, but you have interposed so much between it and your awareness of it that you cannot use it. Everything you have taught yourself has made your power more and more obscure to you. You know not what it is, nor where. You have made a semblance of power and a show of strength so pitiful that it must fail you. For power is not a seeming strength, and truth is beyond semblance of any kind. Yet all that stands between you and the power of God in you is but your learning of the false, and of your attempts

to undo the true.

Be willing, then, for all of it to be undone, and be glad that you are not bound to it forever. 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. Can God learn how not to be God? And can His Son, given all power by Him, learn to be powerless? What have you taught yourself that you can possibly prefer to keep, in place of what you have and what you are?

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. Learning has been accomplished before its effects are manifest. Learning is therefore in the past, but its influence determines the present by giving it whatever meaning it holds for you. Your learning gives the present no meaning at all. Nothing you have ever learned can help you understand the present, or teach you how to undo the past. Your past is what you have taught yourself. Let it all go. Do not attempt to understand any event or anything or anyone in its "light," for the darkness in which you try to see can only obscure. Put no confidence at all in darkness to illuminate your understanding, for if you do you contradict the light, and thereby think you see the darkness. Yet darkness cannot be seen, for it is nothing more than a condition in which seeing becomes impossible.

You who have not yet brought all of the darkness you have taught yourself into the light in you, can hardly judge the truth and value of this course. Yet God did not abandon you. And so you have another lesson sent from Him, already learned for every child of light by Him to Whom God gave it. This lesson shines with God's glory, for in it lies His power, which He shares so gladly with His Son. Learn of His happiness, which is yours. 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. Every dark lesson that you bring to Him Who teaches light He will accept from you, because you do not want it. And He will gladly exchange each one for the bright lesson He has learned for you. Never believe that any lesson you have learned apart from Him means anything.

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 your own. Unless all this is true, there are dark lessons in your mind that hurt and hinder you, and everyone around you. 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. Every dark lesson teaches this, in one form or another. And each bright lesson with which the Holy Spirit will replace the dark ones you do not accept, teaches you that you will with the Father and His Son.

Do not be concerned about how you can learn a lesson so completely different from everything that you have taught yourself. How would you know? Your part is very simple. You need only recognize that everything you learned you do not want. Ask to be taught, and do not use your experiences to confirm what you have learned. When your peace is threatened or disturbed in any way, say to yourself,

"I do not know what anything, including this, means.
And so I do not know how to respond to it.
And I will not use my own past learning as the light
to guide me now."

By this refusal to attempt to teach yourself what you do not know, the Guide Whom God has given you will speak to you. He will take His rightful place in your awareness the instant you abandon it, and offer it to Him.

You cannot be your guide to miracles, for it is you who made them necessary. And because you did, the means on which you can depend for miracles has been provided for you. God's Son can make no needs His Father will not meet, if he but turn to Him ever so little. Yet He cannot compel His Son to turn to Him and remain Himself. 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. The miracle acknowledges His changelessness by seeing His Son as he always was, and not as he would make himself. The miracle brings the effects that only guiltlessness can bring, and thus establishes the fact that guiltlessness must be.

How can you, so firmly bound to guilt and committed so to remain, establish for yourself your guiltlessness? That is impossible. But be sure that you are willing to acknowledge that it is impossible. It is only because you think that you can run some little part, or deal with certain aspects of your life alone, that the guidance of the Holy Spirit is limited. Thus would you make Him undependable, and use this fancied undependability as an excuse for keeping certain dark lessons from Him. And by so limiting the guidance that you would accept, you are unable to depend on miracles to answer all your problems for you.

Do you think that what the Holy Spirit would have you give He would withhold from you? You have no problems that He cannot solve by offering you a miracle. Miracles are for you. And every fear or pain or trial you have has been undone. He has brought all of them to light, having accepted them instead of you, and recognized they never were. There are no dark lessons He has not already lightened for you. The lessons you would teach yourself He has corrected already. They do not exist in His Mind at all. For the past binds Him not, and therefore binds not you. He does not see time as you do. And each miracle He offers you corrects your use of time, and makes it His.

He Who has freed you from the past would teach you are free of it. He would but have you accept His accomplishments as yours, because He did them for you. And because He did, they are yours. He has made you free of what you made. You can deny Him, but you cannot call on Him in vain. He always gives His gifts in place of yours. 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. Thank God that He is there and works through you. And all His works are yours. He offers you a miracle with every one you let Him do through you.

God's Son will always be indivisible. As we are held as one in God, so do we learn as one in Him. 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. Listen in silence, and do not raise your voice against Him. For He teaches the miracle of oneness, and before His lesson division disappears. Teach like Him here, and you will remember that you have always created like your Father. The miracle of creation has never ceased, having the holy stamp of immortality upon it. This is the Will of God for all creation, and all creation joins in willing this.

Those who remember always that they know nothing, and who have become willing to learn everything, will learn it. But whenever they trust themselves, they will not learn. They have destroyed their motivation for learning by thinking they already know. 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. Each brings the other with it, for it is the law of God they be not separate. They are cause and effect, each to the other, so where one is absent the other cannot be.

Only those who recognize they cannot know unless the effects of understanding are with them, can really learn at all. For this it must be peace

they want, and nothing else. Whenever you think you know, peace will depart from you, because you have abandoned the Teacher of peace. Whenever you fully realize that you know not, peace will return, for you will have invited Him to do so by abandoning the ego on behalf of Him. Call not upon the ego for anything; it is only this that you need do. The Holy Spirit will, of Himself, fill every mind that so makes room for Him.

If you want peace you must abandon the teacher of attack. The Teacher of peace will never abandon you. You can desert Him but He will never reciprocate, for His faith in you is His understanding. It is as firm as is His faith in His Creator, and He knows that faith in His Creator must encompass faith in His creation. In this consistency lies His holiness which He cannot abandon, for it is not His Will to do so. 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. Make way for peace, and it will come. For understanding is in you, and from it peace must come.

The power of God, from which they both arise, is yours as surely as it is His. You think you know Him not, only because, alone, it is impossible to know Him. Yet see the mighty works that He will do through you, and you must be convinced you did them through Him. It is impossible to deny the Source of effects so powerful they could not be of you. Leave room for Him, and you will find yourself so filled with power that nothing will prevail against your peace. And this will be the test by which you recognize that you have understood.

Chapter 14

THE HOLY INSTANT

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? Yet that is what time is for; to learn just that and nothing more. God's Teacher cannot be satisfied with His teaching until it constitutes all your learning. He has not fulfilled His teaching function until you have become such a consistent learner that you learn only of Him. When this has happened, you will no longer need a teacher or time in which to learn.

One source of perceived discouragement from which you may suffer is your belief that this takes time, and that the results of the Holy Spirit's teaching are far in the future. This is not so. For the Holy Spirit uses time in His Own way, and is not bound by it. And 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. The ego, like the Holy Spirit, uses time to convince you of the inevitability of the goal and end of teaching. To the ego the goal is death, which is its end. But to the Holy Spirit the goal is life, which has no end.

The ego is an ally of time, but not a friend. For it is as mistrustful of death as it is of life, and what it wants for you it cannot tolerate. The ego wants you dead, but not itself. The outcome of its strange religion must therefore be the conviction that it can pursue you beyond the grave. And out of its unwillingness for you to find peace even in death, it offers you immortality in hell. It speaks to you of Heaven, but assures you that Heaven

is not for you. How can the guilty hope for Heaven?

The belief in hell is inescapable to those who identify with the ego. Their nightmares and their fears are all associated with it. The ego teaches that hell is in the future, for this is what all its teaching is directed to. Hell is its goal. For although the ego aims at death and dissolution as an end, it does not believe it. The goal of death, which it craves for you, leaves it unsatisfied. No one who follows the ego's teaching is without the fear of death. Yet if death were thought of merely as an end to pain, would it be feared? We have seen this strange paradox in the ego's thought system before, but never so clearly as here. For the ego must seem to keep fear from you to hold your allegiance. Yet it must engender fear in order to maintain itself. 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. The ego teaches thus: Death is the end as far as hope of Heaven goes. Yet because you and the ego cannot be separated, and because it cannot conceive of its own death, it will pursue you still, because guilt is eternal. Such is the ego's version of immortality. And it is this the ego's version of time supports.

The ego teaches that Heaven is here and now because the future is hell. Even when it attacks so savagely that it tries to take the life of someone who thinks its is the only voice, it speaks of hell even to him. For it tells him hell is here as well, and bids him leap from hell into oblivion. The only time the ego allows anyone to look upon with equanimity is the past. And even there, its only value is that it is no more.

How bleak and despairing is the ego's use of time! And how terrifying! For underneath its fanatical insistence that the past and future be the same is hidden a far more insidious threat to peace. The ego does not advertise its final threat, for it would have its worshippers still believe that it can

offer them escape. But the belief in guilt must lead to the belief in hell, and always does. 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. For no one who considers himself as deserving of hell can believe that punishment will end in peace.

The Holy Spirit teaches thus: There is no hell. Hell is only what the ego has made of the present. The belief in hell is what prevents you from understanding the present, because you are afraid of it. The Holy Spirit leads as steadily to Heaven as the ego drives to hell. For the Holy Spirit, Who knows only the present, uses it to undo the fear by which the ego would make the present useless. There is no escape from fear in the ego's use of time. For time, according to its teaching, is nothing but a teaching device for compounding guilt until it becomes all-encompassing, demanding vengeance forever.

The Holy Spirit would undo all of this now. Fear is not of the present, but only of the past and future, which do not exist. 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. Each instant is a clean, untarnished birth, in which the Son of God emerges from the past into the present. And the present extends forever. It is so beautiful and so clean and free of guilt that nothing but happiness is there. No darkness is remembered, and immortality and joy are now.

This lesson takes no time. For what is time without a past and future? It has taken time to misguide you so completely, but it takes no time at all to be what you are. Begin to practice the Holy Spirit's use of time as a teaching aid to happiness and peace. Take this very instant, now, and think of the past, and it is here that you are completely absolved, completely free and wholly without condemnation. From this holy instant wherein holiness was born again you will go forth in time without fear, and with no sense of change with

time.

Time is inconceivable without change, yet holiness does not change. Learn from this instant more than merely that hell does not exist. In this redeeming instant lies Heaven. And Heaven will not change, for the birth into the holy present is salvation from change. Change is an illusion, taught by those who cannot see themselves as guiltless. There is no change in Heaven because there is no change in God. In the holy instant, in which you see yourself as bright with freedom, you will remember God. For remembering Him is to remember freedom.

If you are tempted to be dispirited by thinking how long it would take to change your mind so completely, ask yourself, "How long is an instant?" Could you not give so short a time to the Holy Spirit for your salvation? He asks no more, for He has no need of more. It takes far longer to teach you to be willing to give Him this than for Him to use this tiny instant to offer you the whole of Heaven. In exchange for this instant He stands ready to give you the remembrance of eternity.

You will never give this holy instant to the Holy Spirit on behalf of your release while you are unwilling to give it to your brothers on behalf of theirs. For the instant of holiness is shared, and cannot be yours alone. Remember, then, when you are tempted to attack a brother, that his instant of release is yours. Miracles are the instants of release you offer, and will receive. They attest to your willingness to be released, and to offer time to the Holy Spirit for His use of it.

How long is an instant? It is as short for your brother as it is for you. Practice giving this blessed instant of freedom to all who are enslaved by time, and thus make time their friend for them. The Holy Spirit gives their blessed instant to you through your giving it. As you give it, He offers it to you. Be not unwilling to give what you would receive of Him, for you join

with Him in giving. In the crystal cleanness of the release you give is your instantaneous escape from guilt. You must be holy if you offer holiness.

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

Time is your friend, if you leave it to the Holy Spirit to use. He needs but very little to restore God's whole power to you. He Who transcends time for you understands what time is for. Holiness lies not in time, but in eternity. There never was an instant in which God's Son could lose his purity. His changeless state is beyond time, for his purity remains forever beyond attack and without variability. Time stands still in his holiness, and changes not. 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. Give the eternal instant, that eternity may be remembered for you, in that shining instant of perfect release. Offer the miracle of the holy instant through the Holy Spirit, and leave His giving it to you to Him.

The End of Doubt

The Atonement is in time, but not for time. Being in you, it is eternal. What holds remembrance of God cannot be bound by time. No more are you. For unless God is bound, you cannot be. An instant offered to the Holy Spirit is offered to God on your behalf, and in that instant you will awaken gently in Him. 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. What can take time, when all the obstacles to learning it have been removed? Truth is so far beyond time that all of it happens at once. For as it was created one, so its

oneness depends not on time at all.

Do not be concerned with time, and fear not the instant of holiness that will remove all fear. For the instant of peace is eternal because it is without fear. It will come, being the lesson God gives you, through the Teacher He has appointed to translate time into eternity. Blessed is God's Teacher, Whose joy it is to teach God's holy Son his holiness. His joy is not contained in time. His teaching is for you because His joy is yours. Through Him you stand before God's altar, where He gently translates hell into Heaven. For it is only in Heaven that God would have you be.

How long can it take to be where God would have you? For you are where you have forever been and will forever be. All that you have, you have forever. The blessed instant reaches out to encompass time, as God extends Himself to encompass you. 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. In this holy instant you will unchain all your brothers, and refuse to support either their weakness or your own.

You do not realize how much you have misused your brothers by seeing them as sources of ego support. As a result, they witness to the ego in your perception, and seem to provide reasons for not letting it go. Yet they are far stronger and much more compelling witnesses for the Holy Spirit. And they support His strength. It is, therefore, your choice whether they support the ego or the Holy Spirit in you. And you will recognize which you have chosen by their reactions. A Son of God who has been released through the Holy Spirit in a brother is always recognized. He cannot be denied. If you remain uncertain, it is only because you have not given complete release. And because of this, you have not given a single instant completely to the Holy Spirit. For when you have, you will be sure you have. You will be sure because the

witness to Him will speak so clearly of Him that you will hear and understand. You will doubt until you hear one witness whom you have wholly released through the Holy Spirit. And then you will doubt no more.

The holy instant has not yet happened to you. Yet it will, and you will recognize it with perfect certainty. No gift of God is recognized in any other way. You can practice the mechanics of the holy instant, and will learn much from doing so. Yet its shining and glittering brilliance, which will literally blind you to this world by its own vision, you cannot supply. And here it is, all in this instant, complete, accomplished and given wholly.

Start now to practice your little part in separating out the holy instant. You will receive very specific instructions as you go along. To learn to separate out this single second, and to experience it as timeless, is to begin to experience yourself as not separate. Fear not that you will not be given help in this. God's Teacher and His lesson will support your strength. 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. Use it but for one instant, and you will never deny it again. Who can deny the Presence of what the universe bows to, in appreciation and gladness? Before the recognition of the universe that witnesses to It, your doubts must disappear.

Littleness versus Magnitude

Be not content with littleness. But be sure you understand what littleness is, and why you could never be content with it. Littleness is the offering you give yourself. You offer this in place of magnitude, and you accept it. Everything in this world is little because it is a world made out of littleness, in the strange belief that littleness can content you. When you strive for anything in this world in the belief that it will bring you peace, you are belittling yourself and blinding yourself to glory. Littleness

and glory are the choices open to your striving and your vigilance. You will always choose one at the expense of the other.

Yet what you do not realize, each time you choose, is that your choice is your evaluation of yourself. Choose littleness and you will not have peace, for you will have judged yourself unworthy of it. And whatever you offer as a substitute is much too poor a gift to satisfy you. It is essential that you accept the fact, and accept it gladly, that there is no form of littleness that can ever content you. You are free to try as many as you wish, but all you will be doing is to delay your homecoming. For you will be content only in magnitude, which is your home.

There is a deep responsibility you owe yourself, and one you must learn to remember all the time. The lesson may seem hard at first, but you will learn to love it when you realize that it is true and is but a tribute to your power. You who have sought and found littleness, remember this: Every decision you make stems from what you think you are, and represents the value that you put upon yourself. Believe the little can content you, and by limiting yourself you will not be satisfied. For your function is not little, and it is only by finding your function and fulfilling it that you can escape from littleness.

There is no doubt about what your function is, for the Holy Spirit knows what it is. There is no doubt about its magnitude, for it reaches you through Him from Magnitude. You do not have to strive for it, because you have it. All your striving must be directed against littleness, for it does require vigilance to protect your magnitude in this world. To hold your magnitude in perfect awareness in a world of littleness is a task the little cannot undertake. Yet it is asked of you, in tribute to your magnitude and not your littleness. Nor is it asked of you alone. The power of God will support every

effort you make on behalf of His dear Son. Search for the little, and you deny yourself His power. God is not willing that His Son be content with less than everything. For He is not content without His Son, and His Son cannot be content with less than His Father has given him.

I asked you earlier, "Would you be hostage to the ego or host to God?" Let this question be asked you by the Holy Spirit every time you make a decision. For every decision you make does answer this, and invites sorrow or joy accordingly. When God gave Himself to you in your creation, He established you as host to Him forever. He has not left you, and you have not left Him. All your attempts to deny His magnitude, and make His Son hostage to the ego, cannot make little whom God has joined with Him. Every decision you make is for Heaven or for hell, and brings you the awareness of what you decided for.

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. But for this, you cannot side against Him in what He wills for you. Decide for God through Him. For littleness, and the belief that you can be content with littleness, are decisions you make about yourself. The power and the glory that lie in you from God are for all who, like you, perceive themselves as little, and believe that littleness can be blown up into a sense of magnitude that can content them. Neither give littleness, nor accept it. All honor is due the host of God. Your littleness deceives you, but your magnitude is of Him Who dwells in you, and in Whom you dwell. Touch no one, then, with littleness in the Name of Christ, eternal Host unto His Father.

In this season (Christmas) which celebrates the birth of holiness into this world, join with me who decided for holiness for you. It is our task

together to restore the awareness of magnitude to the host whom God appointed for Himself. It is beyond all your littleness to give the gift of God, but not beyond you. For God would give Himself through you. He reaches from you to everyone and beyond everyone to His Son's creations, but without leaving you. Far beyond your little world but still in you, He extends forever. Yet He brings all His extensions to you, as host to Him.

Is it a sacrifice to leave littleness behind, and wander not in vain? It is not sacrifice to wake to glory. But it is sacrifice to accept anything less than glory. Learn that you must be worthy of the Prince of Peace, born in you in honor of Him Whose host you are. You know not what love means because you have sought to purchase it with little gifts, thus valuing it too little to understand its magnitude. Love is not little and love dwells in you, for you are host to Him. Before the greatness that lives in you, your poor appreciation of yourself and all the little offerings you give slip into nothingness.

Holy child of God, when will you learn that only holiness can content you and give you peace? Remember that you learn not for yourself alone, no more than I did. It is because I learned for you that you can learn of me. 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. My birth in you is your awakening to grandeur. Welcome me not into a manger, but into the altar to holiness, where holiness abides in perfect peace. My Kingdom is not of this world because it is in you. And you are of your Father. Let us join in honoring you, who must remain forever beyond littleness.

Decide with me, who has decided to abide with you. I will as my Father wills, knowing His Will is constant and at peace forever with itself. You will be content with nothing but His Will. Accept no less, remembering that

everything I learned is yours. What my Father loves I love as He does, and I can no more accept it as what it is not, than He can. And no more can you. When you have learned to accept what you are, you will make no more gifts to offer to yourself, for you will know you are complete, in need of nothing, and unable to accept anything for yourself. But you will gladly give, having received. The host of God needs not seek to find anything.

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. Yet think not you can substitute your plan for His. Rather, join with me in His, that we may release all those who would be bound, proclaiming together that the Son of God is host to Him. Thus will we let no one forget what you would remember. And thus will you remember it.

Call forth in everyone only the remembrance of God, and of the Heaven that is in him. For where you would have your brother be, there will you think you are. Hear not his appeal to hell and littleness, but only his call for Heaven and greatness. Forget not that his call is yours, and answer him with me. God's power is forever on the side of His host, for it protects only the peace in which He dwells. Lay not littleness before His holy altar, which rises above the stars and reaches even to Heaven, because of what is given it.

Practicing the Holy Instant

This course is not beyond immediate learning, unless you believe that what God wills takes time. And this means only that you would rather delay the recognition that His Will is so. The holy instant is this instant and every instant. The one you want it to be it is. The one you would not have it be is lost to you. You must decide when it is. Delay it not. For beyond the past and future, where you will not find it, it stands in shimmering readiness for your acceptance. Yet you cannot bring it into glad awareness while you do

not want it, for it holds the whole release from littleness.

Your practice must therefore rest upon your willingness to let all littleness go. The instant in which magnitude dawns upon you is but as far away as your desire for it. As long as you desire it not and cherish littleness instead, by so much is it far from you. By so much as you want it will you bring it nearer. Think not that you can find salvation in your own way and have it. Give over every plan you have made for your salvation in exchange for God's. His will content you, and nothing else can bring you peace. For peace is of God, and no one beside Him.

Be humble before Him, and yet great in Him. And value no plan of the ego before the plan of God. For you leave empty your place in His plan, which you must fill if you would join with me, by your decision to join in any plan but His. I call you to fulfill your holy part in the plan that He has given to the world for its release from littleness. God would have His host abide in perfect freedom. Every allegiance to a plan of salvation apart from Him diminishes the value of His Will for you in your own mind. And yet it is your mind that is the host to Him.

Would you learn how perfect and immaculate is the holy altar on which your Father has placed Himself? This you will recognize in the holy instant, in which you willingly and gladly give over every plan but His. For there lies peace, perfectly clear because you have been willing to meet its conditions. You can claim the holy instant any time and anywhere you want it. In your practice, try to give over every plan you have accepted for finding magnitude in littleness. It is not there. Use the holy instant only to recognize that you alone cannot know where it is, and can only deceive yourself.

I stand within the holy instant, as clear as you would have me. And the extent to which you learn to accept me is the measure of the time in which the holy instant will be yours. 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.

The reason this course is simple is that truth is simple. Complexity is of the ego, and is nothing more than the ego's attempt to obscure the obvious. You could live forever in the holy instant, beginning now and reaching to eternity, but for a very simple reason. 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. The simple reason, simply stated, is this: The holy instant is a time in which you receive and give perfect communication. This means, however, that it is a time in which your mind is open, both to receive and give. It is the recognition that all minds are in communication. It therefore seeks to change nothing, but merely to accept everything.

How can you do this when you would prefer to have private thoughts and keep them? The only way you could do that would be to deny the perfect communication that makes the holy instant what it is. You believe you can harbor thoughts you would not share, and that salvation lies in keeping thoughts to yourself alone. 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. 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.

Every thought you would keep hidden shuts communication off, because you would have it so. It is impossible to recognize perfect communication while breaking communication holds value to you. Ask yourself honestly, "Would I want to have perfect communication, and am I wholly willing to let everything that interferes with it go forever?" 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. For the holy instant is given and received with equal

willingness, being the acceptance of the single Will that governs all thought.

The necessary condition for the holy instant does not require that you have no thoughts that are not pure. But it does require that you have none that you would keep. Innocence is not of your making. It is given you the instant you would have it. Atonement would not be if there were no need for it. 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 from you. In your practice, then, try only to be vigilant against deception, and seek not to protect the thoughts you would keep to yourself. Let the Holy Spirit's purity shine them away, and bring all your awareness to the readiness for purity He offers you. Thus will He make you ready to acknowledge that you are host to God, and hostage to no one and to nothing.

The Holy Instant and Special Relationships

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. Judgment always rests on the past, for past experience is the basis on which you judge. Judgment becomes impossible without the past, for without it you do not understand anything. You would make no attempt to judge, because it would be quite apparent to you that you do not understand what anything means. You are afraid of this because you believe that without the ego, all would be chaos. Yet I assure you that without the ego, all would be love.

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. We have said that to limit love to part of the Sonship is to bring guilt into your relationships, and thus make them unreal. 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. How, then, could guilt not enter? For separation is the source of guilt, and to appeal to it for salvation is to believe you are alone. To be alone is to be guilty. For to experience yourself as alone is to deny the Oneness of the Father and His Son, and thus to attack reality.

You cannot love parts of reality and understand what love means. If you would love unlike to God, Who knows no special love, how can you understand it? To believe that special relationships, with special love, can offer you salvation is the belief that separation is salvation. For it is the complete equality of the Atonement in which salvation lies. How can you decide that special aspects of the Sonship can give you more than others? The past has taught you this. Yet the holy instant teaches you it is not so.

Because of guilt, all special relationships have elements of fear in them. This is why they shift and change so frequently. They are not based on changeless love alone. And love, where fear has entered, cannot be depended on because it is not perfect. In his function as interpreter of what you made, the Holy Spirit uses special relationships, which you have chosen to support the ego, as learning experiences that point to truth. Under His teaching, every relationship becomes a lesson in love.

The Holy Spirit knows no one is special. Yet He also perceives that you have made special relationships, which He would purify and not let you destroy. However unholy the reason you made them may be, He can translate them into holiness by removing as much fear as you will let Him. 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 need but His. All the guilt in it arises from your use of it. All the love from His. Do not, then, be afraid to let go your imagined needs, which would destroy the relationship. Your only need is His.

Any relationship you would substitute for another has not been offered to the Holy Spirit for His use. There is no substitute for love. If you would attempt to substitute one aspect of love for another, you have placed less value on one and more on the other. You have not only separated them, but you have also judged against both. Yet you had judged against yourself first, or you would never have imagined that you needed your brothers as they were not. Unless you had seen yourself as without love, you could not have judged them so like you in lack.

The ego's use of relationships is so fragmented that it frequently goes even farther; one part of one aspect suits its purposes, while it prefers different parts of another aspect. Thus does it assemble reality to its own capricious liking, offering for your seeking a picture whose likeness does not exist. 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.

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. In the holy instant no one is special, for your personal needs intrude on no one to make your brothers seem different. Without the values from the past, you would see them all the same and like yourself. Nor would you see any separation between yourself and them. In the holy instant, you see in each relationship what it will be when you perceive only the present.

God knows you now. He remembers nothing, having always known you exactly as He knows you now. The holy instant reflects 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. Once this is gone, the Holy Spirit substitutes His frame of reference for it. His frame of reference is simply God. The Holy Spirit's timelessness lies only here. 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 love guiltily from where you thought it was.

All your relationships are blessed in the holy instant, because the blessing is not limited. In the holy instant the Sonship gains as one, and united in your blessing it becomes one to you. The meaning of love is the meaning God gave to it. Give to it any meaning apart from His, and it is impossible to understand it. God loves every brother as He loves you; neither less nor more. He needs them all equally, and so do you. In time, you have been told to offer miracles as I direct, and let the Holy Spirit bring to you those who are seeking you. Yet in the holy instant you unite directly with God, and all your brothers join in Christ. Those who are joined in Christ are in no way separate. For Christ is the Self the Sonship shares, as God shares His Self with Christ.

Think you that you can judge the Self of God? God has created It beyond judgment, out of His need to extend His Love. With love in you, you have no need except to extend it. In the holy instant there is no conflict of needs, for there is only one. For the holy instant reaches to eternity, and to the Mind of God. And it is only there love has meaning, and only there can it be understood.

The Holy Instant and the Laws of God

It is impossible to use one relationship at the expense of another and not to suffer guilt. And it is equally impossible to condemn part of a relationship and find peace within it. Under the Holy Spirit's teaching all relationships are seen as total commitments, yet they do not conflict with one another in any way. Perfect faith in each one, for its ability to satisfy you completely, arises only from perfect faith in yourself. And this you cannot have while guilt remains. And there will be guilt as long as you accept the possibility, and cherish it, that you can make a brother into what he is not,

because you would have him so.

You have so little faith in yourself because you are unwilling to accept the fact that perfect love is in you. And so you seek without for what you cannot find without. I offer you my perfect faith in you, in place of all your doubts. 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. 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. And so we love him.

All separation vanishes as holiness is shared. For holiness is power, and by sharing it, it gains in strength. If you seek for satisfaction in gratifying your needs as you perceive them, you must believe that strength comes from another, and what you gain he loses. Someone must always lose if you perceive yourself as weak. Yet there is another interpretation of relationships that transcends the concept of loss of power completely.

You do not find it difficult to believe that when another calls on God for love, your call remains as strong. Nor do you think that when God answers him, your hope of answer is diminished. On the contrary, you are more inclined to regard his success as witness to the possibility of yours. That is because you recognize, however dimly, that God is an idea, and so your faith in Him is strengthened by sharing. 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. Herein lies peace, for here there is no conflict.

In the world of scarcity, love has no meaning and peace is impossible. For gain and loss are both accepted, and so no one is aware that perfect love is in him. 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. By holding it within itself, there is no loss. The holy instant thus becomes a lesson in how to hold all of your brothers in your mind, experiencing not loss but completion. From this it follows you can only give. And this is love, for this alone is natural under the laws of God. In the holy instant the laws of God prevail, and only they have meaning. The laws of this world cease to hold any meaning at all. 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. In that instant he is as free as God would have him be. For the instant he refuses to be bound, he is not bound.

In the holy instant nothing happens that has not always been. Only the veil that has been drawn across reality is lifted. Nothing has changed. Yet the awareness of changelessness comes swiftly as the veil of time is pushed aside. 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. Yet the Holy Spirit gives you this faith, because He offered it to me and I accepted it. Fear not the holy instant will be denied you, for I denied it not. And through me the Holy Spirit gives it unto you, as you will give it. Let no need you perceive obscure your need of this. For in the holy instant you will recognize the only need the Sons of God share equally, and by this recognition you will join with me in offering what is needed.

It is through us that peace will come. Join me in the idea of peace, for in ideas minds can communicate. If you would give yourself as your Father gives His Self, you will learn to understand Selfhood. And therein is love's meaning understood. But remember that understanding is of the mind, and only of the mind. Knowledge is therefore of the mind, and its conditions are in the mind with it. If you were not an idea, and nothing but an idea, you could not be in full communication with all that ever was. Yet as long as you prefer

to be something else, or would attempt to be nothing else and something else together, you will not remember the language of communication, which you know perfectly.

In the holy instant God is remembered, and the language of communication with all your brothers is remembered with Him. For communication is remembered together, as is truth. There is no exclusion in the holy instant because the past is gone, and with it goes the whole basis for exclusion. Without its source exclusion vanishes. And this permits your Source, and that of all your brothers, to replace it in your awareness. God and the power of God will take their rightful place in you, and you will experience the full communication of ideas. Through your ability to do this you will learn what you must be, for you will begin to understand what your Creator is, and what His creation is along with Him.

The Needless Sacrifice

Beyond the poor attraction of the special love relationship, and always obscured by it, is the powerful attraction of the Father for His Son. There is no other love that can satisfy you, because there is no other love. This is the only love that is fully given and fully returned. Being complete, it asks nothing. Being wholly pure, everyone joined in it has everything. This is not the basis for any relationship in which the ego enters. For every relationship on which the ego embarks is special.

The ego establishes relationships only to get something. And it would keep the giver bound to itself through guilt. It is impossible for the ego to enter into any relationship without anger, for the ego believes that anger makes friends. This is not its statement, but it is its purpose. For the ego really believes that it can get and keep by making guilty. This is its one attraction; an attraction so weak that it would have no hold at all, except that no one recognizes it. For the ego always seems to attract through love, and has no at-

traction at all to anyone who perceives that it attracts through guilt.

The sick attraction of guilt must be recognized for what it is. 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. No one would choose to let go what he believes has value. Yet the attraction of guilt has value to you only because you have not looked at what it is, and have judged it completely in the dark. As we bring it to light, your only question will be why it was you ever wanted it. You have nothing to lose by looking open-eyed, for ugliness such as this belongs not in your holy mind. The host of God can have no real investment here.

We 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. For it is the ego's fundamental doctrine that what you do to others you have escaped. The ego wishes no one well. Yet its survival depends on your belief that you are exempt from its evil intentions. It counsels, therefore, that if you are host to it, it will enable you to direct its anger outward, thus protecting you. 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.

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. For the chain of savagery belongs not around the chosen host of God, who cannot make himself host to the ego. In the name of his release, and in the Name of Him Who would release him, let us look more closely at the relationships the ego contrives, and let the Holy Spirit judge them truly. For it is certain that if you will look at them, you will offer them gladly to Him. What He can make of them you do not know, but you will become willing to find out, if you are willing first to perceive what you have made of them.

In one way or another, every relationship the ego makes is based on the idea that by sacrificing itself, it becomes bigger. The "sacrifice," which it regards as purification, is actually the root of its bitter resentment. For it would prefer to attack directly, and avoid delaying what it really wants. Yet the ego acknowledges "reality" as it sees it, and recognizes that no one could interpret direct attack as love. Yet to make guilty is direct attack, although it does not seem to be. For the guilty expect attack, and having asked for it they are attracted to it.

In such insane relationships, the attraction of what you do not want seems to be much stronger than the attraction of what you do want. For each one thinks that he has sacrificed something to the other, and hates him for it. Yet this is what he thinks he wants. He is not in love with the other at all. He merely believes he is in love with sacrifice. And for this sacrifice, which he demands of himself, he demands that the other accept the guilt and sacrifice himself as well. Forgiveness becomes impossible, for the ego believes that to forgive another is to lose him. It is only by attack without forgiveness that the ego can ensure the guilt that holds all its relationships together.

Yet they only seem to be together. For relationships, to the ego, mean only that bodies are together. It is always this that the ego demands, and it does not object where the mind goes or what it thinks, for this seems unimportant. As long as the body is there to receive its sacrifice, it is content. To the ego the mind is private, and only the body can be shared. Ideas are basically of no concern, except as they bring the body of another closer or farther. And it is in these terms that it evaluates ideas as good or bad. What makes another guilty and holds him through guilt is "good." What releases him from guilt is "bad," because he would no longer believe

that bodies communicate, and so he would be "gone."

Suffering and sacrifice are the gifts with which the ego would "bless" all unions. And those who are united at its altar accept suffering and sacrifice as the price of union. In their angry alliances, born of the fear of loneliness and yet dedicated to the continuance of loneliness, each seeks relief from guilt by increasing it in the other. For each believes that this decreases guilt in him. The other seems always to be attacking and wounding him, perhaps in little ways, perhaps "unconsciously," yet never without demand of sacrifice. The fury of those joined at the ego's altar far exceeds your awareness of it. For what the ego really wants you do not realize.

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. 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. All anger is nothing more than an attempt to make someone feel guilty, and this attempt is the only basis the ego accepts for special relationships. Guilt is the only need the ego has, and as long as you identify with it, guilt will remain attractive to you. Yet remember this; to be with a body is not communication. 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.

The Holy Spirit cannot teach through fear. And how can He communicate with you, while you believe that to communicate is to make yourself alone? It is clearly insane to believe that by communicating you will be abandoned. And yet many do believe it. For they think their minds must be kept private or they will lose them, but if their bodies are together their minds remain their own. The union of bodies thus becomes the way in which they would keep

minds apart. For bodies cannot forgive. They can only do as the mind directs.

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. 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. And you will see safety in guilt and danger in communication. For the ego will always teach that loneliness is solved by guilt, and that communication is the cause of loneliness. And despite the evident insanity of this lesson, many have learned it.

Forgiveness lies in communication as surely as damnation lies in guilt. It is the Holy Spirit's teaching function to instruct those who believe communication to be damnation that communication is salvation. And He will do so, for the power of God in Him and you is joined in a real relationship so holy and so strong, that it can overcome even this without fear.

It is through the holy instant that what seems impossible is accomplished, making it evident that it is not impossible. In the holy instant guilt holds no attraction, since communication has been restored. And guilt, whose only purpose is to disrupt communication, has no function here. Here there is no concealment, and no private thoughts. The willingness to communicate attracts communication to it, and overcomes loneliness completely. 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. In the protection of your wholeness, all are invited and made welcome. And you understand that your completion is God's, Whose only need is to have you be complete. For your completion makes you His in your awareness. And here it is that you experience yourself as you were created, and as you are.

The Only Real Relationship

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. For a teaching assignment such as His, He must use everything in this world for your release. He must side with every sign or token of your willingness to learn of Him what the truth must be. He is swift to utilize whatever you offer Him on behalf of this. His concern and care for you are limitless. In the face of your fear of forgiveness, which He perceives as clearly as He knows forgiveness is release, He will teach you to remember that forgiveness is not loss, but your salvation. And that in complete forgiveness, in which you recognize that there is nothing to forgive, you are absolved completely.

Hear him gladly, and learn of Him that you have need of no special relationships at all. You but seek in them what you have thrown away. And through them you will never learn the value of what you have cast aside, but still desire with all your heart. Let us join together in making the holy instant all that there is, by desiring that it be all that there is. God's Son has such great need of your willingness to strive for this that you cannot conceive of need so great. Behold the only need that God and His Son share, and will to meet together. You are not alone in this. The will of your creations call to you, to share your will with them. Turn, then, in peace from guilt to God and them.

Relate only with what will never leave you, and what you can never leave. The loneliness of God's Son is the loneliness of his Father. Refuse not the awareness of your completion, and seek not to restore it to yourself. Fear not to give redemption over to your Redeemer's Love. He will not fail you, for He comes from One Who cannot fail. Accept your sense of failure as nothing

more than a mistake in who you are. For the holy host of God is beyond failure, and nothing that he wills can be denied. You are forever in a relationship so holy that it calls to everyone to escape from loneliness, and join you in your love. And where you are must everyone seek, and find you there.

Think but an instant on this: God gave the Sonship to you, to ensure your perfect creation. This was His gift, for as He withheld Himself not from you, He withheld not His creation. Nothing that ever was created but is yours. Your relationships are with the universe. And this universe, being of God, is far beyond the petty sum of all the separate bodies you perceive. For all its parts are joined in God through Christ, where they become like to their Father. Christ knows of no separation from His Father, Who is His one relationship, in which He gives as His Father gives to Him.

The Holy Spirit is God's attempt to free you of what He does not understand. And because of the Source of the attempt, it will succeed. The Holy Spirit asks you to respond as God does, for He would teach you what you do not understand. God would respond to every need, whatever form it takes. And so He keeps this channel open to receive His communication to you, and yours to Him. God does not understand your problem in communication, for He does not share it with you. It is only you who believe that it is understandable. The Holy Spirit knows that it is not understandable, and yet He understands it because you made it.

In the Holy Spirit alone lies the awareness of what God cannot know, and what you do not understand. It is His holy function to accept them both, and by removing every element of disagreement, to join them into one. He will do this because it is His function. Leave, then, what seems to you to be impossible, because it is the Will of God. And let Him Whose teaching is only of

God teach you the only meaning of relationships. For God created the only relationship that has meaning, and that is His relationship with you.

The Holy Instant and the Attraction of God

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. It is this shift to vision that is accomplished in the holy instant. Yet it is needful for you to learn just what this shift entails, so you will become willing to make it permanent. Given this willingness it will not leave you, for it is permanent. Once you have accepted it as the only perception 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. Therefore, in this there will be no delay when you are ready for it. God is ready now, but you are not.

Our task is but to continue, as fast as possible, the necessary process of looking straight at all the interference and seeing it exactly as it is. For it is impossible to recognize as wholly without gratification what you think you want. The body is the symbol of the ego, as the ego is the symbol of the separation. And both are nothing more than attempts to limit communication, and thereby to make it impossible. For communication must be unlimited in order to have meaning, and deprived of meaning, it will not satisfy you completely. Yet it remains the only means by which you can establish real relationships, which have no limits, having been established by God.

In the holy instant, where the Great Rays replace the body of awareness, the recognition of relationships without limits is given you. But in order 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. For the ego would limit everyone to a body for its own 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. This will never be accomplished. 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 the strength that you have given it.

It is impossible to divide your strength between Heaven and hell, God and the ego, and release your power to creation, which is the only purpose for which it was given you. Love would always give increase. Limits are demanded by the ego, and represent its demands to make little and ineffectual. Limit your sight 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. His body cannot give it. And seek it not through yours. Yet your minds are already continuous, and their union need only be accepted and the loneliness in Heaven is gone.

If you would but let the Holy Spirit tell you of the Love of God for you, and the need your creations have to be with you forever, you would experience the attraction of the eternal. No one can hear Him speak of this and long remain willing to linger here. For it is your will to be in Heaven, where you are complete and quiet, in such sure and loving relationships that any limit is impossible. Would you not exchange your little relationships for this? For the body is little and limited, and only those whom you would see without the limits the ego would impose on them can offer you the gift of freedom.

You have no conception of the limits you have placed on your perception, and no idea of all the loveliness that you could see. But this you must remember; the attraction of guilt opposes the attraction of God. His attraction for you remains unlimited, but because your power, being His, is as great as His, you can turn away from love. What you invest in guilt you withdraw from God.

And your sight grows weak and dim and limited, for you have attempted to separate the Father from the Son, and limit their communication. Seek not Atonement in further separation. 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. For his belief in limits has imprisoned him.

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. 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. In the holy instant there are no bodies, and you experience only the attraction of God. Accepting it as undivided you join Him wholly, in an instant. The reality of this relationship becomes the only truth that you could ever want. All truth is here.

The Time of Rebirth

It is in your power, in time, to delay the perfect union of the Father and the Son. For in this world, the attraction of guilt does stand between them. Neither time nor season means anything in eternity. But here it is the Holy Spirit's function to use them both, though not as the ego uses them. This is the season when you would celebrate my birth into the world. Yet you know not how to do it. Let the Holy Spirit teach you, and let me celebrate your birth through Him. The only gift I can accept of you is the gift I gave to you. Release me as I choose your own release. The time of Christ we celebrate together, for it has no meaning if we are apart.

The holy instant is truly the time of Christ. For in this liberating instant no guilt is laid upon the Son of God, and his unlimited power is thus restored to him. What other gift can you offer me, when only this I choose to

offer you? And to see me is to see me in everyone, and offer everyone the gift you offer me. I am as incapable of receiving sacrifice as God is, and every sacrifice you ask of yourself you ask of me. Learn now that sacrifice of any kind is nothing but a limitation imposed on giving. And by this limitation you have limited acceptance of the gift I offer you.

We who are one cannot give separately. 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. The gift of union is the only gift that I was born to give. Give it to me, that you may have it. The time of Christ is the time appointed for the gift of freedom, offered to everyone. And by your acceptance of it, you offer it to everyone.

It is in your power to make this season holy, for it is in your power to make the time of Christ be now. It is possible to do this all at once because there is but one shift in perception that is necessary, for you made but one mistake. It seems like many, but it is all the same. For though the ego takes many forms, it is always the same idea. What is not love is always fear, and nothing else.

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. Yet it is necessary to examine each one as long as you would retain the principle that governs all of them. 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. The idea is simply this; you believe it is possible to be host to the ego or hostage to God. This is the choice you think you have, and the decision you believe that you must make. You see no other alternatives, for you cannot accept the fact that sacrifice gets nothing. Sacrifice is so essential to your thought system that salvation

apart from sacrifice means nothing to you. Your confusion of sacrifice and love is so profound that you cannot conceive of love without sacrifice. And it is this that you must look upon; sacrifice is attack, not love. If you would accept but this one idea, your fear of love would vanish. Guilt cannot last when the idea of sacrifice has been removed. For if there is sacrifice, someone must pay and someone must get. And the only question that remains is how much is the price, and for getting what.

As host to the ego, you believe that you can give all your guilt away whenever you want, and thereby purchase peace. And the payment does not seem to be yours. While it is obvious that the ego does demand payment, it never seems to be demanding it of you. You are unwilling to recognize that the ego, which you invited, is treacherous only to those who think they are its host. The ego will never let you perceive this, since this recognition would make it homeless. For when the recognition dawns clearly, you will not be deceived by any form the ego takes to protect itself from your sight. 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. And that guilt is the price of love, which must be paid by fear.

How fearful, then, has God become to you, and how great a sacrifice do you believe His Love demands! For total love would demand total sacrifice. 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, perhaps, but the other to be destroyed. For you see love as destructive, and your only question is who is to be destroyed, you or another? You seek to answer this question in your special relationships, in which you seem to be both destroyer and destroyed in part, but able to be neither completely. And this you think saves you from God, Whose total Love would completely destroy you.

You think that everyone outside yourself demands your sacrifice, but you do not see that only you demand sacrifice, and only of yourself. Yet the demand of sacrifice is so savage and so fearful that you cannot accept it where it is. The real price of not accepting this has been so great that you have given God away rather than look at it. For if God would demand total sacrifice of you, it seems safer to project Him outward and away from you, and not be host to Him. To Him you ascribed the ego's treachery, inviting it to take His place to protect you from Him. And you do not recognize that it is what you invited in that would destroy you, and does demand total sacrifice of you. 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.

You will not succeed in being partial hostage to the ego, for it keeps no bargains and would leave you nothing. You must choose between total freedom and total bondage, for there are no alternatives but these. You have tried many compromises in the attempt to avoid recognizing the one decision you must make. And yet it is the recognition of the decision, just as it is, that makes the decision so easy. Salvation is simple, being of God, and therefore very easy to understand. Do not try to project it from you and see it outside yourself. In you are both the question and the answer; the demand for sacrifice and the peace of God.

Christmas As The End of Sacrifice

Fear not to recognize the whole idea of sacrifice as solely of your making. And seek not safety by attempting to protect yourself from where it is not. 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. Do not try longer to keep apart your thoughts and the Thought that has been given you. 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.

The sign of Christmas is a star, a light in darkness. See it not outside yourself, but shining in the Heaven within, and accept it as the sign the time of Christ has come. He comes demanding nothing. No sacrifice of any kind, of anyone, is asked by Him. In His Presence the whole idea of sacrifice loses all meaning. For He is Host to God. 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. Love must be total to give Him welcome, for the Presence of holiness creates the holiness that surrounds it. No fear can touch the Host Who cradles God in the time of Christ, for the Host is as holy as the Perfect Innocence which He protects, and Whose power protects Him.

This Christmas give the Holy Spirit everything that would hurt you. Let yourself be healed completely that you may join with Him in healing, and let us celebrate our release together by releasing everyone with us. Leave nothing behind, for release is total, and when you have accepted it with me you will give it with me. All pain and sacrifice and littleness will disappear in our relationship, which is as innocent as our relationship with our Father, and as powerful. Pain will be brought to us and disappear in our presence, and without pain there can be no sacrifice. And without sacrifice there love must be.

You who believe that sacrifice is love must learn that sacrifice is separation from love. For sacrifice brings guilt as surely as love brings peace. Guilt is the condition of sacrifice, as peace is the condition for the awareness of your relationship with God. Through guilt you exclude your Father and your brothers from yourself. Through peace you invite them back, realizing that they are where your invitation bids them be. What you exclude from your-

self seems fearful, for you endow it with fear and try to cast it out, though it is part of you. Who can perceive part of himself as loathsome, and live within himself in peace? And who can try to resolve "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?

As long as you perceive the body as your reality, so long will you perceive yourself as lonely and deprived. And so long will you also perceive yourself as a victim of sacrifice, justified in sacrificing others. For who could thrust Heaven and its Creator aside without a sense of sacrifice and loss? And who could suffer sacrifice and loss without attempting to restore himself? Yet how could you accomplish this yourself, when the basis of your attempts is the belief in the reality of the deprivation? Deprivation breeds attack, being the belief that attack is justified. And as long as you would retain the deprivation, attack becomes salvation and sacrifice becomes love.

So is it that, in all your seeking for love, you seek for sacrifice and find it. Yet you find not love. It is impossible to deny what love is and still recognize it. The meaning of love lies in what you have cast outside yourself, and it has no meaning apart from you. It is what you prefer 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. Unless the universe were joined in you it would be apart from God, and to be without Him is to be without meaning.

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. The Prince of Peace was born to re-establish the condition of love by teaching that communication remains unbroken even if the body is destroyed, provided that you see not the body as the necessary means of communication.

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. Where, then, is sacrifice? The lesson I was born to teach, and still would teach to all my brothers, is that sacrifice is nowhere and love is everywhere. For communication embraces everything, and in the peace it re-establishes, love comes of itself.

Let no despair darken the joy of Christmas, for the time of Christ is meaningless apart from joy. Let us join in celebrating peace by demanding no sacrifice of anyone, for so you offer me the love I offer you. What can be more joyous than to perceive we are deprived of nothing? 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. For in the time of Christ communication is restored, and He joins us in the celebration of His Son's creation.

God offers thanks to the holy host who would receive Him, and lets Him enter and abide where He would be. And by your welcome does He welcome you into Himself, for what is contained in you who welcome Him is returned to Him. And we but celebrate His Wholeness as we welcome Him into ourselves. Those who receive the Father are one with Him, being host to Him Who created them. 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.

This is the time in which a new year will soon be born from the time of Christ. I have perfect faith in you to do all that you would accomplish. ^{N^{ctb}-} ~~Next~~ ing will be lacking, and you will make complete and not destroy. Say, then, to your brother:

"I give you to the Holy Spirit as part of myself.
I know that you will be released, unless I want to
use you to imprison myself.
In the name of my freedom I choose your release,
Because I recognize that we will be released together."

So will the year begin in joy and freedom. There is much to do, and we
have been long delayed. Accept the holy instant as this year is born, and
take your place, so long left unfulfilled, in the Great Awakening. Make
this year different by making it all the same. And let all your relation-
ships be made holy for you. This is our will. Amen.

