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Text
for
A Course in Miracles

Volume Two

SAN FRANCISCO: FREEPERSON PRESS

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Chapter 15

THE FORGIVENESS OF ILLUSIONS

True Empathy

To empathize does not mean to join in suffering, for that is what you must refuse to understand. That is the ego's interpretation of empathy, and is always used to form a special relationship in which the suffering is shared. The capacity to empathize is very useful to the Holy Spirit, provided you let Him use it in His way. He does not understand suffering, and would have you teach it is not understandable. When He relates through you, He does not relate through your ego to another ego. He does not join in pain, understanding that healing pain is not accomplished by delusional attempts to enter into it, and lighten it by sharing the delusion.

The clearest proof that empathy as the ego uses it is destructive lies in the fact that it is applied only to certain types of problems and in certain people. These it selects out, and joins with. And it never joins except to strengthen itself. Make no mistake about this maneuver; the ego always empathizes to weaken, and to weaken is always to attack. You do not know what empathizing means. Yet of this you may be sure; if you will merely sit quietly by and let the Holy Spirit relate through you, you will empathize with strength, and will gain in strength and not in weakness.

Your part is only to remember this; you do not want anything you value to come of a relationship. You choose neither to hurt it nor to heal it in your own way. You do not know what healing is. All you have learned of empathy is from the past. And there is nothing from the past that you would share, for there is nothing from the past that you would keep. Do not use empathy to make the past real, and so perpetuate it. Step gently aside, and

let healing be done for you. Keep but one thought in mind and do not lose sight of it, however tempted you may be to judge any situation, and to determine your response by judging it. Focus your mind only on this:

"I am not alone, and I would not intrude the past upon my Guest.
I have invited Him, and He is here.
I need do nothing except not to interfere."

True empathy is of Him Who knows what it is. You will learn His interpretation of it if you let Him use your capacity for strength, and not for weakness. He will not desert you, but be sure that you desert not Him. Humility is strength in this sense only; that to recognize and accept the fact that you do not know is to recognize and accept the fact that He does know. You are not sure that He will do His part, because you have never yet done yours completely. You cannot know how to respond to what you do not understand. Be tempted not in this, and yield not to the ego's triumphant use of empathy for its glory.

The triumph of weakness is not what you would offer to a brother. And yet you recognize no triumph but this. This is not knowledge, and the form of empathy which would bring this about is so distorted that it would imprison what it would release. The unredeemed cannot redeem, yet they have a Redeemer. Attempt to teach Him not. You are the learner; He the Teacher. Do not confuse your role with His, for this will never bring peace to anyone. Offer your empathy to Him, for it is His perception and His strength that you would share. And let Him offer you His strength and His perception, to be shared through you.

The meaning of love is lost in any relationship that looks to weakness, and hopes to find love there. The power of love, which is its meaning, lies in the strength of God that hovers over it and blesses it silently by enveloping it in healing wings. Let this be, and do not try to substitute your

"miracle" for this. I have said that if a brother asks a foolish thing of you to do it. But be certain that this does not mean to do a foolish thing that would hurt either him or you, for what would hurt one will hurt the other. Foolish requests are foolish merely because they conflict, since they always contain some element of specialness. Only the Holy Spirit recognizes foolish needs as well as real ones. And He will teach you how to meet both without losing either.

You will attempt to do this only in secrecy. And you will think that by meeting the needs of one you do not jeopardize another, because you keep them separate and secret from each other. That is not the way, for it leads not to light and truth. No needs will long be left unmet if you leave them all to Him Whose function is to meet them. That is His function, and not yours. He will not meet them secretly, for He would share everything you give through Him. That is why He gives it. What you give through Him is for the whole Sonship, not for part of it. Leave Him His function, for He will fulfill it if you but ask Him to enter your relationships, and bless them for you.

The Power of Holiness

You may still think that holiness is impossible to understand, because you cannot see how it can be extended to include everyone. And you have been told that it must include everyone to be holy. Concern yourself not with the extension of holiness, for the nature of miracles you do not understand. Nor do you do them. It is their extension, far beyond the limits you perceive, that demonstrates you do not do them. Why should you worry how the miracle extends to all the Sonship when you do not understand the miracle itself? One attribute is no more difficult to understand than is the whole. If miracles are at all, their attributes would have to be miraculous, being part of them.

There is a tendency to fragment, and then to be concerned about the truth of just a little part of the whole. And this is but a way of avoiding, or looking away from the whole, to what you think you might be better able to understand. For this is but another way in which you would still try to keep understanding to yourself. A better and far more helpful way to think of miracles is this: You do not understand them, either in part or in whole. Yet they have been done through you. Therefore your understanding cannot be necessary. Yet it is still impossible to accomplish what you do not understand. And so there must be Something in you that does understand.

To you the miracle cannot seem natural, because what you have done to hurt your mind has made it so unnatural that it does not remember what is natural to it. And when you are told what is natural, you cannot understand it. The recognition of the part as whole, and of the whole in every part is perfectly natural, for it is the way God thinks, and what is natural to Him is natural to you. Wholly natural perception would show you instantly that order of difficulty in miracles is quite impossible, for it involves a contradiction of what miracles mean. And if you could understand their meaning, their attributes could hardly cause you perplexity.

You have done miracles, but it is quite apparent that you have not done them alone. You have succeeded whenever you have reached another mind and joined with it. When two minds join as one and share one idea equally, the first link in the awareness of the Sonship as one has been made. When you have made this joining as the Holy Spirit bids you, and have offered it to Him to use as He sees fit, His natural perception of your gift enables Him to understand it, and you to use His understanding on your behalf. It is impossible to convince you of the reality of what has clearly been accomplished through your willingness while you believe that you must understand it or else it is

not real.

How can faith in reality be yours while you are bent on making it unreal? And are you really safer in maintaining the reality of illusions than you would be in joyously accepting truth for what it is, and giving thanks for it? Honor the truth that has been given you, and be glad you do not understand it. Miracles are natural to the One Who speaks for God. For His task is to translate the miracle into the knowledge which it represents, and which is hidden to you. Let His understanding of the miracle be enough for you, and do not turn away from all the witnesses that He has given you to His reality.

No evidence will convince you of the truth of what you do not want. Yet your relationship with Him is real. Regard this not with fear, but with rejoicing. The One you called upon is with you. Bid Him welcome, and honor the witnesses who bring you the glad tidings He has come. It is true, just as you fear, that to acknowledge Him is to deny all that you think you know. But what you think you know was never true. What gain is there to you in clinging to it, and denying the evidence for truth? For you have come too near to truth to renounce it now, and you will yield to its compelling attraction. You can delay this now, but only a little while. The host of God has called to you, and you have heard. Never again will you be wholly willing not to listen.

This is a year of joy, in which your listening will increase and peace will grow with its increase. The power of holiness and the weakness of attack are both being brought into your awareness. And this has been accomplished in a mind firmly convinced that holiness is weakness and attack is power. Should not this be a sufficient miracle to teach you that your Teacher is not of you? But remember also that whenever you listened to His interpretation the results have brought you joy. Would you prefer the results of your interpretation, considering honestly what they have been? God wills you better.

Could you not look with greater charity on whom God loves with perfect Love?

Do not interpret against God's Love, for you have many witnesses that speak of it so clearly that only the blind and deaf could fail to see and hear them. This year determine not to deny what has been given you by God, for that is the only reason He has called to you. His Voice has spoken clearly, and yet you have so little faith in what you heard, because you have preferred to place still greater faith in the disaster you have made. Today, let us resolve together to accept the joyful tidings that disaster is not real and that reality is not disaster. Reality is safe and sure, and wholly kind to everyone and everything. There is no greater love than to accept this and be glad. For love asks only that you be happy, and will give you everything that makes for happiness.

You have never given any problem to the Holy Spirit He has not solved for you, nor will you ever do so. You have never tried to solve anything yourself and been successful. Is it not time you brought these facts together and made sense of them? This is the year for the application of the ideas that have been given you. For the ideas are mighty forces, to be used and not held idly by. They have already proved their power sufficiently for you to place your faith in them, and not in their denial. This year invest in truth, and let it work in peace. Have faith in Him Who has faith in you. Think what you have really seen and heard, and recognize it. Can you be alone with witnesses like these?

The Reward of Teaching

We have already learned that everyone teaches, and teaches all the time. You may have taught well, and yet you may not have learned how to accept the comfort of your teaching. If you will consider what you have taught, and how alien it is to what you thought you knew, you will be compelled to realize

that your Teacher came from beyond your thought system. Therefore He could look upon it fairly, and perceive it was untrue. He must have done so from the basis of a very different thought system, and one with nothing in common with yours. For certainly what He has taught, and what you have taught through Him, have nothing in common with what you taught before He came. And the results have been to bring peace where there was pain, and suffering has disappeared to be replaced by joy.

You may have taught freedom, but you have not learned how to be free. I said earlier, "By their fruits ye shall know them, and they shall know themselves." For it is certain that you judge yourself according to your teaching. The ego's teaching produces immediate results, because its decisions are immediately accepted as your choice. And this acceptance means that you are willing to judge yourself accordingly. Cause and effect are very clear in the ego's thought system, because all your learning has been directed towards establishing the relationship between them. And would you not have faith in what you have so diligently taught yourself to believe? Yet remember how much care you have exerted in choosing its witnesses, and in avoiding those which spoke for the cause of truth and its effects.

Does not the fact that you have not learned what you have taught show you that you do not perceive the Sonship as one? And does it not also show you that you do not regard yourself as one? For it is impossible to teach successfully wholly without conviction, and it is equally impossible that conviction be outside of you. You could never have taught freedom unless you did believe in it. And it must be that what you taught came from yourself. Yet this Self you clearly do not know, and do not recognize It even though It functions. What functions must be there. And it is only if you deny what It has done that you could possibly deny Its presence.

This is a course in how to know yourself. You have taught what you are,

but have not let what you are teach you. You have been very careful to avoid the obvious, and not to see the real cause and effect relationship that is perfectly apparent. Yet within you is everything you taught. What can it be that has not learned it? It must be this part that is really outside yourself, not by your own projection, but in truth. And it is this part that you have taken in that is not you. What you accept into your mind does not really change it. Illusions are but beliefs in what is not there. And the seeming conflict between truth and illusion can only be resolved by separating yourself from the illusion and not from truth.

Your teaching has already done this, for the Holy Spirit is part of you. Created by God, He left neither God nor His creation. He is both God and you, as you are God and Him together. For God's Answer to the separation added more to you than you tried to take away. He protected both your creations and you together, keeping one with you what you would exclude. And they will take the place of what you took in to replace them. They are quite real, as part of the Self you do not know. They communicate to you through the Holy Spirit, and their power and gratitude to you for their creation they offer gladly to your teaching of yourself, who is their home. You who are host to God are also host to them. For nothing real has ever left the mind of its creator. And what is not real was never there.

You are not two selves in conflict. What is beyond God? If you who hold Him and whom He holds are the universe, all else must be outside, where nothing is. You have taught this, and from far off in the universe, yet not beyond yourself, the witnesses to your teaching have gathered to help you learn. Their gratitude has joined with yours and God's to strengthen your faith in what you taught. For what you taught is true. Alone, you stand outside your teaching and apart from it. But with them you must learn that you but taught yourself, and learned from the conviction you shared with them.

This year you will begin to learn, and make learning commensurate with teaching. You have chosen this by your own willingness to teach. Though you seemed to suffer for it, the joy of teaching will yet be yours. For the joy of teaching is in the learner, who offers it to the teacher in gratitude, and shares it with him. As you learn, your gratitude to your Self, Who teaches you what He is, will grow and help you honor Him. And you will learn His power and strength and purity, and love Him as His Father does. His Kingdom has no limits and no end, and there is nothing in Him that is not perfect and eternal. All this is you, and nothing outside of this is you.

To your most holy Self all praise is due for what you are, and for what He is Who created you as you are. Sooner or later must everyone bridge the gap he imagines exists between his selves. Each one builds this bridge, which carries him across the gap as soon as he is willing to expend some little effort on behalf of bridging it. His little efforts are powerfully supplemented by the strength of Heaven, and by the united will of all who make Heaven what it is, being joined within it. And so the one who would cross over is literally transported there.

Your bridge is builded stronger than you think, and your foot is planted firmly on it. Have no fear that the attraction of those who stand on the other side and wait for you will not draw you safely across. For you will come where you would be, and where your Self awaits you.

The Illusion and The Reality of Love

Be not afraid to look upon the special hate relationship, for freedom lies in looking at it. It would be impossible not to know the meaning of love, except for this. For the special love relationship, in which the meaning of love is hidden, is undertaken solely to offset the hate, but not to let it go. Your salvation will rise clearly before your open eyes as you look on this. You

cannot limit hate. The special love relationship will not offset it, but will merely drive it underground and out of sight. It is essential to bring it into sight, and to make no attempt to hide it. For it is the attempt to balance hate with love that makes love meaningless to you. The extent of the split that lies in this you do not realize. And until you do the split will remain unrecognized, and therefore unhealed.

The symbols of hate against the symbols of love play out a conflict that does not exist. For symbols stand for something else, and the symbol of love is without meaning if love is everything. You will go through this last undoing quite unharmed, and will at last emerge as yourself. This is the last step in the readiness for God. Be not unwilling now; you are too near, and you will cross the bridge in perfect safety, translated quietly from war to peace. For the illusion of love will never satisfy, but its reality, which awaits you on the other side, will give you everything.

The special love relationship is an attempt to limit the destructive effects of hate by finding a haven in the storm of guilt. It makes no attempt to rise above the storm, into the sunlight. On the contrary, it emphasizes the guilt outside the haven by attempting to build barricades against it, and keep within them. The special love relationship is not perceived as a value in itself, but as a place of safety from which hatred is split off and kept apart. The special love partner is acceptable only as long as he serves this purpose. Hatred can enter, and indeed is welcome in some aspects of the relationship, but it is still held together by the illusion of love. If the illusion goes, the relationship is broken or becomes unsatisfying on the grounds of disillusionment.

Love is not an illusion. It is a fact. Where disillusionment is possible, there was not love but hate. For hate is an illusion, and what can change was never love. It is sure that those who select certain ones as partners in any

aspect of living, and use them for any purpose which they would not share with others, are trying to live with guilt rather than die of it. This is the choice they see. And love, to them, is only an escape from death. They seek it desperately, but not in the peace in which it would gladly come quietly to them. And when they find the fear of death is still upon them, the love relationship loses the illusion that it is what it is not. When the barricades against it are broken, fear rushes in and hatred triumphs.

There are no triumphs of love. Only hate is at all concerned with the "triumph of love." The illusion of love can triumph over the illusion of hate, but always at the price of making both illusions. As long as the illusion of hatred lasts, so long will love be an illusion to you. And then the only choice remaining possible is which illusion you prefer. There is no conflict in the choice between truth and illusion. Seen in these terms, no one would hesitate. But conflict enters the instant the choice seems to be one between illusions, but this choice does not matter. Where one choice is as dangerous as the other, the decision must be one of despair.

Your task is not to seek for love, but merely to seek and find all of the barriers within yourself that you have built against it. It is not necessary to seek for what is true, but it is necessary to seek for what is false. Every illusion is one of fear, whatever form it takes. And the attempt to escape from one illusion into another must fail. If you seek love outside yourself you can be certain that you perceive hatred within, and are afraid of it. Yet peace will never come from the illusion of love, but only from its reality.

Recognize this, for it is true, and truth must be recognized if it is to be distinguished from illusion: The special love relationship is an attempt to bring love into fear, and make it real in fear. In fundamental violation of love's condition, the special love relationship would accomplish the impos-

sible. How but in illusion could this be done? It is essential that we look very closely at exactly what it is you think you can do to solve the dilemma which seems very real to you, but which does not exist. You have come close to truth, and only this stands between you and the bridge that leads you into it.

Heaven waits silently, and your creations are holding out their hands to help you cross and welcome them. For it is they you seek. You seek but for your own completion, and it is they who render you complete. The special love relationship is but a shabby substitute for what makes you whole in truth, not in illusion. Your relationship with them is without guilt, and this enables you to look on all your brothers with gratitude, because your creations were created in union with them. Acceptance of your creations is the oneness of creation, without which you could never be complete. No specialness can offer you what God has given, and what you are joined with Him in giving.

Across the bridge is your completion, for you will be wholly in God, willing for nothing special, but only to be wholly like to Him, completing Him by your completion. Fear not to cross to the abode of peace and perfect holiness. Only there is the completion of God and of His Son established forever. Seek not for this in the bleak world of illusion, where nothing is certain and where everything fails to satisfy. In the Name of God, be wholly willing to abandon all illusions. In any relationship in which you are wholly willing to accept completion, and only this, there is God completed, and His Son with Him.

The bridge that leads to union in yourself must lead to knowledge, for it was built with God beside you, and will lead you straight to Him where your completion rests, wholly compatible with His. Every illusion you accept into your mind by judging it to be attainable removes your own sense of completion, and thus denies the Wholeness of your Father. Every fantasy, be it of love or hate, deprives you of knowledge for fantasies are the veil behind which truth

is hidden. To lift the veil that seems so dark and heavy, it is only needful to value truth beyond all fantasy, and to be entirely unwilling to settle for illusion in place of truth.

Would you not go through fear to love? For such the journey seems to be. Love calls, but hate would have you stay. Hear not the call of hate, and see no fantasies. See in the call of hate, and in every fantasy that rises to delay you, but the call for help that rises ceaselessly from you to your Creator. Would He not answer you whose completion is His? He loves you, wholly without illusion, as you must love. For love is wholly without illusion, and therefore wholly without fear. Whom God remembers must be whole. And God has never forgotten what makes Him whole. In your completion lie the memory of His Wholeness and His gratitude to you for His completion. In His link with you lie both His inability to forget and your ability to remember. In Him are joined your willingness to love and all the Love of God, Who forget you not.

Your Father can no more forget the truth in you than you can fail to remember it. The Holy Spirit is the bridge to Him, made from your willingness to unite with Him and created by His joy in union with you. The journey that seemed endless is almost complete, for what is endless is very near. You have almost recognized it. Turn with me firmly away from all illusions now, and let nothing stand in the way of truth. We will take the last useless journey away from truth together, and then together we go straight to God, in joyous answer to His call for His completion.

If special relationships of any kind would hinder God's completion, can they have any value to you? What would interfere with God must interfere with you. Only in time does interference in God's completion seem to be possible. The bridge that He would carry you across lifts you from time into eternity. Waken from time, and answer fearlessly the call of Him Who gave eternity to you in your creation. On this side of the bridge to timelessness you understand

nothing. But as you step lightly across it, upheld by timelessness, you are directed straight to the Heart of God. At its center, and only there, you are safe forever, because you are complete forever. There is no veil the Love of God in us together cannot lift. The way to truth is open. Follow it with me.

The Choice for Completion

In looking at the special relationship, it is necessary first to realize that it involves a great amount of pain. Anxiety, despair, guilt and attack all enter into it, broken into by periods in which they seem to be gone. All these must be understood for what they are. Whatever form they take, they are always an attack on the self to make the other guilty. I have spoken of this before, but there are some aspects of what is really being attempted that have not been touched upon.

Very simply, the attempt to make guilty is always directed against God. For the ego would have you see Him, and Him alone, as guilty, leaving the Sonship open to attack and unprotected from it. The special love relationship is the ego's chief weapon for keeping you from Heaven. It does not appear to be a weapon, but if you consider how you value it and why, you will realize what it must be.

The special love relationship is the ego's most boasted gift, and one which has the most appeal to those unwilling to relinquish guilt. The "dynamics" of the ego are clearest here, for counting on the attraction of this offering, the fantasies that center around it are often quite overt. Here they are usually judged to be acceptable and even natural. No one considers it bizarre to love and hate together, and even those who believe that hate is sin merely feel guilty, but do not correct it. This is the "natural" condition of the separation, and those who learn that it is not natural at all seem to be the unnatural ones. For this world is the opposite of Heaven, being made to

be its opposite, and everything here takes a direction exactly opposite of what is true. In Heaven, where the meaning of love is known, love is the same as union. Here, where the illusion of love is accepted in love's place, love is perceived as separation and exclusion.

It is in the special relationship, born of the hidden wish for special love from God, that the ego's hatred triumphs. For the special relationship is the renunciation of the Love of God, and the attempt to secure for the self the specialness that He denied. It is essential to the preservation of the ego that you believe this specialness is not hell, but Heaven. For the ego would never have you see that separation could only be loss, being the one condition in which Heaven could not be.

To everyone Heaven is completion. There can be no disagreement on this, because both the ego and the Holy Spirit accept it. They are, however, in complete disagreement on what completion is, and how it is accomplished. The Holy Spirit knows that completion lies first in union, and then in the extension of union. To the ego completion lies in triumph, and in the extension of the "victory" even to the final triumph over God. In this it sees the ultimate freedom of the self, for nothing would remain to interfere with the ego. This is its idea of Heaven. And therefore union, which is a condition in which the ego cannot interfere, must be hell.

The special relationship is a strange and unnatural ego device for joining hell and Heaven, and making them indistinguishable. And the attempt to find the imagined "best" of both worlds has merely led to fantasies of both, and to the inability to perceive either as it is. The special relationship is the triumph of this confusion. It is a kind of union from which union is excluded, and the basis for the attempt at union rests on exclusion. What better example could there be of the ego's maxim, "Seek but do not find?"

Most curious of all is the concept of the self which the ego fosters in

the special relationship. This "self" seeks the relationship to make itself complete. Yet when it finds the special relationship in which it thinks it can accomplish this it gives itself away, and tries to "trade" itself for the self of another. This is not union, for there is no increase and no extension. Each partner tries to sacrifice the self he does not want for one he thinks he would prefer. And he feels guilty for the "sin" of taking, and of giving nothing of value in return. How much value can he place upon a self that he would give away to get a "better" one?

The "better" self the ego seeks is always one that is more special. And whoever seems to possess a special self is "loved" for what can be taken from him. Where both partners see this special self in each other, the ego sees "a union made in Heaven." For neither one will recognize that he has asked for hell, and so he will not interfere with the ego's illusion of Heaven, which it offered him to interfere with Heaven. Yet if all illusions are of fear, and they can be of nothing else, the illusion of Heaven is nothing more than an "attractive" form of fear, in which the guilt is buried deep and rises in the form of "love."

The appeal of hell lies only in the terrible attraction of guilt, which the ego holds out to those who place their faith in littleness. The conviction of littleness lies in every special relationship, for only the deprived could value specialness. The demand for specialness, and the perception of the giving of specialness as an act of love, would make love hateful. The real purpose of the special relationship, in strict accordance with the ego's goals, is to destroy reality and substitute illusion. For the ego is itself an illusion, and only illusions can be the witnesses to its "reality."

If you perceived the special relationship as a triumph over God, would you want it? Let us not think of its fearful nature, nor of the guilt it must entail, nor of the sadness and the loneliness. For these are only attributes of

the whole religion of separation, and of the total context in which it is thought to occur. The central theme in its litany to sacrifice is that God must die so you can live. And it is this theme that is acted out in the special relationship. Through the death of your self you think you can attack another self, and snatch it from the other to replace the self that you despise. And you despise it because you do not think it offers the specialness that you demand. And hating it you have made it little and unworthy, because you are afraid of it.

How can you grant unlimited power to what you think you have attacked? So fearful has the truth become to you that unless it is weak and little, you would not dare to look upon it. You think it safer to endow the little self you made with power you wrested from truth, triumphing over it and leaving it helpless. See how exactly is this ritual enacted in the special relationship. An altar is erected in between two separate people, on which each seeks to kill his self, and on his body raise another self to take its power from his death. Over and over and over this ritual is enacted. And it is never completed, nor ever will be completed. The ritual of completion cannot complete, for life arises not from death, nor Heaven from hell.

Whenever any form of special relationship tempts you to seek for love in ritual, remember love is content, and not form of any kind. The special relationship is a ritual of form, aimed at raising the form to take the place of God at the expense of content. There is no meaning in the form, and there will never be. The special relationship must be recognized for what it is; a senseless ritual in which strength is extracted from the death of God, and invested in His killer as the sign that form has triumphed over content, and love has lost its meaning. Would you want this to be possible, even apart from its evident impossibility? If it were possible, you would have made yourself helpless. God is not angry. He merely could not let this happen.

You cannot change His Mind. No rituals that you have set up in which the dance of death delights you can bring death to the eternal. Nor can your chosen substitute for the Wholeness of God have any influence at all upon it.

See in the special relationship nothing more than a meaningless attempt to raise other gods before Him, and by worshipping them to obscure their tinniness and His greatness. In the name of your completion you do not want this. For every idol that you raise to place before Him stands before you, in place of what you are.

Salvation lies in the simple fact that illusions are not fearful because they are not true. They but seem to be fearful to the extent to which you fail to recognize them for what they are; and you will fail to do this to the extent to which you want them to be true. And to the same extent you are denying truth, and so are failing to make the simple choice between truth and illusion; God and fantasy. Remember this, and you will have no difficulty in perceiving the decision as just what it is, and nothing more.

The core of the separation illusion lies simply in the fantasy of destruction of love's meaning. And unless love's meaning is restored to you, you cannot know yourself who share its meaning. Separation is only the decision not to know yourself. This whole thought system is a carefully contrived learning experience, designed to lead away from truth and into fantasy. Yet for every learning that would hurt you, God offers you correction and complete escape from all its consequences.

The decision whether or not to listen to this course and follow it is but the choice between truth and illusion. For here is truth, separated from illusion and not confused with it at all. How simple does this choice become when it is perceived as only what it is. For only fantasies make confusion in choosing possible, and they are totally unreal.

This year is thus the time to make the easiest decision that ever confronted you, and also the only one. You will cross the bridge into reality simply because you will recognize that God is on the other side, and nothing at all is here. It is impossible not to make the natural decision as this is realized.

The Bridge to the Real World

The search for the special relationship is the sign that you equate yourself with the ego and not with God. For the special relationship has value only to the ego. To the ego, unless a relationship has special value it has no meaning, for it perceives all love as special. Yet this cannot be natural, for it is unlike the relationship of God and His Son, and all relationships that are unlike this one must be unnatural. For God created love as He would have it be, and gave it as it is. Love has no meaning except as its Creator defined it by His Will. It is impossible to define it otherwise and understand it.

Love is freedom. To look for it by placing yourself in bondage is to separate yourself from it. For the Love of God, no longer seek for union in separation, nor for freedom in bondage! As you release, so will you be released. Forget this not, or love will be unable to find you and comfort you.

There is a way in which the Holy Spirit asks your help, if you would have His. The holy instant is His most helpful aid in protecting you from the attraction of guilt, the real lure in the special relationship. You do not recognize that this is its real appeal, for the ego has taught you that freedom lies in it. Yet the closer you look at the special relationship, the more apparent it becomes that it must foster guilt and therefore must imprison.

The special relationship is totally meaningless without a body. If you value it, you must also value the body. And what you value you will keep. The

special relationship is a device for limiting your self to a body, and for limiting your perception of others to theirs. The Great Rays would establish the total lack of value of the special relationship, if they were seen. For in seeing them the body would disappear, because its value would be lost. And so your whole investment in seeing it would be withdrawn from it.

You see the world you value. On this side of the bridge you see the world of separate bodies, seeking to join each other in separate unions and to become one by losing. When two individuals seek to become one, they are trying to decrease their magnitude. Each would deny his power, for the separate union excludes the universe. Far more is left outside than would be taken in, for God is left without and nothing taken in. If one such union were made in perfect faith, the universe would enter into it. Yet the special relationship the ego seeks does not include even one whole individual. The ego wants but part of him, and sees only this part and nothing else.

Across the bridge it is so different! For a time the body is still seen, but not exclusively, as it is seen here. The little spark that holds the Great Rays within it is also visible, and this spark cannot be limited long to littleness. Once you have crossed the bridge, the value of the body is so diminished in your sight that you will see no need at all to magnify it. For you will realize that the only value the body has is to enable you to bring your brothers to the bridge with you, and to be released together there.

The bridge itself is nothing more than a transition in the perspective of reality. On this side, everything you see is grossly distorted and completely out of perspective. What is little and insignificant is magnified, and what is strong and powerful cut down to littleness. In the transition there is a period of confusion, in which a sense of actual disorientation may occur. But fear it not, for it means only that you have been willing to let go your hold on the

distorted frame of reference that seemed to hold your world together. This frame of reference is built around the special relationship. Without this illusion there could be no meaning you would still seek here.

Fear not that you will be abruptly lifted up and hurled into reality. Time is kind, and if you use it on behalf of reality, it will keep gentle pace with you in your transition. The urgency is only in dislodging your mind from its fixed position here. This will not leave you homeless and without a frame of reference. The period of disorientation, which precedes the actual transition, is far shorter than the time it took to fix your mind so firmly on illusions. Delay will hurt you now more than before, only because you realize it is delay, and that escape from pain is really possible. Find hope and comfort, rather than despair, in this: You could not long find even the illusion of love in any special relationship here. For you are no longer wholly insane, and you would soon recognize the guilt of self-betrayal for what it is.

Nothing you seek to strengthen in the special relationship is really part of you. And you cannot keep part of the thought system that taught you it was real, and understand the Thought that knows what you are. You have allowed the Thought of your reality to enter your mind, and because you invited it, it will abide with you. Your love for it will not allow you to betray yourself, and you could not enter into a relationship where it could not go with you, for you would not want to be apart from it.

Be glad you have escaped the mockery of salvation the ego offered you, and look not back with longing on the travesty it made of your relationships. Now no one need suffer, for you have come too far to yield to the illusion of the beauty and holiness of guilt. Only the wholly insane could look on death and suffering, sickness and despair, and see it thus. What guilt has wrought is ugly, fearful and very dangerous. See no illusion of truth and beauty there.

And be you thankful that there is a place where truth and beauty wait for you. Go on to meet them gladly, and learn how much awaits you for the simple willingness to give up nothing because it is nothing.

The new perspective you will gain from crossing over will be the understanding of where Heaven is. From this side, it seems to be outside and across the bridge. Yet as you cross to join it, it will join with you and become one with you. And you will think, in glad astonishment, that for all this you gave up nothing! The joy of Heaven, which has no limit, is increased with each light that returns to take its rightful place within it. Wait no longer, for the Love of God and you. And may the holy instant speed you on the way, as it will surely do if you but let it come to you.

The Holy Spirit asks only this little help of you: Whenever your thoughts wander to a special relationship which still attracts you, enter with Him into a holy instant, and there let Him release you. He needs only your willingness to share His perspective to give it to you completely. And your willingness need not be complete because His is perfect. It is His task to atone for your unwillingness by His perfect faith, and it is His faith you share with Him there. Out of your recognition of your unwillingness for your release, His perfect willingness is given you. Call upon Him, for Heaven is at His call. And let Him call on Heaven for you.

The End of Illusions

It is impossible to let the past go without relinquishing the special relationship. For the special relationship is an attempt to re-enact the past and change it. Imagined slights, remembered pain, past disappointments, perceived injustices and deprivations all enter into the special relationship, which becomes a way in which you seek to restore your wounded self-esteem. What basis would you have for choosing a special partner without the past?

Every such choice is made because of something "evil" in the past to which you cling, and for which must someone atone.

The special relationship takes vengeance on the past. By seeking to remove suffering in the past, it overlooks the present in its preoccupation with the past and its total commitment to it. No special relationship is experienced in the present. Shades of the past envelop it, and make it what it is. It has no meaning in the present, and if it means nothing now, it cannot have any real meaning at all. How can you change the past except in fantasy? And who can give you what you think the past deprived you of? The past is nothing. Do not seek to lay the blame for deprivation on it, for the past is gone. You cannot really not let go what has already gone. It must be, therefore, that you are maintaining the illusion that it has not gone because you think it serves some purpose that you want fulfilled. And it must also be that this purpose could not be fulfilled in the present, but only in the past.

Do not underestimate the intensity of the ego's drive for vengeance on the past. It is completely savage and completely insane. For the ego remembers everything you have done that has offended it, and seeks retribution of you. The fantasies it brings to its chosen relationships in which to act out its hate are fantasies of your destruction. For the ego holds the past against you, and in your escape from the past it sees itself deprived of the vengeance it believes you so justly merit. Yet without your alliance in your own destruction, the ego could not hold you to the past. In the special relationship you are allowing your destruction to be. That this is insane is obvious. But what is less obvious is that the present is useless to you while you pursue the ego's goal as its ally.

The past is gone; seek not to preserve it in the special relationship that binds you to it, and would teach you salvation is past and so you must

return to the past to find salvation. There is no fantasy that does not contain the dream of retribution for the past. Would you act out the dream, or let it go?

In the special relationship it does not seem to be an acting out of vengeance that you seek. And even when the hatred and the savagery break briefly through, the illusion of love is not profoundly shaken. Yet the one thing the ego never allows to reach awareness is that the special relationship is the acting out of vengeance on yourself. Yet what else could it be? In seeking the special relationship, you look not for glory in yourself. You have denied that it is there, and the relationship becomes your substitute for it. And vengeance becomes your substitute for Atonement, and the escape from vengeance becomes your loss.

Against the ego's insane notion of salvation the Holy Spirit gently lays the holy instant. We said before that the Holy Spirit must teach through comparisons, and uses opposites to point to truth. The holy instant is the opposite of the ego's fixed belief in salvation through vengeance for the past. In the holy instant it is understood that the past is gone, and with its passing the drive for vengeance has been uprooted and has disappeared. The stillness and the peace of now enfolds you in perfect gentleness. Everything is gone except the truth.

For a time you may attempt to bring illusions into the holy instant, to hinder your full awareness of the complete difference, in all respects, between your experience of truth and illusion. Yet you will not attempt this long. In the holy instant the power of the Holy Spirit will prevail, because you joined Him. The illusions you bring with you will weaken the experience of Him for a while, and will prevent you from keeping the experience in your mind. Yet the holy instant is eternal, and your illusions of time will not prevent the timeless from being what it is, nor you from experiencing it as it

18.

What God has given you is truly given, and will be truly received. For God's gifts have no reality apart from your receiving them. Your receiving completes His giving. You will receive because it is His Will to give. He gave the holy instant to be given you, and it is impossible that you receive it not because He gave it. When He willed that His Son be free, His Son was free. In the holy instant is His reminder that His Son will always be exactly as he was created. And everything the Holy Spirit teaches is to remind you that you have received what God has given you.

There is nothing you can hold against reality. All that must be forgiven are the illusions you have held against your brothers. Their reality has no past, and only illusions can be forgiven. God holds nothing against anyone, for He is incapable of illusions of any kind. Release your brothers from the slavery of their illusions by forgiving them for the illusions you perceive in them. Thus will you learn that you have been forgiven, for it is you who offered them illusions. In the holy instant this is done for you in time, to bring to you the true condition of Heaven.

Remember that you always choose between truth and illusion; between the real Atonement that would heal and the ego's "atonement" that would destroy. The power of God and all His Love, without limit, will support you as you seek only your place in the plan of Atonement arising from His Love. Be an ally of God and not the ego in seeking how Atonement can come to you. His help suffices, for His Messenger understands how to restore the Kingdom to you, and to place all your investment in salvation in your relationship with Him.

Seek and find His message in the holy instant, where all illusions are forgiven. From there the miracle extends to bless everyone and to resolve all problems, be they perceived as great or small, possible or impossible. There

is nothing that will not give place to Him and to His majesty. To join in close relationship with Him is to accept relationships as real, and through their reality to give over all illusions for the reality of your relationship with God. Praise be to your relationship with Him and to no other. The truth lies there and nowhere else. You choose this or nothing.

"Forgive us our illusions, Father, and help us to accept our true relationship with You, in which there are no illusions, and where none can ever enter. Our holiness is Yours. What can there be in us that needs forgiveness when Yours is perfect? The sleep of forgetfulness is only the unwillingness to remember Your forgiveness and Your Love. Let us not wander into temptation, for the temptation of the Son of God is not Your Will. And let us receive only what You have given, and accept but this into the minds which You created and which You love. Amen."

Chapter 16

FORGIVENESS AND THE HOLY RELATIONSHIP

Bringing Fantasy to Truth

The betrayal of the Son of God lies only in illusions, and all his "sins" are but his own imagining. His reality is forever sinless. He need not be forgiven but awakened. In his dreams he has betrayed himself, his brothers and his God. Yet what is done in dreams has not been really done. It is impossible to convince the dreamer that this is so, for dreams are what they are because of their illusion of reality. Only in waking is the full release from them, for only then does it become perfectly apparent that they had no effect upon reality at all, and did not change it. Fantasies change reality. That is their purpose. They cannot do so in reality, but they can do so in the mind that would have reality be different.

It is, then, only your wish to change reality that is fearful, because by your wish you think you have accomplished what you wish. This strange position, in a sense, acknowledges your power. Yet by distorting it and devoting it to "evil" it also makes it unreal. You cannot be faithful to two masters who ask conflicting things of you. What you use in fantasy you deny to truth. Yet what you give to truth to use for you is safe from fantasy.

When you maintain that there must be an order of difficulty in miracles, all you mean is that there are some things you would withhold from truth. You believe truth cannot deal with them only because you would keep them from

truth. Very simply, your lack of faith in the power that heals all pain arises from your wish to retain some aspects of reality for fantasy. If you but realized what this must do to your appreciation of the whole! What you reserve for yourself, you take away from Him Who would release you. Unless you give it back, it is inevitable that your perspective on reality be warped and uncorrected.

As long as you would have it so, so long will the illusion of an order of difficulty in miracles remain with you. For you have established this order in reality by giving some of it to one teacher, and some to another. And so you learn to deal with part of truth in one way, and in another way the other part. To fragment truth is to destroy it by rendering it meaningless. Orders of reality is a perspective without understanding; a frame of reference for reality to which it cannot really be compared at all.

Think you that you can bring truth to fantasy, and learn what truth means from the perspective of illusions? Truth has no meaning in illusion. The frame of reference for its meaning must be itself. When you try to bring truth to illusions, you are trying to make illusions real, and keep them by justifying your belief in them. But to give illusions to truth is to enable truth to teach that the illusions are unreal, and thus enable you to escape from them. Reserve not one idea aside from truth, or you establish orders of reality that must imprison you. There is no order in reality, because everything there is true.

Be willing, then, to give all you have held outside the truth to Him Who knows the truth, and in Whom all is brought to truth. Be not concerned with anything except your willingness to have this be accomplished. He will accom-

plish it; not you. But forget not this: When you become disturbed and lose your peace of mind because another is attempting to solve his problems through fantasy, you are refusing to forgive yourself for just this same attempt. And you are holding both of you away from truth and from salvation. As you forgive him, you restore to truth what was denied by both of you. And you will see forgiveness where you have given it.

The Forgiven World

Can you imagine how beautiful those you forgive will look to you? In no fantasy have you ever seen anything so lovely. Nothing you see here, sleeping or waking, comes near to such loveliness. And nothing will you value like unto this, nor hold so dear. Nothing that you remember that made your heart sing with joy has ever brought you even a little part of the happiness this sight will bring you. For you will see the Son of God. You will behold the beauty the Holy Spirit loves to look upon, and which He thanks the Father for. He was created to see this for you, until you learned to see it for yourself. And all His teaching leads to seeing it and giving thanks with Him.

This loveliness is not a fantasy. It is the real world, bright and clean and new, with everything sparkling under the open sun. Nothing is hidden here, for everything has been forgiven and there are no fantasies to hide the truth. The bridge between that world and this is so little and so easy to cross, that you could not believe it is the meeting place of worlds so different. Yet this little bridge is the strongest thing that touches on this world at all. This little step, so small it has escaped your notice, is a stride through time into eternity, beyond all ugliness into beauty that will enchant you, and will never cease

to cause you wonderment at its perfection.

This step, the smallest ever taken, is still the greatest accomplishment of all in God's plan of Atonement. All else is learned, but this is given, complete and wholly perfect. No one but Him Who planned salvation could complete it thus. The real world, in its loveliness, you learn to reach. Fantasies are all undone, and no one and nothing remain still bound by them, and by your own forgiveness you are free to see. Yet what you see is only what you made, with the blessing of your forgiveness on it. And with this final blessing of God's Son upon himself, the real perception, born of the new perspective he has learned, has served its purpose.

The stars will disappear in light, and the sun that opened up the world to beauty will vanish. Perception will be meaningless when it has been perfected, for everything that has been used for learning will have no function. Nothing will ever change; no shifts nor shadings, no differences, no variations that made perception possible will still occur. The perception of the real world will be so short that you will barely have time to thank God for it. For God will take the last step swiftly, when you have reached the real world and have been made ready for Him.

The real world is attained simply by the complete forgiveness of the old, the world you see without forgiveness. The Great Transformer of perception will undertake with you the careful searching of the mind that made this world, and uncover to you the seeming reasons for your making it. In the light of the real reason that He brings, as you follow Him, He will show you that there is no reason here at all. Each spot His reason touches grows alive

with beauty, and what seemed ugly in the darkness of your lack of reason is suddenly released to loveliness. Not even what the Son of God made in insanity could be without a hidden spark of beauty that gentleness could release.

All this beauty will rise to bless your sight as you look upon the world with forgiving eyes. For forgiveness literally transforms vision, and lets you see the real world reaching quietly and gently across chaos, removing all illusions that had twisted your perception and fixed it on the past. The smallest leaf becomes a thing of wonder, and a blade of grass a sign of God's perfection.

From the forgiven world the Son of God is lifted easily into his home. And there he knows that he has always rested there in peace. Even salvation will become a dream, and vanish from his mind. For salvation is the end of dreams, and with the closing of the dream will have no meaning. Who, awake in Heaven, could dream that there could ever be need of salvation?

How much do you want salvation? It will give you the real world, trembling with readiness to be given you. The eagerness of the Holy Spirit to give you this is so intense He would not wait, although He waits in patience. Meet His patience with your impatience at delay in meeting Him. Go out in gladness to meet with your Redeemer, and walk with Him in trust out of this world, and into the real world of beauty and forgiveness.

Shadows of the Past

To forgive is merely to remember only the loving thoughts you gave in the past, and those that were given you. All the rest must be forgotten. Forgiveness is a selective remembering, based not on your selection. For the shadow figures you would make immortal are "enemies" of reality. Be willing to forgive

the Son of God for what he did not do. The shadow figures are the witnesses you bring with you to demonstrate he did what he did not. Because you bring them, you will hear them. And you who keep them by your own selection do not understand how they came into your mind, and what their purpose is. They represent the evil that you think was done to you. You bring them with you only that you may return evil for evil, hoping that their witness will enable you to think guiltily of another and not harm yourself. They speak so clearly for the separation that no one not obsessed with keeping separation could hear them. They offer you the "reasons" why you should enter into unholy alliances to support the ego's goals, and make your relationships the witness to its power.

It is these shadow figures that would make the ego holy in your sight, and teach you what you do to keep it safe is really love. The shadow figures always speak for vengeance, and all relationships into which they enter are totally insane. Without exception, these relationships have as their purpose the exclusion of the truth about the other, and of yourself. This is why you see in both what is not there, and make of both the slaves of vengeance. And why whatever reminds you of your past grievances attracts you, and seems to go by the name of love, no matter how distorted the associations by which you arrive at the connection may be. And finally, why all such relationships become attempts at union through the body, for only bodies can be seen as means for vengeance. That bodies are central to all unholy relationships is evident. Your own experience has taught you this. But what you may not realize are all the reasons that go to make the relationship unholy. For unholy-

ness seeks to reinforce itself, as holiness does, by gathering to itself what it perceives as like itself.

In the unholy relationship, it is not the body of the other with which union is attempted, but the bodies of those who are not there. For even the body of the other, already a severely limited perception of him, is not the central focus as it is, or in entirety. What can be used for fantasies of vengeance, and what can be most readily associated with those on whom vengeance is really sought, is centered on and separated off as being the only parts of value. Every step taken in the making, the maintaining and the breaking off of the unholy relationship is a move toward further fragmentation and unreality. The shadow figures enter more and more, and the one in whom they seem to be decreases in importance.

Time is indeed unkind to the unholy relationship. For time is cruel in the ego's hands, as it is kind when used for gentleness. The attraction of the unholy relationship begins to fade and to be questioned almost at once. Once it is formed, doubt must enter in, because its purpose is impossible. The "ideal" of the unholy relationship thus becomes one in which the reality of the other does not enter at all to "spoil" the dream. And the less the other really brings to the relationship, the "better" it becomes. Thus, the attempt at union becomes a way of excluding even the one with whom the union was sought. For it was formed to get him out of it, and join with fantasies in interrupted "bliss."

How can the Holy Spirit bring His interpretation of the body as a means of communication into relationships whose only purpose is separation from

reality? What forgiveness is enables Him to do so. If all but loving thoughts has been forgotten, what remains is eternal. And the transformed past is made like the present. No longer does the past conflict with now. This continuity extends the present by increasing its reality and its value in your perception of it. In these loving thoughts is the spark of beauty hidden in the ugliness of the unholy relationship where hatred is remembered; yet there to come alive as the relationship is given to Him Who gives it life and beauty. That is why Atonement centers on the past, which is the source of separation, and where it must be undone. For separation must be corrected where it was made.

The ego seeks to "resolve" its problems, not at their source, but where they were not made. And thus it seeks to guarantee there will be no solution. The Holy Spirit wants only to make His resolutions complete and perfect, and so He seeks and finds the source of problems where it is, and there undoes it. And with each step in His undoing is the separation more and more undone, and union brought closer. He is not at all confused by any "reasons" for separation. All He perceives in separation is that it must be undone. Let Him uncover the hidden spark of beauty in your relationships, and show it to you. Its loveliness will so attract you that you will be unwilling ever to lose the sight of it again. And you will let this spark transform the relationship so you can see it more and more. For you will want it more and more, and become increasingly unwilling to let it be hidden from you. And you will learn to seek for and establish the conditions in which this beauty can be seen.

All this you will do gladly, if you but let Him hold the spark before you.

to light your way and make it clear to you. God's Son is one. Whom God has joined as one, the ego cannot put asunder. The spark of holiness must be safe, however hidden it may be, in every relationship. For the Creator of the one relationship has left no part of it without Himself. This is the only part of the relationship the Holy Spirit sees, because He knows that only this is true. You have made the relationship unreal, and therefore unholy, by seeing it where it is not and as it is not. Give the past to Him Who can change your mind about it for you. But first, be sure you fully realize what you have made the past to represent, and why.

The past becomes the justification for entering into a continuing, unholy alliance with the ego against the present. For the present is forgiveness. Therefore, the relationships the unholy alliance dictates are not perceived nor felt as now. Yet the frame of reference to which the present is referred for meaning is an illusion of the past, in which those elements that fit the purpose of the unholy alliance are retained, and all the rest let go. And what is thus let go is all the truth the past could ever offer to the present as witnesses for its reality. What is kept but witnesses to the reality of dreams.

It is still up to you to choose to join with truth or with illusion. But remember that to choose one is to let the other go. Which one you choose you will endow with beauty and reality, because the choice depends on which you value more. The spark of beauty or the veil of ugliness, the real world or the world of guilt and fear, truth or illusion, freedom or slavery, -- it is all the same. For you can never choose except between God and the ego. Thought systems are but true or false, and all their attributes come simply

from what they are. Only the Thoughts of God are true. And all that follows from them comes from what they are, and is as true as is the holy Source from Which they came.

My holy brother, I would enter into all your relationships, and step between you and your fantasies. Let my relationship to you be real to you, and let me bring reality to your perception of your brothers. They were not created to enable you to hurt yourself through them. They were created to create with you. This is the truth that I would interpose between you and your goal of madness. Be not separate from me, and let not the holy purpose of Atonement be lost to you in dreams of vengeance. Relationships in which such dreams are cherished have excluded me. Let me enter in the Name of God and bring you peace, that you may offer peace to me.

The Two Pictures

God established His relationship with you to make you happy, and nothing you do that does not share His purpose can be real. The purpose God ascribed to anything is its only function. Because of His reason for creating His relationship with you, the function of relationships became forever "to make happy." And nothing else. To fulfill this function you relate to your creations as God to His. For nothing God created is apart from happiness, and nothing God created but would extend happiness as its Creator did. What- ever does not fulfill this function cannot be real.

In this world it is impossible to create. Yet it is possible to make happy. I have said repeatedly that the Holy Spirit would not deprive you of your special relationships, but would transform them. And all that is meant

by that is that He will restore to them the function given them by God.

The function you have given them is clearly not to make happy. But the holy relationship shares God's purpose, rather than aiming to make a substitute for it. Every special relationship you have made is a substitute for God's Will, and glorifies yours instead of His because of the illusion that they are different.

You have made very real relationships even in this world. Yet you do not recognize them because you have raised their substitutes to such pre-dominance that, when truth calls to you, as it does constantly, you answer with a substitute. Every special relationship you have made has, as its fundamental purpose, the aim of occupying your mind so completely that you will not hear the call of truth.

In a sense, the special relationship was the ego's answer to the creation of the Holy Spirit, Who was God's answer to the separation. For although the ego did not understand what had been created, it was aware of threat. The whole defense system the ego evolved to protect the separation from the Holy Spirit was in response to the gift with which God blessed it, and by His blessing enabled it to be healed. This blessing holds within itself the truth about everything. And the truth is that the Holy Spirit is in close relationship with you, because in Him is your relationship with God restored to you. The relationship with Him has never been broken, because the Holy Spirit has not been separate from anyone since the separation. And through Him have all your holy relationships been carefully preserved, to serve God's purpose for you.

The ego is alert to threat, and the part of your mind into which the ego was accepted is very anxious to preserve its reason, as it sees it. It does not realize that it is totally insane. And you must realize just what this means if you would be restored to sanity. The insane protect their thought systems, but they do so insanely. And all their defenses are as insane as what they are supposed to protect. The separation has nothing in it, no part, no "reason," and no attribute that is not insane. And its "protection" is part of it, as insane as the whole. The special relationship, which is its chief defense, must therefore be insane.

You have but little difficulty now in realizing that the thought system the special relationship protects is but a system of delusions. You recognize, at least in general terms, that the ego is insane. Yet the special relationship still seems to you somehow to be "different." Yet we have looked at it far closer than we have at many other aspects of the ego's thought system that you have been willing to let go. While this one remains, you will not let the others go. For this one is not different. Retain this one, and you have retained the whole.

It is essential to realize that all defenses do what they would defend. The underlying basis for their effectiveness is that they offer what they defend. What they defend is placed in them for safe-keeping, and as they operate they bring it to you. Every defense operates by giving gifts, and the gift is always a miniature of the thought system the defense protects, set in a golden frame. The frame is very elaborate, all set with jewels, and deeply carved and polished. Its purpose is to be of value in itself, and to divert

your attention from what it encloses. But the frame without the picture you cannot have. Defenses operate to make you think you can.

The special relationship has the most imposing and deceptive frame of all the defenses the ego uses. Its thought system is offered here, surrounded by a frame so heavy and so elaborate that the picture is almost obliterated by its imposing structure. Into the frame are woven all sorts of fanciful and fragmented illusions of love, set with dreams of sacrifice and self-aggrandizement, and interlaced with gilded threads of self-destruction. The glitter of blood shines like rubies, and the tears are faceted like diamonds and gleam in the dim light in which the offering is made.

Look at the picture. Do not let the frame distract you. This gift is given you for your damnation, and if you take it you will believe that you are damned. You cannot have the frame without the picture. What you value is the frame, for there you see no conflict. Yet the frame is only the wrapping for the gift of conflict. The frame is not the gift. Be not deceived by the most superficial aspects of this thought system, for these aspects enclose the whole, complete in every aspect. Death lies in this glittering gift. Let not your gaze dwell on the hypnotic gleaming of the frame. Look at the picture, and realize that death is offered you.

That is why the holy instant is so important in the defense of truth. The truth itself needs no defense, but you do need defense against your acceptance of the gift of death. When you who are truth accept an idea so dangerous to truth, you threaten truth with destruction. And your defense must now be undertaken, to keep truth whole. The power of Heaven, the Love of God,

the tears of Christ, and the joy of His eternal Spirit are marshalled to defend you from your own attack. For you attack Them, being part of Them, and They must save you, for They love Themselves.

The holy instant is a miniature of Heaven, sent you from Heaven. It is a picture, too, set in a frame. Yet if you accept this gift you will not see the frame at all, because the gift can only be accepted through your willingness to focus all your attention on the picture. The holy instant is a miniature of eternity. It is a picture of timelessness, set in a frame of time. If you focus on the picture, you will realize that it was only the frame that made you think it was a picture. Without the frame, the picture is seen as what it represents. For as the whole thought system of the ego lies in its gifts, so the whole of Heaven lies in this instant, borrowed from eternity and set in time for you.

Two gifts are offered you. Each is complete, and cannot be partially accepted. Each is a picture of all that you can have, seen very differently. You cannot compare their value by comparing a picture to a frame. It must be the pictures only that you compare, or the comparison is wholly without meaning. Remember that it is the picture that is the gift. And only on this basis are you really free to choose. Look at the pictures. Both of them. One is a tiny picture, hard to see at all beneath the heavy shadows of its enormous and disproportionate enclosure. The other is lightly framed and hung in light, lovely to look upon for what it is.

You who have tried so hard, and are still trying, to fit the better picture into the wrong frame and so combine what cannot be combined, accept this

and be glad: These pictures are each framed perfectly for what they represent. One is framed to be out of focus and not seen. The other is framed for perfect clarity. The picture of darkness and of death grows less convincing as you search it out amid its wrappings. As each senseless stone that seems to shine from the frame in darkness is exposed to light, it becomes dull and lifeless, and ceases to distract you from the picture. And finally you look upon the picture itself, seeing at last that, unprotected by the frame, it has no meaning.

The other picture is lightly framed, for time cannot contain eternity. There is no distraction here. The picture of Heaven and eternity grows more convincing as you look at it. And now, by real comparison, a transformation of both pictures can at last occur. And each is given its rightful place when both are seen in relation to each other. The dark picture, brought to light, is not perceived as fearful, but the fact that it is just a picture is brought home at last. And what you see there you will recognize as what it is; a picture of what you thought was real, and nothing more. For beyond this picture you will see nothing.

The picture of light, in clear-cut and unmistakable contrast, is transformed into what lies beyond the picture. As you look on this, you realize that it is not a picture, but a reality. This is no figured representation of a thought system, but the Thought itself. What it represents is there. The frame fades gently and God rises to your remembrance, offering you the whole of creation in exchange for your little picture, wholly without value and entirely deprived of meaning.

As God ascends into His rightful place and you to yours, you will experience again the meaning of relationship and know it to be true. Let us ascend in peace together to the Father, by giving Him ascendance in our minds. We will gain everything by giving Him the power and the glory, and keeping no illusions of where they are. They are in us, through His ascendance. What He has given is His. It shines in every part of Him, as in the whole. The whole reality of your relationship with Him lies in our relationship to one another. The holy instant shines alike on all relationships, for in it they are one. For here is only healing, already complete and perfect. For here is God, and where He is only the perfect and complete can be.

The Healed Relationship

The holy relationship is the expression of the holy instant in living in this world. Like everything about salvation, the holy instant is a practical device, witnessed to by its results. The holy instant never fails. The experience of it is always felt. Yet without expression it is not remembered. The holy relationship is a constant reminder of the experience in which the relationship became what it is. And as the unholy relationship is a continuing hymn of hate in praise of its maker, so is the holy relationship a happy song of praise to the Redeemer of relationships.

The holy relationship, a major step toward the perception of the real world, is learned. It is the old, unholy relationship, transformed and seen anew. The holy relationship is a phenomenal teaching accomplishment. In all its aspects, as it begins, develops and becomes accomplished, it represents the reversal of the unholy relationship. Be comforted in this; the only

difficult phase is the beginning. For here, the goal of the relationship is abruptly shifted to the exact opposite of what it was. This is the first result of offering the relationship to the Holy Spirit, to use for His purposes.

This invitation is accepted immediately, and the Holy Spirit wastes no time in introducing the practical results of asking Him to enter. At once His goal replaces yours. This is accomplished very rapidly, but it makes the relationship seem disturbed, disjunctive and even quite distressing. The reason is quite clear. For the relationship as it is is out of line with its own goal, and clearly unsuited to the purpose that has been accepted for it. In its unholy condition, your goal was all that seemed to give it meaning. Now it seems to make no sense. Many relationships have been broken off at this point, and the pursuit of the old goal re-established in another relationship. For once the unholy relationship has accepted the goal of holiness, it can never again be what it was.

The temptation of the ego becomes extremely intense with this shift of goals. For the relationship has not as yet been changed sufficiently to make its former goal completely without attraction, and its structure is "threatened" by the recognition of its inappropriateness for meeting its new purpose. The conflict between the goal and the structure of the relationship is so apparent that they cannot coexist. Yet now the goal will not be changed. Set firmly in the unholy relationship, there is no course except to change the relationship to fit the goal. Until this happy solution is seen and accepted as the only way out of the conflict, the relationship may seem to be severely strained.

It would not be kinder to shift the goal more slowly, for the contrast would be obscured, and the ego given time to reinterpret each slow step according to its liking. Only a radical shift in purpose could induce a complete change of mind about what the whole relationship is for. As this change develops and is finally accomplished, it grows increasingly beneficent and joyous. But at the beginning, the situation is experienced as very precarious. A relationship, undertaken by two individuals for their unholy purposes, suddenly has holiness for its goal. As these two contemplate their relationship from the point of view of this new purpose, they are inevitably appalled. Their perception of the relationship may even become quite disorganized. And yet, the former organization of their perception no longer serves the purpose they have agreed to meet.

This is the time for faith. You let this goal be set for you. That was an act of faith. Do not abandon faith, now that the rewards of faith are being introduced. If you believed the Holy Spirit was there to accept the relationship, why would you now not still believe that He is there to purify what He has taken under His guidance? Have faith in your brother in what but seems to be a trying time. The goal is set. And your relationship has sanity as its purpose. For now you find yourself in an insane relationship, recognized as such in the light of its goal.

Now the ego counsels thus; substitute for this another relationship to which your former goal was quite appropriate. You can escape from your distress only by getting rid of your brother. You need not part entirely if you choose not to do so. But you must exclude major areas of fantasy from

each other, to save your sanity. Hear not this now! Have faith in Him Who answered you. He heard. Has He not been very explicit in His answer? You are not now wholly insane. Can you deny that He has given you a most explicit statement? Now He asks for faith a little longer, even in bewilderment. For this will go, and you will see the justification for your faith emerge, to bring you shining conviction. Abandon Him not now, nor one another. This relationship has been reborn as holy.

Accept with gladness what you do not understand, and let it be explained to you as you perceive its purpose work in it to make it holy. You will find many opportunities to blame your brother for the "failure" of your relationship, for it will seem at times to have no purpose. A sense of aimlessness will come to haunt you, and to remind you of all the ways you once sought for satisfaction and thought you found it. Forget not now the misery you really found, and do not now breathe life into your failing ego. For your relationship has not been disrupted. It has been saved.

You are very new in the ways of salvation, and think you have lost your way. Your way is lost, but think not this is loss. In your newness, remember that you have started again, together. And take your brother's hand, to walk together along a road far more familiar than you now believe. Is it not certain that you will remember a goal unchanged throughout eternity? For you have chosen but the goal of God, from which your true intent was never absent.

Throughout the Sonship in the song of freedom heard, in joyous echo of your choice. You have joined with many in the holy instant, and they have

joined with you. Think not your choice will leave you comfortless, for God Himself has blessed your holy relationship. Join in His blessing, and withhold not yours upon it. For all it needs now is your blessing, that you may see that in it rests salvation. Condemn salvation not, for it has come to you. And welcome it together, for it has come to join you together in a relationship in which all the Sonship is together blessed.

You undertook, together, to invite the Holy Spirit into your relationship. He could not have entered otherwise. Although you may have made many mistakes since then, you have also made enormous efforts to help Him do His work. And He has not been lacking in appreciation for all you have done for Him. Nor does He see the mistakes at all. Have you been similarly grateful to your brother? Have you consistently appreciated the good efforts, and overlooked mistakes? Or has your appreciation flickered and grown dim in what seemed to be the light of the mistakes? Perhaps you are now entering upon a campaign to blame him for the discomfort of the situation in which you find yourself. And by this lack of thanks and gratitude you make yourself unable to express the holy instant, and thus lose sight of it.

The experience of an instant, however compelling it may be, is easily forgotten if you allow time to close over it. It must be kept shining and gracious in your awareness of time, but not concealed within it. The instant remains. But where are you? To give thanks to one another is to appreciate the holy instant, and thus enable its results to be accepted and shared. To attack your brother is not to lose the instant, but to make it

powerless in its effects.

You have received the holy instant, but you may have established a condition in which you cannot use it. As a result, you do not realize that it is with you still. And by cutting yourself off from its expression, you have denied yourself its benefit. You reinforce this every time you attack your brother, for the attack must blind you to yourself. And it is impossible to deny yourself, and to recognize what has been given and received by you.

You and your brother stand together in the holy presence of truth itself. Here is the goal, together with you. Think you not the goal itself will gladly arrange the means for its accomplishment? It is just this same discrepancy between the purpose that has been accepted and the means as they stand now which seems to make you suffer, but which makes Heaven glad. If Heaven were outside you, you could not share in its gladness. Yet because it is within, the gladness, too, is yours. You are joined in purpose, but remain still separate and divided on the means. Yet the goal is fixed, firm and unalterable, and the means will surely fall in place because the goal is sure. And you will share the gladness of the Sonship that it is so.

As you begin to recognize and accept the gifts you have so freely given to your brother, you will also accept the effects of the holy instant and use them to correct all your mistakes and free you from their results. And learning this, you will have also learned how to release all the Sonship, and offer it in gladness and thanksgiving to Him Who gave you your release, and who would extend it through you.

Setting the Goal

The practical application of the Holy Spirit's purpose is extremely simple, but it is unequivocal. In fact, in order to be simple it must be unequivocal. The simple is merely what is easily understood, and for this it is apparent that it must be clear. The setting of the Holy Spirit's goal is general. Now He will work with you to make it specific. There are certain very specific guidelines He provides for any situation, but remember that you do not

yet realize their universal application. Therefore, it is essential at this point to use them in each situation separately, until you can more safely look beyond each situation, in an understanding far broader than you now possess.

In any situation in which you are uncertain, the first thing to consider, very simply, is, "What do I want to come of this?" What is it for?" The clarification of the goal belongs at the beginning, for it is this which will determine the outcome. In the ego's procedure this is reversed. The situation becomes the determiner of the outcome, which can be anything. The reason for this disorganized approach is evident. The ego does not know what it wants to come of the situation. It is aware of what it does not want, but only that. It has no positive goal at all.

Without a clear-cut, positive goal, set at the outset, the situation just seems to happen, and makes no sense until it has already happened. Then you look back at it, and try to piece together what it must have meant. And you will be wrong. Not only is your judgment in the past, but you have no idea what should happen. No goal was set with which to bring the means in line. And now the only judgment left to make is whether or not the ego likes it; is it acceptable, or does it call for vengeance? The absence of a criteria for outcome, set in advance, makes understanding doubtful and evaluation impossible.

The value of deciding in advance what you want to happen is simply that you will perceive the situation as a means to make it happen. You will therefore make every effort to overlook what interferes with the accomplish-

ment of your objective, and concentrate on everything that helps you meet it. It is quite noticeable that this approach has brought you closer to the Holy Spirit's sorting out of truth and falsity. The true becomes what can be used to meet the goal. The false becomes the useless from this point of view. The situation now has meaning, but only because the goal has made it meaningful.

The goal of truth has further practical advantages. If the situation is used for truth and sanity, its outcome must be peace. And this is quite apart from what the outcome is. If peace is the condition of truth and sanity, and cannot be without them, where peace is they must be. Truth comes of itself. If you experience peace, it is because the truth has come to you and you will see the outcome truly, for deception cannot prevail against you. You will recognize the outcome because you are at peace. Here again you see the opposite of the ego's way of looking, for the ego believes the situation brings the experience. The Holy Spirit knows that the situation is as the goal determines it, and is experienced according to the goal.

The goal of truth requires faith. Faith is implicit in the acceptance of the Holy Spirit's purpose, and this faith is all-inclusive. Where the goal of truth is set, there faith must be. The Holy Spirit sees the situation as a whole. The goal establishes the fact that everyone involved in it will play his part in its accomplishment. This is inevitable. No one will fail in anything. This seems to ask for faith beyond you, and beyond what you can give. Yet this is so only from the viewpoint of the ego, for the ego believes in "solving" conflict through fragmentation, and does not perceive the situa-

tion as a whole. Therefore, it seeks to split off segments of the situation and deal with them separately, for it has faith in separation and not in wholeness.

Confronted with any aspect of the situation that seems to be difficult, the ego will attempt to take this aspect elsewhere, and resolve it there. And it will seem to be successful, except that this attempt conflicts with unity, and must obscure the goal of truth. And peace will not be experienced except in fantasy. Truth has not come because faith has been denied, being withheld from where it rightfully belonged. Thus do you lose the understanding of the situation the goal of truth would bring. For fantasy solutions bring but the illusion of experience, and the illusion of peace is not the condition in which truth can enter.

The Call for Faith

The substitutes for aspects of the situation are the witnesses to your lack of faith. They demonstrate that you did not believe the situation and the problem were in the same place. The problem was the lack of faith, and it is this you demonstrate when you remove it from its source and place it elsewhere. As a result, you do not see the problem. Had you not lacked faith that it could be solved, the problem would be gone. And the situation would have been meaningful to you, because the interference in the way of understanding would have been removed. To remove the problem elsewhere is to keep it, for you remove yourself from it and make it unsolvable.

There is no problem in any situation that faith will not solve. There is no shift in any aspect of the problem but will make solution impossible. For

if you shift part of the problem elsewhere the meaning of the problem must be lost, and the solution to the problem is inherent in its meaning. Is it not possible that all your problems have been solved, but you have removed yourself from the solution? Yet faith must be where something has been done, and where you see it done.

A situation is a relationship, being the joining of thoughts. If problems are perceived, it is because the thoughts are judged to be in conflict. But if the goal is truth, this is impossible. Some idea of bodies must have entered, for minds cannot attack. The thought of bodies is the sign of faithlessness, for bodies cannot solve anything. It is their intrusion on the relationship, an error in your thoughts about the situation, which then becomes the justification for your lack of faith. You will make this error, but be not at all concerned with that. The error does not matter. Faithlessness brought to faith will never interfere with truth. But faithlessness used against truth will always destroy faith. If you lack faith, ask that it be restored where it was lost, and seek not to have it made up to you elsewhere, as if you had been unjustly deprived of it.

Only what you have not given can be lacking in any situation. But remember this; the goal of holiness was set for your relationship, and not by you. You did not set it because holiness cannot be seen except through faith, and your relationship was not holy because your faith in your brother was so limited and little. Your faith must grow to meet the goal that has been set. The goal's reality will call this forth, for you will see that peace and faith will not come separately. What situation can you be in without faith, and remain

faithful to your brother?

Every situation in which you find yourself is but a means to meet the purpose set for your relationship. See it as something else and you are faithless. Use not your faithlessness. Let it enter and look upon it calmly, but do not use it. Faithlessness is the servant of illusion, and wholly faithful to its master. Use it, and it will carry you straight to illusions. Be tempted not by what it offers you. It interferes, not with the goal, but with the value of the goal to you. Accept not the illusion of peace it offers, but look upon its offering and recognize it is illusion.

The goal of illusion is as closely tied to faithlessness as faith to truth. If you lack faith in anyone to fulfill, and perfectly, his part in any situation dedicated in advance to truth, your dedication is divided. And so you have been faithless to your brother, and used your faithlessness against him. No relationship is holy unless its holiness goes with it everywhere. As holiness and faith go hand in hand, so must its faith go everywhere with it. The goal's reality will call forth and accomplish every miracle needed for its fulfillment. Nothing too small or too enormous, too weak or too compelling, but will be gently turned to its use and purpose. The universe will serve it gladly, as it serves the universe. But do not interfere.

The power set in you in whom the Holy Spirit's goal has been established is so far beyond your little conception of the infinite that you have no idea how great the strength that goes with you. And you can use this in perfect safety. Yet for all its might, so great it reaches past the stars and to the universe that lies beyond them, your little faithlessness can make it useless, if you

would use the faithlessness instead.

Yet think on this, and learn the cause of faithlessness: You think you hold against your brother what he has done to you. But what you really blame him for is what you did to him. It is not his past but yours you hold against him. And you lack faith in him because of what you were. Yet you are as innocent of what you were as he is. What never was is causeless, and is not there to interfere with truth. There is no cause for faithlessness, but there is Cause for faith. That Cause has entered any situation that shares its purpose. The light of truth shines from the center of the situation, and touches everyone to whom the situation's purpose calls. It calls to everyone. There is no situation that does not involve your whole relationship, in every aspect and complete in every part. You can leave nothing of yourself outside it and keep the situation holy. For it shares the purpose of your whole relationship, and derives its meaning from it.

Enter each situation with the faith you give your brother, or you are faithless to your own relationship. Your faith will call the others to share your purpose, as this same purpose called forth the faith in you. And you will see the means you once employed to lead you to illusions transformed to means for truth. When the Holy Spirit changed the purpose of your relationship by exchanging yours for His, the goal He placed there was extended to every situation in which you enter, or will ever enter. And every situation was thus made free of the past, which would have made it purposeless.

You call for faith because of Him Who walks with you in every situation. You are no longer wholly insane, nor no longer alone. For loneliness

in God must be a dream. You whose relationship shares the Holy Spirit's goal are set apart from loneliness because the truth has come. Its call for faith is strong. Use not your faithlessness against it, for it calls you to salvation and to peace.

The Conditions of Peace

The holy instant is nothing more than a special case, or an extreme example, of what every situation is meant to be. The meaning that the Holy Spirit's purpose has given it is also given to every situation. It calls forth just the same suspension of faithlessness, withheld and left unused, that faith might answer to the call of truth. The holy instant is the shining example, the clear and unequivocal demonstration of the meaning of every relationship and every situation, seen as a whole. Faith has accepted every aspect of the situation, and faithlessness has not forced any exclusion on it. It is a situation of perfect peace, simply because you have let it be what it is.

This simple courtesy is all the Holy Spirit asks of you. Let truth be what it is. Do not intrude upon it, do not attack it, do not interrupt its coming. Let it encompass every situation and bring you peace. Not even faith is asked of you, for truth asks nothing. Let it enter, and it will call forth and secure for you the faith you need for peace. But rise you not against it, for against your opposition it cannot come.

Would you not want to make a holy instant of every situation? For such is the gift of faith, freely given wherever faithlessness is laid aside, unused. And then the power of the Holy Spirit's purpose is free to use instead. This power instantly transforms all situations into one sure and continuous means

for establishing His purpose, and demonstrating its reality. What has been demonstrated has called for faith, and has been given it. Now it becomes a fact, from which faith can no longer be withheld. The strain of refusing faith to truth is enormous, and far greater than you realize. But to answer truth with faith entails no strain at all.

To you who have acknowledged the call of your Redeemer, the strain of not responding to His call seems to be greater than before. This is not so. Before, the strain was there, but you attributed it to something else, believing that the "something else" produced it. This was never true. For what the "something else" produced was sorrow and depression, sickness and pain, darkness and dim imaginings of terror, cold fantasies of fear and fiery dreams of hell. And it was nothing but the intolerable strain of refusing to give faith to truth, and see its evident reality.

Such was the crucifixion of the Son of God. His faithlessness did this to him. Think carefully before you let yourself use faithlessness against him. For he is risen, and you have accepted the Cause of his awakening as yours. You have assumed your part in his redemption, and you are now fully responsible to him. Fail him not now, for it has been given you to realize what your lack of faith in him must mean to you. His salvation is your only purpose. See only this in every situation, and it will be a means for bringing only this.

When you accepted truth as the goal for your relationship, you became a giver of peace as surely as your Father gave peace to you. For the goal of peace cannot be accepted apart from its conditions, and you had faith in it for no one accepts what he does not believe is real. Your purpose has not changed,

and will not change, for you accepted what can never change. And nothing that it needs to be forever changeless can you now withhold from it. Your release is certain. Give as you have received. And demonstrate that you have risen far beyond any situation that could hold you back, and keep you separate from Him Whose call you answered.

Chapter 17

THE PASSING OF THE DREAM

The Substitute Reality

To substitute is to accept instead. If you would but consider exactly what this entails, you would perceive at once how much at variance this is with the goal the Holy Spirit has given you, and would accomplish for you. To substitute is to choose between, renouncing one aspect of the Sonship in favor of the other. For this special purpose, one is judged more valuable and the other is replaced by him. The relationship in which the substitution occurred is thus fragmented, and its purpose split accordingly. To fragment is to exclude, and substitution is the strongest defense the ego has for separation.

The Holy Spirit never uses substitutes. Where the ego perceives one person as a replacement for another, the Holy Spirit sees them joined and indivisible. He does not judge between them, knowing they are one. Being united, they are one because they are the same. Substitution is clearly a process in which they are perceived as different. One would unite; the other separate. Nothing can come between what God has joined and what the Holy Spirit sees as one. But everything seems to come between the fragmented relationships the ego sponsors to destroy.

The one emotion in which substitution is impossible is love. Fear involves substitution by definition, for it is love's replacement. Fear is both

a fragmented and a fragmenting emotion. It seems to take many forms, and each one seems to require a different form of acting out for satisfaction. While this appears to introduce quite variable behavior, a far more serious effect lies in the fragmented perception from which the behavior stems. No one is seen complete. The body is emphasized, with special emphasis on certain parts, and used as the standard for comparison of acceptance or rejection for acting out a special form of fear.

You who believe that God is fear made but one substitution. It has taken many forms, because it was the substitution of illusion for truth; of fragmentation for wholeness. It has become so splintered and subdivided and divided again, over and over, that it is now almost impossible to perceive it once was one, and still is what it was. That one error, which brought truth to illusion, infinity to time, and life to death, was all you ever made. Your whole world rests upon it. Everything you see reflects it, and every special relationship that you have ever made is part of it.

You may be surprised to hear how very different is reality from what you see. You do not realize the magnitude of that one error. It was so vast and so completely incredible that from it a world of total unreality had to emerge. What else could come of it? Its fragmented aspects are fearful enough, as you begin to look at them. But nothing you have seen begins to show you the enormity of the original error, which seemed to cast you out of Heaven, to shatter knowledge into meaningless bits of disunited perceptions, and to force you to make further substitutions.

That was the first projection of error outward. The world arose to hide it, and became the screen on which it was projected and drawn between you

and the truth. For truth extends inward, where the idea of loss is meaningless and only increase is conceivable. Do you really think it strange that a world in which everything is backwards and upside-down arose from this projection of error? For truth brought to this could only remain within in quiet, and take no part in all the mad projection by which this world was made. Call it not sin but madness, for such it was and so it still remains. Invest it not with guilt, for guilt implies it was accomplished in reality. And above all, be not afraid of it.

When you seem to see some twisted form of the original error rising to frighten you, say only, "God is not fear, but love," and it will disappear. The truth will save you. It has not left you, to go out into the mad world and so depart from you. Inward is sanity; insanity is outside you. You but believe it is the other way; that truth is outside, and error and guilt within. Your little, senseless substitutions, touched with insanity and swirling lightly off on a mad course like feathers dancing insanely in the wind, have no substance. They fuse and merge and separate, in shifting and totally meaningless patterns that need not be judged at all. To judge them individually is pointless. Their tiny differences in form are no real differences at all. None of them matters. That they have in common, and nothing else. Yet what else is necessary to make them all the same?

Let them all go, dancing in the wind, dipping and turning till they disappear from sight, far, far outside of you. And turn you to the stately calm within, where in holy stillness dwells the living God you never left, and Who never left you. The Holy Spirit takes you gently by the hand, and retraces with you

your mad journey outside yourself, leading you gently back to the truth and safety within. He brings all your insane projections and the wild substitutions that you have placed outside you to the truth. Thus He reverses the course of insanity and restores you to reason.

In your relationship with your brother, where He has taken charge of everything at your request, He has set the course inward to the truth you share. In the mad world outside you nothing can be shared but only substituted, and sharing and substituting have nothing in common in reality. Within yourself you love your brother with a perfect love. Here is holy ground, in which no substitution can enter, and where only the truth in one another can abide. Here you are joined in God, as much together as you are with Him. The original error has not entered here, nor ever will. Here is the radiant truth, to which the Holy Spirit has committed your relationship. Let Him bring it here, where you would have it be. Give Him but a little faith in your brother, to help him show you that no substitute you made for Heaven can keep you from it.

In you there is no separation, and no substitute can keep you from your brother. Your reality was God's creation, and has no substitute. You are so firmly joined in truth that only God is there. And He would never accept something else instead of you. He loves you both, equally and as one. And as He loves you, so you are. You are not joined together in illusions, but in the Thought so holy and so perfect that illusions cannot remain to darken the holy place in which you stand together. God is with you, my brother. Let us join in Him in peace and gratitude, and accept His gift as our most holy and per-

fect reality, which we share in Him.

Heaven is restored to all the Sonship through your relationship, for in it lies the Sonship, whole and beautiful, safe in your love. Heaven has entered quietly, for all illusions have been gently brought unto the truth in you, and love has abided upon you, blessing your relationship with truth. God and His whole creation have entered it together. How lovely and how holy is your relationship, with the truth shining upon it! Heaven beholds it, and rejoices that you have let it come to you. The universe within you stands with you, together. And Heaven looks with love on what is joined in it, along with its Creator.

Whom God has called should hear no substitutes. Their call is but an echo of the original error that shattered Heaven. And what became of peace in those who heard? Return with me to Heaven, walking together out of this world and through another, to the loveliness and joy the other holds within it. Would you still further weaken and break apart what is already broken and hopeless? Is it here that you would look for happiness? Or would you not prefer to heal what has been broken, and join in making whole what has been ravaged by separation and disease?

You have been called, together with your brother, to the most holy function this world contains. It is the only one that has no limits, and reaches out to every broken fragment of the Sonship with healing and uniting comfort. This is offered you, in your holy relationship. Accept it here, and you will give as you have accepted. The peace of God is given you with the glowing purpose in which you join. The holy light that brought you together must extend, as

you accepted it.

The Basis of the Dream

Does not a world that seems quite real arise in dreams? Yet think what this world is. It is clearly not the world you saw before you slept. Rather, it is a distortion of the world, planned solely around what you would have preferred. Here, you are "free" to make over whatever seemed to attack you, and change it into a tribute to your ego, which was outraged by the "attack." This would not be your wish unless you saw yourself as one with the ego, which always looks upon itself, and therefore on you, as under attack and highly vulnerable to it.

Dreams are chaotic because they are governed by your conflicting wishes, and therefore they have no concern with what is true. They are the best example you could have of how perception can be utilized to substitute illusions for truth. You do not take them seriously on awaking because the fact that reality is so outrageously violated in them becomes apparent. Yet they are a way of looking at the world, and changing it to suit the ego better. They provide striking examples, both of the ego's inability to tolerate reality, and of your willingness to change reality on its behalf.

You do not find the differences between what you see in sleep and on awaking disturbing. You recognize that what you see on waking is blotted out in dreams. Yet on awakening, you do not expect it to be gone. In dreams you arrange everything. People become what you would have them be, and what they do you order. No limits on substitution is laid upon you. For a time it seems as if the world were given you, to make it what you wish. You do not

realize you are attacking it, trying to triumph over it and make it serve you.

Dreams are perceptual temper tantrums, in which you literally scream, "I want it thus!" And thus it seems to be. And yet the dream cannot escape its origin. Anger and fear pervade it, and in an instant the illusion of satisfaction is invaded by the illusion of terror. For the dream of your ability to control reality by substituting a world that you prefer is terrifying. Your attempts to blot out reality are very fearful, but this you are not willing to accept. And so you substitute the fantasy that reality is fearful, not what you would do to it. And thus is guilt made real.

Dreams show you that you have the power to make a world as you would have it be, and that because you want it you see it. And while you see it you do not doubt that it is real. Yet here is a world, clearly within your mind, that seems to be outside. You do not respond to it as though you made it, nor do you realize that the emotions the dream produce must come from you. It is the figures in the dream and what they do that seem to make the dream. You do not realize that you are making them act out for you, for if you did the guilt would not be theirs, and the illusion of satisfaction would be gone. In dreams these features are not obscure. You seem to waken, and the dream is gone. Yet what you fail to recognize is that what caused the dream has not gone with it. Your wish to make another world that is not real remains with you. And what you seem to waken to is but another form of this same world you see in dreams. All your time is spent in dreaming. Your sleeping and your waking dreams have different forms, and that is all. Their content is the same.

They are your protest against reality, and your fixed and insane idea that you can change it. In your waking dreams, the special relationship is your determination to keep your hold on unreality, and to prevent yourself from waking. And while you see more value in sleeping than in waking, you will not let go of it.

The Holy Spirit, ever practical in His wisdom, accepts your dreams and uses them as means for waking. You would have used them to remain asleep. I said before that the first change, before dreams disappear, is that your dreams of fear are changed to happy dreams. That is what the Holy Spirit does in the special relationship. He does not destroy it, nor snatch it away from you. The special relationship will remain, not as a source of pain and guilt, but as a source of joy and freedom. It will not be for you alone, for therein lay its misery. As its unholiness kept it a thing apart, its holiness will become an offering to everyone.

Your special relationship will be a means for undoing guilt in everyone blessed through your holy relationship. It will be a happy dream, and one which you will share with all who come within your sight. Through it, the blessing the Holy Spirit has laid upon it will be extended. Think not that He has forgotten anyone in the purpose He has given you. And think not that He has forgotten you to whom He gave the gift. He uses everyone who calls on Him as means for the salvation of everyone. And He will waken everyone through you who offered your relationship to Him. If you but recognized His gratitude! Or mine through His! For we are joined as in one purpose, being of one mind with Him.

Let not the dream take hold to close your eyes. It is not strange that dreams can make a world that is unreal. It is the wish to make it that is incredible. Your relationship with your brother has now become one in which the wish has been removed, because its purpose has been changed from one of dreams to one of truth. You are not sure of this because you think it may be this that is the dream. You are so used to choosing among dreams you do not see that you have made, at last, the choice between the truth and all illusions.

Yet Heaven is sure. This is no dream. Its coming means that you have chosen truth, and it has come because you have been willing to let your special relationship meet its conditions. In your relationship the Holy Spirit has gently laid the real world; the world of happy dreams, from which awaking is so easy and so natural. For as your sleeping and your waking dreams represent the same wishes in your mind, so do the real world and the truth of Heaven join in the Will of God. The dream of waking is easily transferred to its reality. For this dream reflects your will joined with the Will of God. And what this Will would have accomplished has never not been done.

Light in the Dream

You who have spent your life in bringing truth to illusion, reality to fantasy, have walked the way of dreams. For you have gone from waking to sleeping, and on and on to a yet deeper sleep. Each dream has led to other dreams, and every fantasy that seemed to bring a light into the darkness but made the darkness deeper. Your goal was darkness, in which no ray of light could enter. And you sought a blackness so complete that you could hide from truth forever, in complete insanity. What you forgot was simply that God can-

not destroy Himself. The light is in you. Darkness can cover it, but cannot put it out.

As the light comes nearer you will rush to darkness, shrinking from the truth, sometimes retreating to the lesser forms of fear, and sometimes to stark terror. But you will advance, because your goal is the advance from fear to truth. The goal you accepted is the goal of knowledge, for which you signified your willingness. Fear seems to live in darkness, and when you are afraid you have stepped back. Let us then join quickly in an instant of light, and it will be enough to remind you that your goal is light.

Truth has rushed to meet you since you called upon it. If you knew Who walks beside you on the way that you have chosen, fear would be impossible. You do not know because the journey into darkness has been long and cruel, and you have gone deep into it. A little flicker of your eyelids, closed so long, has not yet been sufficient to give you confidence in yourself, so long despised. You go toward love still hating it, and terribly afraid of its judgment upon you. And you do not realize that you are not afraid of love, but only of what you have made of it. You are advancing to love's meaning, and away from all illusions in which you have surrounded it. When you retreat to the illusion your fear increases, for there is little doubt that what you think it means is fearful. Yet what is that to us who travel surely and very swiftly away from fear?

You who hold your brother's hand also hold mine, for when you joined each other you were not alone. Do you believe that I would leave you in the darkness that you agreed to leave with me? In your relationship is this

world's light. And fear must disappear before you now. Be tempted not to snatch away the gift of faith you offered to your brother. You will succeed only in frightening yourself. The gift is given forever, for God Himself received it. You cannot take it back. You have accepted God. The holiness of your relationship is established in Heaven. You do not understand what you accepted, but remember that your understanding is not necessary. All that was necessary was merely the wish to understand. That wish was the desire to be holy. The Will of God is granted you. For you desire the only thing you ever had, or ever were.

Each instant that we spend together will teach you that this goal is possible, and will strengthen your desire to reach it. And in your desire lies its accomplishment. Your desire is now in complete accord with all the power of the Holy Spirit's Will. No little, faltering footsteps that you may take can separate your desire from His Will and from His strength. I hold your hand as surely as you agreed to take your brother's. You will not separate, for I stand with you and walk with you in your advance to truth. And where we go we carry God with us.

In your relationship you have joined with me in bringing Heaven to the Son of God, who hid in darkness. You have been willing to bring the darkness to light, and this willingness has given strength to everyone who would remain in darkness. Those who would see will see. And they will join with me in carrying their light into the darkness, when the darkness in them is offered to the light, and is removed forever. My need for you, joined with me in the holy light of your relationship, is your need for salvation. Would I not give

you what you gave to me? For when you joined your brother, you answered me.

You who are now the bringers of salvation have the function of bringing light to darkness. The darkness in you has been brought to light. Carry it back to darkness, from the holy instant to which you brought it. We are made whole in our desire to make whole. Let not time worry you, for all the fear that you and your brother experience is really past. Time has been re-adjusted to help us do, together, what your separate pasts would hinder. You have gone past fear, for no two minds can join in the desire for love without love's joining them.

Not one light in Heaven but goes with you. Not one ray that shines forever in the Mind of God but shines on you. Heaven is joined with you in your advance to Heaven. When such great light has joined with you to give the little spark of your desire the power of God Himself, can you remain in darkness? You are coming home together, after a long and meaningless journey that you undertook apart, and that led nowhere. You have found your brother, and you will light each other's way. And from this light will the Great Rays extend back into darkness and forward unto God, to shine away the past and so make room for His eternal Presence, in Which everything is radiant in the light.

The Little Willingness

The holy instant is the result of your determination to be holy. It is the answer. The desire and the willingness to let it come precede its coming. You prepare your mind for it only to the extent of recognizing that you want

it above all else. It is not necessary that you do more; indeed, it is necessary that you realize that you cannot do more. Do not attempt to give the Holy Spirit what He does not ask, or you will add the ego to Him and confuse the two. He asks but little. It is He Who adds the greatness and the might. He joins with you to make the holy instant far greater than you can understand. It is your realization that you need do so little that enables Him to give so much.

Trust not your good intentions. They are not enough. But trust implicitly your willingness, whatever else may enter. Concentrate only on this, and be not disturbed that shadows surround it. That is why you came. If you could come without them you would not need the holy instant. Come to it not in arrogance, assuming that you must achieve the state its coming brings with it. The miracle of the holy instant lies in your willingness to let it be what it is. And in your willingness for this lies also your acceptance of yourself as you were meant to be.

Humility will never ask that you remain content with littleness. But it does require that you be not content with less than greatness that comes not of you. Your difficulty with the holy instant arises from your fixed conviction that you are not worthy of it. And what is this but the determination to be as you would make yourself? God did not create His dwelling place unworthy of Him. And if you believe He cannot enter where He wills to be, you must be interfering with His Will. You do not need the strength of willingness to come from you, but only from His Will.

The holy instant does not come from your little willingness alone. It is

always the result of your small willingness combined with the unlimited power of God's Will. You have been wrong in thinking that it is needful to prepare yourself for Him. It is impossible to make arrogant preparations for holiness, and not believe that it is up to you to establish the conditions for peace. God has established them. They do not wait upon your willingness for what they are. Your willingness is needed only to make it possible to teach you what they are. If you maintain you are unworthy of learning this, you are interfering with the lesson by believing that you must make the learner different. You did not make the learner, nor can you make him different. Would you first make a miracle yourself, and then expect one to be made for you?

You merely ask the question. The answer is given. Seek not to answer, but merely to receive the answer as it is given. In preparing for the holy instant, do not attempt to make yourself holy to be ready to receive it. That is but to confuse your role with God's. Atonement cannot come to those who think that they must first atone, but only to those who offer it nothing more than simple willingness to make way for it. Purification is of God alone, and therefore for you. Rather than seek to prepare yourself for Him, try to think thus:

"I who am host to God am worthy of Him.
He Who established His dwelling place in me created it as He
would have it be.
It is not needful that I make it ready for Him,
But only that I do not interfere with His plan to restore to
me my own awareness of my readiness, which is eternal.
I need add nothing to His plan.
But to receive it, I must be willing not to substitute my own
in place of it."

And that is all. Add more, and you will merely take away the little that is asked. Remember you made guilt, and that your plan for the escape from guilt has been to bring Atónement to it, and make salvation fearful. And it is only fear that you will add, if you prepare yourself for love. The preparation for the holy instant belongs to Him Who gives it. Release yourself to Him Whose function is release. Do not assume His function for Him. Give Him but what He asks, that you may learn how little is your part, and how great is His.

It is this that makes the holy instant so easy and so natural. You make it difficult, because you insist there must be more that you need do. And it is very hard for you to realize it is not personally insulting that your contribution and the Holy Spirit's are so extremely disproportionate. You are still convinced that your understanding is a powerful contribution to the truth, and makes it what it is. Yet we have emphasized that you need understand nothing. Salvation is easy just because it asks nothing that you cannot give right now.

Forget not that it has been your decision to make everything that is natural and easy for you impossible. If you believe the holy instant is difficult for you, it is because you have become the arbiter of what is possible, and remain unwilling to give place to One Who knows. The whole belief in orders of difficulty in miracles is centered on this. Everything God wills is not only possible, but has already happened. And that is why the past has gone. It never happened in reality. Only in your mind, which thought it did, is its undoing needful.

The Happy Dream

Prepare you now for the undoing of what never was. If you already understood the difference between truth and illusion, the Atonement would have no meaning. The holy instant, the holy relationship, the Holy Spirit's teaching, and all the means by which salvation is accomplished, would have no purpose. For they are all but aspects of the plan to change your dreams of fear to happy dreams, from which you waken easily to knowledge. Put yourself not in charge of this, for you cannot distinguish between advance and retreat. Some of your greatest advances you have judged as failures, and some of your deepest retreats you have evaluated as success.

Never approach the holy instant after you have tried to remove all fear and hatred from your mind. That is its function. Never attempt to overlook your guilt before you ask the Holy Spirit's help. That is His function. Your part is only to offer Him a little willingness to let Him remove all fear and hatred, and to be forgiven. On your little faith, joined with His understanding, He will build your part in the Atonement and make sure that you fulfill it easily. And with Him, you will build a ladder planted in the solid rock of faith, and rising even to Heaven. Nor will you use it to ascend to Heaven alone.

Through your holy relationship, reborn and blessed in every holy instant you do not arrange, thousands will rise to Heaven with you. Can you plan for this? Or could you prepare yourself for such a function? Yet it is possible, because God wills it. Nor will He change His Mind about it. The means and purpose both belong to Him. You have accepted one; the other will be provided.

A purpose such as this, without the means, is inconceivable. He will provide the means to anyone who shares His purpose.

Happy dreams come true, not because they are dreams, but only because they are happy. And so they must be loving. Their message is, "Thy Will be done," and not, "I want it otherwise." The alignment of means and purpose is an undertaking impossible for you to understand. You do not even realize you have accepted the Holy Spirit's purpose as your own, and you would merely bring unholy means to its accomplishment. The little faith it needed to change the purpose is all that is required to receive the means and use them.

It is no dream to love your brother as yourself. Nor is your holy relationship a dream. All that remains of dreams within it is that it is still a special relationship. Yet it is very useful to the Holy Spirit, Who has a special function here. It will become the happy dream through which He can spread joy to thousands on thousands who believe that love is fear, not happiness. Let Him fulfill the function that He gave to your relationship by accepting it for you, and nothing will be wanting that would make of it what He would have it be.

When you feel the holiness of your relationship is threatened by anything, stop instantly and offer the Holy Spirit your willingness, in spite of fear, to let Him exchange this instant for the holy one that you would rather have. He will never fail in this. But forget not that your relationship is one, and so it must be that whatever threatens the peace of one is an equal threat to the other. The power of joining its blessing lies in the fact that it is now impos-

sible for you or your brother to experience fear alone, or to attempt to deal with it alone. Never believe that this is necessary, or even possible. Yet just as this is impossible, so is it equally impossible that the holy instant come to either of you without the other. And it will come to both at the request of either.

Whoever is saner at the time the threat is perceived should remember how deep is his indebtedness to the other and how much gratitude is due him, and be glad that he can pay his debt by bringing happiness to both. Let him remember this, and say:

"I desire this holy instant for myself,
That I may share it with my brother, whom I love.
It is not possible that I can have it without him, or he
without me.
Yet it is wholly possible for us to share it now.
And so I choose this instant as the one to offer to the
Holy Spirit,
That His blessing may descend on us, and keep us both
in peace."

Beyond the Body

There is nothing outside you. That is what you must ultimately learn, for it is the realization that the Kingdom of Heaven is restored to you. For God created only this, and He did not depart from it nor leave it separate from Himself. The Kingdom of Heaven is the dwelling place of the Son of God, who left not his Father and dwells not apart from Him. Heaven is not a place nor a condition. It is merely an awareness of perfect oneness, and the knowledge that there is nothing else; nothing outside this oneness, and nothing else within.

What could God give but knowledge of Himself? What else is there to

give? The belief that you could give and get something else, something outside yourself, has cost you the awareness of Heaven and of your Identity. And you have done a stranger thing than you yet realize. You have displaced your guilt to your body from your mind. Yet a body cannot be guilty, for it can do nothing of itself. You who think you hate your body deceive yourself. You hate your mind, for guilt has entered into it, and it would remain separate from your brother's, which it cannot do.

Minds are joined; bodies are not. Only by assigning to the mind the properties of the body does separation seem to be possible. And it is mind that seems to be fragmented and private and alone. Its guilt, which keeps it separate, is projected to the body, which suffers and dies because it is attacked to hold the separation in the mind, and let it not know its Identity. Mind cannot attack, but it can make fantasies and direct the body to act them out. Yet it is never what the body does that seems to satisfy. Unless the mind believes the body is actually acting out its fantasies, it will attack the body by increasing the projection of its guilt upon it.

In this, the mind is clearly delusional. It cannot attack, but it maintains it can, and uses what it does to hurt the body to prove it can. The mind cannot attack, but it can deceive itself. And this is all it does when it believes it has attacked the body. It can project its guilt, but it will not lose it through projection. And though it clearly can misperceive the function of the body, it cannot change its function from what the Holy Spirit establishes it to be. The body was not made by love. Yet love does not condemn it and can use it lovingly, respecting what the Son of God has made and using it to save him

from illusions.

Would you not have the instruments of separation reinterpreted as means for salvation, and used for purposes of love? Would you not welcome and support the shift from fantasies of vengeance to release from them? Your perception of the body can clearly be sick, but project not this upon the body. For your wish to make destructive what cannot destroy can have no real effect at all. What God created is only what He would have it be, being His Will. You cannot make His Will destructive. You can make fantasies in which your will conflicts with His, but that is all.

It is insane to use the body as the scapegoat for guilt, directing its attack and blaming it for what you wished it to do. It is impossible to act out fantasies. For it is still the fantasies you want, and they have nothing to do with what the body does. It does not dream of them, and they but make it a liability where it could be an asset. For fantasies have made your body your "enemy"; weak, vulnerable and treacherous, worthy of the hate that you invest in it. How has this served you? You have identified with this thing you hate, the instrument of vengeance and the perceived source of your guilt. You have done this to a thing that has no meaning, proclaiming it to be the dwelling place of God's Son, and turning it against him.

This is the host of God that you have made. And neither God nor His most holy Son can enter an abode that harbors hate, and where you have sown the seeds of vengeance, violence and death. This thing you made to serve your guilt stands between you and other minds. The minds are joined, but you do not identify with them. You see yourself locked in a separate prison,

removed and unreachable, incapable of reaching out as being reached. You hate this prison you have made, and would destroy it. But you would not escape from it, leaving it unharmed, without your guilt upon it.

Yet only thus can you escape. The home of vengeance is not yours; the place you set aside to house your hate is not a prison, but an illusion of yourself. The body is a limit imposed on the universal communication that is an eternal property of mind. But the communication is internal. Mind reaches to itself. It does not go out. Within itself it has no limits, and there is nothing outside it. It encompasses you entirely; you within it and it within you. There is nothing else, anywhere or ever.

The body is outside you, and but seems to surround you, shutting you off from others and keeping you apart from them. It is not there. There is no barrier between God and His Son, nor can His Son be separated from himself except in illusions. This is not his reality, though he believes it is. Yet this could only be if God were wrong. God would have had to create differently, and to have separated Himself from His Son to make this possible. He would have had to create different things, and to establish different orders of reality, only some of which were love. Yet love must be forever like itself, changeless forever, and forever without alternative. And so it is. You cannot put a barrier around yourself, because God placed none between Himself and you.

You can stretch out your hand and reach to Heaven. You whose hands are joined have begun to reach beyond the body, but not outside yourselves, to reach your shared identity together. Could this be outside you? Where

God is not? Is He a body, and did He create you as He is not, and where He cannot be? You are surrounded only by Him. What limits can there be on you whom He encompasses?

Everyone has experienced what he would call a sense of being transported beyond himself. This feeling of liberation far exceeds the dream of freedom sometimes hoped for in special relationships. It is a sense of actual escape from limitations. If you will consider what this "transportation" really entails, you will realize that it is a sudden unawareness of the body, and a joining of yourself and something else in which your mind enlarges to encompass it. It becomes part of you, as you unite with it. And both become whole, as neither is perceived as separate. What really happens is that you have given up the illusion of a limited awareness, and lost your fear of union. The love that instantly replaces it extends to what has freed you, and unites with it. And while this lasts you are not uncertain of your identity, and would not limit it. You have escaped from fear to peace, asking no questions of reality, but merely accepting it. You have accepted this instead of the body, and have let yourself be one with something beyond it, simply by not letting your mind be limited by it.

This can occur regardless of the physical distance that seems to be between you and what you join; of your respective positions in space; and of your differences in size and seeming quality. Time is not relevant; it can occur with something past, present or anticipated. The "something" can be anything and anywhere; a sound, a sight, a thought, a memory, and even a general idea without specific reference. Yet in every case, you join it without

reservation because you love it, and would be with it. And so you rush to meet it, letting your limits melt away, suspending all the "laws" your body obeys and gently setting them aside.

There is no violence at all in this escape. The body is not attacked, but simply properly perceived. It does not limit you, merely because you would not have it so. You are not really "lifted out" of it; it cannot contain you. You go where you would be, gaining, not losing, a sense of Self. In these instants of release from physical restrictions, you experience much of what happens in the holy instant; the lifting of the barriers of time and space, the sudden experience of peace and joy, and, above all, the lack of awareness of the body, and of the questioning whether or not all this is possible.

It is possible because you want it. The sudden expansion of awareness that takes place with your desire for it is the irresistible appeal the holy instant holds. It calls to you to be yourself, within its safe embrace. There are the laws of limit lifted for you, to welcome you to openness of mind and freedom. Come to this place of refuge, where you can be yourself in peace. Not through destruction, not through a breaking out, but merely by a quiet melting in. For peace will join you there, simply because you have been willing to let go the limits you have placed upon love, and joined it where it is and where it led you, in answer to its gentle call to be at peace.

I Need Do Nothing

You still have too much faith in the body as a source of strength. What plans do you make that do not involve its comfort or protection or enjoyment in some way? This makes the body an end and not a means in your interpre-

tation, and this always means you still find sin attractive. No one accepts Atonement for himself who still accepts sin as his goal. You have thus not met your one responsibility. Atonement is not welcomed by those who prefer pain and destruction.

There is one thing that you have never done; you have not utterly forgotten the body. It has perhaps faded at times from your sight, but it has not yet completely disappeared. You are not asked to let this happen for more than an instant, yet it is in this instant that the miracle of Atonement happens. Afterwards you will see the body again, but never quite the same. And every instant that you spend without awareness of it gives you a different view of it when you return.

At no single instant does the body exist at all. It is always remembered or anticipated, but never experienced just now. Only its past and future make it seem real. Time controls it entirely, for sin is never wholly in the present. In any single instant the attraction of guilt would be experienced as pain and nothing else, and would be avoided. It has no attraction now. Its whole attraction is imaginary, and therefore must be thought of in the past or in the future.

It is impossible to accept the holy instant without reservation unless, just for an instant, you are willing to see no past or future. You cannot prepare for it without placing it in the future. Release is given you the instant you desire it. Many have spent a lifetime in preparation, and have indeed achieved their instants of success. This course does not attempt to teach more than they learned in time, but it does aim at saving time. You may be

attempting to follow a very long road to the goal you have accepted. It is extremely difficult to reach Atonement by fighting against sin. Nor is a lifetime of contemplation and long periods of meditation aimed at detachment from the body necessary. All such attempts will ultimately succeed because of their purpose. Yet the means are tedious and very time consuming, for all of them look to the future for release from a state of present unworthiness and inadequacy.

Your way will be different, not in purpose but in means. A holy relationship is a means of saving time. One instant spent together restores the universe to both of you. You are prepared. Now you need but to remember you need do nothing. It would be far more profitable now merely to concentrate on this than to consider what you should do. When peace comes at last to those who wrestle with temptation and fight against the giving in to sin; when the light comes at last into the mind given to contemplation; or when the goal is finally achieved by anyone, it always comes with just one happy realization; "I need do nothing."

Here is the ultimate release which everyone will one day find in his own way, at his own time. You do not need this time. Time has been saved for you because you and your brother are together. This is the special means this course is using to save you time. You are not making use of the course if you insist on using means which have served others well, neglecting what was made for you. Save time for me by only this one preparation, and practice doing nothing else. "I need do nothing" is a statement of allegiance, a truly undivided loyalty. Believe it for just one instant, and you

will accomplish more than is given to a century of contemplation, or of struggle against temptation.

To do anything involves the body. And if you recognize you need do nothing, you have withdrawn the body's value from your mind. Here is the quick and open door through which you slip past centuries of effort, and escape from time. This is the way in which sin loses all attraction right now. For here is time denied, and past and future gone. Who needs do nothing has no need for time. To do nothing is to rest, and make a place within you where the activity of the body ceases to demand attention. Into this place the Holy Spirit comes, and there abides. He will remain when you forget, and the body's activities return to occupy your conscious mind.

Yet there will always be this place of rest to which you can return. And you will be more aware of this quiet center of the storm than all its raging activity. This quiet center, in which you do nothing, will remain with you, giving you rest in the midst of every busy doing on which you are sent. For from this center will you be directed how to use the body sinlessly. It is this center, from which the body is absent, that will keep it so in your awareness of it.

The Little Garden

It is only the awareness of the body that makes love seem limited. For the body is a limit on love. The belief in limited love was its origin, and it was made to limit the unlimited. Think not that this is merely allegorical, for it was made to limit you. Can you who see yourself within a body know yourself as an idea? Everything you recognize you identify with externals, something outside itself. You cannot even think of God without a body, or in

some form you think you recognize.

The body cannot know. And while you limit your awareness to its tiny senses, you will not see the grandeur that surrounds you. God cannot come into a body, nor can you join Him there. Limits on love will always seem to shut Him out, and keep you apart from Him. The body is a tiny fence around a little part of a glorious and complete idea. It draws a circle, infinitely small, around a very little segment of Heaven, splintered from the whole, proclaiming that within it is your kingdom, where God can enter not.

Within this kingdom the ego rules, and cruelly. And to defend this little speck of dust it bids you fight against the universe. This fragment of your mind is such a tiny part of it that, could you but appreciate the whole, you would see instantly that it is like the smallest sunbeam to the sun, or like the faintest ripple on the surface of the ocean. In its amazing arrogance, this tiny sunbeam has decided it is the sun; this almost imperceptible ripple hails itself as the ocean. Think how alone and frightened is this little thought, this infinitesimal illusion, holding itself apart against the universe. The sun becomes the sunbeam's "enemy" that would devour it, and the ocean terrifies the little ripple and wants to swallow it.

Yet neither sun nor ocean is even aware of all this strange and meaningless activity. They merely continue, unaware that they are feared and hated by a tiny segment of themselves. Even that segment is not lost to them, for it could not survive apart from them. And what it thinks it is in no way changes its total dependence on them for its being. Its whole existence still remains in them. Without the sun the sunbeam would be gone; the ripple without the ocean is inconceivable.

Such is the strange position in which those in a world inhabited by bodies seem to be. Each body seems to house a separate mind, a disconnected thought, living alone and in no way joined to the Thought by which it was created. Each tiny fragment seems to be self-contained, needing each other for some things, but by no means totally dependent on their one Creator for everything; needing the whole to give them any meaning, for by themselves they do mean nothing. Nor have they any life apart and by themselves.

Like to the sun and ocean your Self continues, unmindful that this tiny part regards itself as you. It is not missing; it could not exist if it were separate, nor would the whole be whole without it. It is not a separate kingdom, ruled by an idea of separation from the rest. Nor does a fence surround it, preventing it from joining with the rest, and keeping it apart from its Creator. This little aspect is no different from the whole, being continuous with it and at one with it. It leads no separate life, because its life is the oneness in which its being was created.

Do not accept this little, fenced-off aspect as yourself. The sun and ocean are as nothing beside what you are. The sunbeam sparkles only in the sunlight, and the ripple dances as it rests upon the ocean. Yet in neither sun nor ocean is the power that rests in you. Would you remain within your tiny kingdom, a sorry king, a bitter ruler of all that he surveys, who looks on nothing yet who would still die to defend it? This little self is not your kingdom. Arched high above it and surrounding it with love is the glorious whole, which offers all its happiness and deep content to every part. The little aspect that you think you set apart is no exception.

Love knows no bodies, and reaches to everything created like itself. Its

total lack of limit is its meaning. It is completely impartial in its giving, encompassing only to preserve and keep complete what it would give. In your tiny kingdom you have so little! Should it not, then, be there that you would call on love to enter? Look at the desert -- dry and unproductive, scorched and joyless -- that makes up your little kingdom. And realize the life and joy that love would bring to it from where it comes, and where it would return with you.

The Thought of God surrounds your little kingdom, waiting at the barrier you built to come inside and shine upon the barren ground. See how life springs up everywhere! The desert becomes a garden, green and deep and quiet, offering rest to those who lost their way and wander in the dust. Give them a place of refuge, prepared by love for them where once a desert was. And everyone you welcome will bring love with him from Heaven for you. They enter one by one into this holy place, but they will not depart as they had come, alone. The love they brought with them will stay with them, as it will stay with you. And under its beneficence your little garden will expand, and reach out to everyone who thirsts for living water, but has grown too weary to go on alone.

Go out and find them, for they bring your Self with them. And lead them gently to your quiet garden, and receive their blessing there. So will it grow and stretch across the desert, leaving no lonely little kingdoms locked away from love, and leaving you inside. And you will recognize yourself, and see your little garden gently transformed into the Kingdom of Heaven, with all the Love of its Creator shining upon it.

The holy instant is your invitation to love to enter into your bleak and

joyless kingdom, and to transform it into a garden of peace and welcome. Love's answer is inevitable. It will come because you came without the body, and interposed no barriers to interfere with its glad coming. In the holy instant, you ask of love only what it offers everyone, neither less nor more. Asking for everything, you will receive it. And your shining Self will lift the tiny aspect that you tried to hide from Heaven straight to Heaven. No part of love calls on the whole in vain. No Son of God remains outside His Fatherhood.

Be sure of this; love has entered your special relationship, and entered fully at your weak request. You do not recognize that love has come, because you have not yet let go of all the barriers you hold against your brother. And you will not be able to give love welcome separately. You could no more know God alone than He knows you without your brother. But together you could no more be unaware of love than love could know you not, or fail to recognize itself in you.

You have reached the end of an ancient journey, not realizing yet that it is over. You are still worn and tired, and the desert's dust still seems to cloud your eyes and keep you sightless. Yet He Whom you welcomed has come to you, and would welcome you. He has waited long to give you this. Receive it now of Him, for He would have you know Him. Only a little wall of dust still stands between you. Blow on it lightly and with happy laughter, and it will fall away. And walk into the garden love has prepared for both of you.

The Two Worlds

You have been told to bring the darkness to the light, and guilt to holi-

ness. And you have also been told that error must be corrected at its source. Therefore, it is the tiny part of yourself, the little thought that seems split off and separate, the Holy Spirit needs. The rest is fully in God's keeping, and needs no guide. Yet this wild and delusional thought needs help because, in its delusions, it thinks it is the Son of God, whole and omnipotent, sole ruler of the kingdom it set apart to **tyrannize** by madness into obedience and slavery. This is the little part you think you stole from Heaven. Give it back to Heaven. Heaven has not lost it, but you have lost sight of Heaven. Let the Holy Spirit remove it from the withered kingdom in which you set it off, surrounded by darkness, guarded by attack and reinforced by hate. Within its barricades is still a tiny segment of the Son of God, complete and holy, serene and unaware of what you think surrounds it.

Be you not separate, for the One Who does surround it has brought union to you, returning your little offering of darkness to the eternal light. How is this done? It is extremely simple, being based on what this little kingdom really is. The barren sands, the darkness and the lifelessness, are seen only through the body's eyes. Its bleak sight is distorted, and the messages it transmits to you who made it to limit your awareness are little and limited, and so fragmented they are meaningless.

From the world of bodies, made by insanity, insane messages seem to be returned to the mind that made it. And these messages bear witness to this world, pronouncing it as true. For you sent forth these messengers to bring this back to you. Everything these messages relay to you is quite eternal. There are no messages that speak of what lies underneath, for it is

not the body that could speak of this. Its eyes perceive it not; its senses remain quite unaware of it; its tongue cannot relay its messages. Yet God can bring you there, if you are willing to follow the Holy Spirit through seeming terror, trusting Him not to abandon you and leave you there. For it is not His purpose to frighten you, but only yours. You are severely tempted to abandon Him at the outside ring of fear, but He would lead you safely through and far beyond.

The circle of fear lies just below the level the body sees, and seems to be the whole foundation on which the world is based. Here are all the illusions, all the twisted thoughts, all the insane attacks, the fury, the vengeance and betrayal that were made to keep the guilt in place, so that the world could rise from it and keep it hidden. Its shadow rises to the surface, enough to hold its most external manifestations in darkness, and to bring despair and loneliness to it and keep it joyless. Yet its intensity is veiled by its heavy coverings, and kept apart from what was made to keep it hidden. The body cannot see this, for the body arose from this for its protection, which depends on keeping it not seen. The body's eyes will never look on it. Yet they will see what it dictates.

The body will remain guilt's messenger, and will act as it directs as long as you believe that guilt is real. For the reality of guilt is the illusion that seems to make it heavy and opaque, impenetrable, and a real foundation for the ego's thought system. Its thinness and transparency are not apparent until you see the light behind it. And then you see it as a fragile veil before the light.

This heavy-seeming barrier, this artificial floor that looks like rock, is like a bank of low dark clouds that seems to be a solid wall before the sun. Its impenetrable appearance is wholly an illusion. It gives way softly to the mountain tops that rise above it, and has no power at all to hold back anyone willing to climb above it and see the sun. It is not strong enough to stop a button's fall, nor hold a feather. Try but to touch it and it disappears; attempt to grasp it and your hands hold nothing.

Yet in this cloud bank it is easy to see a whole world rising. A solid mountain range, a lake, a city, all rise in your imagination, and from the clouds the messengers of your perception return to you, assuring you that it is there. Figures stand out and move about, actions seem real, and forms appear and shift from loveliness to the grotesque. And back and forth they go, as long as you would play the game of children's make-believe. Yet however long you play it, and regardless of how much imagination you bring to it, you do not confuse it with the world below, nor seek to make it real.

So should it be with the dark clouds of guilt, no more impenetrable and no more substantial. You will not bruise yourself against them in traveling through. Let your Guide teach you their unsubstantial nature as He leads you past them, for beneath them is a world of light whereon they cast no shadows. Their shadows lie upon the world beyond them, still further from the light. Yet from them to the light their shadows cannot fall.

This world of light, this circle of brightness is the real world, where guilt meets with forgiveness. Here the world outside is seen anew, without the shadow of guilt upon it. Here is the new perception, where everything is

bright and shining with innocence, washed in the waters of forgiveness, and cleansed of every evil thought you laid upon it. Here there is no attack upon the Son of God, and you are welcome. Here is your innocence, waiting to clothe you and protect you, and make you ready for the final step in the journey inward. Here are the dark and heavy garments of guilt laid by, and gently replaced by purity and love.

Yet even forgiveness is not the end. Forgiveness does make lovely, but it does not create. It is the source of healing, but it is the messenger of love and not its Source. Here you are led, that God Himself can take the final step unhindered, for here does nothing interfere with love, letting it be itself. A step beyond this holy place, a step still further inward but the one you cannot take, transports you to something completely different. Here is the Source of light; nothing perceived, forgiven nor transformed. But merely known.

This course will lead to knowledge, but knowledge itself is still beyond the scope of our curriculum. Nor is there any need for us to try to speak of what must forever lie beyond words. We need remember only that whoever attains the real world, beyond which learning cannot go, will go beyond it, but in a different way. Where learning ends there God begins, for learning ends before Him Who is complete where He begins, and where there is no end. It is not for us to dwell on what cannot be attained. There is too much to learn. The readiness for knowledge still must be attained.

Love is not learned. Its meaning lies within itself. And learning ends when you have recognized all it is not. That is the interference; that is what

needs to be undone. Love is not learned, because there never was a time in which you knew it not. Learning is useless in the Presence of your Creator, Whose acknowledgment of you and yours of Him so far transcend all learning that everything you learned is meaningless, replaced forever by the knowledge of love and its one meaning.

Your relationship with your **brother** has been uprooted from the world of shadows, and its unholy purpose has been safely brought through the barriers of guilt, washed with forgiveness, and set shining and firmly rooted in the world of light. From there it calls to you to follow the course it took, lifted high above the darkness and gently placed before the gates of Heaven. The holy instant in which you were united is but the messenger of love, sent from beyond forgiveness to remind you of all that lies beyond it. Yet it is through forgiveness that it will be remembered.

And when the memory of God has come to you in the holy place of forgiveness you will remember nothing else, and memory will be as useless as learning, for your only purpose will be creating. Yet this you cannot know until every perception has been cleansed and purified, and finally removed forever. Forgiveness removes only the untrue, lifting the shadows from the world and carrying it, safe and sure within its gentleness, to the bright world of new and clean perception. There is your purpose now. And it is there that peace awaits you.

Chapter 18

THE ATTAINMENT OF PEACE

Healing and Faith

We said before that when a situation has been dedicated wholly to truth, peace is inevitable. Its attainment is the criterion by which the wholeness of the dedication can be safely assumed. Yet we also said that peace without faith will never be attained, for what is dedicated to truth as its only goal is brought to truth by faith. This faith encompasses everyone involved, for only thus the situation is perceived as meaningful and as a whole. And everyone must be involved in it, or else your faith is limited and your dedication incomplete.

Every situation, properly perceived, becomes an opportunity to heal the Son of God. And he is healed because you offered faith to him, giving him to the Holy Spirit and releasing him from every demand your ego would make of him. Thus do you see him free, and in this vision does the Holy Spirit share. And since He shares it He has given it, and so He heals through you. It is this joining Him in a united purpose that makes this purpose real, because you make it whole. And this is healing. The body is healed because you came without it, and joined the Mind in which all healing rests.

The body cannot heal, because it cannot make itself sick. It needs no healing. Its health or sickness depends entirely on how the mind perceives it, and the purpose that the mind would use it for. It is obvious that a segment of the mind can see itself as separated from the Universal Purpose. When this occurs the body becomes its weapon, used against this Purpose, to

demonstrate the "fact" that separation has occurred. The body thus becomes the instrument of illusion, acting accordingly; seeing what is not there, hearing what truth has never said and behaving insanely, being imprisoned by insanity.

Do not overlook our earlier statement that faithlessness leads straight to illusions. For faithlessness is the perception of a brother as a body, and the body cannot be used for purposes of union. If, then, you see your brother as a body, you have established a condition in which uniting with him becomes impossible. Your faithlessness to him has separated you from him, and kept you both apart from being healed. Your faithlessness has thus opposed the Holy Spirit's purpose, and brought illusions, centered on the body, to stand between you. And the body will seem to be sick, for you have made of it an "enemy" of healing and the opposite of truth.

It cannot be difficult to realize that faith must be the opposite of faithlessness. Yet the difference in how they operate is less apparent, though it follows directly from the fundamental difference in what they are. Faithlessness would always limit and attack; faith would remove all limitations and make whole. Faithlessness would interpose illusions between the Son of God and his Creator; faith would remove all obstacles that seem to rise between them. Faithlessness is wholly dedicated to illusions; faith wholly to truth. Partial dedication is impossible. Truth is the absence of illusion; illusion the absence of truth. Both cannot be together, nor perceived in the same place. To dedicate yourself to both is to set up a goal forever impossible to attain, for part of it is sought through the body, thought of as a means for seeking out reality through attack. The other part would heal, and therefore calls upon the mind and not the body.

The inevitable compromise is the belief that the body must be healed, and not the mind. For this divided goal has given both an equal reality, which could be possible only if the mind is limited to the body and divided into little parts of seeming wholeness, but without connection. This will not harm the body, but it will keep the delusional thought system in the mind. Here, then, is healing needed. And it is here that healing is. For God gave healing

not apart from sickness, nor established remedy where sickness cannot be. They are together, and when they are seen together, all attempts to keep both truth and illusion in the mind, where both must be, are recognized as dedication to illusion; and given up when brought to truth, and seen as totally unreconcilable with truth, in any respect or in any way.

Truth and illusion have no connection. This will remain forever true, however much you seek to connect them. But illusions are always connected, as is truth. Each is united, a complete thought system, but totally disconnected to each other. And to perceive this is to recognize where separation is, and where it must be healed. The result of an idea is never separate from its source. The idea of separation produced the body and remains connected to it, making it sick because of the mind's identification with it. You think you are protecting the body by hiding this connection, for this concealment seems to keep your identification safe from the "attack" of truth.

If you but understood how much this strange concealment has hurt your mind, and how confused your own identification has become because of it! You do not see how great the devastation wrought by your faithlessness, for faithlessness is an attack that seems to be justified by its results. For by withholding faith you see what is unworthy of it, and cannot look beyond the barrier to what is joined with you.

To have faith is to heal. It is the sign that you have accepted the Atonement for yourself, and would therefore share it. By faith, you offer the gift of freedom from the past, which you received. You do not use anything your brother has done before to condemn him now. You freely choose to overlook

his errors, looking past all barriers between yourself and him, and seeing them as one. And in that one you see your faith is fully justified. There is no justification for faithlessness, but faith is always justified.

Faith is the opposite of fear, as much a part of love as fear is of attack. Faith is the acknowledgment of union. It is the gracious acknowledgment of everyone as a Son of your most loving Father, loved by Him like you, and therefore loved by you as yourself. It is His Love that joins you, and for His Love you would keep no one separate from yours. Each one appears just as he is perceived in the holy instant, united in your purpose to be released from guilt. You see the Christ in him, and he is healed because you look on what makes faith forever justified in everyone.

Faith is the gift of God, through Him Whom God has given you. Faithlessness looks upon the Son of God, and judges him unworthy of forgiveness. But through the eyes of faith, the Son of God is seen already forgiven, free of all the guilt he laid upon himself. Faith sees him only now because it looks not to the past to judge him, but would see in him only what it would see in you. It sees not through the body's eyes, nor looks to bodies for its justification. It is the messenger of the new perception, sent forth to gather witnesses unto its coming, and to return their messages to you.

Faith is as easily exchanged for knowledge as is the real world. For faith arises from the Holy Spirit's perception, and is the sign you share it with Him. Faith is a gift you offer to the Son of God through Him, and wholly acceptable to his Father as to him. And therefore offered you. Your holy relationship, with its new purpose, offers you faith to give unto your

brother. Your faithlessness has driven you apart, and so you do not recognize salvation in each other. Yet faith unites you in the holiness you see, not through the body's eyes, but in the sight of Him Who joined you, and in Whom you are united.

Grace is not given to a body, but to a mind. And the mind that receives it looks instantly beyond the body, and sees the holy place where it was healed. There is the altar where the grace was given, in which it stands. Do you, then, offer grace and blessing to your brother, for you stand at the same altar where grace was laid for both of you. And be you healed by grace together, that you may heal through faith.

In the holy instant, you stand before the altar God has raised unto Himself and both of you. Lay faithlessness aside, and come to it together. There will you see the miracle of your relationship as it was made again through faith. And there it is that you will realize that there is nothing faith cannot forgive. No error interferes with its calm sight, which brings the miracle with equal ease to all of them. For what the messengers of love are sent to do they do, returning the glad tidings that it was done to you who stand together before the altar from which they were sent forth.

As faithlessness will keep your little kingdoms barren and separate, so will faith help the Holy Spirit prepare the ground for the most holy garden that He would make of it. For faith brings peace, and so it calls on truth to enter and make lovely what has already been prepared for loveliness. Truth follows faith and peace, completing the process of making lovely that they begin. For faith is still a learning goal, no longer needed when the lesson has been

learned. Yet truth will stay forever.

Let, then, your dedication be to the eternal, and learn how not to interfere with it and make it slave to time. For what you think you do to the eternal you do to you. Whom God created as His Son is slave to nothing, being lord of all, along with his Creator. You can enslave a body, but an idea is free, incapable of being kept in prison or limited in any way except by the mind that thought it. For it remains joined to its source, which is its jailer or its liberator, according to which it chooses as its purpose for itself.

Sin versus Error

It is essential that error be not confused with sin, and it is this distinction that makes salvation possible. For error can be corrected, and the wrong made right. But sin, were it possible, would be irreversible. The belief in sin is necessarily based on the firm conviction that minds, not bodies, can attack. And thus the mind is guilty, and will forever so remain unless a mind not part of it can give it absolution. Sin calls for punishment as error for correction, and the belief that punishment is correction is clearly insane.

Sin is not an error, for sin entails an arrogance which the idea of error lacks. To sin would be to violate reality, and to succeed. Sin is the proclamation that attack is real and guilt is justified. It assumes the Son of God is guilty, and has thus succeeded in losing his innocence and making himself what God created not. Thus is creation seen as not eternal, and the Will of God open to opposition and defeat. Sin is the grand illusion underlying all the ego's grandiosity. For by it God Himself is changed, and rendered incomplete.

The Son of God can be mistaken; he can deceive himself; he can even turn the power of his mind against himself. But he cannot sin. There is nothing he can do that would really change his reality in any way, nor make him really guilty. That is what sin would do, for such is its purpose. Yet for all the wild insanity inherent in the whole idea of sin, it is impossible. For the wages of sin is death, and how can the immortal die?

A major tenet in the ego's insane religion is that sin is not error but truth, and it is innocence that would deceive. Purity is seen as arrogance, and the acceptance of the self as sinful is perceived as holiness. And it is this doctrine that replaces the reality of the Son of God as his Father created him, and willed that he be forever. Is this humility? Or is it, rather, an attempt to wrest creation away from truth, and keep it separate?

Any attempt to reinterpret sin as error is always indefensible to the ego. The idea of sin is wholly sacrosanct to its thought system, and quite unapproachable except with reverence and awe. It is the most "holy" concept in the ego's system; lovely and powerful, wholly true, and necessarily protected with every defense at its disposal. For here lies its "best" defense, which all the others serve. Here is its armor, its protection, and the fundamental purpose of the special relationship in its interpretation.

It can indeed be said the ego made its world on sin. Only in such a world could everything be upside-down. This is the strange illusion that makes the clouds of guilt seem heavy and impenetrable. The solidness this world's foundation seems to have is found in this. For sin has changed creation from an Idea of God to an ideal the ego wants; a world it rules, made up of bodies,

mindless and capable of complete corruption and decay. If this is a mistake, it can be undone easily by truth. Any mistake can be corrected, if truth be left to judge it. But if the mistake is given the status of truth, to what can it be brought? The "holiness" of sin is kept in place by just this strange device. As truth it is inviolate, and everything is brought to it for judgment. As a mistake, it must be brought to truth. It is impossible to have faith in sin, for sin is faithlessness. Yet it is possible to have faith that a mistake can be corrected.

There is no stone in all the ego's embattled citadel more heavily defended than the idea that sin is real; the natural expression of what the Son of God has made himself to be, and what he is. To the ego, this is no mistake. For this is its reality; this is the "truth" from which escape will always be impossible. This is his past, his present and his future. For he has somehow managed to corrupt his Father, and change His Mind completely. Mourn, then, the death of God, Whom sin has killed! And this would be the ego's wish, which in its madness it believes it has accomplished.

Would you not rather that all this be nothing more than a mistake, entirely correctable, and so easily escaped from that its whole correction is like walking through a mist into the sun? For that is all it is. Perhaps you would be tempted to agree with the ego that it is far better to be sinful than mistaken. Yet think you carefully before you allow yourself to make this choice. Approach it not lightly, for it is the choice of hell or Heaven.

The Unreality of Sin

The attraction of guilt is found in sin, not error. Sin will be repeated

because of this attraction. Fear can become so acute that the sin is denied the acting out. But while the guilt remains attractive the mind will suffer, and not let go of the idea of sin. For guilt still calls to it, and the mind hears it and yearns for it, making itself a willing captive to its sick appeal. Sin is an idea of evil that cannot be corrected, and yet will be forever desirable. As an essential part of what the ego thinks you are, you will always want it. And only an avenger, with a mind unlike your own, could stamp it out through fear.

The ego does not think it possible that love, not fear, is really called upon by sin, and always answers. For the ego brings sin to fear, demanding punishment. Yet punishment is but another form of guilt's protection, for what is deserving punishment must have been really done. Punishment is always the great preserver of sin, treating it with respect and honoring its enormity. For what you think is real you want, and will not let it go.

An error, on the other hand, is not attractive. What you see clearly as a mistake you want corrected. Sometimes a sin can be repeated over and over, with obviously distressing results, but without the loss of its appeal. And suddenly, you change its status from a sin to a mistake. Now you will not repeat it; you will merely stop and let it go, unless the guilt remains. For then you will but change the form of sin, granting that it was an error, but keeping it uncorrectable. This is not really a change in your perception, for it is sin that calls for punishment, not error.

The Holy Spirit cannot punish sin. Mistakes He recognizes, and would correct them all as God entrusted Him to do. But sin He knows not, nor can

He recognize mistakes that cannot be corrected. For a mistake that cannot be corrected is meaningless to Him. Mistakes are for correction, and they call for nothing else. What calls for punishment must call for nothing.

Every mistake must be a call for love. What, then, is sin? What could it be but a mistake you would keep hidden; a call for help that you would keep unheard and thus unanswered?

In time, the Holy Spirit clearly sees the Son of God can make mistakes. On this you share His vision. Yet you do not share His recognition of the difference between time and eternity. And when correction is completed, time is eternity. The Holy Spirit can teach you how to look on time differently and see beyond it, but not while you believe in sin. In error, yes, for this can be corrected by the mind. But sin is the belief that your perception is unchangeable, and that the mind must accept as true what it is told through it. If it does not obey, the mind is judged insane. The only power that could change perception is thus kept impotent, held to the body by the fear of changed perception which its Teacher, Who is one with it, would bring.

When you are tempted to believe that sin is real, remember this: If sin is real, both God and you are not. If creation is extension, the Creator must have extended Himself, and it is impossible that what is part of Him is totally unlike the rest. If sin is real, God must be at war with Himself. He must be split, and torn between good and evil; partly sane and partially insane. For He must have created what wills to destroy Him, and has the power to do so. Is it not easier to believe that you have been mistaken than to believe in this?

While you believe that your reality or your brother's is bounded by a body, you will believe in sin. While you believe that bodies can unite, you will find guilt attractive and believe that sin is precious. For the belief that bodies limit mind leads to a perception of the world in which the proof of separation seems to be everywhere. And God and His creation seem to be split apart and overthrown. For sin would prove what God created holy could not prevail against it, nor remain itself before the power of sin. Sin is perceived as mightier than God, before which God Himself must bow, and offer His creation to its conqueror. Is this humility or madness?

If sin is real, it must forever be beyond the hope of healing. For there would be a power beyond God's, capable of making another will that could attack His Will and overcome it; and give His Son a will apart from His, and stronger. And each part of God's fragmented creation would have a different will, opposed to His, and in eternal opposition to Him and to each other. Your holy relationship has, as its purpose now, the goal of proving this is impossible. Heaven has smiled upon it, and the belief in sin has been uprooted in its smile of love. You see it still, because you do not realize that its foundation has gone. Its source has been removed, and so it can be cherished but a little while before it vanishes. Only the habit of looking for it still remains.

And yet you look with Heaven's smile upon your lips, and Heaven's blessing on your sight. You will not see sin long. For in the new perception the mind corrects it when it seems to be seen, and it becomes invisible. Errors are quickly recognized and quickly given to correction, to be healed, not

hidden. You will be healed of sin and all its ravages the instant that you give it no power over your brother. And you will help each other overcome mistakes by joyously releasing one another from the belief in sin.

In the holy instant, you will see the smile of Heaven shining on both of you. And you will shine upon each other, in glad acknowledgment of the grace that has been given you. For sin will not prevail against a union Heaven has smiled upon. Your perception was healed in the holy instant Heaven gave you. Forget what you have seen, and raise your eyes in faith to what you now can see. The barriers to Heaven will disappear before your holy sight, for you who were sightless have been given vision, and you can see. Look not for what has been removed, but for the glory that has been restored for you to see.

Look upon your Redeemer, and behold what He would show you in your brother, and let not sin arise again to blind your eyes. For sin would keep you separate, but your Redeemer would have you look upon your brother as yourself. Your relationship is now a temple of healing; a place where all the weary ones can come and rest. Here is the rest that waits for all, after the journey. And it is brought nearer to all by your relationship.

The Obstacles to Peace

As peace extends from deep inside yourself to embrace all the Sonship and give it rest, it will encounter many obstacles. Some of them you will try to impose. Others will seem to arise from elsewhere; from your brothers, and from various aspects of the world outside. Yet peace will gently cover them, extending past completely unencumbered. The extension of the Holy Spirit's purpose from your relationship to others, to bring them gently in, will

quietly extend to every aspect of your lives, surrounding both of you with glowing happiness and the calm awareness of complete protection. And you will carry its message of love and safety and freedom to everyone who draws nigh unto your temple, where healing waits for him. You will not wait to give him this, for you will call to him and he will answer you, recognizing in your call the Call for God. And you will draw him in and give him rest, as it was given you.

All this will you do. Yet the peace that already lies deeply within must first expand, and flow across the obstacles you placed before it. This will you do, for nothing undertaken with the Holy Spirit remains unfinished. You can indeed be sure of nothing you see outside you, but of this you can be sure: The Holy Spirit asks that you offer Him a resting place where you will rest in Him. He answered you, and entered your relationship. Would you not now return His graciousness, and enter into a relationship with Him? For it is He Who offered your relationship the gift of holiness, without which it would have been forever impossible to appreciate your brother.

The gratitude you owe to Him He asks but that you receive for Him. And when you look with gentle graciousness upon your brother, you are beholding Him. For you are looking where He is, and not apart from Him. You cannot see the Holy Spirit, but you can see your brothers truly. And the light in them will show you all that you need to see. When the peace in you has been extended to encompass everyone, the Holy Spirit's function here will be accomplished. What need is there for seeing, then? When God has taken the last step Himself, the Holy Spirit will gather all the thanks

and gratitude that you have offered Him, and lay them gently before His Creator in the name of His most holy Son. And the Father will accept them in His Name. What need is there of seeing, in the presence of His gratitude?

I. The First Obstacle: The Desire to Get Rid of It

The first obstacle that peace must flow across is your desire to get rid of it. For it cannot extend unless you keep it. You are the center from which it radiates outward, to call the others in. You are its home; its tranquil dwelling place from which it gently reaches out, but never leaving you. If you would make it homeless, how can it abide within the Son of God? If it would spread across the whole creation, it must begin with you, and from you reach to everyone who calls, and bring him rest by joining you.

Why would you want peace homeless? What do you think that it must dispossess to dwell with you? What seems to be the cost you are so unwilling to pay? The little barrier of sand still stands between you and your brother. Would you reinforce it now? You are not asked to let it go for yourself alone. Christ asks it of you for Himself. He would bring peace to everyone, and how can He do this except through you? Would you let a little bank of sand, a wall of dust, a tiny seeming barrier, stand between your brothers and salvation? And yet, this little remnant of attack you cherish still against each other is the first obstacle the peace in you encounters in its going forth. This little wall of hatred would still oppose the Will of God, and keep it limited.

The Holy Spirit's purpose rests in peace within you. Yet you are still unwilling to let it join you wholly. You still oppose the Will of God, just by a

little. And that little is a limit you would place upon the whole. God's Will is one, not many. It has no opposition, for there is none beside it. What you would still contain behind your little barrier and keep separate from your brother seems mightier than the universe, for it would hold back the universe and its Creator. This little wall would hide the purpose of Heaven, and keep it from Heaven.

Would you thrust salvation away from the giver of salvation? For such have you become. Peace could no more depart from you than from God. Fear not this little obstacle. It cannot contain the Will of God. Peace will flow across it, and join you without hindrance. Salvation cannot be withheld from you. It is your purpose. You cannot choose apart from this. You have no purpose apart from your brother, nor apart from the one you asked the Holy Spirit to share with you. The little wall will fall away so quietly beneath the wings of peace. For peace will send its messengers from you to all the world, and barriers will fall away before their coming as easily as those that you interpose will be surmounted.

To overcome the world is no more difficult than to surmount your little wall. For in the miracle of your holy relationship, without this barrier, is every miracle contained. There is no order of difficulty in miracles, for they are all the same. Each is a gentle winning over from the appeal of guilt to the appeal of love. How can this fail to be accomplished, wherever it is undertaken? Guilt can raise no real barriers against it. And all that seems to stand between you must fall away because of the appeal you answered. From you who answered, He Who answered you would call. His home is in

your holy relationship. Do not attempt to stand between Him and His holy purpose, for it is yours. But let Him quietly extend the miracle of your relationship to everyone contained in it as it was given.

There is a hush in Heaven, a happy expectancy, a little pause of gladness in acknowledgment of the journey's end. For Heaven knows you well, as you know Heaven. No illusions stand between you now. Look not upon the little wall of shadows. The sun has risen over it. How can a shadow keep you from the sun? No more can you be kept by shadows from the light in which illusions end. Every miracle is but the end of an illusion. Such was the journey; such its ending. And in the goal of truth which you accepted must all illusions end.

The little insane wish to get rid of Him Whom you invited in and push Him out must produce conflict. As you look upon the world, this little wish, uprooted and floating aimlessly, can land and settle briefly upon anything, for it has no purpose now. Before the Holy Spirit entered to abide with you it seemed to have a mighty purpose; the fixed and unchangeable dedication to sin and its results. Now it is aimless, wandering pointlessly, causing no more than tiny interruptions in love's appeal.

This feather of a wish, this tiny illusion, this microscopic remnant of the belief in sin, is all that remains of what once seemed to be the world. It is no longer an unrelenting barrier to peace. Its pointless wandering makes its results appear to be more erratic and unpredictable than before. Yet what could be more unstable than a tightly organized delusional system? Its seeming stability is its pervasive weakness, which extends to everything. The

variability the little remnant induces merely indicates its limited results.

How mighty can a little feather be before the great wings of truth? Can it oppose an eagle's flight, or hinder the advance of summer? Can it interfere with the effects of summer's sun upon a garden covered by the snow? See but how easily this little wisp is lifted up and carried away, never to return, and part with it in gladness, not regret. For it is nothing in itself, and stood for nothing when you had greater faith in its protection. Would you not rather greet the summer sun than fix your gaze upon a disappearing snowflake, and shiver in remembrance of the winter's cold?

The Attraction of Guilt

The attraction of guilt produces fear of love, for love would never look on guilt at all. It is the nature of love to look upon only the truth, for there it sees itself, with which it would unite in holy union and completion. As love must look past fear, so must fear see love not. For love contains the end of guilt, as surely as fear depends on it. Overlooking guilt completely, it sees no fear. Being wholly without attack, it could not be afraid. Fear is attracted to what love sees not, and each believes that what the other looks upon does not exist. Fear looks on guilt with just the same devotion that love looks on itself. And each has messengers which they send forth, and which return to them with messages written in the language in which their going forth was asked.

Love's messengers are gently sent, and return with messages of love and gentleness. The messengers of fear are harshly ordered to seek out guilt, and cherish every scrap of evil and of sin that they can find, losing

none of them on pain of death, and laying them respectfully before their lord and master. Perception cannot obey two masters, each asking for messages of different things in different languages. What fear would feed upon, love overlooks. What fear demands, love cannot even see. The fierce attraction that guilt holds for fear is wholly absent from love's gentle perception. What love would look upon is meaningless to fear, and quite invisible.

Relationships in this world are the result of how the world is seen. And this depends on which emotion was called on to send its messengers to look upon it, and return with word of what they saw. Fear's messengers are trained through terror, and they tremble when their master calls on them to serve him. For fear is merciless even to its friends. Its messengers steal guiltily away in hungry search of guilt, for they are kept cold and starving and made very vicious by their master, who allows them to feast only upon what they return to him. No little shred of guilt escapes their hungry eyes. And in their savage search for sin they pounce on any living thing they see, and carry it screaming to their master, to be devoured.

Send not these savage messengers into the world, to feast upon it and to prey upon reality. For they will bring you word of bones and skin and flesh. They have been taught to seek for the corruptible, and to return with gorges filled with things decayed and rotted. To them such things are beautiful, because they seem to allay their savage pangs of hunger. For they are frantic with the pain of fear, and would avert the punishment of him who sends them forth by offering him what they hold dear.

The Holy Spirit has given you love's messengers to send instead of those

you trained through fear. They are as eager to return to you what they hold dear as are the others. If you send them forth, they will see only the blameless and the beautiful, the gentle and the kind. They will be as careful to let no little act of charity, no tiny expression of forgiveness, no little breath of love escape their notice. And they will return with all the happy things they found, to share them lovingly with you. Be not afraid of them. They offer you salvation. Theirs are the messages of safety, for they see the world as kind.

If you send forth only the messengers the Holy Spirit gives you, wanting no messages but theirs, you will see fear no more. The world will be transformed before your sight, cleansed of all guilt and softly brushed with beauty. The world contains no fear that you laid not upon it. And none you cannot ask love's messengers to remove from it, and see it still. The Holy Spirit has given you His messengers to send to your brother and return to you with what love sees. They have been given to replace the hungry dogs of fear you sent instead. And they go forth to signify the end of fear.

Love, too, would set a feast before you, on a table covered with a spotless cloth, set in a quiet garden where no sound but singing and a softly joyous whispering is ever heard. This is a feast that honors your holy relationship, and at which everyone is welcomed as an honored guest. And in a holy instant grace is said by everyone together, as they join in gentleness before the table of communion. And I will join you there, as long ago I promised and promise still. For in your new relationship am I made welcome. And where I am made welcome, there I am.

I am made welcome in the state of grace, which means you have at last forgiven me. For I became the symbol of your sin, and so I had to die instead of you. To the ego sin means death, and so atonement is achieved through murder. Salvation is looked upon as a way by which the Son of God was killed instead of you. Yet, no one can die for anyone, and death does not atone for sin. But you can live to show it is not real. The body does appear to be the symbol of sin while you believe that it can get you what you want. While you believe that it can give you pleasure, you will also believe that it can bring you pain. To think you could be satisfied and happy with so little is to hurt yourself, and to limit the happiness that you would have calls upon pain to fill your meager store and make your life complete. This is completion as the ego sees it. For guilt creeps in where happiness has been removed, and substitutes for it. Communion is another kind of completion, which goes beyond guilt, because it goes beyond the body.

II. The Second Obstacle: The Belief the Body is Valuable for What It Offers

We said that peace must first surmount the obstacle of your desire to get rid of it. Where the attraction of guilt holds sway, peace is not wanted. The second obstacle that peace must flow across, and closely related to the first, is the belief that the body is valuable for what it offers. For here is the attraction of guilt made manifest in the body, and seen in it.

This is the value that you think peace would rob you of. This is what you believe that it would dispossess, and leave you homeless. And it is this for which you would deny a home to peace. This "sacrifice" you feel to be too great to make, too much to ask of you. Is it a sacrifice, or a release? What

has the body really given you that justifies your strange belief that in it lies salvation? Do you not see that this is the belief in death? Here is the focus of the perception of atonement as murder. Here is the source of the idea that love is fear.

The Holy Spirit's messengers are sent far beyond the body, calling the mind to join in holy communion and be at peace. Such is the message that I gave them for you. It is only the messengers of fear that see the body, for they look for what can suffer. Is it a sacrifice to be removed from what can suffer? The Holy Spirit does not demand you sacrifice the hope of the body's pleasure; it has no hope of pleasure. But neither can it bring you fear of pain. Pain is the only "sacrifice" the Holy Spirit asks, and this He would remove.

Peace is extended from you only to the eternal, and it reaches out from the eternal in you. It flows across all else. The second obstacle is no more solid than the first. For you want neither to get rid of peace nor limit it. What are these obstacles that you would interpose between peace and its going forth but barriers you place between your will and its accomplishment? You want communion, not the feast of fear. You want salvation, not the pain of guilt. And you want your Father, not a little mound of clay, to be your home. In your holy relationship is your Father's Son. He has not lost communion with Him, nor with himself. When you agreed to join your brother, you acknowledged this is so. This has no cost, but it has release from cost.

You have paid very dearly for your illusions, and nothing you have paid for brought you peace. Are you not glad that Heaven cannot be sacrificed, and sacrifice cannot be asked of you? There is no obstacle that you can place

before our union, for in your holy relationship I am there already. We will surmount all obstacles together, for we stand within the gates and not outside. How easily the gates are opened from within, to let peace through to bless the tired world! Can it be difficult for us to walk past barriers together, when you have joined the limitless? The end of guilt is in your hands to give. Would you stop now to look for guilt in one another?

Let me be to you the symbol of the end of guilt, and look upon your brother as you would look on me. Forgive me all the sins you think the Son of God committed. And in the light of your forgiveness he will remember who he is, and forget what never was. I ask for your forgiveness, for if you are guilty, so must I be. But if I surmounted guilt and overcame the world, you were with me. Would you see in me the symbol of guilt or of the end of guilt, remembering that what I signify to you you see within yourself?

From your holy relationship truth proclaims the truth, and love looks on itself. Salvation flows from deep within the home you offered to my Father and to me. And we are there together, in the quiet communion in which the Father and the Son are joined. O come ye faithful to the holy union of the Father and the Son in you! And keep you not apart from what is offered you, in gratitude for giving peace its home in Heaven. Send forth to all the world the joyous message of the end of guilt, and all the world will answer. Think of your happiness as everyone offers you witness of the end of sin, and shows you that its power is gone forever. Where can guilt be, when the belief in sin is gone? And where is death, when its great advocate is heard no more?

Forgive me your illusions, and release me from punishment for what I

have not done. So will you learn the freedom that I taught by teaching freedom to your brother, and so releasing me. I am within your holy relationship, yet you would imprison me behind the obstacles you raise to freedom, and bar my way to you. Yet it is not possible to keep away One Who is there already. And in Him it is possible that our communion, where we are joined already, will be the focus of the new perception that will bring light to all the world, contained in you.

The Attraction of Pain

Your little part is but to give the Holy Spirit the whole idea of sacrifice. And to accept the peace He gives instead, without the limits that would hold its extension back, and so would limit your awareness of it. For what He gives must be extended if you would have its limitless power, and use it for the Son of God's release. It is not this you would be rid of, and having it you cannot limit it. If peace is homeless, so are you and so am I. And He Who is our home is homeless with us. Is this your wish? Would you forever be a wanderer in search of peace? Would you invest your hope of peace and happiness in what must fail?

Faith in the eternal is always justified, for the eternal is forever kind, infinite in its patience and wholly loving. It will accept you wholly, and give you peace. Yet it can unite only with what already is at peace in you, immortal as itself. The body can bring you neither peace nor turmoil; neither pain nor joy. It is a means, and not an end. It has no purpose of itself, but only what is given to it. The body will seem to be whatever is the means for reaching the goal that you assign to it. Peace and guilt are both conditions of the

mind, to be attained. And these conditions are the home of the emotion that calls them forth, and therefore is compatible with them.

But think you which it is that is compatible with you. Here is your choice, and it is free. But all that lies in it will come with it, and what you think you are can never be apart from it. The body is the great seeming betrayer of faith. In it lies disillusionment and the seeds of faithlessness, but only if you ask of it what it cannot give. Can your mistake be reasonable grounds for depression and disillusionment, and for retaliative attack on what you think has failed you? Use not your error as the justification for your faithlessness. You have not sinned, but you have been mistaken in what is faithful. And the correction of your mistake will give you grounds for faith.

It is impossible to seek for pleasure through the body and not find pain. It is essential that this relationship be understood, for it is one the ego sees as proof of sin. It is not really punitive at all. It is but the inevitable result of equating yourself with the body, which is the invitation to pain. For it invites fear to enter and become your purpose. The attraction of guilt must enter with it, and whatever fear directs the body to do is therefore painful. It will share the pain of all illusions, and the illusion of pleasure will be the same as pain.

Is not this inevitable? Under fear's orders the body will pursue guilt, serving its master whose attraction to guilt maintains the whole illusion of its existence. This, then, is the attraction of pain. Ruled by this perception the body becomes the servant of pain, seeking it dutifully and obeying the idea that pain is pleasure. It is this idea that underlies all of the ego's

heavy investment in the body. And it is this insane relationship that it keeps hidden, and yet feeds upon. To you it teaches that the body's pleasure is happiness. Yet to itself it whispers, "It is death."

Why should the body be anything to you? Certainly what it is made of is not precious. And just as certainly it has no feeling. It transmits to you the feelings that you want. Like any communication medium the body receives and sends the messages that it is given. It has no feeling for them. All of the feeling with which they are invested is given by the sender and the receiver. The ego and the Holy Spirit both recognize this, and both also recognize that here the sender and receiver are the same. The Holy Spirit tells you this with joy. The ego hides it, for it would keep you unaware of it. Who would send messages of hatred and attack if he but understood he sends them to himself? Who would accuse, make guilty and condemn himself?

The ego's messages are always sent away from you, in the belief that for your message of attack and guilt will someone other than yourself suffer. And even if you suffer, yet someone else will suffer more. The great deceiver recognizes that this is not so, but as the "enemy" of peace, it urges you to send out all your messages of hate and free yourself. And to convince you this is possible, it bids the body search for pain in attack upon another, calling it pleasure and offering it to you as freedom from attack.

Hear not its madness, and believe not the impossible is true. Forget not that the ego has dedicated the body to the goal of sin, and places in it all its faith that this can be accomplished. Its sad disciples chant the body's

praise continually, in solemn celebration of the ego's rule. Not one but must believe that yielding to the attraction of guilt is the escape from pain. Not one but must regard the body as himself, without which he would die, and yet within which is his death equally inevitable.

It is not given to the ego's disciples to realize that they have dedicated themselves to death. Freedom is offered them but they have not accepted it, and what is offered must also be received, to be truly given. For the Holy Spirit, too, is a communication medium, receiving from the Father and offering His messages unto the Son. Like the ego, the Holy Spirit is both the sender and the receiver. For what is sent through Him returns to Him, seeking itself along the way, and finding what it seeks. So does the ego find the death it seeks, returning it to you.

III. The Third Obstacle: The Attraction of Death

To you and your brother, in whose special relationship the Holy Spirit entered, it is given to release and be released from the dedication to death. For it was offered you, and you accepted. Yet you must learn still more about this strange devotion, for it contains the third obstacle that peace must flow across. No one can die unless he chooses death. What seems to be the fear of death is really its attraction. Guilt, too, is feared and fearful. Yet it could have no hold at all except on those who are attracted to it and seek it out. And so it is with death. Made by the ego, its dark shadow falls across all living things, because the ego is the "enemy" of life.

And yet a shadow cannot kill. What is a shadow to the living? They but walk past and it is gone. But what of those whose dedication is not to live;

the black-draped "sinners," the ego's mournful chorus, plodding so heavily away from life, dragging their chains and marching in the slow procession that honors their grim master, lord of death? Touch any one of them with the gentle hands of forgiveness, and watch the chains fall away, along with yours. See him throw aside the black robe he was wearing to his funeral, and hear him laugh at death. The sentence sin would lay upon him he can escape through your forgiveness. This is no arrogance. It is the Will of God. What is impossible to you who chose His Will as yours? What is death to you? Your dedication is not to death, nor to its master. When you accepted the Holy Spirit's purpose in place of the ego's you renounced death, exchanging it for life. We know that an idea leaves not its source. And death is the result of the thought we call the ego, as surely as life is the result of the Thought of God.

The Incorruptible Body

From the ego came sin and guilt and death, in opposition to life and innocence, and to the Will of God Himself. Where can such opposition lie but in the sick minds of the insane, dedicated to madness and set against the peace of Heaven? One thing is sure; God, Who created neither sin nor death, wills not that you be bound by them. He knows of neither sin nor its results. The shrouded figures in the funeral procession march not in honor of their Creator, Whose Will it is they live. They are not following His Will; they are opposing it.

And what is the black-draped body they would bury? A body which they dedicated to death, a symbol of corruption, a sacrifice to sin, offered

to sin to feed upon and keep itself alive; a thing condemned, damned by its maker and lamented by every mourner who looks upon it as himself. You who believe you have condemned the Son of God to this are arrogant. But you who would release him are but honoring the Will of his Creator. The arrogance of sin, the pride of guilt, the sepulchre of separation, all are part of your unrecognized dedication to death. The glitter of guilt you laid upon the body would kill it. For what the ego loves, it kills for its obedience. But what obeys it not, it cannot kill.

You have another dedication that would keep the body incorruptible and perfect as long as it is useful for your holy purpose. The body no more dies than it can feel. It does nothing. Of itself it is neither corruptible nor incorruptible. It is nothing. It is the result of a tiny, mad idea of corruption that can be corrected. For God has answered this insane idea with His Own, an Answer Which left Him not, and therefore brings the Creator to the awareness of every mind which heard His Answer and accepted It.

You who are dedicated to the incorruptible have been given, through your acceptance, the power to release from corruption. What better way to teach the first and fundamental principle in a course on miracles than by showing you the one that seems to be the hardest can be accomplished first? The body can but serve your purpose. As you look on it, so will it seem to be. Death, were it true, would be the final and complete disruption of communication, which is the ego's goal.

Those who fear death see not how often and how loudly they call to it, and bid it come to save them from communication. For death is seen as safe-

ty, the great dark savior from the light of truth, the answer to the Answer, the silencer of the Voice that speaks for God. Yet the retreat to death is not the end of conflict. Only God's Answer is its end. The obstacle of your seeming love for death that peace must flow across seems to be very great. For in it lie hidden all the ego's secrets, all its strange devices for deception, all its sick ideas and weird imaginings. Here is the final end of union, the triumph of the ego's making over creation, the victory of lifelessness on Life Itself.

Under the dusty edge of its distorted world the ego would lay the Son of God, slain by its orders, proof in his decay that God Himself is powerless before the ego's might, unable to protect the life that He created against the ego's savage wish to kill. My brother, child of our Father, this is a dream of death. There is no funeral, no dark altars, no grim commandments nor twisted rituals of condemnation to which the body leads you. Ask not release of it. But free it from the merciless and unrelenting orders you laid upon it, and forgive it what you ordered it to do. In its exaltation you commanded it to die, for only death could conquer life. And what but insanity could look upon the defeat of God, and think it real?

The fear of death will go as its appeal is yielded to love's real attraction. The end of sin, which nestles quietly in the safety of your relationship, protected by your union with your brother, and ready to grow into a mighty force for God is very near. The infancy of salvation is carefully guarded by love, preserved from every thought that would attack it, and quietly made ready to fulfill the mighty task for which it was given you.

Your newborn purpose is nursed by angels, cherished by the Holy Spirit and protected by God Himself. It needs not your protection; it is yours. For it is deathless, and within it lies the end of death.

What danger can assail the wholly innocent? What can attack the guiltless? What fear can enter and disturb the peace of sinlessness? What has been given you, even in its infancy, is in full communication with God and you. In its tiny hands it holds, in perfect safety, every miracle you will perform, held out to you. The miracle of life is ageless, born in time but nourished in eternity. Behold this infant, to whom you gave a resting place by your forgiveness of your brother, and see in it the Will of God. Here is the babe of Bethlehem reborn. And everyone who gives him shelter will follow him, not to the cross, but to the resurrection and the life.

When anything seems to you to be a source of fear, when any situation strikes you with terror and makes your body tremble and the cold sweat of fear comes over it, remember it is always for one reason; the ego has perceived it as a symbol of fear, a sign of sin and death. Remember, then, that neither sign nor symbol should be confused with source, for they must stand for something other than themselves. Their meaning cannot lie in them, but must be sought in what they represent. And they may thus mean everything or nothing, according to the truth or falsity of the idea which they reflect. Confronted with such seeming uncertainty of meaning, judge it not. Remember the holy presence of the One given to you to be the Source of judgment. Give it to Him to judge for you, and say:

"Take this from me and look upon it, judging it for me.
Let me not see it as a sign of sin and death, nor use it
for destruction.
Teach me how not to make of it an obstacle to peace,
But let You use it for me, to facilitate its coming."

IV. The Fourth Obstacle: The Fear of God

What would you see without the fear of death? What would you feel and think if death held no attraction for you? Very simply, you would remember your Father. The Creator of life, the Source of everything that lives, the Father of the universe and of the universe of universes, and of everything that lies even beyond them would you remember. And as this memory rises in your mind, peace must still surmount a final obstacle, after which is salvation completed, and the Son of God entirely restored to sanity. For here your world does end.

The fourth obstacle to be surmounted hangs like a heavy veil before the face of Christ. Yet as His face rises beyond it, shining with joy because He is in His Father's Love, peace will lightly brush the veil aside and run to meet Him, and to join with Him at last. For this dark veil, which seems to make the face of Christ Himself like to a leper's, and the bright rays of His Father's Love that light His face with glory appear as streams of blood, fades in the blazing light beyond it when the fear of death is gone.

This is the darkest veil, upheld by the belief in death and protected by its attraction. The dedication to death and to its sovereignty is but the solemn vow, the promise made in secret to the ego never to lift this veil, not to approach it, nor even to suspect that it is there. This is the secret bargain made with the ego to keep what lies beyond the veil forever blotted out

and unremembered. Here is your promise never to allow union to call you out of separation; the great amnesia in which the memory of God seems quite forgotten; the cleavage of your Self from you; -- the fear of God, the final step in your dissociation.

See how the belief in death would seem to "save" you. For if this is gone, what can you fear but life? It is the attraction of death that makes life seem to be ugly, cruel and tyrannical. You are no more afraid of death than of the ego. These are your chosen friends. For in your secret alliance with them you have agreed never to let the fear of God be lifted, so you could look upon the face of Christ and join Him in His Father.

Every obstacle that peace must flow across is surmounted in just the same way; the fear that raised it yields to the love beyond, and so the fear is gone. And so it is with this. The desire to get rid of peace and drive the Holy Spirit from you fades in the presence of the quiet recognition that you love Him. The exaltation of the body is given up in favor of the spirit, which you love as you could never love the body. And the appeal of death is lost forever as love's attraction stirs and calls to you. From beyond each of the obstacles to love, Love Itself has called. And each has been surmounted by the power of the attraction of what lies beyond. Your wanting fear seemed to be holding them in place. Yet when you heard the Voice of Love beyond them, you answered and they disappeared.

And now you stand in terror before what you swore never to look upon. Your eyes look down, remembering your promise to your "friends." The "loveliness" of sin, the delicate appeal of guilt, the "holy" waxen image of

death, and the fear of vengeance of the ego you swore in blood not to desert, all rise and bid you not to raise your eyes. For you realize that if you look on this and let the veil be lifted, they will be gone forever. All of your "friends," your "protectors" and your "home" will vanish. Nothing that you remember now will you remember.

It seems to you the world will utterly abandon you if you but raise your eyes. Yet all that will occur is you will leave the world forever. This is the re-establishment of your will. Look upon it, open-eyed, and you will nevermore believe that you are at the mercy of things beyond you, forces you cannot control, and thoughts that come to you against your will. It is your will to look on this. No mad desire, no trivial impulse to forget again, no stab of fear nor the cold sweat of seeming death can stand against your will. For what attracts you from beyond the veil is also deep within you, un-separated from it and completely one.

The Lifting of the Veil

Forget not that you came this far together, you and your brother. And it was surely not the ego that led you here. No obstacle to peace can be surmounted through its help. It does not open up its secrets, and bid you look on them and go beyond them. It would not have you see its weakness, and learn it has no power to keep you from the truth. The Guide Who brought you here remains with you, and when you raise your eyes you will be ready to look on terror with no fear at all. But first, lift up your eyes and look on one another in innocence born of complete forgiveness of each other's illusions, and through the eyes of faith that sees them not.

No one can look upon the fear of God unterrified, unless he has accepted the Atonement and learned illusions are not real. No one can stand before this obstacle alone, for he could not have reached this far unless his brother walked beside him. And no one would dare to look on it without complete forgiveness of his brother in his heart. Stand you here a while and tremble not. You will be ready. Let us join together in a holy instant, here in this place where the purpose, given in a holy instant, has led you. And let us join in faith that He Who brought us here together will offer you the innocence you need, and that you will accept it for my love and His.

Nor is it possible to look on this too soon. This is the place to which everyone must come when he is ready. Once he has found his brother he is ready. Yet merely to reach the place is not enough. A journey without a purpose is still meaningless, and even when it is over it seems to make no sense. How can you know that it is over unless you realize its purpose is accomplished? Here, with the journey's end before you, you see its purpose. And it is here you choose whether to look upon it or wander on, only to return and make the choice again.

To look upon the fear of God does need some preparation. Only the sane can look on stark insanity and raving madness with pity and compassion, but not with fear. For only if they share in it does it seem fearful, and you do share in it until you look upon your brother with perfect faith and love and tenderness. Before complete forgiveness you still stand unforgiving. You are afraid of God because you fear your brother. Those you do not forgive you fear. And no one reaches love with fear beside him.

This brother who stands beside you still seems to be a stranger. You do not know him, and your interpretation of him is very fearful. And you attack him still, to keep what seems to be yourself unharmed. Yet in his hands is your salvation. You see his madness, which you hate because you share it. And all the pity and forgiveness that would heal it gives way to fear. Brother, you need forgiveness of each other, for you will share in madness or in Heaven together. And you will raise your eyes in faith together, or not at all.

Beside each of you is one who offers you the chalice of Atonement, for the Holy Spirit is in him. Would you hold his sins against him, or accept his gift to you? Is this giver of salvation your friend or enemy? Choose which he is, remembering that you will receive of him according to your choice. He has in him the power to forgive your sins, as you for him. Neither can give it to himself alone. And yet your savior stands beside each one. Let him be what he is, and seek not to make of love an enemy.

Behold your Friend, the Christ Who stands beside you. How holy and beautiful He is! You thought He sinned because you cast the veil of sin upon Him to hide His loveliness. Yet still He holds forgiveness out to you, to share His holiness. This "enemy," this "stranger" still offers you salvation as His Friend. The "enemies" of Christ, the worshippers of sin, know not Whom they attack.

This is your brother, crucified by sin and waiting for release from pain. Would you not offer him forgiveness, when only he can offer it to you? For his redemption he will give you yours, as surely as God created every living

thing and loves it. And he will give it truly, for it will be both offered and received. There is no grace of Heaven that you cannot offer to one another, and receive from your most holy Friend. Let him withhold it not, for by receiving it you offer it to him. Redemption has been given you to give each other, and thus receive it. Whom you forgive is free, and what you give you share. Forgive the sins your brother thinks he has committed, and all the guilt you think you see in him.

Here is the holy place of resurrection, to which we come again; to which we will return until redemption is accomplished and received. Think who your brother is, before you would condemn him. And offer thanks to God that he is holy, and has been given the gift of holiness for you. Join him in gladness, and remove all trace of guilt from his disturbed and tortured mind. Help him to lift the heavy burden of sin you laid upon him and he accepted as his own, and toss it lightly and with happy laughter away from him. Press it not like thorns against his brow, nor nail him to it, unredeemed and hopeless.

Give faith to one another, for faith and hope and mercy are yours to give. Into the hands that give, the gift is given. Look on your brother, and see in him the gift of God you would receive. It is almost Easter, the time of resurrection. Let us give redemption to each other and share in it, that we may rise as one in resurrection, not separate in death. Behold the gift of freedom that I gave the Holy Spirit for both of you. And be you free together, as you offer to the Holy Spirit this same gift. And giving it, receive it of Him in return for what you gave. He leadeth you and me together, that we might meet here in this holy place, and make the same decision.

Free your brother here, as I freed you. Give him the self-same gift, nor look upon him with condemnation of any kind. See him as guiltless as I look on you, and overlook the sins he thinks he sees within himself. Offer your brother freedom and complete release from sin, here in the garden of seeming agony and death. So will we prepare together the way unto the resurrection of God's Son, and let him rise again to glad remembrance of his Father, Who knows no sin, no death, but only life eternal.

Together we will disappear into the Presence beyond the veil, not to be lost but found; not to be seen but known. And knowing, nothing in the plan God has established for salvation will be left undone. This is the journey's purpose, without which is the journey meaningless. Here is the peace of God, given to you eternally by Him. Here is the rest and quiet that you seek, the reason for the journey from its beginning. Heaven is the gift you owe your brother, the debt of gratitude you offer to the Son of God in thanks for what he is, and what his Father created him to be.

Think carefully how you would look upon the giver of this gift, for as you look on him so will the gift itself appear to be. As he is seen as either the giver of guilt or of salvation, so will his offering be seen and so received. The crucified give pain because they are in pain. But the redeemed give joy because they have been healed of pain. Everyone gives as he receives, but he must choose what it will be that he receives. And he will recognize his choice by what he gives, and what is given him. Nor is it given anything in hell or Heaven to interfere with his decision.

You came this far because the journey was your choice. And no one

undertakes to do what he believes is meaningless. What you had faith in still is faithful, and watches over you in faith so gentle yet so strong that it would lift you far beyond the veil, and place the Son of God safely within the sure protection of his Father. Here is the only purpose that gives this world, and the long journey through this world, whatever meaning lies in them. Beyond this, they are meaningless. You and your brother stand together, still without conviction they have a purpose. Yet it is given you to see this purpose in your holy Friend, and recognize it as your own.

Chapter 19

THE VISION OF HOLINESS

Holy Week

This is Palm Sunday, the celebration of victory and the acceptance of the truth. Let us not spend this holy week brooding on the crucifixion of God's Son, but happily in the celebration of his release. For Easter is the sign of peace, not pain. A slain Christ has no meaning. But a risen Christ becomes the symbol of the Son of God's forgiveness on himself; the sign he looks upon himself as healed and whole.

This week begins with palms and ends with lilies, the white and holy sign the Son of God is innocent. Let no dark sign of crucifixion intervene between the journey and its purpose; between the acceptance of the truth and its expression. This week we celebrate life, not death. And we honor the perfect purity of the Son of God, and not his sins. Offer your brother the gift of lilies, not the crown of thorns; the gift of love and not the "gift" of fear. You stand beside your brother, thorns in one hand and lilies in the other, uncertain which to give. Join now with me and throw away the thorns, offering the lilies to replace them. This Easter I would have the gift of your forgiveness offered by you to me, and returned by me to you. We cannot be united in crucifixion and in death. Nor can the resurrection be complete till your forgiveness rests on Christ, along with mine.

A week is short, and yet this holy week is the symbol of the whole.

journey the Son of God has undertaken. He started with the sign of victory, the promise of the resurrection, already given him. Let him not wander into the temptation of crucifixion, and delay him there. Help him to go in peace beyond it, with the light of his own innocence lighting his way to his redemption and release. Hold him not back with thorns and nails when his redemption is so near. But let the whiteness of your shining gift of lilies speed him on his way to resurrection.

If you see glimpses of the face of Christ behind the veil, looking between the snow white petals of the lilies you have received and given as your gift, you will behold your brother's face and recognize it. I was a stranger and you took me in, not knowing who I was. Yet for your gift of lilies you will know. In your forgiveness of this stranger, alien to you and yet your ancient Friend, lies his release and your redemption with him. The time of Easter is a time of joy, and not of mourning. Look on your risen Friend, and celebrate his holiness along with me. For Easter is the time of your salvation, along with mine.

The Gift of Lilies

Look upon all the trinkets made to hang upon the body, or to cover it or for its use. See all the useless things made for its eyes to see. Think on the many offerings made for its pleasure, and remember all these were made to make seem lovely what you hate. Would you employ this hated thing to draw your brother to you, and to attract his body's eyes? Learn you but offer him a crown of thorns, not recognizing it for what it is, and trying to justify your own interpretation of its value by his acceptance. Yet still the

gift proclaims his worthlessness to you, as his acceptance and delight acknowledges the lack of value he places on himself.

Gifts are not made through bodies, if they be truly given and received. For bodies can neither offer nor accept; hold out nor take. Only the mind can value, and only the mind decides on what it would receive and give. And every gift it offers depends on what it wants. It will adorn its chosen home most carefully, making it ready to receive the gifts it wants by offering them to those who come unto its chosen home, or those it would attract to it. And there they will exchange their gifts, offering and receiving what their minds judge to be worthy of them.

Each gift is an evaluation of the receiver and the giver. No one but sees his chosen home as an altar to himself. No one but seeks to draw to it the worshippers of what he placed upon it, making it worthy of their devotion. And each has set a light upon his altar, that they may see what he has placed upon it and take it for their own. Here is the value that you lay upon your brother and on yourself. Here is your gift to both; your judgment on the Son of God for what he is. Forget not that it is your savior to whom the gift is offered. Offer him thorns and you are crucified. Offer him lilies and it is yourself you free.

I have great need for lilies, for the Son of God has not forgiven me. And can I offer him forgiveness when he offers thorns to me? For he who offers thorns to anyone is against me still, and who is whole without him? Be you his friend for me, that I may be forgiven and you may look upon the Son of God as whole. But look you first upon the altar in your chosen home, and see

what you have laid upon it to offer me. If it be thorns whose points gleam sharply in a blood-red light, the body is your chosen home and it is separation that you offer me. And yet the thorns are gone. Look you still closer at them now, and you will see your altar is no longer what it was.

You look still with the body's eyes, and they can see but thorns. Yet you have asked for and received another sight. Those who accept the Holy Spirit's purpose as their own share also His vision. And what enables Him to see His purpose shine forth from every altar now is yours as well as His. He sees no strangers; only dearly loved and loving friends. He sees no thorns but only lilies, gleaming in the gentle glow of peace that shines on everything He looks upon and loves.

This Easter, look with different eyes upon your brother. You have forgiven me. And yet I cannot use your gift of lilies while you see them not. Nor can you use what I have given unless you share it. The Holy Spirit's vision is no idle gift, no plaything to be tossed about a while and laid aside. Listen and hear this carefully, nor think it but a dream, a careless thought to play with, or a toy you would pick up from time to time and then put by. For if you do, so will it be to you.

You have the vision now to look past all illusions. It has been given you to see no thorns, no strangers and no obstacles to peace. The fear of God is nothing to you now. Who is afraid to look upon illusions, knowing his savior stands beside him? With him, your vision has become the greatest power for the undoing of illusion that God Himself could give. For what God gave the Holy Spirit, you have received. The Son of God looks unto you for

his release. For you have asked for and been given the strength to look upon this final obstacle, and see no thorns nor nails to crucify the Son of God, and crown him king of death.

Your chosen home is on the other side, beyond the veil. It has been carefully prepared for you, and it is ready to receive you now. You will not see it with the body's eyes. Yet all you need you have. Your home has called to you since time began, nor have you ever failed entirely to hear. You heard, but knew not how to look, nor where. And now you know. In you the knowledge lies, ready to be unveiled and freed from all the terror that kept it hidden. There is no fear in love. The song of Easter is the glad refrain the Son of God was never crucified. Let us lift up our eyes together, not in fear but faith. And there will be no fear in us, for in our vision will be no illusions; only a pathway to the open door of Heaven, the home we share in quietness and where we live in gentleness and peace, as one together.

Would you not have your holy brother lead you there? His innocence will light your way, offering you its guiding light and sure protection, and shining from the holy altar within him where you laid the lilies of forgiveness. Let him be to you the savior from illusions, and look on him with the new vision that looks upon the lilies and brings you joy. We go beyond the veil of fear, lighting each other's way. The holiness that leads us is within us, as is our home. So will we find what we were meant to find by Him Who leads us.

This is the way to Heaven and to the peace of Easter, in which we join in glad awareness that the Son of God is risen from the past, and has awakened

to the present. Now is he free, unlimited in his communion with all that is within him. Now are the lilies of his innocence untouched by guilt, and perfectly protected from the cold chill of fear and withering blight of sin alike. Your gift has saved him from the thorns and nails, and his strong arm is free to guide you safely through them and beyond. Walk with him now rejoicing, for the savior from illusions has come to greet you, and lead you home with him.

Here is your savior and your friend, released from crucifixion through your vision, and free to lead you now where he would be. He will not leave you, nor forsake the savior from his pain. And gladly will you walk the way of innocence together, singing as you behold the open door of Heaven and recognize the home that called to you. Give joyously to one another the freedom and the strength to lead you there. And come before each other's holy altar where the strength and freedom wait, to offer and receive the bright awareness that leads you home. The lamp is lit in both of you for one another. And by the hands that gave it to your brother shall both of you be led past fear to love.

Sin as an Adjustment

The belief in sin is an adjustment. And an adjustment is a change; a shift in perception, or a belief that what was so before has been made different. Every adjustment is therefore a distortion, and calls upon defenses to uphold it against reality. Knowledge requires no adjustments and, in fact, is lost if any shift or change is undertaken. For this reduces it at once to mere perception; a way of looking in which certainty is lost and doubt has entered. To this impaired condition are adjustments necessary, because they are not true.

Who need adjust to truth, which calls on only what he is, to understand?

Adjustments of any kind are of the ego. For it is the ego's fixed belief that all relationships depend upon adjustments, to make of them what it would have them be. Direct relationships, in which there are no interferences, are always seen as dangerous. The ego is the self-appointed mediator of all relationships, making whatever adjustments it deems necessary and interposing them between those who would meet, to keep them separate and prevent their union. It is this studied interference that makes it difficult for you to recognize your holy relationship for what it is.

The holy do not interfere with truth. They are not afraid of it, for it is within the truth they recognize their holiness, and rejoice at what they see. They look on it directly, without attempting to adjust themselves to it, or it to them. And so they see that it was in them, not deciding first where they would have it be. Their looking merely asks a question, and it is what they see that answers them. You make the world and then adjust to it, and it to you. Nor is there any difference between yourself and it in your perception, which made them both.

A simple question yet remains, and needs an answer. Do you like what you have made? -- a world of murder and attack, through which you thread your timid way through constant dangers, alone and frightened, hoping at most that death will wait a little longer before it overtakes you and you disappear. You made this up. It is a picture of what you think you are; of how you see yourself. A murderer is frightened, and those who kill fear death. All these are but the fearful thoughts of those who would adjust themselves to

a world made fearful by their adjustments. And they look out in sorrow from what is sad within, and see the sadness there.

Have you not wondered what the world is really like; how it would look through happy eyes? The world you see is but a judgment on yourself. It is not there at all. Yet judgment lays a sentence on it, justifies it and makes it real. Such is the world you see; a judgment on yourself, and made by you. This sickly picture of yourself is carefully preserved by the ego, whose image it is and which it loves, and placed outside you in the world. And to this world must you adjust as long as you believe this picture is outside, and has you at its mercy. This world is merciless, and were it outside you, you should indeed be fearful. Yet it was you who made it merciless, and now if mercilessness seems to look back at you, it can be corrected.

Who in a holy relationship can long remain unholy? The world the holy see is one with them, just as the world the ego looks upon is like itself. The world the holy see is beautiful because they see their innocence in it. They did not tell it what it was; they did not make adjustments to fit their orders. They gently questioned it and whispered, "What are you?" And He Who watches over all perception answered. Take not the judgment of the world as answer to the question, "What am I?" The world believes in sin, but the belief that made it as you see it is not outside you.

Seek not to make the Son of God adjust to his insanity. There is a stranger in him, who wandered carelessly into the home of truth and who will wander off. He came without a purpose, but he will not remain before the shining light the Holy Spirit offered, and you accepted. For there the stranger

is made homeless and you are welcome. Ask not this transient stranger, "What am I?" He is the only thing in all the universe that does not know. Yet it is he you ask, and it is to his answer that you would adjust. This one wild thought, fierce in its arrogance, and yet so tiny and so meaningless it slips unnoticed through the universe of truth, becomes your guide. To it you turn to ask the meaning of the universe. And of the one blind thing in all the seeing universe of truth you ask, "How shall I look upon the Son of God?"

Does one ask judgment of what is totally bereft of judgment? And if you have, would you believe the answer, and adjust to it as if it were the truth? The world you look on is the answer that it gave you, and you have given it power to adjust the world to make its answer true. You asked this puff of madness for the meaning of your unholy relationship, and adjusted it according to its insane answer. How happy did it make you? Did you meet with joy to bless the Son of God, and give him thanks for all the happiness that he held out to you? Did you recognize your brother as the eternal gift of God to you? Did you see the holiness that shone in both of you, to bless the other? That is the purpose of your holy relationship. Ask not the means of its attainment of the one thing that still would have it be unholy. Give it no power to adjust the means and end.

Prisoners bound with heavy chains for years, starved and emaciated, weak and exhausted, and with eyes so long cast down in darkness they remember not the light, do not leap up in joy the instant they are made free. It takes a while for them to understand what freedom is. You groped but feebly in the dust and found your brother's hand, uncertain whether to let it go or to

take hold on life so long forgotten. Strengthen your hold and raise your eyes unto your strong companion, in whom the meaning of your freedom lies. He seemed to be crucified beside you. And yet his holiness remained untouched and perfect, and with him beside you, you shall this day enter with him to Paradise, and know the peace of God.

Such is my will for both of you, and for each of you for one another and for himself. Here there is only holiness and joining without limit. For what is Heaven but union, direct and perfect, and without the veil of fear upon it? Here are we one, looking with perfect gentleness upon each other and on ourselves. Here all thoughts of any separation between us become impossible. You who were prisoners in separation are now made free in Paradise. And here would I unite with you, my friends, my brothers and my Self.

Your gift unto your brother has given me the certainty our union will be soon. Share, then, this faith with me, and know that it is justified. There is no fear in perfect love because it knows no sin, and it must look on others as on itself. Looking with charity within, what can it fear without? The innocent see safety, and the pure in heart see God within His Son, and look unto the Son to lead them to the Father. And where else would they go but where they will to be? Each of you now will lead the other to the Father as surely as God created His Son holy, and kept him so. In your brother is the light of God's eternal promise of your immortality. See him as sinless, and there can be no fear in you.

Entering the Ark

Nothing can hurt you unless you give it the power to do so. Yet you

give power as the laws of this world interpret giving; as you give you lose. It is not up to you to give power at all. Power is of God, given by Him and reawakened by the Holy Spirit, Who knows that as you give you gain. He gives no power to sin, and therefore it has none; nor to its results as this world sees them, -- sickness and death and misery and pain. These things have not occurred because the Holy Spirit sees them not, and gives no power to their seeming source. Thus would He keep you free of them. Being without illusion of what you are, the Holy Spirit merely gives everything to God, Who has already given and received all that is true. The untrue He has neither received nor given.

Sin has no place in Heaven, where its results are alien and can no more enter than can their source. And therein lies your need to see your brother sinless. In him is Heaven. See sin in him instead, and Heaven is lost to you. But see him as he is, and what is yours shines from him to you. Your savior gives you only love, but what you would receive of him is up to you. It lies in him to overlook all your mistakes, and therein lies his own salvation. And so it is with yours. It is the reawakening of the laws of God in minds that have established other laws, and given them power to enforce what God created not.

Your insane laws were made to guarantee that you would make mistakes, and give them power over you by accepting their results as your just due. What could this be but madness? And is it this that you would see with- in your savior from insanity? He is as free from this as you are, and in the freedom that you see in him you see your own. For this you share. What God

has given follows His laws, and His alone. Nor is it possible for those who follow them to suffer the results of any other source.

Those who choose freedom will experience only its results. Their power is of God, and they will give it only to what God has given, to share with them. Nothing but this can touch them, for they see only this, sharing their power according to the Will of God. And thus their freedom is established and maintained. It is upheld through all temptation to imprison and to be imprisoned. It is of them who learned of freedom that you should ask what freedom is. Ask not the sparrow how the eagle soars, for those with little wings have not accepted for themselves the power to share with you.

The sinless give as they received. See, then, the power of sinlessness within your brother, and share with him the power of the release from sin you offered him. To each who walks this earth in seeming solitude is a savior given, whose special function here is to release him, and so to free himself. In the world of separation each is appointed separately, though they are all the same. Yet those who know that they are all the same need not salvation. And each one finds his savior when he is ready to look upon the face of Christ, and see Him sinless.

The plan is not of you, nor need you be concerned with anything except the part that has been given you to learn. For He Who knows the rest will see to it without your help. But think not that He does not need your part to help Him with the rest. For in your part lies all of it, without which is no part complete, nor is the whole completed without your part. The ark of peace is entered two by two, yet the beginning of another world goes with them. Each

holy relationship must enter here, to learn its special function in the Holy Spirit's plan, now that it shares His purpose. And as this purpose is fulfilled, a new world rises in which sin can enter not, and where the Son of God can enter without fear and where he rests a while, to forget imprisonment and to remember freedom. How can he enter, to rest and to remember, without you? Except you be there, he is not complete. And it is his completion that he remembers there.

This is the purpose given you. Think not that your forgiveness of your brother serves but you two alone. For the whole new world rests in the hands of every two who enter here to rest. And as they rest, the face of Christ shines on them and they remember the laws of God, forgetting all the rest and yearning only to have His laws perfectly fulfilled in them and all their brothers. Think you when this has been achieved that you will rest without them? You could no more leave one of them outside than I could leave you, and forget part of myself.

You may wonder how you can be at peace when, while you are in time, there is so much that must be done before the way to peace is open. Perhaps this seems impossible to you. But ask yourself if it is possible that God would have a plan for your salvation that does not work. Once you accept His plan as the one function that you would fulfill, there will be nothing else the Holy Spirit will not arrange for you without your effort. He will go before you making straight your path, and leaving in your way no stones to trip on, and no obstacles to bar your way. Nothing you need will be denied you. Not one seeming difficulty but will melt away before you reach it. You need take

thought for nothing, careless of everything except the only purpose that you would fulfill. As that was given you, so will its fulfillment be. God's guarantee will hold against all obstacles, for it rests on certainty and not contingency. It rests on you. And what can be more certain than a Son of God?

Heralds of Eternity

In this world, God's Son comes closest to himself in a holy relationship. There he begins to find the certainty his Father has in him. And there he finds his function of restoring his Father's laws to what was held outside them, and finding what was lost. Only in time can anything be lost, and never lost forever. So do the parts of God's Son gradually join in time, and with each joining is the end of time brought nearer. Each miracle of joining is a mighty herald of eternity. No one who has a single purpose, unified and sure, can be afraid. No one who shares his purpose with him can not be one with him.

Each herald of eternity sings of the end of sin and fear. Each speaks in time of what is far beyond it. Two voices raised together call to the hearts of everyone, to let them beat as one. And in that single heartbeat is the unity of love proclaimed and given welcome. Peace to your holy relationship, which has the power to hold the unity of the Son of God together. You give to one another for everyone, and in your gift is everyone made glad. Forget not Who has given you the gifts you give, and through your not forgetting this, will you remember Who gave the gifts to Him to give to you.

It is impossible to overestimate your brother's value. Only the ego does this, but all it means is that it wants the other for itself, and therefore

values him too little. What is inestimable clearly cannot be evaluated. Do you recognize the fear that rises from the meaningless attempt to judge what lies so far beyond your judgment you cannot even see it? Judge not what is invisible to you or you will never see it, but wait in patience for its coming. It will be given you to see your brother's worth when all you want for him is peace. And what you want for him you will receive.

How can you estimate the worth of him who offers peace to you? What would you want except his offering? His worth has been established by his Father, and you will recognize it as you receive his Father's gift through him. What is in him will shine so brightly in your grateful vision that you will merely love him and be glad. You will not think to judge him, for who would see the face of Christ and yet insist that judgment still has meaning? For this insistence is of those who do not see. Vision or judgment is your choice, but never both of these.

Your brother's body is as little use to you as it is to him. When it is used only as the Holy Spirit teaches, it has no function. For minds need not the body to communicate. The sight that sees the body has no use which serves the purpose of a holy relationship. And while you look upon your brother thus, the means and end have not been brought in line. Why should it take so many holy instants to let this be accomplished, when one would do? There is but one. The little breath of eternity that runs through time like golden light is all the same; nothing before it, nothing afterwards.

You look upon each holy instant as a different point in time. It never changes. All that it ever held or will ever hold is here right now. The past

takes nothing from it, and the future will add no more. Here, then, is everything. Here is the loveliness of your relationship, with means and end in perfect harmony already. Here is the perfect faith that you will one day offer to your brother already offered you; and here the limitless forgiveness you will give each other already given, the face of Christ you yet will look upon already seen.

Can you evaluate the giver of a gift like this? Would you exchange this gift for any other? This gift returns the laws of God to your remembrance. And merely by remembering them, the laws that held you prisoner to pain and death must be forgotten. This is no gift your brother's body offers you. The veil that hides the gift hides him as well. He is the gift, and yet he knows it not. No more do you. And yet, have faith that He Who sees the gift in both of you will offer and receive it for you both. And through His vision will you see it, and through His understanding recognize it and love it as your own.

Be comforted, and feel the Holy Spirit watching over you in love and perfect confidence in what He sees. He knows the Son of God, and shares his Father's certainty the universe rests in his gentle hands in safety and in peace. Let us consider now what he must learn, to share his Father's confidence in him. What is he, that the Creator of the universe should offer it to him and know it rests in safety? He looks upon himself not as his Father knows him. And yet it is impossible the confidence of God should be misplaced.

The Temple of the Holy Spirit

The meaning of the Son of God lies solely in his relationship with his Creator. If it were elsewhere it would rest on contingency, but there is noth-

ing else. And this is wholly loving and forever. Yet has the Son of God invented an unholy relationship between him and his Father. His real relationship is one of perfect union and unbroken continuity. The one he made is partial, self-centered, broken into fragments and full of fear. The one created by his Father is wholly self-encompassing and self-extending. The one he made is wholly self-destructive and self-limiting.

Nothing can show the contrast better than the experience of both a holy and an unholy relationship. The first is based on love, and rests on it serene and undisturbed. The body does not intrude upon it. Any relationship in which the body enters is based not on love, but on idolatry. Love wishes to be known, completely understood and shared. It has no secrets; nothing that it would keep apart and hide. It walks in sunlight, open-eyed and calm, in smiling welcome and in sincerity so simple and so obvious it cannot be misunderstood.

But idols do not share. Idols accept, but never make return. They can be loved, but cannot love. They do not understand what they are offered, and any relationship in which they enter has lost its meaning. They live in secrecy, hating the sunlight and happy in the body's darkness, where they can hide and keep their secrets hidden along with them. And they have no relationships, for no one else is welcome there. They smile on no one, and those who smile on them they do not see.

Love has no darkened temples where mysteries are kept obscure and hidden from the sun. It does not seek for power, but for relationships. The body is the ego's chosen weapon for seeking power through relationships. And its relationships must be unholy, for what they are it does not even see. It

wants them solely for the offerings on which its idols thrive. The rest it merely throws away, for all that it could offer is seen as valueless. Homeless, the ego seeks as many bodies as it can collect to place its idols in, and so establish them as temples to itself.

The Holy Spirit's temple is not a body, but a relationship. The body is an isolated speck of darkness; a hidden secret room, a tiny spot of senseless mystery, a meaningless enclosure carefully protected, yet hiding nothing. Here the unholy relationship escapes reality, and seeks for crumbs to keep itself alive. Here it would drag its brothers, holding them here in its idolatry. Here it is "safe," for here love cannot enter. The Holy Spirit does not build His temples where love can never be. Would He Who sees the face of Christ choose as His home the only place in all the universe where it can not be seen?

You cannot make the body the Holy Spirit's temple, and it will never be the seat of love. It is the home of the idolater, and of love's condemnation. For here is love made fearful and hope abandoned. Even the idols that are worshipped here are shrouded in mystery, and kept apart from those who worship them. This is the temple dedicated to no relationships and no return. Here is the "mystery" of separation perceived in awe and held in reverence. What God would have not be is here kept "safe" from Him. But what you do not realize is what you fear within your brother, and would not see in him, is what makes God seem fearful to you, and kept unknown.

Idolaters will always be afraid of love, for nothing so severely threatens them as love's approach. Let love draw near them and overlook the body,

as it will surely do, and they retreat in fear, feeling the seeming firm foundation of their temple begin to shake and loosen. Brother, you tremble with them. Yet what you fear is but the herald of escape. This place of darkness is not your home. Your temple is not threatened. You are an idolater no longer. The Holy Spirit's purpose lies safe in your relationship, and not your body. You have escaped the body. Where you are the body cannot enter, for the Holy Spirit has set His temple there.

There is no order in relationships. They either are or not. An unholy relationship is no relationship. It is a state of isolation, which seems to be what it is not. No more than that. The instant that the mad idea of making your relationship with God unholy seemed to be possible, all your relationships were made meaningless. In that unholy instant time was born, and bodies made to house the mad idea and give it the illusion of reality. And so it seemed to have a home that held together for a little while in time, and vanished. For what could house this mad idea against reality but for an instant?

Idols must disappear, and leave no trace behind their going. The unholy instant of their seeming power is frail as is a snowflake, but without its loveliness. Is this the substitute you want for the eternal blessing of the holy instant and its unlimited beneficence? Is the malevolence of the unholy relationship, so seeming powerful and so bitterly misunderstood and so invested in a false attraction your preference to the holy instant, which offers you peace and understanding? Then lay aside the body and quietly transcend it, rising to welcome what you really want. And from His holy temple, look

you not back on what you have awakened from. For no illusions can attract the mind that has transcended them, and left them far behind.

The holy relationship reflects the true relationship the Son of God has with his Father in reality. The Holy Spirit rests within it in the certainty it will endure forever. Its firm foundation is eternally upheld by truth, and love shines on it with the gentle smile and tender blessing it offers to its own. Here the unholy instant is exchanged in gladness for the holy one of safe return. Here is the way to true relationships held gently open, through which you walk together, leaving the body thankfully behind and resting in the Everlasting Arms. Love's arms are open to receive you, and give you peace forever.

The body is the ego's idol; the belief in sin made flesh and then projected outward. This produces what seems to be a wall of flesh around the mind, keeping it prisoner in a tiny spot of space and time, beholden unto death, and given but an instant in which to sigh and grieve and die in honor of its master. And this unholy instant seems to be life; an instant of despair, a tiny island of dry sand, bereft of water and set uncertainly upon oblivion. Here does the Son of God stop briefly by, to offer his devotion to death's idols and then pass on. And here he is more dead than living. Yet it is also here he makes his choice again between idolatry and love. Here it is given him to choose to spend this instant paying tribute to the body, or let himself be given freedom from it. Here he can accept the holy instant, offered him to replace the unholy one he chose before. And here can he learn relationships are his salvation, and not his doom.

You who are learning this may still be fearful, but you are not immobilized. The holy instant is of greater value now to you than its unholy seeming counterpart, and you have learned you really want but one. This is no time for sadness. Perhaps confusion, but hardly discouragement. You have a real relationship, and it has meaning. It is as like your real relationship with God as equal things are like unto each other. Idolatry is past and meaningless. Perhaps you fear your brother a little yet; perhaps a shadow of the fear of God remains with you. Yet what is that to those who have been given one true relationship beyond the body? Can they be long held back from looking on the face of Christ? And can they long withhold the memory of their relationship with their Father from themselves, and keep remembrance of His Love apart from their awareness?

The Consistency of Means and End

We have said much about discrepancies of means and end, and how these must be brought in line before your holy relationship can bring you only joy. But we have also said the means to meet the Holy Spirit's goal will come from the same Source as does His purpose. Being so simple and direct, this course has nothing in it that is not consistent. The seeming inconsistencies, or parts you find more difficult than others, are merely indications of areas where means and end are still discrepant. And this produces great discomfort. This need not be. This course requires almost nothing of you. It is impossible to imagine one that asks so little, or could offer more.

The period of discomfort that follows the sudden change in a relationship from sin to holiness may now be almost over. To the extent you still

experience it, you are refusing to leave the means to Him Who changed the purpose. You recognize you want the goal. Are you not also willing to accept the means? If you are not, let us admit that you are inconsistent. A purpose is attained by means, and if you want a purpose you must be willing to want the means as well. How can one be sincere and say, "I want this above all else, and yet I do not want to learn the means to get it?"

To obtain the goal the Holy Spirit indeed asks little. He asks no more to give the means as well. The means are second to the goal. And when you hesitate, it is because the purpose frightens you, and not the means. Remember this, for otherwise you will make the error of believing the means are difficult. Yet how can they be difficult if they are merely given you? They guarantee the goal, and they are perfectly in line with it. Before we look at them a little closer, remember that if you think they are impossible, your wanting of the purpose has been shaken. For if a goal is possible to reach, the means to do so must be possible as well.

It is impossible to see your brother as sinless and yet to look upon him as a body. Is this not perfectly consistent with the goal of holiness? For holiness is merely the result of letting the effects of sin be lifted, so what was always true is recognized. To see a sinless body is impossible, for holiness is positive and the body is merely neutral. It is not sinful, but neither is it sinless. As nothing, which it is, the body cannot meaningfully be invested with attributes of Christ or of the ego. Either must be an error, for both would place the attributes where they cannot be. And both must be undone for purposes of truth.

The body is the means by which the ego tries to make the unholy relationship seem real. The unholy instant is the time of bodies. But the purpose here is sin. It cannot be attained but in illusion, and so the illusion of a brother as a body is quite in keeping with the purpose of unholliness. Because of this consistency, the means remain unquestioned while the end is cherished. Seeing adapts to wish, for sight is always secondary to desire. And if you see the body, you have chosen judgment and not vision. For vision, like relationships, has no order. You either see or not.

Who sees a brother's body has laid a judgment on him, and sees him not. He does not really see him as sinful; he does not see him at all. In the darkness of sin he is invisible. He can but be imagined in the darkness, and it is here that the illusions you hold about him are not held up to his reality. Here are illusions and reality kept separated. Here are illusions never brought to truth, and always hidden from it. And here, in darkness, is your brother's reality imagined as a body, in unholy relationships with other bodies, serving the cause of sin an instant before he dies.

There is indeed a difference between this vain imagining and vision. The difference lies not in them, but in their purpose. Both are but means, each one appropriate to the end for which it is employed. Neither can serve the purpose of the other, for each one is a choice of purpose, employed on its behalf. Either is meaningless without the end for which it was intended, nor is it valued as a separate thing apart from the intention. The means seem real because the goal is valued. And judgment has no value unless the goal is sin.

The body cannot be looked upon except through judgment. To see the body is the sign that you lack vision, and have denied the means the Holy Spirit offers you to serve His purpose. How can a holy relationship achieve its purpose through the means of sin? Judgment you taught yourself; vision is learned from Him Who would undo your teaching. His vision cannot see the body because it cannot look on sin. And thus it leads you to reality. Your holy brother, sight of whom is your release, is no illusion. Attempt to see him not in darkness, for your imaginings about him will seem real there. You closed your eyes to shut him out. Such was your purpose, and while this purpose seems to have a meaning, the means for its attainment will be evaluated as worth the seeing, and so you will not see.

Your question should not be, "How can I see my brother without the body?" Ask only, "Do I really wish to see him sinless?" And as you ask, forget not that his sinlessness is your escape from fear. Salvation is the Holy Spirit's goal. The means is vision. For what the seeing look upon is sinless. No one who loves can judge, and what he sees is free of condemnation. And what he sees he did not make, for it was given him to see, as was the vision that made his seeing possible.

The Vision of Sinlessness

Vision will come to you at first in glimpses, but they will be enough to show you what is given you who see your brother sinless. Truth is restored to you through your desire, as it was lost to you through your desire for something else. Open the holy place that you closed off by valuing the "something

else," and what was never lost will quietly return. It has been saved for you. Vision would not be necessary had judgment not been made. Desire now its whole undoing, and it is done for you.

Do you not want to know your own Identity? Would you not happily exchange your doubts for certainty? Would you not willingly be free of misery, and learn again of joy? Your holy relationship offers all this to you. As it was given you, so will be its effects. And as its holy purpose was not made by you, the means by which its happy end is yours is also not of you. Rejoice in what is yours but for the asking, and think not that you need make either means or end. All this is given you who would but see your brother sinless. All this is given, waiting on your desire but to receive it. Vision is freely given to those who ask to see.

Your brother's sinlessness is given you in shining light, to look on with the Holy Spirit's vision and to rejoice in along with Him. For peace will come to all who ask for it with real desire and sincerity of purpose, shared with the Holy Spirit and at one with Him on what salvation is. Be willing, then, to see your brother sinless, that Christ may rise before your vision and give you joy. And place no value on your brother's body, which holds him to illusions of what he is. It is his desire to see his sinlessness, as it is yours. And bless the Son of God in your relationship, nor see in him what you have made of him.

The Holy Spirit guarantees that what God willed and gave you shall be yours. This is your purpose now, and the vision that makes it yours is ready to be given. You have the vision that enables you to see the body not. And

as you look upon your brother, you will see an altar to your Father, holy as Heaven, glowing with radiant purity and sparkling with the shining lilies you laid upon it. What can you value more than this? Why do you think the body is a better home, a safer shelter for God's Son? Why would you rather look on it than on the truth? How can the engine of destruction be preferred, and chosen to replace the holy home the Holy Spirit offers, where He will dwell with you?

The body is the sign of weakness, vulnerability and loss of power. Can such a savior help you? Would you turn in your distress and need for help unto the helpless? Is the pitifully little the perfect choice to call upon for strength? Judgment will seem to make your savior weak. Yet it is you who need his strength. There is no problem, no event or situation, no perplexity that vision will not solve. All is redeemed when looked upon with vision. For this is not your sight, and brings with it the laws beloved of Him Whose sight it is.

Everything looked upon with vision falls gently into place, according to the laws brought to it by His calm and certain sight. The end for everything He looks upon is always sure. For it will meet His purpose, seen in unadjusted form and suited perfectly to meet it. Destructiveness becomes benign, and sin is turned to blessing under His gentle gaze. What can the body's eyes perceive, with power to correct? Its eyes adjust to sin, unable to overlook it in any form and seeing it everywhere, in everything. Look through its eyes, and everything will stand condemned before you. All that could save you, you will never see. Your holy relationship, the source of your salvation, will be de-

prived of meaning, and its most holy purpose bereft of means for its accomplishment.

Judgment is but a toy, a whim, the senseless means to play the idle game of death in your imagination. But vision sets all things right, bringing them gently within the kindly sway of Heaven's laws. What if you recognized this world is an hallucination? What if you really understood you made it up? What if you realized that those who seem to walk about in it, to sin and die, attack and murder and destroy themselves, are wholly unreal? Could you have faith in what you see, if you accepted this? And would you see it?

Hallucinations disappear when they are recognized for what they are. This is the healing and the remedy. Believe them not and they are gone. And all you need to do is recognize that you did this. Once you accept this simple fact and take unto yourself the power you gave them, you are released from them. One thing is sure; hallucinations serve a purpose, and when that purpose is no longer held they disappear. Therefore, the question never is whether you want them, but always, do you want the purpose that they serve? This world seems to hold out many purposes, each different and with different values. Yet they are all the same. Again there is no order; only a seeming hierarchy of values.

Only two purposes are possible. And one is sin, the other holiness. Nothing is in between, and which you choose determines what you see. For what you see is merely how you elect to meet your goal. Hallucinations serve to meet the goal of madness. They are the means by which the outside world, projected from within, adjusts to sin and seems to witness to its reality. It

still is true that nothing is without. Yet upon nothing are all projections made. For it is the projection that gives the "nothing" all the meaning that it holds.

What has no meaning cannot be perceived. And meaning always looks within to find itself, and then looks out. All meaning that you give the world outside must thus reflect the sight you saw within; or better, if you saw at all or merely judged against. Vision is the means by which the Holy Spirit translates your nightmares into happy dreams; your wild hallucinations that show you all the fearful outcomes of imagined sin into the calm and reassuring sights with which He would replace them. These gentle sights and sounds are looked on happily, and heard with joy. They are His substitutes for all the terrifying sights and screaming sounds the ego's purpose brought to your horrified awareness. They step away from sin, reminding you that it is not reality which frightens you, and that the errors which you made can be corrected.

When you have looked on what seemed terrifying, and seen it change to sights of loveliness and peace; when you have looked on scenes of violence and death, and watched them change to quiet views of gardens under open skies, with clear, life-giving water running happily beside them in dancing brooks that never waste away; who need persuade you to accept the gift of vision? And after vision, who is there who could refuse what must come after? Think but an instant just on this; you can behold the holiness God gave His Son. And never need you think that there is something else for you to see.

Chapter 20

REASON AND PERCEPTION

Projection makes perception. The world you see is what you gave it, nothing more than that. But though it is no more than that, it is not less. Therefore, to you it is important. It is the witness to your state of mind, the outside picture of an inward condition. As a man thinketh, so does he perceive. Therefore, seek not to change the world, but choose to change your mind about the world. Perception is a result and not a cause. And that is why order of difficulty in miracles is meaningless. Everything looked upon with vision is healed and holy. Nothing perceived without it means anything. And where there is no meaning, there is chaos.

Damnation is your judgment on yourself, and this you will project upon the world. See it as damned, and all you see is what you did to hurt the Son of God. If you behold disaster and catastrophe, you tried to crucify him. If you see holiness and hope, you joined the Will of God to set him free. There is no choice that lies between these two decisions. And you will see the witness to the choice you made, and learn from this to recognize which one you chose.

The Forgotten Song

Never forget the world the sightless "see" must be imagined, for what it really looks like is unknown to them. They must infer what could be seen from evidence forever indirect; and reconstruct their inferences as they stumble and fall because of what they did not recognize, or walk unharmed through

open doorways that they thought were closed. And so it is with you. You do not see. Your cues for inference are wrong, and so you stumble and fall down upon the stones you did not recognize, but fail to be aware you can go through the doors you thought were closed, but which stand open before un-seeing eyes, waiting to welcome you.

How foolish is it to attempt to judge what could be seen instead. It is not necessary to imagine what the world must look like. It must be seen before you recognize it for what it is. You can be shown which doors are open, and you can see where safety lies; and which way leads to darkness, which to light. Judgment will always give you false directions, but vision shows you where to go. Why should you guess?

There is no need to learn through pain. And gentle lessons are acquired joyously, and are remembered gladly. What gives you happiness you want to learn and not forget. It is not this you would deny. Your question is whether the means by which this course is learned will bring to you the joy it promises. If you believed it would, the learning of it would be no problem. You are not a happy learner yet because you still remain uncertain that vision gives you more than judgment does, and you have learned that both you cannot have.

The blind become accustomed to their world by their adjustments to it. They think they know their way about in it. They learned it, not through joyous lessons, but through the stern necessity of limits they believed they could not overcome. And still believing this, they hold those lessons dear, and cling to them because they cannot see. They do not understand the lessons

keep them blind. This they do not believe. And so they keep the world they learned to "see" in their imagination, believing that their choice is that or nothing. They hate the world they learned through pain. And everything they think is in it serves to remind them that they are incomplete and bitterly deprived.

Thus they define their life and where they live, adjusting to it as they think they must, afraid to lose the little that they have. And so it is with all who see the body as all they have and all their brothers have. They try to reach each other, and they fail, and fail again. And they adjust to loneliness, believing that to keep the body is to save the little that they have. Listen, and try to think if you remember what we will speak of now.

Listen, -- perhaps you catch a hint of an ancient state not quite forgotten; dim, perhaps, and yet not altogether unfamiliar, like a song whose name is long forgotten, and the circumstances in which you heard completely unremembered. Not the whole song has stayed with you, but just a little wisp of melody, attached not to a person or a place or anything particular. But you remember, from just this little part, how lovely was the song, how wonderful the setting where you heard it, and how you loved those who were there and listened with you.

The notes are nothing. Yet you have kept them with you, not for themselves, but as a soft reminder of what would make you weep if you remembered how dear it was to you. You could remember, yet you are afraid, believing you would lose the world you learned since then. And yet you know that nothing in the world you learned is half so dear as this. Listen, and see

if you remember an ancient song you knew so long ago, and held more dear than any melody you taught yourself to cherish since.

Beyond the body, beyond the sun and stars, past everything you see and yet somehow familiar, is an arc of golden light that stretches as you look into a great and shining circle. And all the circle fills with light before your eyes. The edges of the circle disappear, and what is in it is no longer contained at all. The light expands and covers everything, extending to infinity forever shining and with no break or limit anywhere. Within it everything is joined in perfect continuity. Nor is it possible to imagine that anything could be outside, for there is nowhere that this light is not.

This is the vision of the Son of God, whom you know well. Here is the sight of him who knows his Father. Here is the memory of what you are; a part of this, with all of it within, and joined to all as surely as all is joined in you. Accept the vision that can show you this, and not the body. You know the ancient song, and know it well. Nothing will ever be as dear to you as is this ancient hymn the Son of God sings to his Father still.

And now the blind can see, for that same song they sing in honor of their Creator gives praise to them as well. The blindness that they made will not withstand the memory of this song. And they will look upon the vision of the Son of God, remembering who he is they sing of. What is a miracle but this remembering? And who is there in whom this memory lies not? The light in one awakens it in all. And when you see it in your brother, you are remembering for everyone.

The Responsibility for Sight

We have repeated how little is asked of you to learn this course. It is the same small willingness you need to have your whole relationship transformed to joy; the little gift you offer to the Holy Spirit for which He gives you everything; the very little on which salvation rests; the tiny change of mind by which the crucifixion is changed to resurrection. And being true, it is so simple that it cannot fail to be completely understood. Rejected yes, but not ambiguous. And if you choose against it now it will not be because it is obscure, but rather that this little cost seemed, in your judgment, to be too much to pay for peace.

This is the only thing that you need do for vision, happiness, release from pain and the complete escape from sin, all to be given you. Say only this, but mean it with no reservations, for here the power of salvation lies:

"I am responsible for what I see,
I choose the feelings I experience, and I decide upon the
goal I would achieve,
And everything that seems to happen to me
I ask for, and receive as I have asked."

Deceive yourself no longer that you are helpless in the face of what is done to you. Acknowledge but that you have been mistaken, and all effects of your mistakes will disappear.

It is impossible the Son of God be merely driven by events outside of him. It is impossible that happenings that come to him were not his choice. His power of decision is the determiner of every situation in which he seems to find himself by chance or accident. No accident nor chance is possible

within the universe as God created it, outside of which is nothing. Suffer, and you decided sin was your goal. Be happy, and you gave the power of decision to Him Who must decide for God for you. This is the little gift you offer to the Holy Spirit, and even this He gives to you to give yourself. For by this gift is given you the power to release your savior, that he may give salvation unto you.

Begrudge not then this little offering. Withhold it, and you keep the world as now you see it. Give it away, and everything you see goes with it. Never was so much given for so little. In the holy instant is this exchange effected and maintained. Here is the world you do not want brought to the one you do. And here the one you do is given you because you want it. Yet for this, the power of your wanting must first be recognized. You must accept its strength, and not its weakness. You must perceive that what is strong enough to make a world can let it go, and can accept correction if it is willing to see that it was wrong.

The world you see is but the idle witness that you were right. This witness is insane. You trained it in its testimony, and as it gave it back to you, you listened and convinced yourself that what it saw was true. You did this to yourself. See only this, and you will also see how circular the reasoning on which your "seeing" rests. This was not given you. This was your gift to you and to your brother. Be willing, then, to have it taken from him and be replaced with truth. And as you look upon the change in him, it will be given you to see it in yourself.

Perhaps you do not see the need for you to give this little offering. Look

closer, then, at what it is. And, very simply, see in it the whole exchange of separation for salvation. All that the ego is, is an idea that it is possible that things should happen to the Son of God without his will; and thus without the Will of his Creator, Whose Will cannot be separate from his own. This is the Son of God's replacement for his will, a mad revolt against what must forever be. This is the statement that he has the power to make God powerless and so to take it for himself, and leave himself without what God has willed for him. This is the mad idea you have enshrined upon your altars, and which you worship. And everything that threatens this seems to attack your faith, for here is it invested. Think not that you are faithless, for your belief and trust in this is strong indeed.

The Holy Spirit can give you faith in holiness and vision to see it easily enough. But you have not left open and unoccupied the altar where the gifts belong. Where they should be, you have set up your idols to something else. This other "will," which seems to tell you what must happen, you give reality. And what would show you otherwise must therefore seem unreal. All that is asked of you is to make room for truth. You are not asked to make or do what lies beyond your understanding. All you are asked to do is let it in; only to stop your interference with what will happen of itself; simply to recognize again the presence of what you thought you gave away.

Be willing, for an instant, to leave your altars free of what you placed upon them, and what is really there you cannot fail to see. The holy instant is not an instant of creation, but of recognition. For recognition comes of vision and suspended judgment. Then only it is possible to look within and see what

must be there, plainly in sight, and wholly independent of inference and judgment. Undoing is not your task, but it is up to you to welcome it or not. Faith and desire go hand in hand, for everyone believes in what he wants.

We have already said that wishful thinking is how the ego deals with what it wants, to make it so. There is no better demonstration of the power of wanting, and therefore of faith, to make its goals seem real and possible. Faith in the unreal leads to adjustments of reality to make it fit the goal of madness. The goal of sin induces the perception of a fearful world to justify its purpose. What you desire, you will see. And if its reality is false, you will uphold it by not realizing all the adjustments you have introduced to make it so.

When vision is denied, confusion of cause and effect becomes inevitable. The purpose now becomes to keep obscure the cause of the effect, and make effect appear to be a cause. This seeming independence of effect enables it to be regarded as standing by itself, and capable of serving as a cause of the events and feelings its maker thinks it causes. Earlier, we spoke of your desire to create your own Creator, and be father and not son to Him. This is the same desire. The Son is the effect, whose Cause he would deny. And so he seems to be the cause, producing real effects. Nothing can have effects without a cause, and to confuse the two is merely to fail to understand them both.

It is as needful that you recognize you made the world you see, as that you recognize that you did not create yourself. They are the same mistake. Nothing created not by your Creator has any influence over you. And if you

think what you have made can tell you what you see and feel, and place your faith in its ability to do so, you are denying your Creator and believing that you made yourself. For if you think the world you made has power to make you what it wills, you are confusing Son and Father; effect and Source.

The Son's creations are like his Father's. Yet in creating them the Son does not delude himself that he is independent of his Source. His union with It is the Source of his creating. Apart from this he has no power to create, and what he makes is meaningless. It changes nothing in creation, depends entirely upon the madness of its maker, and cannot serve to justify the madness. Your brother thinks he made the world with you. Thus he denies creation. With you, he thinks the world he made, made him. Thus he denies he made it.

Yet the truth is you were both created by a loving Father, Who created you together and as one. See what "proves" otherwise, and you deny your whole reality. But grant that everything that seems to stand between you, keeping you from each other and separate from your Father, you made in secret, and the instant of release has come to you. All its effects are gone, because its source has been uncovered. It is its seeming independence of its source that keeps you prisoner. This is the same mistake as thinking you are independent of the Source by Which you were created, and have never left.

Faith, Belief and Vision

All special relationships have sin as their goal. For they are bargains with reality, toward which the seeming union is adjusted. Forget not this; to bargain is to set a limit, and any brother with whom you have a limited rela-

tionship, you hate. You may attempt to keep the bargain in the name of "fairness," sometimes demanding payment of yourself, perhaps more often of the other. Thus in the "fairness" you attempt to ease the guilt that comes from the accepted purpose of the relationship. And that is why the Holy Spirit must change its purpose to make it useful to Him and harmless to you.

If you accept this change, you have accepted the idea of making room for truth. The source of sin is gone. You may imagine that you still experience its effects, but it is not your purpose and you no longer want it. No one allows a purpose to be replaced while he desires it, for nothing is so cherished and protected as is a goal the mind accepts. This it will follow, grimly or happily, but always with faith and with the persistence that faith inevitably brings. The power of faith is never recognized if it is placed in sin. But it is always recognized if it is placed in love.

Why is it strange to you that faith can move mountains? This is indeed a little feat for such a power. For faith can keep the Son of God in chains as long as he believes he is in chains. And when he is released from them it will be simply because he no longer believes in them, withdrawing faith that they can hold him, and placing it in his freedom instead. It is impossible to place equal faith in opposite directions. What faith you give to sin you take away from holiness. And what you offer holiness has been removed from sin.

Faith and belief and vision are the means by which the goal of holiness is reached. Through them the Holy Spirit leads you to the real world, and away from all illusions where your faith was laid. This is His direction; the only one He ever sees. And when you wander, He reminds you there is but

one. His faith and His belief and vision are all for you. And when you have accepted them completely instead of yours, you will have need of them no longer. For faith and vision and belief are meaningful only before the state of certainty is reached. In Heaven they are unknown. Yet Heaven is reached through them.

It is impossible that the Son of God lack faith, but he can choose where he would have it be. Faithlessness is not a lack of faith, but faith in nothing. Faith given to illusions does not lack power, for by it does the Son of God believe that he is powerless. Thus is he faithless to himself, but strong in faith in his illusions about himself. For faith, perception and belief you made, as means for losing certainty and finding sin. This mad direction was your choice, and by your faith in what you chose, you made what you desired.

The Holy Spirit has a use for all the means for sin by which you sought to find it. But as He uses them they lead away from sin, because His purpose lies in the opposite direction. He sees the means you use, but not the purpose for which you made them. He would not take them from you, for He sees their value as a means for what He wills for you. You made perception that you might choose among your brothers, and seek for sin with them. The Holy Spirit sees perception as a means to teach you that the vision of the holy relationship is all you want to see. Then will you give your faith to holiness, desiring and believing in it because of your desire.

Faith and belief become attached to vision, as all the means that once served sin are redirected now toward holiness. For what you think is sin is

limitation, and whom you try to limit to the body you hate because you fear. In your refusal to forgive him, you would condemn him to the body because the means for sin are dear to you. And so the body has your faith and your belief. But holiness would set your brother free, removing hatred by removing fear, not as a symptom, but at its source.

Those who would free their brothers from the body can have no fear. They have renounced the means for sin by choosing to let all limitations be removed. Desiring to look upon their brothers in holiness, the power of belief and faith goes far beyond the body, supporting vision, not obstructing it. But first they chose to recognize how much their faith had limited their understanding of the world, desiring to place its power elsewhere should another point of view be given them. The miracles that follow this decision are also born of faith. For all who choose to look away from sin are given vision, and are led to holiness.

Those who believe in sin must think the Holy Spirit asks for sacrifice, for this is how they think their purpose is accomplished. Brother, the Holy Spirit knows that sacrifice brings nothing. He makes no bargains. And if you seek to limit Him, you will hate Him because you are afraid. The gift that He has given you is more than anything that stands this side of Heaven. The instant for its recognition is at hand. Join your awareness to what has been already joined. The faith you give your brother can accomplish this. For He Who loves the world is seeing it for you, without one spot of sin upon it, and in the innocence that makes the sight of it as beautiful as Heaven.

Your faith in sacrifice has given it great power in your sight; except you

do not realize you cannot see because of it. For sacrifice must be exacted of a body, and by another body. The mind could neither ask it nor receive it of itself. And no more could the body. The intention is in the mind, which tries to use the body to carry out the means for sin in which the mind believes. Thus is the joining of mind and body an inescapable belief of those who value sin. And so is sacrifice invariably a means for limitation, and thus for hate.

Think you the Holy Spirit is concerned with this? He gives not what it is His purpose to lead you from. You think He would deprive you for your good. But "good" and "deprivation" are opposites, and cannot meaningfully join in any way. It is like saying that the moon and sun are one because they come with night and day, and so they must be joined. Yet sight of one is but the sign the other has disappeared from sight. Nor is it possible that what gives light be one with what depends on darkness to be seen. Neither demands the sacrifice of the other. Yet on the absence of the other does each depend.

The body was made to be a sacrifice to sin, and in the darkness so it still is seen. Yet in the light of vision it is looked upon quite differently. You can have faith in it to serve the Holy Spirit's goal, and give it power to serve as means to help the blind to see. But in their seeing they look past it, as do you. The faith and the belief you gave it belongs beyond. You gave perception and belief and faith from mind to body. Let them now be given back to what produced them, and can use them still to save itself from what it made.

The Fear to Look Within

The Holy Spirit will never teach you that you are sinful. Errors He will correct, but this makes no one fearful. You are indeed afraid to look within

and see the sin you think is there. This you would not be fearful to admit. Fear in association with sin the ego deems quite appropriate, and smiles approvingly. It has no fear to let you feel ashamed. It doubts not your belief and faith in sin. Its temples do not shake because of this. Your faith that sin is there but witnesses to your desire that it be there to see. This merely seems to be the source of fear.

Remember that the ego is not alone. Its rule is tempered, and its unknown "enemy," Whom it cannot even see, it fears. Loudly the ego tells you not to look inward, for if you do your eyes will light on sin, and God will strike you blind. This you believe, and so you do not look. Yet this is not the ego's hidden fear, nor yours who serve it. Loudly indeed the ego claims it is; too loudly and too often. For underneath this constant shout and frantic proclamation, the ego is not certain it is so. Beneath your fear to look within because of sin is yet another fear, and one which makes the ego tremble.

What if you looked within and saw no sin? This "fearful" question is one the ego never asks. And you who ask it now are threatening the ego's whole defensive system too seriously for it to bother to pretend it is your friend. Those who have joined their brothers have detached themselves from their belief that their identity lies in the ego. A holy relationship is one in which you join with what is part of you in truth. And your belief in sin has been already shaken, nor are you now entirely unwilling to look within and see it not.

Your liberation still is only partial; still limited and incomplete, yet born within you. Not wholly mad, you have been willing to look on much of your insanity and recognize its madness. Your faith is moving inward, past

insanity and on to reason. And what your reason tells you now the ego would not hear. The Holy Spirit's purpose was accepted by the part of your mind the ego knows not of. No more did you. And yet this part, with which you now identify, is not afraid to look upon itself. It knows no sin. How, otherwise, could it have been willing to see the Holy Spirit's purpose as its own?

This part has seen your brother, and recognized him perfectly since time began. And it desired nothing but to join with him and to be free again, as once it was. It has been waiting for the birth of freedom; the acceptance of release to come to you. And now you recognize that it was not the ego that joined the Holy Spirit's purpose, and so there must be something else. Think not that this is madness. For this your reason tells you, and it follows perfectly from what you have already learned.

There is no inconsistency in what the Holy Spirit teaches. This is the reasoning of the sane. You have perceived the ego's madness, and not been made afraid because you did not choose to share in it. At times it still deceives you. Yet in your saner moments, its ranting strikes no terror in your heart. For you have realized that all the gifts it would withdraw from you, in rage at your "presumptuous" wish to look within, you do not want. A few remaining trinkets still seem to shine and catch your eye. Yet you would not "sell" Heaven to have them.

And now the ego is afraid. Yet what it hears in terror, the other part hears as the sweetest music; the song it longed to hear since first the ego came into your mind. The ego's weakness is its strength. The song of freedom, which sings the praises of another world, brings to it hope of peace.

For it remembers Heaven, and now it sees that Heaven has come to earth at last, from which the ego's rule has kept it out so long. Heaven has come because it found a home in your relationship on earth. And earth can hold no longer what has been given Heaven as its own.

Look gently on your brother, and remember the ego's weakness is revealed in both your sight. What it would keep apart has met and joined, and looks upon the ego unafraid. Little child, innocent of sin, follow in gladness the way to certainty. Be not held back by fear's insane insistence that sureness lies in doubt. This has no meaning. What matters it to you how loudly it is proclaimed? The senseless is not made meaningful by repetition and by clamor. The quiet way is open. Follow it happily, and question not what must be so.

The Function of Reason

Perception selects, and makes the world you see. It literally picks it out as the mind directs. The laws of size and shape and brightness would hold, perhaps, if other things were equal. They are not equal. For what you look for you are far more likely to discover than what you would prefer to overlook. The still small Voice for God is not drowned out by all the ego's raucous screams and senseless ravings to those who want to hear It. Perception is a choice and not a fact. But on this choice depends far more than you may realize as yet. For on the voice you choose to hear, and on the sights you choose to see, depends entirely your whole belief in what you are. Perception is a witness but to this, and never to reality. Yet it can show you the conditions in which awareness of reality is possible, or those where it could

never be.

Reality needs no cooperation from you to be itself. But your awareness of it needs your help, because it is your choice. Listen to what the ego says, and see what it directs you see, and it is sure that you will see yourself as tiny, vulnerable and afraid. You will experience depression, a sense of worthlessness, and feelings of impermanence and unreality. You will believe that you are helpless prey to forces far beyond your own control, and far more powerful than you. And you will think the world you made directs your destiny. For this will be your faith. But never believe because it is your faith it makes reality.

There is another vision and another Voice in Which your freedom lies, awaiting your choice. And if you place your faith in them, you will perceive another Self in you. This other Self sees miracles as natural. They are as simple and as natural to It as breathing to the body. They are the obvious response to calls for help, the only one It makes. Miracles seem unnatural to the ego because it does not understand how separate minds can influence each other. Nor could they do so. But minds cannot be separate. This other Self is perfectly aware of this, And thus It recognizes that miracles do not affect another's mind, only Its Own. There is no other.

You do not realize the whole extent to which the idea of separation has interfered with reason. Reason lies in the other Self you have cut off from your awareness. And nothing you have allowed to stay in your awareness is capable of reason. How can the segment of the mind devoid of reason understand what reason is, or grasp the information it would give? All sorts of

questions may arise in it, but if the basic question stems from reason, it will not ask it. Like all that stems from reason, the basic question is obvious, simple and remains unasked. But think not reason could not answer it.

God's plan for your salvation could not have been established without your will and your consent. It must have been accepted by the Son of God, for what God wills for him he must receive. For God wills not apart from him, nor does the Will of God wait upon time to be accomplished. Therefore, what joined the Will of God must be in you now, being eternal. You must have set aside a place in which the Holy Spirit can abide, and where He is. He must have been there since the need for Him arose, and was fulfilled in the same instant. Such would your reason tell you, if you listened. Yet such is clearly not the ego's reasoning. Your reason's alien nature to the ego is proof you will not find the answer there. Yet if it exists for you, and has your freedom as the purpose given it, you must be free to find it.

God's plan is simple; never circular and never self-defeating. He has no Thoughts except the Self-extending, and in this your will must be included. Thus, there must be a part of you that knows His Will and shares it. It is not meaningful to ask if what must be is so. But it is meaningful to ask why you are unaware of what is so, for this must have an answer if the plan of God for your salvation is complete. And it must be complete, because its Source knows not of incompleteness.

Where would the answer be but in the Source? And where are you but there, where this same answer is? Your Identity, as much a true effect of this same Source as is the answer, must therefore be together and the same.

Oh yes, you know this, and more than this alone. Yet any part of knowledge threatens dissociation as much as all of it. And all of it will come with any part. Here is the part you can accept. What reason points to you can see, because the witnesses on its behalf are clear. Only the totally insane can disregard them, and you have gone past this. Reason is a means that serves the Holy Spirit's purpose in its own right. It is not reinterpreted and redirected from the goal of sin, as are the others. For reason is beyond the ego's range of means.

Faith and perception and belief can be misplaced, and serve the great deceiver's needs as well as truth. But reason has no place at all in madness, nor can it be adjusted to fit its end. Faith and belief are strong in madness, guiding perception toward what the mind has valued. But reason enters not at all in this. For the perception would fall away at once, if reason were applied. There is no reason in insanity, for it depends entirely on reason's absence. The ego never uses it, because it does not realize that it exists. The partially insane have access to it, and only they have need of it. Knowledge does not depend on it, and madness keeps it out.

The part of mind where reason lies was dedicated, by your will in union with your Father's, to the undoing of insanity. Here was the Holy Spirit's purpose accepted and accomplished, both at once. Reason is alien to insanity, and those who use it have gained a means which cannot be applied to sin. Knowledge is far beyond attainment of any kind. But, reason can serve to open doors you closed against it.

You have come very close to this. Faith and belief have shifted, and you have asked the question the ego will never ask. Does not your reason tell

you now the question must have come from something that you do not know, but must belong to you? Faith and belief, upheld by reason, cannot fail to lead to changed perception. And in this change is room made way for vision. Vision extends beyond itself, as does the purpose that it serves, and all the means for its accomplishment.

Reason versus Madness

Reason cannot see sin but can see errors, and leads to their correction. It does not value them, but their correction. Reason will also tell you that when you think you sin, you call for help. Yet if you will not accept the help you call for, you will not believe that it is yours to give. And so you will not give it, thus maintaining the belief. For uncorrected error of any kind deceives you about the power that is in you to make correction. If it can correct, and you allow it not to do so, you deny it to yourself and to your brother. And if he shares this same belief you both will think that you are damned. This you could spare him and yourself. For reason would not make way for correction in you alone.

Correction cannot be accepted or refused by you without your brother. Sin would maintain it can. Yet reason tells you that you cannot see your brother or yourself as sinful and still perceive the other innocent. Who looks upon himself as guilty and sees a sinless world? And who can see a sinful world and look upon himself apart from it? Sin would maintain you must be separate. But reason tells you that this must be wrong. If you are joined, how could it be that you have private thoughts? And how could thoughts that enter into what but seems like yours alone have no effect at all on what is

yours? If minds are joined, this is impossible.

No one can think but for himself, as God thinks not without His Son. Only were both in bodies could this be. Nor could one mind think only for itself unless the body were the mind. For only bodies can be separate, and therefore unreal. The home of madness cannot be the home of reason. Yet it is easy to leave the home of madness if you see reason. You do not leave insanity by going somewhere else. You leave it simply by accepting reason where madness was. Madness and reason see the same things, but it is certain that they look upon them differently.

Madness is an attack on reason that drives it out of mind, and takes its place. Reason does not attack, but takes the place of madness quietly, replacing madness if it be the choice of the insane to listen to it. But the insane know not their will, for they believe they see the body, and let their madness tell them it is real. Reason would be incapable of this. And if you would defend the body against your reason, you will not understand the body or yourself.

The body does not separate you from your brother, and if you think it does you are insane. But madness has a purpose, and believes it also has the means to make its purpose real. To see the body as a barrier between what reason tells you must be joined must be insane. Nor could you see it, if you heard the voice of reason. What can there be that stands between what is continuous? And if there is nothing in between, how can what enters part be kept away from other parts? Reason would tell you this. But think what you must recognize, if it be so.

If you choose sin instead of healing, you would condemn the Son of God to what can never be corrected. You tell him, by your choice, that he is damned; separate from you and from his Father forever, without a hope of safe return. You teach him this, and you will learn of him exactly what you taught. For you can teach him only that he is as you would have him, and what you choose he be is but your choice for you. Yet think not this is fearful. That you are joined to him is but a fact, not an interpretation. How can a fact be fearful unless it disagrees with what you hold more dear than truth? Reason will tell you that this fact is your release.

Neither your brother nor yourself can be attacked alone. But neither can accept a miracle instead without the other being blessed by it, and healed of pain. Reason, like love, would reassure you, and seeks not to frighten you. The power to heal the Son of God is given you because he must be one with you. You are responsible for how he sees himself. And reason tells you it is given you to change his whole mind, which is one with you, in just an instant. And any instant serves to bring complete correction of his errors and make him whole. The instant that you choose to let yourself be healed, in that same instant is his whole salvation seen as complete with yours. Reason is given you to understand that this is so. For reason, kind as is the purpose for which it is the means, leads steadily away from madness toward the goal of truth. And here you will lay down the burden of denying truth. This is the burden that is terrible, and not the truth.

That you are joined is your salvation; the gift of Heaven, not the gift of fear. Does Heaven seem to be a burden to you? In madness, yes. And yet

what madness sees must be dispelled by reason. Reason assures you Heaven is what you want, and all you want. Listen to Him Who speaks with reason, and brings your reason into line with His. Be willing to let reason be the means by which He would direct you how to leave insanity behind. Hide not behind insanity in order to escape from reason. What madness would conceal the Holy Spirit still holds out, for everyone to look upon with gladness.

You are your brother's savior. He is yours. Reason speaks happily indeed of this. This gracious plan was given love by Love. And what Love plans is like Itself in this: Being united, It would have you learn what you must be. And being one with It, it must be given you to give what It has given, and gives still. Spend but an instant in the glad acceptance of what is given you to give your brother, and learn with him what has been given both of you. To give is no more blessed than to receive. But neither is it less.

The Son of God is always blessed as one. And as his gratitude goes out to you who blessed him, reason will tell you that it cannot be you stand apart from blessing. The gratitude he offers you reminds you of the thanks your Father gives you for completing Him. And here alone does reason tell you that you can understand what you must be. Your Father is as close to you as is your brother. Yet what is there that could be nearer you than is your Self?

The power you have over the Son of God is not a threat to his reality. It but attests to it. Where could his freedom lie but in himself, if he be free already? And who could bind him but himself, if he deny his freedom? God is not mocked; no more His Son can be imprisoned save by his own desire. And it is by his own desire that he is freed. Such is his strength, and not his

weakness. He is at his own mercy. And where he chooses to be merciful, there is he free. But where he chooses to condemn instead, there is he held a prisoner, waiting in chains his pardon on himself to set him free.

The Last Unanswered Question

Do you not see that all your misery comes from the strange belief that you are powerless? Being helpless is the cost of sin. Helplessness is sin's condition; the one requirement that it demands to be believed. Only the helpless could believe in it. Enormity has no appeal save to the little. And only those who first believe that they are little could see attraction there. Treachery to the Son of God is the defense of those who do not identify with him. And you are for him or against him; either you love him or attack him, protect his unity or see him shattered and slain by your attack.

No one believes the Son of God is powerless. And those who see themselves as helpless must believe that they are not the Son of God. What can they be except his enemy? And what can they do but envy him his power, and by their envy make themselves afraid of it? These are the dark ones, silent and afraid, alone and not communicating, fearful the power of the Son of God will strike them dead, and raising up their helplessness against him. They join the army of the powerless, to wage their war of vengeance, bitterness and spite on him, to make him one with them. Because they do not know that they are one with him, they know not whom they hate. They are indeed a sorry army, each one as likely to attack his brother or turn upon himself as to remember that they thought they had a common cause.

Frantic and loud and strong the dark ones seem to be. Yet they know

not their "enemy," except they hate him. In hatred they have come together, but have not joined each other. For had they done so hatred would be impossible. The army of the powerless must be disbanded in the presence of strength. Those who are strong are never treacherous, because they have no need to dream of power and to act out their dream. How would an army act in dreams? Any way at all. It could be seen attacking anyone with anything. Dreams have no reason in them. A flower turns into a poisoned spear, a child becomes a giant and a mouse roars like a lion. And love is turned to hate as easily. This is no army, but a madhouse. What seems to be a planned attack is bedlam.

The army of the powerless is weak indeed. It has no weapons and it has no enemy. Yes, it can overrun the world and seek an enemy. But it can never find what is not there. Yes, it can dream it found an enemy, but this will shift even as it attacks, so that it runs at once to find another, and never comes to rest in victory. And as it runs it turns against itself, thinking it caught a glimpse of the great enemy who always eludes its murderous attack by turning into something else. How treacherous does this enemy appear, who changes so it is impossible even to recognize him.

Yet hate must have a target. There can be no faith in sin without an enemy. Who that believes in sin would dare believe he has no enemy? Could he admit that no one made him powerless? Reason would surely bid him seek no longer what is not there to find. Yet first he must be willing to perceive a world where it is not. It is not necessary that he understand how he can see it. Nor should he try. For if he focusses on what he cannot understand, he

will but emphasize his helplessness, and let sin tell him that his enemy must be himself. But let him only ask himself these questions, which he must decide, to have it done for him:

"Do I desire a world I rule instead of one that rules me?"
"Do I desire a world where I am powerful instead of helpless?"
"Do I desire a world in which I have no enemies and cannot sin?"
"And do I want to see what I denied because it is the truth?"

You may already have answered the first three questions, but not yet the last. For this one still seems fearful, and unlike the others. Yet reason would assure you they are all the same. We said this year would emphasize the sameness of things that are the same. This final question, which is indeed the last you need decide, still seems to hold a threat the rest have lost for you. And this imagined difference attests to your belief that truth may be the enemy you yet may find. Here, then, would seem to be the last remaining hope of finding sin, and not accepting power.

Forget not that the choice of sin or truth, helplessness or power, is the choice of whether to attack or heal. For healing comes of power, and attack of helplessness. Whom you attack you cannot want to heal. And whom you would have healed must be the one you chose to be protected from attack. And what is this decision but the choice whether to see him through the body's eyes, or let him be revealed to you through vision? How this decision leads to its effects is not your problem. But what you want to see must be your choice. This is a course in cause and not effect.

Consider carefully your answer to the last question you have left unanswered still. And let your reason tell you that it must be answered, and is

answered in the other three. And then it will be clear to you that, as you look on the effects of sin in any form, all you need do is simply ask yourself,

"Is this what I would see? Do I want this?"

This is your one decision; this the condition for what occurs. It is irrelevant to how it happens, but not to why. You have control of this. And if you choose to see a world without an enemy, in which you are not helpless, the means to see it will be given you.

Why is the final question so important? Reason will tell you why. It is the same as are the other three, except in time. The others are decisions that can be made, and then unmade and made again. But truth is constant, and implies a state where vacillations are impossible. You can desire a world you rule that rules you not, and change your mind. You can desire to exchange your helplessness for power, and lose this same desire as a little glint of sin attracts you. And you can want to see a sinless world, and let an "enemy" tempt you to use the body's eyes and change what you desire.

In content all the questions are the same. For each one asks if you are willing to exchange the world of sin for what the Holy Spirit sees, since it is this the world of sin denies. And therefore those who look on sin are seeing the denial of the real world. Yet the last question adds the wish for constancy in your desire to see the real world, so the desire becomes the only one you have. By answering the final question "yes," you add sincerity to the decisions you have already made to all the rest. For only then have you renounced the option to change your mind again. When it is this you do not want, the rest are wholly answered.

Why do you think you are unsure the others have been answered? Could it be necessary they be asked so often, if they had? Until the last decision has been made, the answer is both "yes" and "no." For you have answered "yes" without perceiving that "yes" must mean "not no." No one decides against his happiness, but he may do so if he does not see he does it. And if he sees his happiness as ever changing, now this, now that, and now an elusive shadow attached to nothing, he does decide against it.

Elusive happiness, or happiness in changing form that shifts with time and place, is an illusion that has no meaning. Happiness must be constant, because it is attained by giving up the wish for the inconstant. Joy cannot be perceived except through constant vision. And constant vision can be given only those who wish for constancy. The power of the Son of God's desire remains the proof that he is wrong who sees himself as helpless. Desire what you want, and you will look on it and think it real. No thought but has the power to release or kill. And none can leave the thinker's mind, or leave him unaffected.

The Inner Shift

Are thoughts, then, dangerous? To bodies, yes! The thoughts that seem to kill are those that teach the thinker that he can be killed. And so he "dies" because of what he learned. He goes from life to death, the final proof he valued the inconstant more than constancy. Surely he thought he wanted happiness. Yet he did not desire it because it was the truth, and therefore must be constant.

The constancy of joy is a condition quite alien to your understanding. Yet if you could even imagine what it must be, you would desire it although

you understand it not. The constancy of happiness has no exceptions; no change of any kind. It is unshakable as is the Love of God for His creation. Sure in its vision as its Creator is in what He knows, happiness looks on everything and sees it is the same. It sees not the ephemeral, for it desires everything be like itself, and sees it so. Nothing has power to confound its constancy, because its own desire cannot be shaken. It comes as surely unto those who see the final question is necessary to the rest, as peace must come to those who choose to heal and not to judge.

Reason will tell you that you cannot ask for happiness inconstantly. For if what you desire you receive, and happiness is constant, then you need ask for it but once to have it always. And if you do not have it always, being what it is, you did not ask for it. For no one fails to ask for his desire of something he believes holds out some promise of the power of giving it. He may be wrong in what he asks, where, and of what. Yet he will ask because desire is a request, an asking for, and made by one whom God Himself will never fail to answer. God has already given all that he really wants. Yet what he is uncertain of, God cannot give. For he does not desire it while he remains uncertain, and God's giving must be incomplete unless it is received.

You who complete God's Will and are His happiness, whose will is powerful as His, a power that is not lost in your illusions, think carefully why you have not yet decided how you would answer the final question. Your answer to the others has made it possible to help you be already partly sane. And yet it is the final one that really asks if you are willing to be wholly sane.

What is the holy instant but God's appeal to you to recognize what He has

given you? Here is the great appeal to reason; the awareness of what is always there to see, the happiness that could be always yours. Here is the constant peace you could experience forever. Here is what denial has denied revealed to you. For here the final question is already answered, and what you ask for given. Here is the future now, for time is powerless because of your desire for what will never change. For you have asked that nothing stand between the holiness of your relationship and your awareness of its holiness.

Chapter 21

SALVATION AND THE HOLY RELATIONSHIP

Take pity on yourself, so long enslaved. Rejoice whom God hath joined have come together and need no longer look on sin apart. No two can look on sin together, for they could never see it in the same place and time. Sin is a strictly individual perception, seen in the other yet believed by each to be within himself. And each one seems to make a different error, and one the other cannot understand. Brother, it is the same, made by the same, and forgiven for its maker in the same way. The holiness of your relationship forgives you and your brother, undoing the effects of what you both believed and saw. And with their going is the need for sin gone with them.

Who has need for sin? Only the lonely and alone, who see their brothers different from themselves. It is this difference, seen but not real, that makes the need for sin, not real but seen, seem justified. And all this would be real if sin were so. For an unholy relationship is based on differences, where each one thinks the other has what he has not. They come together, each to complete himself and rob the other. They stay until they think that there is nothing left to steal, and then move on. And so they wander through a world of strangers, unlike themselves, living with their bodies perhaps under a common roof that shelters neither; in the same room and yet a world apart.

A holy relationship starts from a different premise. Each one has looked within and seen no lack. Accepting his completion, he would extend

it by joining with another, whole as himself. He sees no difference between these selves, for differences are only of the body. Therefore, he looks on nothing he would take. He denies not his own reality because it is the truth. Just under Heaven does he stand, but close enough not to return to earth. For this relationship has Heaven's holiness. How far from home can a relationship so like to Heaven be?

Think what a holy relationship can teach! Here is belief in differences undone. Here is the faith in differences shifted to sameness. And reason now can lead you and your brother to the logical conclusion of your union. It must extend, as you extended when you joined. It must reach out beyond itself, as you reached out beyond the body, to let yourselves be joined. And now the sameness that you saw extends and finally removes all sense of differences, so that the sameness that lies beneath them all becomes apparent. Here is the golden circle where you recognize the Son of God. For what is born into a holy relationship can never end.

The Message of the Holy Relationship

Let reason take another step. If you attack whom God would heal and hate the one He loves, then you and your Creator have a different will. Yet if you are His Will, what you must then believe is that you are not yourself. You can indeed believe this, and you do. And you have faith in this and see much evidence on its behalf. And where, you wonder, does your strange uneasiness, your sense of being disconnected, and your haunting fear of lack of meaning in yourself arise? It is as though you wandered ⁱⁿ without a plan of any kind except to wander off, for only that seems certain.

Yet we have heard a very similar description earlier, but it was not of you. But still this strange idea which it does accurately describe, you think is you. Reason would tell you that the world you see through eyes that are not yours must make no sense to you. To whom would seeing such as this send back its messages? Surely not you, whose sight is wholly independent of the eyes that look upon the world. If this is not your vision, what can it show to you? The brain cannot interpret what your vision sees. This you would understand. The brain interprets to the body, of which it is a part. But what it says you cannot understand. Yet you have listened to it. And long and hard you tried to understand its messages.

You have not realized it is impossible to understand what fails entirely to reach you. You have received no messages at all you understand. For you have listened to what can never communicate at all. Think, then, what happens. Denying what you are, and firm in faith that you are something else, this "something else" that you have made to be yourself becomes your sight. Yet it must be the "something else" that sees, and as not you, explains its sight to you. Your vision would, of course, render this quite unnecessary. Yet if your eyes are closed and you have called upon this thing to lead you, asking it to explain to you the world it sees, you have no reason not to listen, nor to suspect that what it tells you is not true. Reason would tell you it cannot be true because you do not understand it. God has no secrets. He does not lead you through a world of misery, waiting to tell you, at the journey's end, why He did this to you.

What could be secret from God's Will? Yet you believe that you have

secrets. What could your secrets be except another "will" that is your own, apart from His? Reason would tell you that this is no secret that need be hidden as a sin. But a mistake indeed! Let not your fear of sin protect it from correction, for the attraction of guilt is only fear. Here is the one emotion that you made, whatever it may seem to be. This is the emotion of secrecy, of private thoughts and of the body. This is the one emotion that opposes love, and always leads to sight of differences and loss of sameness. Here is the one emotion that keeps you blind, dependent on the self you think you made to lead you through the world it made for you.

Your sight was given you, along with everything that you can understand. You will perceive no difficulty in understanding what this vision tells you, for everyone sees only what he thinks he is. And what your sight would show you, you will understand because it is the truth. Only your vision can convey to you what you can see. It reaches you directly, without a need to be interpreted to you. What needs interpretation must be alien. Nor will it ever be made understandable by an interpreter you cannot understand.

Of all the messages you have received and failed to understand, this course alone is open to your understanding and can be understood. This is your language. You do not understand it yet only because your whole communication is like a baby's. The sounds a baby makes and what he hears are highly unreliable, meaning different things to him at different times. Neither the sounds he hears nor sights he sees are stable yet. But what he hears and does not understand will be his native tongue, through which he will communicate with those around him, and they with him. And the strange, shifting ones

he sees about him will become to him his comforters, and he will recognize his home and see them there with him.

So in each holy relationship is the ability to communicate instead of separate reborn. Yet a holy relationship, so recently reborn itself from an unholy relationship, and yet more ancient than the old illusion it has replaced, is like a baby now in its rebirth. Still in this infant is your vision returned to you, and he will speak the language both of you can understand. He is not nurtured by the "something else" you thought was you. He was not given there, nor was received by anything except yourself. For no two brothers can unite except through Christ, Whose vision sees them one.

Think what is given you, my holy brother. This child will teach you what you do not understand, and make it plain. For his will be no alien tongue. He will need no interpreter to you, for it was you who taught him what he knows because you knew it. He could not come to anyone but you, never to "something else." Where Christ has entered no one is alone, for never could He find a home in separate ones. Yet must He be reborn into His ancient home, so seeming new and yet as old as He, a tiny newcomer, dependent on the holiness of your relationship to let Him live.

Be certain God did not entrust His Son to the unworthy. Nothing but what is part of Him is worthy of being joined. Nor is it possible that anything not part of Him can join. Communication must have been restored to those who join, for this they could not do through bodies. What, then, has joined them? Reason will tell you that they must have seen each other through a vision not of the body, and communicated in a language the body does not

speak. Nor could it be a fearful sight or sound that drew them gently into one. Rather, in each the other saw a perfect shelter where his Self could be reborn in safety and in peace. Such did his reason tell him; such he believed because it was the truth.

Here is the first direct perception that you can make. You make it through awareness older than perception, and yet reborn in just an instant. For what is time to what was always so? Think what that instant brought; the recognition that the "something else" you thought was you is an illusion. And truth came instantly, to show you where your Self must be. It is denial of illusions that calls on truth, for to deny illusions is to recognize that fear is meaningless. Into the holy home where fear is powerless love enters thankfully, grateful that it is one with you who joined to let it enter.

Christ comes to what is like Himself; the same, not different. For he is always drawn unto Himself. What is as like Him as a holy relationship? And what draws you together draws Him to you. Here are His sweetness and His gentle innocence protected from attack. And here can He return in confidence, for faith in one another is always faith in Him. You are indeed correct in looking on each other as His chosen home, for here you will with Him and with His Father. This is your Father's Will for you, and yours with His. And who is drawn to Christ is drawn to God as surely as both are drawn to every holy relationship, the home prepared for them as earth is turned to Heaven.

Your Brother's Sinlessness

The opposite of illusions is not disillusionment but truth. Only to the

ego, to which truth is meaningless, do they appear to be the only alternatives, and different from each other. In truth they are the same. Both bring the same amount of misery, though each one seems to be the way to lose the misery the other brings. Every illusion carries pain and suffering in the dark folds of the heavy garments in which it hides its nothingness. Yet by these dark and heavy garments are those who seek illusions covered, and hidden from the joy of truth.

Truth is the opposite of illusions because it offers joy. What else but joy could be the opposite of misery? To leave one kind of misery and seek another is hardly an escape. To change illusions is to make no change. The search for joy in misery is senseless, for how could joy be found in misery? All that is possible in the dark world of misery is to select some aspects out of it, see them as different, and define the difference as joy. Yet to perceive a difference where none exists will surely fail to make a difference.

Illusions carry only guilt and suffering, sickness and death, to their believers. The form in which they are accepted is irrelevant. No form of misery in reason's eyes can be confused with joy. Joy is eternal. You can be sure indeed that any seeming happiness that does not last is really fear. Joy does not turn to sorrow, for the eternal cannot change. But sorrow can be turned to joy, for time gives way to the eternal. Only the timeless must remain unchanged, but everything in time can change with time. Yet if the change be real and not imagined, illusions must give way to truth, and not to other dreams that are but equally unreal. This is no difference.

Reason will tell you that the only way to escape from misery is to rec-

ognize it and go the other way. Truth is the same and misery the same, but they are different from each other in every way, in every instance and without exception. To believe that one exception can exist is to confuse what is the same with what is different. One illusion cherished and defended against the truth makes all truth meaningless, and all illusions real. Such is the power of belief. It cannot compromise. And faith in innocence is faith in sin, if the belief excludes one living thing and holds it out, apart from its forgiveness.

Both reason and the ego will tell you this, but what they make of it is not the same. The ego will assure you now that it is impossible for you to see no guilt in anyone. And if this seeing is the only means by which escape from guilt can be attained, then the belief in sin must be eternal. Yet reason looks on this another way, for reason sees the source of an idea as what will make it either true or false. This must be so, if the idea is like its source. Therefore, says reason, if escape from guilt was given to the Holy Spirit as His purpose, and by One to Whom nothing He wills can be impossible, the means for its attainment are more than possible. They must be there, and you must have them.

This is a crucial period in this course, for here the separation of you and the ego must be made complete. For if you have the means to let the Holy Spirit's purpose be accomplished, they can be used. And through their use will you gain faith in them. Yet to the ego this must be impossible, and no one undertakes to do what holds no hope of ever being done. You know what your Creator wills is possible, but what you made believes it is not so. Now must you choose between yourself and an illusion of yourself. Not both,

but one. There is no point in trying to avoid this one decision. It must be made. Faith and belief can fall to either side, but reason tells you misery lies only on one side and joy upon the other.

Forsake not now your brother. For you who are the same will not decide alone nor differently. Either you give each other life or death; either you are each other's savior or his judge, offering him sanctuary or condemnation. This course will be believed entirely or not at all. For it is wholly true or wholly false, and cannot be but partially believed. And you will either escape from misery entirely or not at all. Reason will tell you that there is no middle ground where you can pause uncertainly, waiting to choose between the joy of Heaven and the misery of hell. Until you choose Heaven, you are in hell and misery.

There is no part of Heaven you can take and weave into illusions. Nor is there one illusion you can enter Heaven with. A savior cannot be a judge, nor mercy condemnation. And vision cannot damn, but only bless. Whose function is to save, will save. How He will do it is beyond your understanding, but when must be your choice. For time you made, and time you can command. You are no more a slave to time than to the world you made.

Let us look closer at the whole illusion that what you made has power to enslave its maker. This is the same belief that caused the separation. It is the meaningless idea that thoughts can leave the thinker's mind, be different from it and in opposition to it. If this were true thoughts would not be the mind's extensions, but its enemies. And here we see again another form of the same fundamental illusion we have seen many times before. Only if it

were possible the Son of God could leave his Father's Mind, make himself different and oppose His Will, would it be possible that the self he made, and all it made, should be his master.

Behold the great projection, but look on it with the decision that it must be healed, and not with fear. Nothing you made has any power over you unless you still would be apart from your Creator, and with a will opposed to His. For only if you would believe His Son could be His enemy does it seem possible that what you made is yours. You would condemn His joy to misery, and make Him different. And all the misery you made has been your own. Are you not glad to learn it is not true? Is it not welcome news to hear not one of the illusions that you made replaced the truth?

Only your thoughts have been impossible. Salvation cannot be. It is impossible to look upon your savior as your enemy and recognize him. Yet it is possible to recognize him for what he is, if God would have it so. What God has given to your holy relationship is there. For what He gave the Holy Spirit to give to you He gave. Would you not look upon the savior that has been given you? And would you not exchange, in gratitude, the function of an executioner you gave him for the one he has in truth? Receive of him what God has given him for you, not what you tried to give yourself.

Beyond the bodies that you interposed between you, and shining in the golden light that reaches it from the bright, endless circle that extends forever, is your holy relationship, beloved of God Himself. How still it rests, in time and yet beyond, immortal yet on earth. How great the power that lies in it. Time waits upon its will, and earth will be as it would have it be. Here

is no separate will, nor the desire that anything be separate. Its will has no exceptions, and what it wills is true. Every illusion brought to its forgiveness is gently overlooked and disappears. For at its center Christ has been reborn, to light His home with vision that overlooks the world. Would you not have this holy home be yours as well? No misery is here, but only joy.

All you need do to dwell in quiet here with Christ is share His vision. Quickly and gladly is His vision given anyone who is but willing to see his brother sinless. And no one can remain beyond this willingness, if you would be released entirely from all effects of sin. Would you have partial forgiveness for yourself? Can you reach Heaven while a single sin still tempts you to remain in misery? Heaven is the home of perfect purity, and God created it for you. Look on your holy brother, sinless as yourself, and let him lead you there.

Reason and the Forms of Error

The introduction of reason into the ego's thought system is the beginning of its undoing, for reason and the ego are contradictory. Nor is it possible for them to coexist in your awareness. For reason's goal is to make plain, and therefore obvious. You can see reason. This is not a play on words, for here is the beginning of a vision that has meaning. Vision is sense, quite literally. If it is not the body's sight, it must be understood. For it is plain, and what is obvious is not ambiguous. It can be understood. And here do reason and the ego separate, to go their separate ways.

The ego's whole continuance depends on its belief you cannot learn this course. Share this belief, and reason will be unable to see your errors and

make way for their correction. For reason sees through errors, telling you what you thought was real is not. Reason can see the difference between sin and mistakes, because it wants correction. Therefore, it tells you what you thought was uncorrectable can be corrected, and thus it must have been an error. The ego's opposition to correction leads to its fixed belief in sin and disregard of errors. It looks on nothing that can be corrected. Thus does the ego damn, and reason save.

Reason is not salvation in itself, but it makes way for peace and brings you to a state of mind in which salvation can be given you. Sin is a block, set like a heavy gate, locked and without a key, across the road to peace. No one who looks on it without the help of reason would try to pass it. The body's eyes behold it as solid granite, so thick it would be madness to attempt to pass it. Yet reason sees through it easily, because it is an error. The form it takes cannot conceal its emptiness from reason's eyes.

Only the form of error attracts the ego. Meaning it does not recognize, and does not see if it is there or not. Everything the body's eyes can see is a mistake, an error in perception, a distorted fragment of the whole without the meaning that the whole would give. And yet mistakes, regardless of their form, can be corrected. Sin is but error in a special form the ego venerates. It would preserve all errors and make them sins. For here is its own stability, its heavy anchor in the shifting world it made; the rock on which its church is built, and where its worshippers are bound to bodies, believing the body's freedom is their own.

Reason will tell you that the form of error is not what makes it a mis-

take. If what the form conceals is a mistake, the form cannot prevent correction. The body's eyes see only form. They cannot see beyond what they were made to see. And they were made to look on error and not see past it. There is indeed a strange perception, for they can see only illusions, unable to look beyond the granite block of sin, and stopping at the outside form of nothing. To this distorted form of vision the outside of everything, the wall that stands between you and the truth, is wholly true. Yet how can sight that stops at nothingness, as if it were a solid wall, see truly? It is held back by form, having been made to guarantee that nothing else but form will be perceived.

These eyes, made not to see, will never see. For the idea they represent left not its maker, and it is their maker that sees through them. What was its maker's goal but not to see? For this the body's eyes are perfect means, but not for seeing. See how the body's eyes rest on externals and cannot go beyond. Watch how they stop at nothingness, unable to go beyond the form to meaning. Nothing so blinding as perception of form. For sight of form means understanding has been obscured.

Only mistakes have different forms, and so they can deceive. You can change form because it is not true. It could not be reality because it can be changed. Reason will tell you that if form is not reality it must be an illusion, and is not there to see. And if you see it you must be mistaken, for you are seeing what can not be real as if it were. What cannot see beyond what is not there must be distorted perception, and must perceive illusions as the truth. Could it, then, recognize the truth?

Let not the form of his mistakes keep you from him whose holiness is yours. Let not the vision of his holiness, the sight of which would show you your forgiveness, be kept from you by what the body's eyes can see. Let your awareness of your brother not be blocked by your perception of his sins and of his body. What is there in him that you would attack except what you associate with his body, which you believe can sin? Beyond his errors is his holiness and your salvation. You gave him not his holiness, but tried to see your sins in him to save yourself. And yet, his holiness is your forgiveness. Can you be saved by making sinful the one whose holiness is your salvation?

A holy relationship, however newly born, must value holiness above all else. Unholy values will produce confusion, and in awareness. In an unholy relationship, each one is valued because he seems to justify the other's sin. Each sees within the other what impels him to sin against his will. And thus he lays his sins upon the other, and is attracted to him to perpetuate his sins. And so it must become impossible for each to see himself as causing sin by his desire to have sin real. Yet reason sees a holy relationship as what it is; a common state of mind, where both give errors gladly to correction, that both may happily be healed as one.

The Branching of the Road

When you come to the place where the branch in the road is quite apparent, you cannot go ahead. You must go either one way or the other. For now if you go straight ahead, the way you went before you reached the branch, you will go nowhere. The whole purpose of coming this far was to decide

which branch you will take now. The way you came no longer matters. It can no longer serve. No one who reaches this far can make the wrong decision, although he can delay. And there is no part of the journey that seems more hopeless and futile than standing where the road branches, and not deciding on which way to go.

It is but the first few steps along the right way that seem hard, for you have chosen, although you still may think you can go back and make the other choice. This is not so. A choice made with the power of Heaven to uphold it cannot be undone. Your way is decided. There will be nothing you will not be told, if you acknowledge this.

And so you and your brother stand, here in this holy place, before the veil of sin that hangs between you and the face of Christ. Let it be lifted! Raise it together, for it is but a veil that stands between you. Either alone will see it as a solid block, nor realize how thin the drapery that separates you now. Yet it is almost over in your awareness, and peace has reached you even here, before the veil. Think what will happen after. The love of Christ will light your faces, and shine from them into a darkened world that needs the light. And from this holy place He will return with you, not leaving it nor you. You will become His messengers, returning Him unto Himself.

Think of the loveliness that you will see, who walk with Him! And think how beautiful will each of you look to the other! How happy you will be to be together, after such a long and lonely journey where you walked alone. The gates of Heaven, open now for you, will you now open to the sorrowful. And

none who looks upon the Christ in you but will rejoice. How beautiful the sight you saw beyond the veil, which you will bring to light the tired eyes of those as weary now as once you were. How thankful will they be to see you come among them, offering Christ's forgiveness to dispel their faith in sin.

Every mistake you make, the other will gently have corrected for you. For in his sight your loveliness is his salvation, which he would protect from harm. And each will be the other's strong protector from everything that seems to rise between you. So shall you walk the world with me, whose message has not yet been given everyone. For you are here to let it be received. God's offer still is open, yet it waits acceptance. From you who have accepted it is it received. Into your joined hands is it safely given, for you who share it have become its willing guardians and protectors.

To all who share the Love of God the grace is given to be the givers of what they have received. And so they learn that it is theirs forever. All barriers disappear before their coming, as every obstacle was finally surmounted that seemed to rise and block their way before. This veil you lift together opens the way to truth to more than you. Those who would let illusions be lifted from their minds are this world's saviors, walking the world with their Redeemer, and carrying His message of hope and freedom and release from suffering to everyone who needs a miracle to save him.

How easy is it to offer this miracle to everyone! No one who has received it for himself could find it difficult. For by receiving it, he learned it was not given him alone. Such is the function of a holy relationship; to receive together and give as you received. Standing before the veil, it still

seems difficult. But hold out your joined hands and touch this heavy-seeming block, and you will learn how easily your fingers slip through its nothingness. It is no solid wall. And only an illusion stands between you and the holy Self you share.

Weakness and Defensiveness

How does one overcome illusions? Surely not by force or anger, nor by opposing them in any way. Merely by letting reason tell you that they contradict reality. They go against what must be true. The opposition comes from them, and not reality. Reality opposes nothing. What merely is needs no defense, and offers none. Only illusions need defense because of weakness. And how can it be difficult to walk the way of truth when only weakness interferes? You are the strong one in this seeming conflict. And you need no defense. Everything that needs defense you do not want, for anything that needs defense will weaken you.

Consider what the ego wants defenses for. Always to justify what goes against the truth, flies in the face of reason and makes no sense. Can this be justified? What can this be except an invitation to insanity, to save you from the truth? And what would you be saved from but what you fear? Belief in sin needs great defense, and at enormous cost. All that the Holy Spirit offers must be defended against and sacrificed. For sin is carved into a block out of your peace, and laid between you and its return.

Yet how can peace be so fragmented? It is still whole, and nothing has been taken from it. See how the means and the material of evil dreams are nothing. In truth you and your brother stand together, with nothing in between.

God holds your hands, and what can separate whom He has joined as one with Him? It is your Father Whom you would defend against. Yet it remains impossible to keep love out. God rests with you in quiet, undefended and wholly undefending, for in this quiet state alone is strength and power. Here can no weakness enter, for here is no attack and therefore no illusions. Love rests in certainty. Only uncertainty can be defensive. And all uncertainty is doubt about yourself.

How weak is fear; how little and how meaningless. How insignificant before the quiet strength of those whom love has joined! This is your "enemy,"-- a frightened mouse that would attack the universe. How likely is it that it will succeed? Can it be difficult to disregard its feeble squeaks that tell of its omnipotence, and would drown out the hymn of praise to its Creator that every heart throughout the universe forever sings as one? Which is the stronger? Is it this tiny mouse or everything that God created? You are not joined together by this mouse, but by the Will of God. And can a mouse betray whom God has joined?

If you but recognized how little stands between you and your awareness of your union! Be not deceived by the illusions it presents of size and thickness, weight, solidity and firmness of foundation. Yes, to the body's eyes it looks like an enormous solid body, immovable as is a mountain. Yet within you is a Force that no illusions can resist. This body only seems to be immovable; this Force is irresistible in truth. What, then, must happen when they come together? Can the illusion of immovability be long defended from what is quietly passed through and gone beyond?

Forget not, when you feel the need arise to be defensive about anything, you have identified yourself with an illusion. And therefore feel that you are weak because you are alone. This is the cost of all illusions. Not one but rests on the belief that you are separate. Not one that does not seem to stand, heavy and solid and immovable, between you and your brother. And not one that truth cannot pass over lightly, and so easily that you must be convinced, in spite of what you thought it was, that it is nothing. If you forgive each other, this must happen. For it is your unwillingness to overlook what seems to stand between you that makes it look impenetrable, and defends the illusion of its immovability.

The Light of the Holy Relationship

Do you want freedom of the body or of the mind? For both you cannot have. Which do you value? Which is your goal? For one you see as means; the other, end. And one must serve the other and lead to its predominance, increasing its importance by diminishing its own. Means serve the end, and as the end is reached the value of the means decreases, eclipsed entirely when they are recognized as functionless. No one but yearns for freedom and tries to find it. Yet he will seek for it where he believes it is and can be found. He will believe it possible of mind or body, and he will make the other serve his choice as means to find it.

Where freedom of the body has been chosen, the mind is used as means whose value lies in its ability to contrive ways to achieve the body's freedom. Yet freedom of the body has no meaning, and so the mind is dedicated to serve illusions. This is a situation so contradictory and so impossible that anyone

who chooses this has no idea of what is valuable. Yet even in this confusion, so profound it cannot be described, the Holy Spirit waits in gentle patience, as certain of the outcome as He is sure of His Creator's Love. He knows this mad decision was made by one as dear to His Creator as love is to itself.

Be not disturbed at all to think how He can change the role of means and end so easily in what God loves, and would have free forever. But be you rather grateful that you can be the means to serve His end. This is the only service that leads to freedom. To serve this end the body must be perceived as sinless, because the goal is sinlessness. The lack of contradiction makes the soft transition from means to end as easy as is the shift from hate to gratitude before forgiving eyes. You will be sanctified by one another, using your bodies only to serve the sinless. And it will be impossible for you to hate what serves whom you would heal.

This holy relationship, lovely in its innocence, mighty in strength, and blazing with a light far brighter than the sun that lights the sky you see, is chosen of your Father as a means for His Own plan. Be thankful that it serves yours not at all. Nothing entrusted to it can be misused, and nothing given it but will be used. This holy relationship has the power to heal all pain, regardless of its form. Neither of you alone can serve at all. Only in your joint will does healing lie. For here your healing is, and here will you accept Atonement. And in your healing is the Sonship healed because your wills are joined.

Before a holy relationship there is no sin. The form of error is no longer seen, and reason, joined with love, looks quietly on all confusion, ob-

servicing merely, "This was a mistake." And then the same Atonement you accepted in your relationship corrects the error, and lays a part of Heaven in its place. How blessed are you who let this gift be given! Each part of Heaven that you bring is given you. And every empty place in Heaven that you fill again with the Eternal Light you bring, shines now on you. The means of sinlessness can know no fear because they carry only love with them.

Child of peace, the light has come to you. The light you bring you do not recognize, and yet you will remember. Who can deny himself the vision that he brings to others? And who would fail to recognize a gift he let be laid in Heaven through himself? The gentle service that you give the Holy Spirit is service to yourself. You who are now His means must love all that He loves. And what you bring is your remembrance of everything that is eternal. No trace of anything in time can long remain in minds that serve the timeless. And no illusion can disturb the peace of a relationship that has become the means of peace.

When you looked upon your brother with complete forgiveness, from which no error is excluded and nothing kept hidden, what mistake can there be anywhere you cannot overlook? What form of suffering could block your sight, preventing you from seeing past it? And what illusion could there be you will not recognize as a mistake; a shadow through which you walk completely undismayed? God would let nothing interfere with those whose wills are His, and serve it willingly. And could remembrance of what they are be long delayed?

You will see your value through your brother's eyes, and each one is released as he beholds his savior in place of the attacker who he thought was there. Through this releasing is the world released. This is your part in bringing peace. For you have asked what is your function here, and have been answered. Seek not to change it, nor to substitute another goal. Accept this one and serve it willingly, for what the Holy Spirit does with gifts you give each other, to whom He offers them, and where and when, is up to Him. He will bestow them where they are received and welcomed. He will use every one of them for peace. Nor will one little smile or willingness to overlook the tiniest mistake be lost to anyone.

What can it be but universal blessing to look on what your Father loves with charity? Extension of forgiveness is the Holy Spirit's function. Leave this to Him. Let your concern be only that you give to Him that which can be extended. Save no dark secrets that He cannot use, but offer Him the tiny gifts He can extend forever. He will take each one and make of it a potent force for peace. He will withhold no blessing from it, nor limit it in any way. He will join to it all the power that God has given Him, to make each little gift of love a source of healing for everyone. Each little gift you offer to your brother lights up the world. Be not concerned with darkness; look away from it and toward each other. And let the darkness be dispelled by Him Who knows the light, and lays it gently in each quiet smile of faith and confidence with which you bless each other.

On your learning depends the welfare of the world. And it is only arrogance that would deny the power of your will. Think you the Will of God is

powerless? Is this humility? You do not see what this belief has done. You see yourself as vulnerable, frail and easily destroyed, and at the mercy of countless attackers more powerful than you. Let us look straight at how this error came about, for here lies buried the heavy anchor that seems to keep the fear of God in place, unmovable and solid as a rock. While this remains, so will it seem to be.

Who can attack the Son of God and not attack his Father? How can God's Son be weak and frail and easily destroyed unless his Father is? You do not see that every sin and every condemnation that you perceive and justify is an attack upon your Father. And that is why it has not happened, nor could be real. You do not see that this is your attempt because you think the Father and the Son are separate. And you must think that they are separate, because of fear. For it seems safer to attack another or yourself than to attack the great Creator of the universe, Whose power you know.

If you were one with God and recognized this oneness, you would know His power is yours. But you will not remember this while you believe attack of any kind means anything. It is unjustified in any form, because it has no meaning. The only way it could be justified is if each one of you were separate from the other, and all were separate from your Creator. For only then would it be possible to attack a part of the creation without the whole, the Son without the Father; and to attack another without yourself, or hurt yourself without the other feeling pain. And this belief you want. Yet wherein lies its value, except in the desire to attack in safety? Attack is neither safe nor dangerous. It is impossible. And this is so because the universe is one.

You would not choose attack on its reality if it were not essential to attack to see it separated from its maker. And thus it seems as if love could attack and become fearful.

Only the different can attack. So you conclude because you can attack you must be different. Yet does the Holy Spirit explain this differently. Because you are not different, you cannot attack. Either position is a logical conclusion. Either could be maintained, but never both. The only question to be answered in order to decide which must be true is whether you are different. From the position of what you understand you seem to be, and therefore can attack. Of the alternatives, this seems more natural and more in line with your experience. And therefore it is necessary that you have other experiences, more in line with truth, to teach you what is natural and true.

This is the function of your holy relationship. For what one thinks, the other will experience with him. What can this mean except your minds are one? Look not with fear upon this happy fact, and think not that it lays a heavy burden on you. For when you have accepted it with gladness, you will realize that your relationship is a reflection of the union of the Creator and His Son. From loving minds there is no separation. And every thought in one brings gladness to the other because they are the same. Joy is unlimited, because each shining thought of love extends its being and creates more of itself. There is no difference anywhere in it, for every thought is like itself.

The light that joins you shines throughout the universe, and because it joins you, so it makes you one with your Creator. And in Him is all creation

joined. Would you regret you cannot fear alone, when your relationship can also teach the power of love is there, which makes all fear impossible? Do not attempt to keep a little of the ego with this gift. For it was given you to be used, and not obscured. What teaches you that you cannot separate denies the ego. Let truth decide if you be different or the same, and teach you which is true.

Chapter 22

THE WAR AGAINST YOURSELF

Do you not see the opposite of frailty and weakness is sinlessness? Innocence is strength, and nothing else is strong. The sinless cannot fear, for sin of any kind is weakness. The show of strength attack would use to cover frailty conceals it not, for how can the unreal be hidden? No one is strong who has an enemy, and no one can attack unless he thinks he has. Belief in enemies is therefore the belief in weakness, and what is weak is not the Will of God. Being opposed to it, it is God's "enemy." And God is feared as an opposing will.

How strange indeed becomes this war against yourself! You will believe that everything you use for sin can hurt you and become your enemy. And you will fight against it, and try to weaken it because of this; and you will think that you succeeded, and attack again. It is as certain you will fear what you attack as it is sure that you will love what you perceive as sinless. He walks in peace who travels sinlessly along the way love shows him. For love walks with him there, protecting him from fear. And he will see only the sinless, who can not attack.

Walk you in glory, with your head held high, and fear no evil. The innocent are safe because they share their innocence. Nothing they see is harmful, for their awareness of the truth releases everything from the illusion of harmfulness. And what seemed harmful now stands shining in their innocence, released from sin and fear and happily returned to love. They share the

strength of love because they looked on innocence. And every error disappeared because they saw it not. Who looks for glory finds it where it is. Where could it be but in the innocent?

Let not the little interferers pull you to littleness. There can be no attraction of guilt in innocence. Think what a happy world you walk, with truth beside you! Do not give up this world of freedom for a little sigh of seeming sin, nor for a tiny stirring of guilt's attraction. Would you, for all these meaningless distractions, lay Heaven aside? Your destiny and purpose are far beyond them, in the clean place where littleness does not exist. Your purpose is at variance with littleness of any kind. And so it is at variance with sin.

Let us not let littleness lead God's Son into temptation. His glory is beyond it, measureless and timeless as eternity. Do not let time intrude upon your sight of him. Leave him not frightened and alone in his temptation, but help him rise above it and perceive the light of which he is a part. Your innocence will light the way to his, and so is yours protected and kept in your awareness. For who can know his glory, and perceive the little and the weak about him? Who can walk trembling in a fearful world, and realize that Heaven's glory shines on him?

Nothing around you but is part of you. Look on it lovingly, and see the light of Heaven in it. So will you come to understand all that is given you. In kind forgiveness will the world sparkle and shine, and everything you once thought sinful now will be reinterpreted as part of Heaven. How beautiful it is to walk, clean and redeemed and happy, through a world in bitter need of

the redemption that your innocence bestows upon it! What can you value more than this? For here is your salvation and your freedom. And it must be complete if you would recognize it.

The Irreconcilable Beliefs

The memory of God comes to the quiet mind. It cannot come where there is conflict, for a mind at war against itself remembers not eternal gentleness. The means of war are not the means of peace, and what the warlike would remember is not love. War is impossible unless belief in victory is cherished. Conflict within you must imply that you believe the ego has the power to be victorious. Why else would you identify with it? Surely you realize the ego is at war with God. Certain it is it has no enemy. Yet just as certain is its fixed belief it has an enemy that it must overcome and will succeed.

Do you not realize a war against yourself would be a war on God? Is victory conceivable? And if it were, is this a victory that you would want? The death of God, if it were possible, would be your death. Is this a victory? The ego always marches to defeat, because it thinks that triumph over you is possible. And God thinks otherwise. This is no war; only the mad belief the Will of God can be attacked and overthrown. You may identify with this belief, but never will it be more than madness. And fear will reign in madness, and will seem to have replaced love there. This is the conflict's purpose. And to those who think that it is possible, the means seem real.

Be certain that it is impossible God and the ego, or yourself and it, will ever meet. You seem to meet, and make your strange alliances on grounds

that have no meaning. For your beliefs converge upon the body, the ego's chosen home, which you believe is yours. You meet at a mistake; an error in your self-appraisal. The ego joins with an illusion of yourself you share with it. And yet illusions cannot join. They are the same, and they are nothing. Their joining lies in nothingness; two are as meaningless as one or as a thousand. The ego joins with nothing, being nothing. The victory it seeks is meaningless as is itself.

Brother, the war against yourself is almost over. The journey's end is at the place of peace. Would you not now accept the peace offered you here? This "enemy" you fought as an intruder on your peace is here transformed, before your sight, into the giver of your peace. Your "enemy" was God Himself, to Whom all conflict, triumph and attack of any kind are all unknown. He loves you perfectly, completely and eternally. The Son of God at war with his Creator is a condition as ridiculous as nature roaring at the wind in anger, proclaiming it is part of itself no more. Could nature possibly establish this, and make it true? Nor is it up to you to say what shall be part of you and what is kept apart.

The war against yourself was undertaken to teach the Son of God that he is not himself, and ^{not} his Father's Son. For this, the memory of his Father must be forgotten. It is forgotten in the body's life, and if you think you are a body, you will believe you have forgotten it. Yet truth can never be forgotten by itself, and you have not forgotten what you are. Only a strange illusion of yourself, a wish to triumph over what you are, remembers not.

The war against yourself is but the battle of two illusions, struggling

to make them different from each other, in the belief the one that conquers will be true. There is no conflict between them and the truth. Nor are they different from each other. Both are not true. And so it matters not what form they take. What made them is insane, and they remain part of what made them. Madness holds out no menace to reality, and has no influence upon it. Illusions cannot triumph over truth, nor can they threaten it in any way. And the reality that they deny is not a part of them.

What you remember is a part of you. For you must be as God created you. Truth does not fight against illusions, nor do illusions fight against the truth. Illusions battle only with themselves. Being fragmented, they fragment. But truth is indivisible, and far beyond their little reach. You will remember what you know when you have learned you cannot be in conflict. One illusion about yourself can battle with another, yet the war of two illusions is a state where nothing happens. There is no victor and there is no victory. And truth stands radiant, apart from conflict, untouched and quiet in the peace of God.

Conflict must be between two forces. It cannot exist between one power and nothingness. There is nothing you could attack that is not part of you. And by attacking it you make two illusions of yourself, in conflict with each other. And this occurs whenever you look on anything that God created with anything but love. Conflict is fearful, for it is the birth of fear. Yet what is born of nothing cannot win reality through battle. Why would you fill your world with conflicts with yourself? Let all this madness be undone for you, and turn in peace to the ~~rememberance~~ remembrance of God, still shining in your quiet mind.

See how the conflict of illusions disappears when it is brought to truth! For it seems real only as long as it is seen as war between conflicting truths; the conqueror to be the truer, the more real, and vanquisher of the illusion that was less real, made an illusion by defeat. Thus, conflict is the choice between illusions, one to be crowned as real, the other vanquished and despised. Here will the Father never be remembered. Yet no illusion can invade His home and drive Him out of what He loves forever. And what He loves must be forever quiet and at peace because it is His home.

You who are beloved of Him are no illusion, being as true and holy as Himself. The stillness of your certainty of Him and of yourself is home to both of You, Who dwell as one and not apart. Open the door of His most holy home, and let forgiveness sweep away all trace of the belief in sin that keeps God homeless and His Son with Him. You are not strangers in the house of God. Welcome your brother to the home where God has set him in serenity and peace, and dwells with him. Illusions have no place where love abides, protecting you from everything that is not true. You dwell in peace as limitless as its Creator, and everything is given those who would remember Him. Over His home the Holy Spirit watches, sure that its peace can never be disturbed.

How can the resting place of God turn on itself, and seek to overcome the One Who dwells there? And think what happens when the house of God perceives itself divided. The altar disappears, the light grows dim, the temple of the Holy One becomes a house of sin. And nothing is remembered except illusions. Illusions can conflict, because their forms are different.

And they do battle only to establish which form is true.

Illusion meets illusion; truth, itself. The meeting of illusions leads to war. Peace, looking on itself, extends itself. War is the condition in which fear is born, and grows and seeks to dominate. Peace is the state where love abides, and seeks to share itself. Conflict and peace are opposites. Where one abides the other cannot be; where either goes the other disappears. So is the memory of God obscured in minds that have become illusions' battleground. Yet far beyond this senseless war it shines, ready to be remembered when you side with peace.

The Laws of Chaos

The "laws" of chaos can be brought to light, though never understood. Chaotic laws are hardly meaningful, and therefore out of reason's sphere. Yet they appear to be an obstacle to reason and to truth. Let us, then, look upon them calmly, that we may look beyond them, understanding what they are, not what they would maintain. It is essential it be understood what they are for, because it is their purpose to make meaningless, and to attack the truth. Here are the laws that rule the world you made. And yet they govern nothing, and need not be broken; merely looked upon and gone beyond.

The first chaotic law is that the truth is different for everyone. Like all these principles, this one maintains that each is separate and has a different set of thoughts that set him off from others. This principle evolves from the belief there is a hierarchy of illusions; some are more valuable and therefore true. Each one establishes this for himself, and makes it true by his at-

tack on what another values. And this is justified because the values differ, and those who hold them seem to be unlike, and therefore enemies.

Think how this seems to interfere with the first principle of miracles. For this establishes degrees of truth among illusions, making it seem that some of them are harder to overcome than others. If it were realized that they are all the same and equally untrue, it would be easy, then, to understand that miracles apply to all of them. Errors of any kind can be corrected because they are untrue. When brought to truth instead of to each other, they merely disappear. No part of nothing can be more resistant to the truth than can another.

The second law of chaos, dear indeed to every worshipper of sin, is that each one must sin, and therefore deserves attack and death. This principle, closely related to the first, is the demand that errors call for punishment and not correction. For the destruction of the one who makes the error places him beyond correction and beyond forgiveness. What he has done is thus interpreted as an irrevocable sentence upon himself, which God Himself is powerless to overcome. Sin cannot be remitted, being the belief the Son of God can make mistakes for which his own destruction becomes inevitable.

Think what this seems to do to the relationship between the Father and the Son. Now it appears that they can never be one again. For one must always be condemned, and by the other. Now are they different, and enemies. And their relationship is one of opposition, just as the separate aspects of the Son meet only to conflict but not to join. One becomes weak, the other strong

by his defeat. And fear of God and of each other now appears as sensible, made real by what the Son of God has done both to himself and his Creator.

The arrogance on which the laws of chaos stand could not be more apparent than emerges here. Here is a principle that would define what the Creator of reality must be; what He must think and what He must believe; and how He must respond, believing it. It is not seen as even necessary that He be asked about the truth of what has been established for His belief. His Son can tell Him this, and He has but the choice whether to take his word for it or be mistaken. This leads directly to the third preposterous belief that seems to make chaos eternal. For if God cannot be mistaken, He must accept His Son's belief in what he is, and hate him for it.

See how the fear of God is reinforced by this third principle. Now it becomes impossible to turn to Him for help in misery. For now He has become the "enemy" Who caused it, to Whom appeal is useless. Nor can salvation lie within the Son, whose every aspect seems to be at war with Him, and justified in its attack. And now is conflict made inevitable, beyond the help of God. For now salvation must remain impossible, because the savior has become the enemy.

There can be no release and no escape. Atonement thus becomes a myth, and vengeance, not forgiveness, is the Will of God. From where all this begins, there is no sight of help that can succeed. Only destruction can be the outcome. And God Himself seems to be siding with it, to overcome His Son. Think not the ego will enable you to find escape from what it wants. That is the function of this course, which does not value what the ego cherishes.

The ego values only what it takes. This leads to the fourth law of chaos, which, if the others are accepted, must be true. This seeming law is the belief you have what you have taken. By this, another's loss becomes your gain, and thus it fails to recognize that you can never take away save from yourself. Yet all the other laws must lead to this. For enemies do not give willingly to one another, nor would they seek to share the things they value. And what your enemies would keep from you must be worth having, because they keep it hidden from your sight.

All of the mechanisms of madness are seen emerging here: The "enemy" made strong by keeping hidden the valuable inheritance that should be yours; your justified position and attack for what has been withheld; and the inevitable loss the enemy must suffer to save yourself. Thus do the guilty ones protest their "innocence." Were they not forced into this foul attack by the unscrupulous behavior of the enemy, they would respond with only kindness. But in a savage world the kind cannot survive, so they must take or else be taken from.

And now there is a vague unanswered question, not yet "explained." What is this precious thing, this priceless pearl, this hidden secret treasure, to be wrested in righteous wrath from this most treacherous and cunning enemy? It must be what you want but never found. And now you "understand" the reason why you found it not. For it was taken from you by this enemy, and hidden where you would not think to look. He hid it in his body, making it the cover for his guilt, the hiding place for what belongs to you. Now must his body be destroyed and sacrificed, that you may have that which belongs to you.

His treachery demands his death, that you may live. And you attack only in self defense.

But what is it you want that needs his death? Can you be sure your murderous attack is justified unless you know what it is for? And here a fi-
nal principle of chaos comes to the "rescue." It holds there is a substitute for love. This is the magic that will cure all of your pain; the missing factor in your madness that makes it "sane." This is the reason why you must attack. Here is what makes your vengeance justified. Behold, unveiled, the ego's secret gift, torn from your brother's body, hidden there in malice and in hatred for the one to whom the gift belongs. He would deprive you of the secret ingredient that would give meaning to your life. The substitute for love, born of your enmity to one another, must be salvation. It has no substitute, and there is only one. And all your relationships have but the purpose of seizing it and making it your own.

Never is your possession made complete. And never will your brother cease his attack on you for what you stole. Nor will God end His vengeance upon both, for in His madness He must have this substitute for love, and kill you both. You who believe you walk in sanity with feet on solid ground, and through a world where meaning can be found, consider this: These are the principles which make the ground beneath your feet seem solid. And it is here you look for meaning. These are the laws you made for your salvation. They hold in place the substitute for Heaven which you prefer. This is their purpose; they were made for this. There is no point in asking what they mean. That is apparent. The means of madness must be insane. Are you as certain

that you realize the goal is madness?

No one wants madness, nor does anyone cling to his madness if he sees that this is what it is. What protects madness is the belief that it is true. It is the function of insanity to take the place of truth. It must be seen as truth to be believed. And if it is the truth, then must its opposite, which was the truth before, be madness now. Such a reversal, completely turned around, with madness sanity, illusions true, attack a kindness, hatred love, and murder benediction, is the goal the laws of chaos serve. These are the means by which the laws of God appear to be reversed. Here do the laws of sin appear to hold love captive, and let sin go free.

These do not seem to be the goals of chaos, for by the great reversal they appear to be the laws of order. How could it not be so? Chaos is lawlessness, and has no laws. To be believed, its seeming laws must be perceived as real. Their goal of madness must be seen as sanity. And fear, with ashen lips and sightless eyes, blinded and terrible to look upon, is lifted to the throne of love, its dying conqueror, its substitute, the savior from salvation. How lovely do the laws of fear make death appear. Give thanks unto the hero on love's throne, who saved the Son of God for fear and death!

And yet, how can it be that laws like these can be believed? There is a strange device that makes it possible. Nor is it unfamiliar; we have seen how it appears to function many times before. In truth it does not function, yet in dreams, where only shadows play the major roles, it seems most powerful. No law of chaos could compel belief but for the emphasis on form and disregard of content. No one who thinks that one of these laws is true sees what it

says. Some forms it takes seem to have meaning, and that is all.

How can some forms of murder not mean death? Can an attack in any form be love? What form of condemnation is a blessing? Who makes his savior powerless and finds salvation? Let not the form of the attack on him deceive you. You cannot seek to harm him and be saved. Who can find safety from attack by turning on himself? How can it matter what the form this madness takes? It is a judgment that defeats itself, condemning what it says it wants to save. Be not deceived when madness takes a form you think is lovely. What is intent on your destruction is not your friend.

You would maintain, and think it true, that you do not believe these senseless laws, nor act upon them. And when you look at what they say, they cannot be believed. Brother, you do believe them. For how else could you perceive the form they take, with content such as this? Can any form of this be tenable? Yet you believe them for the form they take, and do not recognize the content. It never changes. Can you paint rosy lips upon a skeleton, dress it in loveliness, pet it and pamper it, and make it live? And can you be content with an illusion that you are living?

There is no life outside of Heaven. Where God created life, there life must be. In any state apart from Heaven life is illusion. At best it seems like life; at worst, like death. Yet both are judgments on what is not life, equal in their inaccuracy and lack of meaning. Life not in Heaven is impossible, and what is not in Heaven is not anywhere. Outside of Heaven, only the conflict of illusions stands; senseless, impossible and beyond all reason, and yet perceived as an eternal barrier to Heaven. Illusions are but forms.

Their content is never true.

The laws of chaos govern all illusions. Their forms conflict, making it seem quite possible to value some above the others. Yet each one rests as surely on the belief the laws of chaos are the laws of order as do the others. Each one upholds these laws completely, offering a certain witness that these laws are true. The seeming gentler forms of the attack are no less certain in their witnessing, or their results. Certain it is illusions will bring fear because of the beliefs that they imply, not for their form. And lack of faith in love, in any form, attests to chaos as reality.

From the belief in sin, the faith in chaos must follow. It is because it follows that it seems to be a logical conclusion; a valid step in ordered thought. The steps to chaos do follow neatly from their starting point. Each is a different form in the progression of truth's reversal, leading still deeper into terror and away from truth. Think not one step is smaller than another, nor that return from one is easier. The whole descent from Heaven lies in each one. And where your thinking starts, there must it end.

Brother, take not one step in the descent to hell. For having taken one, you will not recognize the rest for what they are. And they will follow. Attack in any form has placed your foot upon the twisted stairway that leads from Heaven. Yet any instant it is possible to have all this undone. How can you know whether you chose the stairs to Heaven or the way to hell? Quite easily. How do you feel? Is peace in your awareness? Are you certain which way you go? And are you sure the goal of Heaven can be reached? If not, you walk alone. Ask, then, your Friend to join with you, and give you

certainty of where you go.

Salvation Without Compromise

Is it not true you do not recognize some of the forms attack can take? If it is true attack in any form will hurt you, and will do so just as much as in another form that you do recognize, then it must follow that you do not always recognize the source of pain. Attack in any form is equally destructive. Its purpose does not change. Its sole intent is murder, and what form of murder serves to cover the massive guilt and frantic fear of punishment the murderer must feel? He may deny he is a murderer and justify his savagery with smiles as he attacks. Yet he will suffer, and will look on his intent in nightmares where the smiles are gone, and where the purpose rises to meet his horrified awareness and pursue him still. For no one thinks of murder and escapes the guilt the thought entails. If the intent is death, what matter the form it takes?

Is death in any form, however lovely and charitable it may seem to be, a blessing and a sign the Voice for God speaks through you to your brother? The wrapping does not make the gift you give. An empty box, however beautiful and gently given, still contains nothing. And neither the receiver nor the giver is long deceived. Withhold forgiveness from your brother and you attack him. You give him nothing, and receive of him but what you gave.

Salvation is no compromise of any kind. To compromise is to accept but part of what you want; to take a little and give up the rest. Salvation gives up nothing. It is complete for everyone. Let the idea of compromise but enter, and the awareness of salvation's purpose is lost because it is not recog-

nized. It is denied where compromise has been accepted, for compromise is the belief salvation is impossible. It would maintain you can attack a little, love a little, and know the difference. Thus it would teach a little of the same can still be different, and yet the same remain intact, as one. Does this make sense? Can it be understood?

This course is easy just because it makes no compromise. Yet it seems difficult to those who still believe that compromise is possible. They do not see that, if it is, salvation is attack. Yet it is certain the belief that salvation is impossible cannot uphold a quiet, calm assurance it has come. Forgiveness cannot be withheld a little. Nor is it possible to attack for this and love for that and understand forgiveness. Would you not want to recognize assault upon your peace in any form, if only thus does it become impossible that you lose sight of it? It can be kept shining before your vision, forever clear and never out of sight, if you defend it not.

Those who believe that peace can be defended, and that attack is justified on its behalf, cannot perceive it lies within them. How could they know? Could they accept forgiveness side by side with the belief that murder takes some forms by which their peace is saved? Would they be willing to accept the fact their savage purpose is directed against themselves? No one unites with enemies, nor is at one with them in purpose. And no one compromises with an enemy but hates him still, for what he kept from him.

Mistake not truce for peace, nor compromise for the escape from conflict. To be released from conflict means that it is over. The door is open; you have left the battleground. You have not lingered there in cowering hope

that it will not return because the guns are stilled an instant, and the fear that haunts the place of death is not apparent. There is no safety in a battleground. You can look down on it in safety from above and not be touched. But from within it you can find no safety. Not one tree left still standing will shelter you. Not one illusion of protection stands against the faith in murder. Here stands the body, torn between the natural desire to communicate and the unnatural intent to murder and to die. Think you the form that murder takes can offer safety? Can guilt be absent from a battlefield?

Above the Battleground

The fear of God is fear of life, and not of death. Yet He remains the only place of safety. In Him is no attack, and no illusion in any form stalks Heaven. Heaven is wholly true. No difference enters, and what is all the same cannot conflict. You are not asked to fight against your wish to murder. But you are asked to realize the form it takes conceals the same intent. And it is this you fear, and not the form. What is not love is murder. What is not loving must be an attack. Every illusion is an assault on truth, and every one does violence to the idea of love because it seems to be of equal truth.

What can be equal to the truth, yet different? Murder and love are incompatible. Yet if they both are true, then must they be the same, and indistinguishable from one another. So will they be to those who see God's Son a body. For it is not the body that is like the Son's Creator. And what is lifeless cannot be the Son of Life. How can a body be extended to hold the universe? Can it create, and be what it creates? And can it offer its creations all that it is and never suffer loss?

God does not share His function with a body. He gave the function to create unto His Son because it is His Own. It is not sinful to believe the function of the Son is murder, but it is insanity. What is the same can have no different function. Creation is the means for God's extension, and what is His must be His Son's as well. Either the Father and the Son are murderers, or neither is. Life makes not death, creating like itself.

The lovely light of your relationship is like the Love of God. It cannot yet assume the holy function God gave His Son, for your forgiveness of your brother is not complete as yet, and so it cannot be extended to all creation. Each form of murder and attack that still attracts you and that you do not recognize for what it is, limits the healing and the miracles you have the power to extend to all. Yet does the Holy Spirit understand how to increase your little gifts and make them mighty. Also He understands how your relationship is raised above the battleground, in it no more. This is your part; to realize that murder in any form is not your will. The overlooking of the battleground is now your purpose.

Be lifted up, and from a higher place look down upon it. From there will your perspective be quite different. Here in the midst of it, it does seem real. Here you have chosen to be part of it. Here murder is your choice. Yet from above, the choice is miracles instead of murder. And the perspective coming from this choice shows you the battle is not real, and easily escaped. Bodies may battle, but the clash of forms is meaningless. And it is over when you realize it never was begun. How can a battle be perceived as nothingness when you engage in it? How can the truth of miracles be recog-

nized if murder is your choice?

When the temptation to attack rises to make your mind darkened and murderous, remember you can see the battle from above. Even in forms you do not recognize, the signs you know. There is a stab of pain, a twinge of guilt, and above all, a loss of peace. This you know well. When they occur leave not your place on high, but quickly choose a miracle instead of murder. And God Himself and all the lights of Heaven will gently lean to you, and hold you up. For you have chosen to remain where He would have you, and no illusion can attack the peace of God together with His Son.

See no one from the battleground, for there you look on him from nowhere. You have no reference point from where to look, where meaning can be given what you see. For only bodies could attack and murder, and if this is your purpose, then you must be one with them. Only a purpose unifies, and those who share a purpose have a mind as one. The body has no purpose, and must be solitary. From below, it cannot be surmounted. From above, the limits it exerts on those in battle still are gone, and not perceived. The body stands between the Father and the Heaven He created for His Son because it has no purpose.

Think what is given those who share their Father's purpose, and who know that it is theirs. They want for nothing. Sorrow of any kind is inconceivable. Only the light they love is in awareness, and only love shines upon them forever. It is their past, their present and their future; always the same, eternally complete and wholly shared. They know it is impossible their happiness could ever suffer change of any kind. Perhaps you think the battle-

ground can offer something you can win. Can it be anything that offers you a perfect calmness, and a sense of love so deep and quiet that no touch of doubt can ever mar your certainty? And that will last forever?

Those with the strength of God in their awareness could never think of battle. What could they gain but loss of their perfection? For everything fought for on the battleground is of the body; something it seems to offer or to own. No one who knows that he has everything could seek for limitation, nor could he value the body's offerings. The senselessness of conquest is quite apparent from the quiet sphere above the battleground. What can conflict with everything? And what is there that offers less, yet could be wanted more? Who with the Love of God upholding him could find the choice of miracles or murder hard to make?

Chapter 23

THE GOAL OF SPECIALNESS

Forget not that the motivation for this course is the attainment and the keeping of the state of peace. Given this state the mind is quiet, and the condition in which God is remembered is attained. It is not necessary to tell Him what to do. He will not fail. Where He can enter, there He is already. And can it be He cannot enter where He wills to be? Peace will be yours because it is His Will. Can you believe a shadow can hold back the Will that holds the universe secure? God does not wait upon illusions to let Him be Himself. No more His Son. They are. And what illusion that idly seems to drift between them has the power to defeat what is Their Will?

To learn this course requires willingness to question every value that you hold. Not one can be kept hidden and obscure but it will jeopardize your learning. No belief is neutral. Every one has the power to dictate each decision you make. For a decision is a conclusion based on everything that you believe. It is the outcome of belief, and follows it as surely as does suffering follow guilt and freedom sinlessness. There is no substitute for peace. What God creates has no alternative. The truth arises from what He knows. And your decisions come from your beliefs as certainly as all creation rose in His Mind because of what He knows.

Specialness as a Substitute for Love

Love is extension. To withhold the smallest gift is not to know love's

purpose. Love offers everything forever. Hold back but one belief, one offering, and love is gone, because you asked a substitute to take its place. And now must war, the substitute for peace, come with the one alternative that you can choose for love. Your choosing it has given it all the reality it seems to have.

Beliefs will never openly attack each other because conflicting outcomes are impossible. But an unrecognized belief is a decision to war in secret, where the results of conflict are kept unknown and never brought to reason, to be considered sensible or not. And many senseless outcomes have been reached, and meaningless decisions have been made and kept hidden, to become beliefs now given power to direct all subsequent decisions. Mistake you not the power of these hidden warriors to disrupt your peace. For it is at their mercy while you decide to leave it there. The secret enemies of peace, your least decision to choose attack instead of love, unrecognized and swift to challenge you to combat and to violence far more inclusive than you think, are there by your election. Do not deny their presence nor their terrible results. All that can be denied is their reality, but not their outcome.

All that is ever cherished as a hidden belief, to be defended though unrecognized, is faith in specialness. This takes many forms, but always clashes with the reality of God's creation and with the grandeur that He gave His Son. What else could justify attack? For who could hate someone whose Self is his, and Whom he knows? Only the special could have enemies, for they are different and not the same. And difference of any kind imposes orders of reality, and a need to judge that cannot be escaped.

What God created cannot be attacked, for there is nothing in the universe unlike itself. But what is different calls for judgment, and this must come from someone "better," someone incapable of being like what he condemns, "above" it, sinless by comparison with it. And thus does specialness become a means and end at once. For specialness not only sets apart, but serves as grounds from which attack on those who seem "beneath" the special one is "natural" and "just." The special ones feel weak and frail because of differences, for what would make them special is their enemy. Yet they protect its enmity and call it "friend." On its behalf they fight against the universe, for nothing in the world they value more.

Specialness is the great dictator of the wrong decisions. Here is the grand illusion of what you are and what your brother is. And here is what must make the body dear and worth preserving. Specialness must be defended. Illusions can attack it, and they do. For what your brother must become to keep your specialness is an illusion. He who is "worse" than you must be attacked, so that your specialness can live on his defeat. For specialness is triumph, and its victory is his defeat and shame. How can he live, with all your sins upon him? And who must be his conqueror but you?

Would it be possible for you to hate your brother if you were like him? Could you attack him if you realized you journey with him, to a goal that is the same? Would you not help him reach it in every way you could, if his attainment of it were perceived as yours? You are his enemy in specialness; his friend in a shared purpose. Specialness can never share, for it depends on goals that you alone can reach. And he must never reach them, or your

goal is jeopardized. Can love have meaning where the goal is triumph? And what decision can be made for this that will not hurt you?

Your brother is your friend because his Father created him like you. There is no difference. You have been given to each other that love might be extended, not cut off from one another. What you keep is lost to you. God gave you both Himself, and to remember this is now the only purpose that you share. And so it is the only one you have. Could you attack each other if you chose to see no specialness of any kind between you? Look fairly at whatever makes you give each other only partial welcome, or would let you think that you are better off apart. Is it not always your belief your specialness is limited by your relationship? And is not this the "enemy" that makes you both illusions to each other?

The fear of God and of each other comes from each unrecognized belief in specialness. For each demands the other bow to it against his will. And God Himself must honor it or suffer vengeance. Every twinge of malice, or stab of hate or wish to separate arises here. For here the purpose that you share becomes obscured from both of you. You would oppose this course because it teaches you you are alike. You have no purpose that is not the same, and none your Father does not share with you. For your relationship has been made clean of special goals. And would you now defeat the goal of holiness that Heaven gave it? What perspective can the special have that does not change with every seeming blow, each slight, or fancied judgment on itself?

Those who are special must defend illusions against the truth. For

what is specialness but an attack upon the Will of God? You love your brother not while it is this you would defend against him. This is what he attacks, and you protect. Here is the ground of battle which you wage against him. Here must he be your enemy and not your friend. Never can there be peace among the different. He is your friend because you are the same.

The Treachery of Specialness

Comparison must be an ego device, for love makes none. Specialness always makes comparisons. It is established by a lack seen in another, and maintained by searching for, and keeping clear in sight, all lacks it can perceive. This does it seek, and this it looks upon. And always whom it thus diminishes would be your savior, had you not chosen to make of him a tiny measure of your specialness instead. Against the littleness you see in him you stand as tall and stately, clean and honest, pure and unsullied, by comparison with what you see. Nor do you understand it is yourself that you diminish thus.

Pursuit of specialness is always at the cost of peace. Who can attack his savior and cut him down, yet recognize his strong support? Who can detract from his omnipotence, yet share his power? And who can use him as the gauge of littleness, and be released from limits? You have a function in salvation. Its pursuit will bring you joy. But the pursuit of specialness must bring you pain. Here is a goal that would defeat salvation, and thus run counter to the Will of God. To value specialness is to esteem an alien will to which illusions of yourself are dearer than the truth.

Specialness is the idea of sin made real. Sin is impossible even to

imagine without this base. For sin arose from it, out of nothingness; an evil flower with no roots at all. Here is the self-made "savior," the "creator" who creates unlike the Father, and which made His Son like to itself and not like unto Him. His "special" sons are many, never one, each one in exile from himself, and Him of Whom they are a part. Nor do they love the Oneness Which created them as one with Him. They chose their specialness instead of Heaven and instead of peace, and wrapped it carefully in sin, to keep it "safe" from truth.

You are not special. If you think you are, and would defend your specialness against the truth of what you really are, how can you know the truth? What answer that the Holy Spirit gives can reach you, when it is your specialness to which you listen, and which asks and answers? Its tiny answer, soundless in the melody that pours from God to you eternally in loving praise of what you are, is all you listen to. And that vast song of honor and of love for what you are seems silent and unheard before its "mightiness." You strain your ears to hear its soundless voice, and yet the Call of God Himself is soundless to you.

You can defend your specialness, but never will you hear the Voice for God beside it. They speak a different language and they fall on different ears. To every special one a different message, and one with different meaning, is the truth. Yet how can truth be different to each one? The special messages the special hear convince them they are different and apart; each in his special sins and "safe" from love, which does not see his specialness at all. Christ's vision is their "enemy," for it sees not what they would look

upon, and it would show them that the specialness they think they see is an illusion.

What would they see instead? The shining radiance of the Son of God, so like his Father that the memory of Him springs instantly to mind. And with this memory, the Son remembers his own creations, as like to him as he is to his Father. And all the world he made, and all his specialness, and all the sins he held in its defense against himself, will vanish as his mind accepts the truth about himself, as it returns to take their place. This is the only "cost" of truth: You will no longer see what never was, nor hear what makes no sound. Is it a sacrifice to give up nothing, and to receive the Love of God forever?

You who have chained your savior to your specialness, and given it his place, remember this: He has not lost the power to forgive you all the sins you think you placed between him and the function of salvation given him for you. Nor will you change his function, any more than you can change the truth in him and in yourself. But be you certain that the truth is just the same in both. It gives no different messages, and has one meaning. And it is one you both can understand, and one that brings release to both of you. Here stands your brother with the key to Heaven in his hand, held out to you. Let not the dream of specialness remain between you. What is one is joined in truth.

Think of the loveliness that you will see within yourself, when you have looked on him as on a friend. He is the enemy of specialness, but only friend to what is real in you. Not one attack you thought you made on him has taken

from him the gift that God would have him give to you. His need to give it is as great as yours to have it. Let him forgive you all your specialness, and make you whole in mind and one with him. He waits for your forgiveness only that he may return it unto you. It is not God Who has condemned His Son. But you, to save his specialness and kill his Self.

You have come far along the way of truth; too far to falter now. Just one step more, and every vestige of the fear of God will melt away in love. Your brother's specialness and yours are enemies, and bound in hate to kill each other and deny they are the same. Yet it is not illusions that have reached this final obstacle which seems to make God and His Heaven so remote that they cannot be reached. Here in this holy place does truth stand waiting to receive you both in silent blessing, and in peace so real and so encompassing that nothing stands outside. Leave all illusions of yourself outside this place, to which you come in hope and honesty.

Here is your savior from your specialness. He is in need of your acceptance of himself as part of you, as you for his. You are alike to God as God is to Himself. He is not special, for He would not keep one part of what He is unto Himself, not given to His Son but kept for Him alone. And it is this you fear, for if He is not special, then He willed His Son be like Him, and your brother is like you. Not special, but possessed of everything, including you. Give him but what he has, remembering God gave Himself to both of you in equal love, that both might share the universe with Him Who chose that love could never be divided, and kept separate from what it is and must forever be.

You are your brother's; part of love was not denied to him. But can it be that you have lost because he is complete? What has been given him makes you complete, as it does him. God's Love gave you to him and him to you because He gave Himself. What is the same as God is one with Him. And only specialness could make the truth of God and you as one seem anything but Heaven, with the hope of peace at last in sight.

Specialness is the seal of treachery upon the gift of love. Whatever serves its purpose must be given to kill. No gift that bears its seal but offers treachery to giver and receiver. Not one glance from eyes it veils but looks on sight of death. Not one believer in its potency but seeks for bargains and for compromise that would establish sin love's substitute, and serve it faithfully. And no relationship that holds its purpose dear but clings to murder as safety's weapon, and the great defender of all illusions from the 'threat' of love.

The hope of specialness makes it seem possible God made the body as the prison house that keeps His Son from Him. For it demands a special place God cannot enter, and a hiding place where none is welcome but your tiny self. Nothing is sacred here but unto you, and you alone, apart and separate from all your brothers; safe from all intrusions of sanity upon illusions; safe from God, and safe for conflict everlasting. Here are the gates of hell you closed upon yourself, to rule in madness and in loneliness your special kingdom, apart from God, away from truth and from salvation.

The key you threw away God gave your brother, whose holy hands would offer it to you when you were ready to accept His plan for your salvation in

the place of yours. How could this readiness be reached save through the sight of all your misery, and the awareness that your plan has failed, and will forever fail to bring you peace and joy of any kind? Through this despair you travel now, yet it is but illusion of despair. The death of specialness is not your death, but your awaking into life eternal. You but emerge from an illusion of what you are to the acceptance of yourself as God created you.

The Forgiveness of Specialness

Forgiveness is the end of specialness. Only illusions can be forgiven, and then they disappear. Forgiveness is release from all illusions, and that is why it is impossible but partly to forgive. No one who clings to one illusion can see himself as sinless, for he holds one error to himself as lovely still. And so he calls it "unforgivable," and makes it sin. How can he then give his forgiveness wholly, when he would not receive it for himself? For it is sure he would receive it wholly the instant that he gave it so. And thus his secret guilt would disappear, forgiven by himself.

Whatever form of specialness you cherish, you have made sin. Inviolable it stands, strongly defended with all your puny might against the Will of God. And thus it stands against yourself; your enemy, not God's. So does it seem to split you off from God, and make you separate from Him as its defender. You would protect what God created not. And yet, this idol that seems to give you power has taken it away. For you have given your brother's birth-right to it, leaving him alone and unforgiven, and yourself in sin beside him, both in misery, before the idol that can save you not.

It is not you that is so vulnerable and open to attack that just a word, a little whisper that you do not like, a circumstance that suits you not, or an event that you did not anticipate upsets your world, and hurls it into chaos. Truth is not frail. Illusions leave it perfectly unmoved. But specialness is not the truth in you. It can be thrown off balance by anything. What rests on nothing never can be stable. However large and overblown it seems to be, it still must rock and turn and whirl about with every breeze.

Without foundation nothing is secure. Would God have left His Son in such a state, where safety has no meaning? No, His Son is safe, resting on Him. It is your specialness that is attacked by everything that walks and breathes, or creeps or crawls, or even lives at all. Nothing is safe from its attack, and it is safe from nothing. It will forevermore be unforgiving, for that is what it is; a secret vow that what God wants for you will never be, and that you will oppose His Will forever. Nor is it possible the two can ever be the same, while specialness stands like a flaming sword of death between them, and makes them enemies.

God asks for your forgiveness. He would have no separation, like an alien will, rise between what He wills for you and what you will. They are the same, for neither one wills specialness. How could they will the death of love itself? Yet they are powerless to make attack upon illusions. They are not bodies; as one Mind they wait for all illusions to be brought to them, and left behind. Salvation challenges not even death. And God Himself, Who knows that death is not your will, must say, "Thy will be done" because you think it is.

Forgive the great Creator of the universe, the Source of life, of love and holiness, the perfect Father of a perfect Son, for your illusions of your specialness. Here is the hell you chose to be your home. He chose not this for you. Ask not He enter this. The way is barred to love and to salvation. Yet if you would release your brother from the depths of hell, you have forgiven Him Whose Will it is: you rest forever in the arms of peace, in perfect safety, and without the heat and malice of one thought of specialness to mar your rest. Forgive the Holy One the specialness He could not give, and that you made instead.

The special ones are all asleep, surrounded by a world of loveliness they do not see. Freedom and peace and joy stand there, beside the bier on which they sleep, and call them to come forth and waken from their dream of death. Yet they hear nothing. They are lost in dreams of specialness. They hate the call that would awaken them, and they curse God because He did not make their dream reality. Curse God and die, but not by Him Who made not death; but only in the dream. Open your eyes a little; see the savior God gave to you that you might look on him, and give him back his birthright. It is yours.

The slaves of specialness will yet be free. Such is the Will of God and of His Son. Would God condemn Himself to hell and to damnation? And do you will that this be done unto your savior? God calls to you from him to join His Will to save you both from hell. Look on the print of nails upon his hands that he holds out for your forgiveness. God asks your mercy on His Son and on Himself. Deny Them not. They ask of you but that your will be done. They

seek your love that you may love yourself. Love not your specialness instead of Them. The print of nails are on your hands as well. Forgive your Father it was not His Will that you be crucified.

Specialness versus Sinlessness

Specialness is a lack of trust in anyone except yourself. Faith is invested in yourself alone. Everything else becomes your enemy; feared and attacked, deadly and dangerous, hated and worthy only of destruction. Whatever gentleness it offers is but deception, but its hate is real. In danger of destruction it must kill, and you are drawn to it to kill it first. And such is guilt's attraction. Here is death enthroned as savior; crucifixion is now redemption, and salvation can only mean destruction of the world, except yourself.

What could the purpose of the body be but specialness? And it is this that makes it frail and helpless in its own defense. It was conceived to make you frail and helpless. The goal of separation is its curse. Yet bodies have no goal. Purpose is of the mind. And minds can change as they desire. What they are, and all their attributes, they cannot change. But what they hold as purpose can be changed, and body states must shift accordingly. Of itself the body can do nothing. See it as means to hurt, and it is hurt. See it as means to heal, and it is healed.

You can but hurt yourself. This has been oft repeated, but is difficult to grasp as yet. To minds intent on specialness it is impossible. Yet to those who wish to heal and not attack, it is quite obvious. The purpose of attack is in the mind, and its effects are felt but where it is. Nor is mind limited; so

must it be that harmful purpose hurts the mind as one. Nothing could make less sense to specialness. Nothing could make ^{more} sense to miracles. For miracles are merely change of purpose from hurt to healing. This shift in purpose does "endanger" specialness, but only in the sense that all illusions are "threatened" by the truth. They will not stand before it. Yet what comfort has ever been in them, that you would keep the gift your Father asks from Him, and give it there instead? Given to Him, the universe is yours. Offered to them, no gifts can be returned. What you have given specialness has left you bankrupt, and your treasure house barren and empty, with an open door inviting everything that would disturb your peace to enter and destroy.

Earlier I said consider not the means by which salvation is attained, nor how to reach it. But do consider, and consider well, whether it is your wish that you might see your brother sinless. To specialness the answer must be "no." A sinless brother is its enemy, while sin, if it were possible, would be its friend. Your brother's sin would justify itself, and give it meaning that the truth denies. All that is real proclaims his sinlessness. All that is false proclaims his sins as real. If he is sinful, then is your reality not real, but just a dream of specialness that lasts an instant, crumbling into dust.

Do not defend this senseless dream, in which God is bereft of what He loves, and you remain beyond salvation. Only this is certain in this shifting world that has no meaning in reality: When peace is not with you entirely, and when you suffer pain of any kind, you have beheld some sin within your brother, and have rejoiced at what you thought was there. Your specialness

seemed safe because of it. And thus you saved what you appointed to be your savior, and crucified the one whom God has given you instead. So are you bound with him, for you are one. And so is specialness his enemy, and yours as well.

The Christ in You

The Christ in you is very still. He looks on what He loves, and knows it as Himself. And thus does He rejoice at what He sees, because He knows that it is one with Him and with His Father. Specialness, too, takes joy in what it sees, although it is not true. Yet what you seek for is a source of joy as you conceive it. What you wish is true for you. Nor is it possible that you can wish for something and lack faith that it is so. Wishing makes real, as surely as does will create. The power of a wish upholds illusions as strongly as does love extend itself. Except that one deludes; the other heals.

There is no dream of specialness, however hidden or disguised the form, however lovely it may seem to be, however much it delicately offers the hope of peace and the escape from pain, in which you suffer not your condemnation. In dreams effect and cause are interchanged, for here the maker of the dream believes that what he made is happening to him. He does not realize he picked a thread from here, a scrap from there, and wove a picture out of nothing. For the parts do not belong together, and the whole contributes nothing to the parts to give them meaning.

Where could your peace arise but from forgiveness? The Christ in you looks only on the truth, and sees no condemnation that could need for-

giveness. He is at peace because He sees no sin. Identify with Him, and what has He that you have not? He is your eyes, your ears, your hands, your feet. How gentle are the sights He sees, the sounds He hears. How beautiful His hand that holds His brother's, and how lovingly He walks beside him, showing him what can be seen and heard, and where he will see nothing and there is no sound to hear.

Yet let your specialness direct his way, and you will follow. And both will walk in danger, each intent, in the dark forest of the sightless, unlit but by the shifting tiny gleams that spark an instant from the fireflies of sin and then go out, to lead the other to a nameless precipice and hurl him over it. For what can specialness delight in but to kill? What does it seek for but the sight of death? Where does it lead but to destruction? Yet think not that it looked upon your brother first, nor hated him before it hated you. The sin its eyes behold in him and love to look upon it saw in you, and looks on still with joy. Yet is it joy to look upon decay and madness, and believe this crumbling thing, with flesh already loosened from the bone and sightless holes for eyes, is like yourself?

Rejoice you have no eyes with which to see; no ears to listen, and no hands to hold nor feet to guide. Be glad that only Christ can lend you His, while you have need of them. They are illusions, too, as much as yours. And yet because they serve a different purpose, the strength their purpose holds is given them. And what they see and hear and hold and lead is given light, that you may lead as you were led.

The Christ in you is very still. He knows where you are going, and

He leads you there in gentleness and blessing all the way. His Love for God replaces all the fear you thought you saw within yourself. His holiness shows you Himself in him whose hand you hold, and whom you lead to Him. And what you see is like yourself. For what but Christ is there to see and hear and love and follow home? He looked upon you first, but recognized that you were not complete. And so He sought for your completion in each living thing that He beholds and loves. And seeks it still, that each might offer you the Love of God.

Yet is He quiet, for He knows that love is in you now, and safely held in you by that same hand that holds your brother's in your own. Christ's hand holds all His brothers in Himself. He gives them vision for their sightless eyes, and sings to them of Heaven, that their ears may hear no more the sound of battle and of death. He reaches through them, holding out His hand, that everyone may bless all living things, and see their holiness. And He rejoices that these sights are yours, to look upon with Him and share His joy. His perfect lack of specialness He offers you, that you may save all living things from death, receiving from each one the gift of life that your forgiveness offers to your Self. The sight of Christ is all there is to see. The song of Christ is all there is to hear. The hand of Christ is all there is to hold. There is no journey but to walk with Him.

You who would be content with specialness, and seek salvation in a war with love, consider this: The holy Lord of Heaven has Himself come down to you, to offer you your own completion. What is His is yours because in your completion is His Own. He Who willed not to be without His Son could never

will that you be brotherless. And would He give a brother unto you except he be as perfect as yourself, and just as like to Him in holiness as you must be?

There must be doubt before there can be conflict. And every doubt must be about yourself. Christ has no doubt, and from His certainty His quiet comes. He will exchange His certainty for all your doubts, if you agree that He is one with you, and that this oneness is endless, timeless, and within your grasp because your hands are His. He is within you, yet He walks beside you and before, leading the way that He must go to find Himself complete. His quietness becomes your certainty. And where is doubt when certainty has come?

Salvation from Fear

Before your brother's holiness the world is still, and peace descends on it in gentleness and blessing so complete that not one trace of conflict still remains to haunt you in the darkness of the night. He is your savior from the dreams of fear. He is the healing of your sense of sacrifice, and fear that what you have will scatter with the wind and turn to dust. In him is your assurance God is here, and with you now. While he is what he is, you can be sure that God is knowable and will be known to you. For He could never leave His Own creation. And the sign that this is so lies in your brother, offered you that all your doubts about yourself may disappear before his holiness. See in him God's creation. For in him his Father waits for your acknowledgment that He created you as part of Him.

Without you there would be a lack in God, a Heaven incomplete, a Son

without a Father. There could be no universe and no reality. For what God wills is whole, and part of Him because His Will is one. Nothing alive that is not part of Him, and nothing is but is alive in Him. Your brother's holiness shows you that God is one with him and you; that what he has is yours because you are not separate from him nor from his Father.

Nothing is lost to you in all the universe. Nothing that God created has He failed to lay before you lovingly, as yours forever. And no thought within His Mind is absent from your own. It is His Will you share His Love for you, and look upon yourself as lovingly as He conceived of you before the world began, and as He knows you still. God changes not His Mind about His Son with passing circumstance which has no meaning in eternity where He abides, and you with Him. Your brother is as He created him. And it is this that saves you from a world that He created not.

Forget not that the healing of God's Son is all the world is for. That is the only purpose the Holy Spirit sees in it, and thus the only one it has. Until you see the healing of the Son as all you wish to be accomplished by the world, by time and all appearances, you will not know the Father nor yourself. For you will use the world for what is not its purpose, and will not escape its laws of violence and death. Yet it is given you to be beyond its laws in all respects, in every way and every circumstance; in all temptation to perceive what is not there, and all belief God's Son can suffer pain because he sees himself as he is not.

Look on your brother, and behold in him the whole reversal of the laws

that seem to rule this world. See in his freedom yours, for such it is. Let not his specialness obscure the truth in him, for not one law of death you bind him to will you escape. And not one sin you see in him but keeps you both in hell. Yet will his perfect sinlessness release you both, for holiness is quite impartial, with one judgment made for all it looks upon. And that is made, not of itself, but through the Voice that speaks for God in everything that lives and shares His Being.

It is His sinlessness that eyes that see can look upon. It is His loveliness they see in everything. And it is He they look for everywhere, and find no sight nor place nor time where He is not. Within your brother's holiness, the perfect frame for your salvation and the world's, is set the shining memory of Him in Whom your brother lives, and you along with him. Let not your eyes be blinded by the veil of specialness that hides the face of Christ from him, and you as well. And let the fear of God no longer hold the vision you were meant to see from you. Your brother's body shows not Christ to you. He is set forth within his holiness.

Choose, then, his body or his holiness as what you want to see, and which you choose is yours to look upon. Yet will you choose in countless situations, and through time that seems to have no end, until the truth be your decision. For eternity is not regained by still one more denial of Christ in him. And where is your salvation, if he is but a body? Where is your peace but in his holiness? And where is God Himself but in that part of Him He set forever in your brother's holiness, that you might see the truth about yourself, set forth at last in terms you recognized and understood?

Your brother's holiness is sacrament and benediction unto you. His errors cannot withhold God's blessing from himself, nor you who see him truly. His mistakes can cause delay, which it is given you to take from him, that both may end a journey that has never been begun, and needs no end. What never was is not a part of you. Yet you will think it is, until you realize that it is not a part of him who stands beside you. He is the mirror of yourself, wherein you see the judgment you have laid on both of you. The Christ in you beholds his holiness. Your specialness looks on his body and beholds him not.

See him as what he is, that your deliverance may not be long. A senseless wandering, without a purpose and without accomplishment of any kind, is all the other choice can offer you. Futility of function not fulfilled will haunt you while your brother lies asleep, till what has been assigned to you is done and he is risen from the past. He who condemned himself, and you as well, is given you to save from condemnation, along with you. And both shall see God's glory in His Son, whom you mistook as flesh, and bound to laws that have no power over him at all.

Would you not gladly realize these laws are not for you? Then see him not as prisoner to them. It cannot be what governs part of God holds not for all the rest. You place yourself under the laws you see as ruling him. Think, then, how great the Love of God for you must be, that He has given you a part of Him to save from pain and give you happiness. And never doubt but that your specialness will disappear before the Will of God, Who loves each part of Him with equal love. The Christ in you can see your brother truly. Would you decide against the holiness He sees?

Specialness is the function that you gave yourself. It stands for you alone, as self-created, self-maintained, in need of nothing, and unjoined with anything beyond the body. In its eyes you are a separate universe, with all the power to hold itself complete within itself, with every entry shut against intrusion, and every window barred against the light. Always attacked and always furious, with anger always fully justified, you have pursued this goal with vigilance you never thought to yield, and effort that you never thought to cease. And all this grim determination was for this; you wanted specialness to be the truth.

Now you are merely asked that you pursue another goal with far less vigilance; with little effort and with little time, and with the power of God maintaining it, and promising success. Yet of the two, it is this one you find more difficult. The "sacrifice" of self you understand, nor do you deem this cost too heavy. But a tiny willingness, a nod to God, a greeting to the Christ in you, you find a burden wearisome and tedious, too heavy to be borne. Yet to the dedication to the truth as God established it no sacrifice is asked, no strain called forth, and all the power of Heaven and the might of truth itself is given to provide the means, and guarantee the goal's accomplishment.

You who believe it easier to see your brother's body than his holiness, be sure you understand what made this judgment. Here is the voice of specialness heard clearly, judging against the Christ and setting forth for you the purpose that you can attain, and what you cannot do. Forget not that this judgment must apply to what you do with it as your ally. For what you do through Christ it does not know. To Him this judgment makes no sense at

all, for only what His Father wills is possible, and there is no alternative for Him to see. Out of His lack of conflict comes your peace. And from His purpose comes the means for effortless accomplishment and rest.

The Meeting Place

How bitterly does everyone tied to this world defend the specialness he wants to be the truth! His wish is law to him, and he obeys. Nothing his specialness demands does he withhold. Nothing it needs does he deny to what he loves. And while it calls to him he hears no other Voice. No effort is too great, no cost too much, no price too dear to save his specialness from the least slight, the tiniest attack, the whispered doubt, the hint of threat, or anything but deepest reverence. This is your son, beloved of you as you are to your Father. Yet it stands in place of your creations, who are son to you, that you might share the Fatherhood of God, not snatch it from Him. What is this son that you have made to be your strength? What is this child of earth on whom such love is lavished? What is this parody of God's creation that takes the place of yours? And where are they, now that the host of God has found another son whom he prefers to them?

The memory of God shines not alone. What is within your brother still contains all of creation, everything created and creating, born and unborn as yet, still in the future or apparently gone by. What is in him is changeless, and your changelessness is recognized in its acknowledgment. The holiness in you belongs to him. And by your seeing it in him, returns to you. All of the tribute you have given specialness belongs to him, and thus returns to you. All of the love and care, the strong protection, the thought by day and night,

the deep concern, the powerful conviction this is you, belong to him. Nothing you gave to specialness but is his due. And nothing due him is not due to you.

How can you know your worth while specialness claims you instead? How can you fail to know it in his holiness? Seek not to make your specialness the truth, for if it were you would be lost indeed. Be thankful, rather, it is given you to see his holiness because it is the truth. And what is true in him must be as true in you.

Ask yourself this: Can you protect the mind? The body, yes, a little; not from time, but temporarily. And much you think you save, you hurt. What would you save it for? For in that choice lie both its health and harm. Save it for show, as bait to catch another fish, to house your specialness in better style, or weave a frame of loveliness around your hate, and you condemn it to decay and death. And if you see this purpose in your brother's, such is your condemnation of your own. Weave, rather, then, a frame of holiness around him, that the truth may shine on him, and give you safety from decay.

The Father keeps what He created safe. You cannot touch it with the false ideas you made, because it was created not by you. Let not your foolish fancies frighten you. What is immortal cannot be attacked; what is but temporal has no effect. Only the purpose that you see in it has meaning, and if that is true, its safety rests secure. If not, it has no purpose, and is means for nothing. Whatever is perceived as means for truth shares in its holiness, and rests in light as safely as itself. Nor will that light go out when it is gone. Its holy purpose gave it immortality, setting another light in Heaven, where your creations recognize a gift from you, a sign that you have not forgotten

them.

The test of everything on earth is simply this; "What is it for?" The answer makes it what it is for you. It has no meaning of itself, yet you can give reality to it, according to the purpose that you serve. Here you are but means, along with it. God is a Means as well as End. In Heaven, means and end are one, and one with Him. This is the state of true creation, found not within time, but in eternity. To no one here is this describable. Nor is there any way to learn what this condition means. Not till you go past learning to the Given; not till you make again a holy home for your creations is it understood.

A co-creator with the Father must have a Son. Yet must this Son have been created like Himself. A perfect being, all-encompassing and all-encompassed, nothing to add and nothing taken from; not born of size nor place nor time, nor held to limits or uncertainties of any kind. Here do the means and end unite as one, nor does this one have any end at all. All this is true, and yet it has no meaning to anyone who still retains one unlearned lesson in his memory, one thought with purpose still uncertain, or one wish with a divided aim.

This course makes no attempt to teach what cannot easily be learned. Its scope does not exceed your own, except to say that what is yours will come to you when you are ready. Here are the means and purpose separate because they were so made and so perceived. And therefore do we deal with them as if they were. It is essential it be kept in mind that all perception still is upside down until its purpose has been understood. Perception does not seem to

be a means. And it is this that makes it hard to grasp the whole extent to which it must depend on what you see it for. Perception seems to teach you what you see. Yet it but witnesses to what you taught. It is the outward picture of a wish; an image that you wanted to be true.

Look at yourself, and you will see a body. Look at this body in a different light and it looks different. And without a light it seems that it is gone. Yet you are reassured that it is there because you still can feel it with your hands and hear it move. Here is an image that you want to be yourself. It is the means to make your wish come true. It gives the eyes with which you look on it, the hands that feel it, and the ears with which you listen to the sounds it makes. It proves its own reality to you.

Thus is the body made a theory of yourself, with no provisions made for evidence beyond itself, and no escape within its sight. Its course is sure, when seen through its own eyes. It grows and withers, flourishes and dies. And you cannot conceive of you apart from it. You brand it sinful and you hate its acts, judging it evil. Yet your specialness whispers, "Here is my own beloved son, in whom I am well pleased." Thus does the "son" become the means to serve his "father's" purpose. Not identical, not even like, but still a means to offer to the "father" what he wants. Such is the travesty on God's creation. For as His Son's creation gave Him joy and witness to His Love and shared His purpose, so does the body testify to the idea that made it, and speak for its reality and truth.

And thus are two sons made, and both appear to walk this earth without a meeting place and no encounter. One do you perceive outside yourself,

your own beloved son. The other rests within, His Father's Son, within your brother as he is in you. Their difference does not lie in how they look, nor where they go, nor even what they do. They have a different purpose. It is this that joins them to their like, and separates each from all aspects with a different purpose. The Son of God retains His Father's Will. The son of man perceives an alien will and wishes it were so. And thus does his perception serve his wish by giving it appearances of truth. Yet can perception serve another goal. It is not bound to specialness but by your choice. And it is given you to make a different choice, and use perception for a different purpose. And what you see will serve that purpose well, and prove its own reality to you.

Chapter 24

THE JUSTICE OF GOD

The Christ in you inhabits not a body. Yet He is in you. And thus it must be that you are not within a body. What is within you cannot be outside. And it is certain that you cannot be apart from what is at the very center of your life. What gives you life cannot be housed in death. No more can you. Christ is within a frame of holiness whose only purpose is that He may be made manifest to those who know Him not, that He may call to them to come to Him and see Him where they thought their bodies were. Then will their bodies melt away, that they may frame His holiness in them.

No one who carries Christ in him can fail to recognize Him everywhere. Except in bodies. And as long as they believe they are in bodies, where they think they are He cannot be. And so they carry Him unknowingly, and do not make Him manifest. And thus they do not recognize Him where He is. The son of man is not the risen Christ. Yet does the Son of God abide exactly where he is, and walks with him within his holiness, as plain to see as is his specialness set forth within his body.

The body needs no healing. But the mind that thinks it is a body is sick indeed! And it is here that Christ sets forth the remedy. His purpose folds the body in His light, and fills it with the holiness that shines from Him. And nothing that the body says or does but makes Him manifest. To those who know Him not it carries Him in gentleness and love, to heal their minds. Such is the mission that your brother has for you. And such it must be that your

mission is for him.

The Link to Truth

It cannot be that it is hard to do the task that Christ appointed you to do, since it is He Who does it. And in the doing of it will you learn the body merely seems to be the means to do it. For the Mind is His. And so it must be yours. His holiness directs the body through the mind at one with Him. And you are manifest unto your holy brother, as he to you. Here is the meeting of the holy Christ unto Himself; nor any differences perceived to stand between the aspects of His holiness, which meet and join and raise Him to His Father, whole and pure and worthy of His everlasting Love.

How can you manifest the Christ in you except you look on holiness and see Him there? Perception tells you you are manifest in what you see. Behold the body, and you will believe that you are there. And every body that you look upon reminds you of yourself; your sinfulness, your evil, and, above all, your death. And would you not despise the one who tells you this, and seek his death instead? The message and the messenger are one. And you must see your brother as yourself. Framed in his body you will see your sinfulness, wherein you stand condemned. Set in his holiness, the Christ in him proclaims Himself as you.

Perception is a choice of what you want yourself to be; the world you want to live in, and the state in which you think your mind will be content and satisfied. It chooses where you think your safety lies, at your decision. It reveals yourself to you as you would have you be. And always is it faithful to your purpose, from which it never separates, nor gives the slightest wit-

ness unto anything the purpose in your mind upholdeth not. Perception is a part of what it is your purpose to behold, for means and end are never separate. And thus you learn what seems to have a life apart has none.

You are the means for God; not separate, nor with a life apart from His. His Life is manifest in you who are His Son. Each aspect of Himself is framed in holiness and perfect purity, in love celestial and so complete it wishes only that it may release all that it looks upon unto itself. Its radiance shines through each body that it looks upon, and brushes all its darkness into light merely by looking past it to the light. The veil is lifted through its gentleness, and nothing hides the face of Christ from its beholders. You and your brother stand before Him now, to let Him draw aside the veil that seems to keep you separate and apart.

Since you believe that you are separate, Heaven presents itself to you as separate, too. Not that it is in truth, but that the link that has been given you to join the truth may reach to you through what you understand. Father and Son and Holy Spirit are as One, as all your brothers join as one in truth. Christ and His Father never have been separate, and Christ abides within your understanding, in the part of you that shares His Father's Will. The Holy Spirit links the other part -- the tiny mad desire to be separate, different and special -- to the Christ, to make the oneness clear to what is really one. In this world this is not understood, but can be taught.

The Holy Spirit serves Christ's purpose in your mind, so that the aim of specialness can be corrected where the error lies. Because His purpose still is one with both the Father and the Son, He knows the Will of God and what you

really will. But this is understood by mind perceived as one, aware that it is one, and so experienced. It is the Holy Spirit's function to teach you how this oneness is experienced, what you must do that it can be experienced, and where you should go to do it.

All this takes note of time and place as if they were discrete, for while you think that part of you is separate, the concept of a oneness joined as one is meaningless. It is apparent that a mind so split could never be the teacher of a Oneness Which unites all things within Itself. And so What is within this mind, and does unite all things together, must be its Teacher. Yet must It use the language that this mind can understand, in the condition in which it thinks it is. And It must use all learning to transfer illusions to the truth, taking all false ideas of what you are, and leading you beyond them to the truth that is beyond them. All this can very simply be reduced to this:

What is the same can not be different,
And what is one can not have separate parts.

The Savior from the Dark

Is it not evident that what the body's eyes perceive fills you with fear? Perhaps you think you find a hope of satisfaction there. Perhaps you fancy to attain some peace and satisfaction in the world as you perceive it. Yet it must be evident the outcome does not change. Despite your hopes and fancies, always does despair result. And there is no exception, nor will there ever be. The only value that the past can hold is that you learn it gave you no rewards which you would want to keep. For only thus will you be willing to relinquish it, and have it gone forever.

Is it not strange that you should cherish still some hope of satisfaction from the world you see? In no respect, at any time or place, has anything but fear and guilt been your reward. How long is needed for you to realize the chance of change in this respect is hardly worth delaying change that might result in better outcome? For one thing is sure; the way you see, and long have seen, gives no support to base your future hopes, and no suggestions of success at all. To place your hopes where no hope lies must make you hopeless. Yet is this hopelessness your choice, while you would seek for hope where none is ever found.

Is it not also true that you have found some hope apart from this; some glimmering, -- inconstant, wavering, yet dimly seen, -- that hopefulness is warranted on grounds that are not in this world? And yet your hope that they may still be here prevents you still from giving up the hopeless and unrewarding task you set yourself. Can it make sense to hold the fixed belief that there is reason to uphold pursuit of what has always failed, on grounds that it will suddenly succeed and bring what it has never brought before?

Its past has failed. Be glad that it is gone within your mind, to darken what is there. Take not the form for content, for the form is but a means for content. And the frame is but a means to hold the picture up, so that it can be seen. A frame that hides the picture has no purpose. It cannot be a frame if it is what you see. Without the picture is the frame without its meaning. Its purpose is to set the picture off, and not itself.

Who hangs an empty frame upon a wall and stands before it, deep in reverence, as if a masterpiece were there to see? Yet if you see your broth-

er as a body, it is but this you do. The masterpiece that God has set within this frame is all there is to see. The body holds it for a while, without obscuring it in any way. Yet what God has created needs no frame, for what He has created He supports and frames within Himself. His masterpiece He offers you to see. And would you rather see the frame instead of this? And see the picture not at all?

The Holy Spirit is the frame God set around the part of Him that you would see as separate. Yet its frame is joined to its Creator, one with Him and with His masterpiece. This is its purpose, and you do not make the frame into the picture when you choose to see it in its place. The frame that God has given it but serves His purpose, not yours apart from His. It is your separate purpose that obscures the picture, and cherishes the frame instead of it. Yet God has set His masterpiece within a frame that will endure forever, when yours has crumbled into dust. But think you not the picture is destroyed in any way. What God creates is safe from all corruption, unchanged and perfect in eternity.

Accept God's frame instead of yours, and you will see the masterpiece. Look at its loveliness, and understand the Mind that thought it, not in flesh and bones, but in a frame as lovely as Itself. Its holiness lights up the sinlessness the frame of darkness hides, and casts a veil of light across the picture's face which but reflects the light that shines from it to its Creator. Think not this face was ever darkened because you saw it in a frame of death. God kept it safe that you might look on it, and see the holiness that He has given it.

Within the darkness see the savior from the dark, and understand your brother as his Father's Mind shows him to you. He will step forth from darkness as you look on him, and you will see the dark no more. The darkness touched him not, nor you who brought him forth for you to look upon. His sinlessness but pictures yours. His gentleness becomes your strength, and both will gladly look within, and see the holiness that must be there because of what you looked upon in him. He is the frame in which your holiness is set, and what God gave him must be given you. However much he overlooks the masterpiece in him and sees only a frame of darkness, it is still your only function to behold in him what he sees not. And in this seeing is the vision shared that looks on Christ instead of seeing death.

How could the Lord of Heaven not be glad if you appreciate His masterpiece? What could He do but offer thanks to you who love His Son as He does? Would He not make known to you His Love, if you but share His praise of what He loves? God cherishes creation as the perfect Father that He is. And so His joy is made complete when any part of Him joins in His praise, to share His joy. This brother is His perfect Son for being what he is. And all His thanks and gladness shine on you who would complete His joy, along with Him. And thus is yours completed. Not one ray of darkness can be seen by those who will to make their Father's happiness complete, and theirs along with His. The gratitude of God Himself is freely offered to everyone who shares His purpose. It is not His Will to be alone. And neither is it yours.

Forgive your brother, and you cannot separate yourself from him nor from his Father. You need no forgiveness, for the wholly pure have never

sinned. Give, then, what He has given you, that you may see His Son as one, and thank his Father as He thanks you. Nor believe that all His praise is given not to you. For what you give is His, and giving it, you learn to understand His gift to you. And give the Holy Spirit what He offers unto the Father and the Son alike. Nothing has power over you except His Will and yours, which but extends His Will. It was for this you were created, and your brother with you and at one with you.

You are the same as God Himself is One, and not divided in His Will. And you must have one purpose, since He gave the same to both of you. His Will is brought together as you join in will, that you be made complete by offering completion to your brother. See not in him the sinfulness he sees, but give him honor that you may esteem yourself and him. To each of you is given the power of salvation, that escape from darkness into light be yours to share; that you may see as one what never has been separate, nor apart from all God's Love as given equally.

Perception and Choice

To the extent to which you value guilt, to that extent will you perceive a world in which attack is justified. To the extent to which you recognize that guilt is meaningless, to that extent will you perceive attack cannot be justified. This is in accord with perception's fundamental law: You see what you believe is there, and you believe it there because you want it there. Perception has no other law than this. The rest but stems from this, to hold it up and offer it support. This is perception's form, adapted to this world, of God's more basic law; that love creates itself, and nothing but itself.

God's laws do not obtain directly to a world perception rules, for such a world could not have been created by the Mind to which perception has no meaning. Yet are His laws reflected everywhere. Not that the world where this reflection is, is real at all. Only because His Son believes it is, and from His Son's belief He could not let Himself be separate entirely. He could not enter His Son's insanity with him, but He could be sure His sanity went there with him, so he could not be lost forever in the madness of his wish.

Perception rests on choosing; knowledge does not. Knowledge has but one law because it has but one Creator. But this world has two who made it, and they do not see it as the same. To each it has a different purpose, and to each it is a perfect means to serve the goal for which it is perceived. For specialness, it is the perfect frame to set it off; the perfect battleground to wage its wars, the perfect shelter for illusions which it would make real. Not one but it upholds in its perception; not one but can be fully justified.

There is another Maker of the world, the simultaneous Corrector of the mad belief that anything could be established and maintained without some link that kept it still within the laws of God; not as the law itself upholds the universe as God created it, but in some form adapted to the need the Son of God believes he has. Corrected error is the error's end. And thus has God protected still His Son, even in error.

There is another purpose in the world that error made, because it has another Maker Who can reconcile its goal with His Creator's purpose. In His perception of the world, nothing is seen but justifies forgiveness and the sight of perfect sinlessness. Nothing arises but is met with instant and complete

forgiveness. Nothing remains an instant, to obscure the sinlessness that shines unchanged, beyond the pitiful attempts of specialness to put it out of mind, where it must be, and light the body up instead of it. The lamps of Heaven are not for mind to choose to see them where it will. If it elects to see them elsewhere from their home, as if they lit a place where they could never be, then must the Maker of the world correct your error, lest you remain in darkness where the lamps are not.

Everyone here has entered darkness, yet no one has entered it alone. For he has come with Heaven's Help within him, ready to lead him out of darkness into light at any time. The time he chooses can be any time, for help is there, awaiting but his choice. And when he chooses to avail himself of what is given him, then will he see each situation that he thought before was means to justify his anger turned to an event which justifies his love. He will hear plainly that the calls to war he heard before are really calls to peace. He will perceive that where he gave attack is but another altar where he can, with equal ease and far more happiness, bestow forgiveness. And he will reinterpret all temptation as just another chance to bring him joy.

How can a misperception be a sin? Let all your brother's errors be to you nothing except a chance for you to see the workings of the Helper given you to see the world He made instead of yours. What, then, is justified? What do you want? For these two questions are the same. And when you see them as the same, your choice is made. For it is seeing them as one that brings release from the belief there are two ways to see. This world has much to offer to your peace, and many chances to extend your own forgive-

ness. Such its purpose is, to those who want to see peace and forgiveness descend on them, and offer them the light.

The Maker of the world of gentleness has perfect power to offset the world of violence and hate that seems to stand between you and His gentleness. It is not there in His forgiving eyes. And therefore it need not be there in yours. Sin is the fixed belief perception cannot change. What has been damned is damned and damned forever, being forever unforgivable. If, then, it is forgiven, sin's perception must have been wrong. And thus is change made possible. The Holy Spirit, too, sees what He sees as far beyond the chance of change. But on His vision sin cannot encroach, for sin has been corrected by His sight. And thus it must have been an **error**, not a sin. For what it claimed could never be, has been. Sin is attacked by punishment, and so preserved. But to forgive it is to change its state from error into truth.

The Son of God could never sin, but he can wish for what would hurt him. And he has the power to think he can be hurt. What could this be except a misperception of himself? Is this a sin or a mistake, forgivable or not? Does he need help or condemnation? Is it your purpose that he be saved or damned? Forgetting not that what he is to you will make this choice your future? For you make it now, the instant when all time becomes a means to reach a goal. Make, then, your choice. But recognize that in this choice the purpose of the world you see is chosen, and will be justified.

The Light You Bring

Minds that are joined and recognize they are, can feel no guilt. For they cannot attack, and they rejoice that this is so, seeing their safety in this happy fact. Their joy is in the innocence they see. And thus they seek for it, because it is their purpose to behold it and rejoice. Everyone seeks for what will bring him joy as he defines it. It is not the aim, as such, that varies. Yet it is the way in which the aim is seen that makes the choice of means inevitable, and beyond the hope of change unless the aim is changed. And then the means are chosen once again, as what will bring rejoicing is defined another way and sought for differently.

Perception's basic law could thus be said, "You will rejoice at what you see because you see it to rejoice." And while you think that suffering and sin will bring you joy, so long will they be there for you to see. Nothing is harmful or beneficent apart from what you wish. It is your wish that makes it what it is in its effects on you. Because you chose it as a means to gain these same effects, believing them to be the bringers of rejoicing and of joy. Even in Heaven does this law obtain. The Son of God creates to bring him joy, sharing his Father's purpose in his own creation, that his joy might be increased, and God's along with his.

You maker of a world that is not so, take rest and comfort in another world where peace abides. This world you bring with you to all the weary eyes and tired hearts that look on sin and hear its sad refrain. From you can come their rest. From you can rise a world they will rejoice to look upon, and where their hearts are glad. In you there is a vision that extends to all

of them, and covers them in gentleness and light. And in this widening world of light the darkness that they thought was there is pushed away, until it is but distant shadows, far away, not long to be remembered as the sun shines them to nothingness. And all their "evil" thoughts and "sinful" hopes, their dreams of guilt and merciless revenge, and every wish to hurt and kill and die, will disappear before the sun you bring.

Would you not do this for the Love of God? And for yourself? For think what it would do for you. Your "evil" thoughts that haunt you now will seem increasingly remote and far away from you. And they go farther and farther off, because the sun in you has risen that they may be pushed away before the light. They linger for a while, a little while, in twisted forms too far away for recognition, and are gone forever. And in the sunlight you will stand in quiet, in innocence, and wholly unafraid. And from you will the rest you found extend, so that your peace can never fall away and leave you homeless. Those who offer peace to everyone have found a home in Heaven the world cannot destroy. For it is large enough to hold the world within its peace.

In you is all of Heaven. Every leaf that falls is given life in you. Each bird that ever sang will sing again in you. And every flower that ever bloomed has saved its perfume and its loveliness for you. What aim can supercede the Will of God and of His Son, that Heaven be restored to him for whom it was created as his only home? Nothing before and nothing after it. No other place; no other state nor time. Nothing beyond nor nearer. Nothing else. In any form. This can you bring to all the world, and all the thoughts that entered it and were mistaken for a little while. How better could your own mistakes be

brought to truth than by your willingness to bring the light of Heaven with you, as you walk beyond the world of darkness into light?

The State of Sinlessness

The state of sinlessness is merely this: The whole desire to attack is gone, and so there is no reason to perceive the Son of God as other than he is. The need for guilt is gone because it has no purpose, and is meaningless without the goal of sin. Attack and sin are bound as one illusion, each the cause and aim and justifier of the other. Each is meaningless alone, but seems to draw a meaning from the other. Each depends upon the other for whatever sense it seems to have. And no one could believe in one unless the other were the truth, for each attests the other must be true.

Attack makes Christ your enemy, and God along with Him. Must you not be afraid with "enemies" like these? And must you not be fearful of yourself? For you have hurt yourself, and made your Self your "enemy." And now you must believe you are not you, but something alien to yourself and "something else," a "something" to be feared instead of loved. Who would attack whatever he perceives as wholly innocent? And who, because he wishes to attack, can fail to think he must be guilty to maintain the wish, while wanting innocence? For who could see the Son of God as innocent and wish him dead? Christ stands before you both, each time you look upon your brother. He has not gone because your eyes are closed. But what is there to see by searching for your Savior, seeing Him through sightless eyes?

It is not Christ you see by looking thus. It is the "enemy," confused

with Christ, you look upon. And hate because there is no sin in him for you to see. Nor do you hear his plaintive call, unchanged in content in whatever form the call is made, that you unite with him, and join with him in innocence and peace. And yet, beneath the ego's senseless shrieks, such is the call that God has given him, that you might hear in him His Call to you, and answer by returning unto God what is His Own.

The Son of God asks only this of you; that you return to him what is his due, that you may share in it with him. Alone does neither have it. So must it remain useless to both. Together, it will give to each an equal strength to save the other, and save himself along with him. Forgiven by you, your savior offers you salvation. Condemned by you, he offers death to you. In everyone you see but the reflection of what you choose to have him be to you. If you decide against his proper function, the only one he has in truth, you are depriving him of all the joy he would have found if he fulfilled the role God gave to him. But think not Heaven is lost to him alone. Nor can it be regained unless the way is shown to him through you, that you may find it, walking by his side.

It is no sacrifice that he be saved, for by his freedom will you gain your own. To let his function be fulfilled is but the means to let yours be. And so you walk toward Heaven or toward hell, but not alone. How beautiful his sinlessness will be when you perceive it! And how great will be your joy, when he is free to offer you the gift of sight God gave to him for you! He has no need but this; that you allow him freedom to complete the task God gave to him. Remembering but this; that what he does you do, along with him. And

as you see him, so do you define the function he will have for you, until you see him differently and let him be what God appointed that he be to you.

Against the hatred that the Son of God may cherish toward himself, is God believed to be without the power to save what He created from the pain of hell. But in the love he shows himself is God made free to let His Will be done. In each of you, you see the picture of your own belief in what the Will of God must be for you. In your forgiveness will you understand His Love for you; through your attack believe He hates you, thinking Heaven must be hell. Look once again upon your brother, not without the understanding that he is the way to Heaven or to hell, as you perceive him. But forget not this; the role you give to him is given you, and you will walk the way you pointed out to him because it is your judgment on yourself.

The Special Function

The grace of God rests gently on forgiving eyes, and everything they look on speaks of Him to the beholder. He can see no evil; nothing in the world to fear, and no one who is different from himself. And as he loves them, so he looks upon himself with love and gentleness. He would no more condemn himself for his mistakes than damn another. He is not an arbiter of vengeance, nor a punisher of sin. The kindness of his sight rests on himself with all the tenderness it offers others. For he would only heal and only bless. And being in accord with what God wills, he has the power to heal and bless all those he looks on with the grace of God upon his sight.

Eyes become used to darkness, and the light of brilliant day seems painful to the eyes grown long accustomed to the dim effects perceived at twi-

light. And they turn away from sunlight and the clarity it brings to what they look upon. Dimness seems better; easier to see, and better recognized. Somehow the vague and more obscure seems easier to look upon; less painful to the eyes than what is wholly clear and unambiguous. Yet this is not what eyes are for, and who can say that he prefers the darkness and maintain he wants to see?

The wish to see calls down the grace of God upon your eyes, and brings the gift of light that makes sight possible. Would you behold your brother? God is glad to have you look on him. He does not will your savior be unrecognized by you. Nor does He will that he remain without the function that He gave to him. Let him no more be lonely, for the lonely ones are those who see no function in the world for them to fill; no place where they are needed, and no aim which only they can perfectly fulfill.

Such is the Holy Spirit's kind perception of specialness; His use of what you made, to heal instead of harm. To each He gives a special function in salvation he alone can fill; a part for only him. Nor is the plan complete until he finds his special function, and fulfills the part assigned to him, to make himself complete within a world where incompleteness rules.

Here, where the laws of God do not prevail in perfect form, can he yet do one perfect thing and make one perfect choice. And by this act of special faithfulness to one perceived as other than himself, he learns the gift was given to himself, and so they must be one. Forgiveness is the only function meaningful in time. It is the means the Holy Spirit uses to translate specialness from sin into salvation. Forgiveness is for all. But when it rests

on all it is complete, and every function of this world completed with it. Then is time no more. Yet while in time, there is still much to do. And each must do what is allotted him, for on his part does all the plan depend. He has a special part in time for so he chose, and choosing it, he made it for himself. His wish was not denied but changed in form, to let it serve his brother and himself, and thus become a means to save instead of lose.

Salvation is no more than a reminder this world is not your home. Its laws are not imposed on you, its values are not yours. And this is seen and understood as each one takes his part in its undoing, as he did in making it. He has the means for either, as he always did. The specialness he chose to hurt himself did God appoint to be the means for his salvation, from the very instant that the choice was made. His special sin was made his special grace. His special hate became his special love.

The Holy Spirit needs your special function, that His may be fulfilled. Think not you lack a special value here. You wanted it, and it is given you. All that you made can serve salvation easily and well. The Son of God can make no choice the Holy Spirit cannot employ on his behalf, and not against himself. Only in darkness does your specialness appear to be attack. In light, you see it as your special function in the plan to save the Son of God from all attack, and let him understand that he is safe, as he has always been, and will remain in time and in eternity alike. This is the function given each of you for one another. Take it gently, then, from one another's hand, and let salvation be perfectly fulfilled in both of you. Do this one thing, that everything be given you.

The Rock of Salvation

Yet if the Holy Spirit can commute each sentence that you laid upon yourself into a blessing, then it cannot be a sin. Sin is the only thing in all the world that cannot change. It is immutable. And on its changelessness the world depends. The magic of the world can seem to hide the pain of sin from sinners, and deceive with glitter and with guile. Yet each one knows the cost of sin is death. And so it is. For sin is a request for death, a wish to make this world's foundation sure as love, dependable as Heaven, and as strong as God Himself. The world is safe from love to everyone who thinks sin possible. Nor will it change. Yet is it possible what God created not should share the attributes of His creation, when it opposes it in every way?

It cannot be the "sinner's" wish for death is just as strong as is God's Will for life. Nor can the basis of a world He did not make be firm and sure as Heaven. How could it be that hell and Heaven are the same? And is it possible that what He did not will cannot be changed? What is immutable besides His Will? And what can share its attributes except itself? What wish can rise against His Will, and be immutable? If you could realize nothing is changeless but the Will of God, this course would not be difficult for you. For it is this that you do not believe. Yet there is nothing else you could believe, if you but looked at what it really is.

Let us go back to what we said before, and think of it more carefully. It must be so that either God is mad, or is this world a place of madness. Not one Thought of His makes any sense at all within this world. And nothing that the world believes as true has any meaning in His Mind at all. What

makes no sense and has no meaning is insanity. And what is madness cannot be the truth. If one belief so deeply valued here were true, then every Thought God ever had is an illusion. And if but one Thought of His is true, then all beliefs the world gives any meaning to are false, and make no sense at all. This is the choice you make. Do not attempt to see it differently, nor twist it into something it is not. For only this decision can you make. The rest is up to God, and not to you.

To justify one value that the world upholds is to deny your Father's sanity and yours. For God and His beloved Son do not think differently. And it is the agreement of their thought that makes the Son a co-creator with the Mind whose Thought created him. So if he chooses to believe one thought opposed to truth, he has decided he is not his Father's Son because the Son is mad, and sanity must lie apart from both the Father and the Son. This you believe. Think not that this belief depends upon the form it takes. Who thinks the world is sane in any way, is justified in anything it thinks, or is maintained by any form of reason, believes this to be true. Sin is not real because the Father and the Son are not insane. This world is meaningless because it rests on sin. Who could create the changeless if it does not rest on truth?

The Holy Spirit has the power to change the whole foundation of the world you see to something else; a basis not insane, on which a sane perception can be based, another world perceived. And one in which nothing is contradicted that would lead the Son of God to sanity and joy. Nothing attests to death and cruelty; to separation and to differences. For here is everything; perceived as one, and no one loses that each one may gain.

Test everything that you believe against this one requirement, and understand that everything that meets this one demand is worthy of your faith. But nothing else. What is not love is sin, and either one perceives the other as insane and meaningless. Love is the basis for a world perceived as wholly mad to sinners, who believe theirs is the way to sanity. But sin is equally insane within the sight of love, whose gentle eyes would look beyond the madness and rest peacefully on truth. Each sees a world immutable, as each defines the changeless and eternal truth of what you are. And each reflects a view of what the Father and the Son must be, to make that viewpoint meaningful and sane.

Your special function is the special form in which the fact that God is not insane appears most sensible and meaningful to you. The content is the same. The form is suited to your special needs, and to the special time and place in which you think you find yourself, and where you can be free of place and time, and all that you believe must limit you. The Son of God cannot be bound by time nor place nor anything God did not will. Yet if His Will is seen as madness, then the form of sanity which makes it most acceptable to those who are insane requires special choice. Nor can this choice be made by the insane, whose problem is their choices are not free, and made with reason in the light of sense.

It would be madness to entrust salvation to the insane. Because He is not mad has God appointed One as sane as He to raise a saner world to meet the sight of everyone who chose insanity as his salvation. To this One is given the choice of form most suitable to him; one which will not attack the

world he sees, but enter into it in quietness and show him he is mad. This One but points to an alternative, another way of looking at what he has seen before, and recognizes as the world in which he lives, and thought he understood before.

Now must he question this, because the form of the alternative is one which he cannot deny, nor overlook, nor fail completely to perceive at all. To each his special function is designed to be perceived as possible, and more and more desired, as it proves to him that it is an alternative he really wants. From this position does his sinfulness, and all the sin he sees within the world, offer him less and less. Until he comes to understand it cost him his sanity, and stands between him and whatever hope he has of being sane. Nor is he left without escape from madness, for he has a special part in everyone's escape. He can no more be left outside, without a special function in the hope of peace, than could the Father overlook His Son, and pass him by in careless thoughtlessness.

What is dependable except God's Love? And where does sanity abide except in Him? The One Who speaks for Him can show you this, in the alternative He chose especially for you. It is God's Will that you remember this, and so emerge from deepest mourning into perfect joy. Accept the function that has been assigned to you in God's Own plan to show His Son that hell and Heaven are different, not the same. And that in Heaven they are all the same, without the differences which would have made a hell of Heaven and a heaven of hell, had such insanity been possible.

The whole belief that someone loses but reflects the underlying tenet

God must be insane. For in this world it seems that one must gain because another lost. If this were true, then God is mad indeed! But what is this belief except a form of the more basic tenet, "Sin is real, and rules the world?" For every little gain must someone lose, and pay exact amount in blood and suffering. For otherwise would evil triumph, and destruction be the total cost of any gain at all. You who believe that God is mad, look carefully at this, and understand that it must be that either God or this must be insane, but hardly both.

Salvation is rebirth of the idea no one can lose for anyone to gain. And everyone must gain, if anyone would be a gainer. Here is sanity restored. And on this single rock of truth can faith in God's eternal saneness rest in perfect confidence and perfect peace. Reason is satisfied, for all insane beliefs can be corrected here. And sin must be impossible, if this is true. This is the rock on which salvation rests, the vantage point from which the Holy Spirit gives meaning and direction to the plan in which your special function has a part. For here your special function is made whole, because it shares the function of the whole.

Remember all temptation is but this; a mad belief that God's insanity would make you sane and give you what you want; that either God or you must lose to madness because your aims can not be reconciled. Death demands life, but life is not maintained at any cost. No one can suffer for the Will of God to be fulfilled. Salvation is His Will because you share it. Not for you alone, but for the Self That is the Son of God. He cannot lose, for if he could the loss would be his Father's, and in Him no loss is possible. And

this is same because it is the truth.

Justice Returned to Love

The Holy Spirit can use all that you give to Him for your salvation. But He cannot use what you withhold, for He cannot take it from you without your willingness. For if He did, you would believe He wrested it from you against your will. And so you would not learn it is your will to be without it. You need not give it to Him wholly willingly, for if you could you had no need of Him. But this He needs; that you prefer He take it than that you keep it for yourself alone, and recognize that what brings loss to no one you would not know. This much is necessary to add to the idea no one can lose for you to gain. And nothing more.

Here is the only principle salvation needs. Nor is it necessary that your faith in it be strong, unswerving, and without attack from all beliefs opposed to it. You have no fixed allegiance. But remember salvation is not needed by the saved. You are not called upon to do what one divided still against himself would find impossible. Have little faith that wisdom could be found in such a state of mind. But be you thankful that only little faith is asked of you. What but a little faith remains to those who still believe in sin? What could they know of Heaven and the justice of the saved?

There is a kind of justice in salvation of which the world knows nothing. To the world, justice and vengeance are the same, for sinners see justice only as their punishment, perhaps sustained by someone else, but not escaped. The laws of sin demand a victim. Who it may be makes little difference. But death must be the cost and must be paid. This is not justice,

but insanity. Yet how could justice be defined without insanity where love means hate, and death is seen as victory and triumph over eternity and timelessness and life?

You who know not of justice still can ask, and learn the answer. Justice looks on all in the same way. It is not just that one should lack for what another has. For that is vengeance in whatever form it takes. Justice demands no sacrifice, for any sacrifice is made that sin may be preserved and kept. It is a payment offered for the cost of sin, but not the total cost. The rest is taken from another, to be laid beside your little payment, to "atone" for all that you would keep, and not give up. So is the victim seen as partly you, with someone else by far the greater part. And in the total cost, the greater his the less is yours. And justice, being blind, is satisfied by being paid, it matters not by whom.

Can this be justice? God knows not of this. But justice does He know, and knows it well. For He is wholly fair to everyone. Vengeance is alien to God's Mind because He knows of justice. To be just is to be fair, and not be vengeful. Fairness and vengeance are impossible, for each one contradicts the other and denies that it is real. It is impossible for you to share the Holy Spirit's justice with a mind that can conceive of specialness at all. Yet how could He be just if He condemns a sinner for the crimes he did not do, but thinks he did? And where would justice be if He demanded of the ones obsessed with the idea of punishment that they lay it aside, unaided, and perceive it is not true?

It is extremely hard for those who still believe sin meaningful to under-

stand the Holy Spirit's justice. They must believe He shares their own confusion, and cannot avoid the vengeance that their own belief in justice must entail. And so they fear the Holy Spirit, and perceive the "wrath" of God in Him. Nor can they trust Him not to strike them dead with lightning bolts torn from the "fires" of Heaven by God's Own angry Hand. They do believe that Heaven is hell, and are afraid of love. And deep suspicion and the chill of fear comes over them when they are told that they have never sinned. Their world depends on sin's stability. And they perceive the "threat" of what God knows as justice to be more destructive to themselves and to their world than vengeance, which they understand and love.

So do they think the loss of sin a curse. And flee the Holy Spirit as if He were a messenger from hell, sent from above, in treachery and guile, to work God's vengeance on them in the guise of a deliverer and friend. What could He be to them except a devil, dressed to deceive within an angel's cloak? And what escape has He for them except a door to hell that seems to look like Heaven's gate?

Yet justice cannot punish those who ask for punishment, but have a Judge Who knows that they are wholly innocent in truth. In justice He is bound to set them free, and give them all the honor they deserve and have denied themselves because they are not fair, and cannot understand that they are innocent. Love is not understandable to sinners because they think that justice is split off from love, and stands for something else. And thus is love perceived as weak, and vengeance strong. For love has lost when judgment left its side, and is too weak to save from punishment. But vengeance

without love has gained in strength by being separate and apart from love. And what but vengeance now can help and save, while love stands feebly by with helpless hands, bereft of justice and vitality, and powerless to save?

What can Love ask of you who think that all of this is true? Could He, in justice and in love, believe in your confusion you have much to give? You are not asked to trust Him far. No more than what you see He offers you, and what you recognize you could not give yourself. In God's Own justice does He recognize all you deserve, but understands as well that you cannot accept it for yourself. It is His special function to hold out to you the gifts the innocent deserve. And every one that you accept brings joy to Him as well as you. He knows that Heaven is richer made by each one you accept. And God rejoices as His Son receives what loving justice knows to be his due. For love and justice are not different. Because they are the same does mercy stand at God's right hand, and gives the Son of God the power to forgive himself of sin.

To him who merits everything, how can it be that anything be kept from him? For that would be injustice, and unfair indeed to all the holiness that is in him, however much he recognize it not. God knows of no injustice. He would not allow His Son be judged by those who seek his death, and could not see his worth at all. What honest witnesses could they call forth to speak on his behalf? And who would come to plead for him, and not against his life? No justice would be given him by you. Yet God ensured that justice would be done unto the Son He loves, and would protect from all unfairness you might seek to offer, believing vengeance is his proper due.

As specialness cares not who pays the cost of sin, so it be paid, the Holy Spirit heeds not who looks on innocence at last, provided it is seen and recognized. For just one witness is enough, if he sees truly. Simple justice asks no more. Of each one does the Holy Spirit ask if he will be that one, so justice may return to love and there be satisfied. Each special function He allots is but for this; that each one learn that love and justice are not separate. And both are strengthened by their union with each other. Without love is justice prejudiced and weak. And love without justice is impossible. For love is fair, and cannot chasten without cause. What cause can be to warrant an attack upon the innocent? In justice, then, does love correct mistakes, but not in vengeance. For that would be unjust to innocence.

You can be perfect witness to the power of love and justice, if you understand it is impossible the Son of God could merit vengeance. You need not perceive, in every circumstance, that this is true. Nor need you look to your experience within the world, which is but shadows of all that is really happening within yourself. The understanding that you need comes not of you, but from a larger Self, so great and holy that He could not doubt His innocence. Your special function is a call to Him, that He may smile on you whose sinlessness He shares. His understanding will be yours. And so the Holy Spirit's special function has been fulfilled. God's Son has found a witness unto his sinlessness and not his sins. How little need you give the Holy Spirit that simple justice may be given you.

Without impartiality there is no justice. How can specialness be just? Judge not because you cannot, not because you are a miserable sinner too.

How can the special really understand that justice is the same for everyone? To take from one to give another must be an injustice to them both, since they are equal in the Holy Spirit's sight. Their Father gave the same inheritance to both. Who would have more or less is not aware that he has everything. He is no judge of what must be another's due, because he thinks he is deprived. And so must he be envious, and try to take away from whom he judges. He is not impartial, and cannot fairly see another's rights because his own have been obscured to him.

You have the right to all the universe; to perfect peace, complete deliverance from all effects of sin, and to the life eternal, joyous and complete in every way, as God appointed for His holy Son. This is the only justice Heaven knows, and all the Holy Spirit brings to earth. Your special function shows you nothing else but perfect justice can prevail for you. And you are safe from vengeance in all forms. The world deceives, but it cannot replace God's justice with a version of its own. For only love is just, and can perceive what justice must accord the Son of God. Let love decide, and never fear that you, in your unfairness, will deprive yourself of what God's justice has allotted you.

The Justice of Heaven

What can it be but arrogance to think your little errors cannot be undone by Heaven's justice? And what could this mean except that they are sins and not mistakes, forever uncorrectable, and to be met with vengeance, not with justice? Are you willing to be released from all effects of sin? You cannot answer this until you see all that the answer must entail. For if you answer

"yes," it means you will forego all values of this world in favor of the peace of Heaven. Not one sin would you retain. And not one doubt that this is possible will you hold dear that sin be kept in place. You mean that truth has greater value now than all illusions. And you recognize that truth must be revealed to you, because you know not what it is.

To give reluctantly is not to gain the gift, because you are reluctant to accept it. It is saved for you until reluctance to receive it disappears, and you are willing it be given you. God's justice warrants gratitude, not fear. Nothing you give is lost to you or anyone, but cherished and preserved in Heaven, where all of the treasures given to God's Son are kept for him, and offered anyone who but holds out his hand in willingness they be received. Nor is the treasure less as it is given out. Each gift but adds to the supply. For God is fair. He does not fight against His Son's reluctance to perceive salvation as a gift from Him. Yet would His justice not be satisfied until it is received by everyone.

Be certain any answer to a problem the Holy Spirit solves will always be one in which no one loses. And this must be true, because He asks no sacrifice of anyone. An answer which demands the slightest loss to anyone has not resolved the problem, but has added to it, and made it greater, harder to resolve and more unfair. It is impossible the Holy Spirit could see unfairness as a resolution. To Him, what is unfair must be corrected because it is unfair. And every error is a perception in which one, at least, is seen unfairly. Thus is justice not accorded to the Son of God. When anyone is seen as losing, he has been condemned. And punishment becomes his due in-

stead of justice.

The sight of innocence makes punishment impossible, and justice sure. The Holy Spirit's perception leaves no grounds for an attack. Only a loss could justify attack, and loss of any kind He cannot see. The world solves problems in another way. It sees a resolution as a state in which it is decided who shall win and who shall lose; how much the one shall take, and how much can the loser still defend. Yet does the problem still remain unsolved, for only justice can set up a state in which there is no loser; no one left unfairly treated and deprived, and thus with grounds for vengeance. Problem solving cannot be vengeance, which at best can bring another problem added to the first, in which the murder is not obvious.

The Holy Spirit's problem solving is the way in which the problem ends. It has been solved because it has been met with justice. Until it has it will recur, because it has not yet been solved. The principle that justice means no one can lose is crucial to this course. For miracles depend on justice. Not as it is seen through this world's eyes, but as God knows it and as knowledge is reflected in the sight the Holy Spirit gives.

No one deserves to lose. And what would be unjust to him cannot occur. Healing must be for everyone, because he does not merit an attack of any kind. What order can there be in miracles, unless someone deserves to suffer more and others less? And is this justice to the wholly innocent? A miracle is justice. It is not a special gift to some, to be withheld from others as less worthy, more condemned, and thus apart from healing. Who is there who can be separate from salvation, if its purpose is the end of specialness?

Where is salvation's justice if some errors are unforgivable, and warrant vengeance in place of healing and return of peace?

Salvation cannot seek to help God's Son be more unfair than he has sought to be. If miracles, the Holy Spirit's gift, were given specially to an elect and special group, and kept apart from others as less deserving, then is He ally to specialness. What He cannot perceive He bears no witness to. And everyone is equally entitled to His gift of healing and deliverance and peace. To give a problem to the Holy Spirit to solve for you means that you want it solved. To keep it for yourself to solve without His help is to decide it should remain unsettled, unresolved, and lasting in its power of injustice and attack. No one can be unjust to you, unless you have decided first to be unjust. And then must problems rise to block your way, and peace be scattered by the winds of hate.

Unless you think that all your brothers have an equal right to miracles with you, you will not claim your right to them because you were unjust to one with equal rights. Seek to deny, and you will feel denied. Seek to deprive, and you have been deprived. A miracle can never be received because another could receive it not. Only forgiveness offers miracles. And pardon must be just to everyone.

The little problems that you keep and hide become your secret sins, because you did not choose to let them be removed for you. And so they gather dust and grow, until they cover everything that you perceive and leave you fair to no one. Not one right do you believe you have. And bitterness, with vengeance justified and mercy lost, condemns you as unworthy of forgive-

ness. The unforgiven have no mercy to bestow upon another. That is why your sole responsibility must be to take forgiveness for yourself.

The miracle that you receive, you give. Each one becomes an illustration of the law on which salvation rests; that justice must be done to all, if anyone is to be healed. No one can lose, and everyone must benefit. Each miracle is an example of what justice can accomplish when it is offered to everyone alike. It is received and given equally. It is awareness that giving and receiving are the same. Because it does not make the same unlike, it sees no differences where none exist. And thus it is the same for everyone, because it sees no differences in them. Its offering is universal, and it teaches but one message:

What is God's belongs to everyone, and is his due.

Chapter 25

THE TRANSITION

The "Sacrifice" of Oneness

In the "dynamics" of attack is sacrifice a key idea. It is the pivot upon which all compromise, all desperate attempts to strike a bargain, and all conflicts achieve a seeming balance. It is the symbol of the central theme that somebody must lose. Its focus on the body is apparent, for it is always an attempt to limit loss. The body is itself a sacrifice; a giving up of power in the name of saving just a little for yourself. To see a brother in another body, separate from yours, is the expression of a wish to see a little part of him and sacrifice the rest. Look at the world, and you will see nothing attached to anything beyond itself. All seeming entities can come a little nearer, or go a little farther off, but cannot join.

The world you see is based on "sacrifice" of oneness. It is a picture of complete disunity and total lack of joining. Around each entity is built a wall so seeming solid that it looks as if what is inside can never reach without, and what is out can never reach and join with what is locked away within the wall. Each part must sacrifice the other part, to keep itself complete. For if they joined each one would lose its own identity, and by their separation are their selves maintained.

The little that the body fences off becomes the self, preserved through sacrifice of all the rest. And all the rest must lose this little part, remaining incomplete to keep its own identity intact. In this perception of yourself

the body's loss would be a sacrifice indeed. For sight of bodies becomes the sign that sacrifice is limited, and something still remains for you alone. And for this little to belong to you are limits placed on everything outside, just as they are on everything you think is yours. For giving and receiving are the same. And to accept the limits of a body is to impose these limits on each brother whom you see. For you must see him as you see yourself.

The body is a loss, and can be made to sacrifice. And while you see your brother as a body, apart from you and separate in his cell, you are demanding sacrifice of him and you. What greater sacrifice could be demanded than that God's Son perceive himself without his Father? And his Father be without His Son? Yet every sacrifice demands that they be separate and without the other. The memory of God must be denied if any sacrifice is asked of anyone. What witness to the wholeness of God's Son is seen within a world of separate bodies, however much he witnesses to truth? He is invisible in such a world. Nor can his song of union and of love be heard at all. Yet is it given him to make the world recede before his song, and sight of him replace the body's eyes.

Those who would see the witnesses to truth instead of to illusion merely ask that they might see a purpose in the world that gives it sense and makes it meaningful. Without your special function has this world no meaning for you. Yet it can become a treasure house as rich and limitless as Heaven itself. No instant passes here in which your brother's holiness cannot be seen, to add a limitless supply to every meager scrap and tiny crumb of happiness that you allot yourself.

You can lose sight of oneness, but can not make sacrifice of its reality. Nor can you lose what you would sacrifice, nor keep the Holy Spirit from His task of showing you that it has not been lost. Hear, then, the song your brother sings to you, and let the world recede, and take the rest his witness offers on behalf of peace. But judge him not, for you will hear no song of liberation for yourself, nor see what it is given him to witness to, that you may see it and rejoice with him. Make not his holiness a sacrifice to your belief in sin. You sacrifice your innocence with his, and die each time you see in him a sin deserving death.

Yet every instant can you be reborn, and given life again. His holiness gives life to you, who cannot die because his sinlessness is known to God; and can no more be sacrificed by you than can the light in you be blotted out because he sees it not. You who would make a sacrifice of life, and make your eyes and ears bear witness to the death of God and of His holy Son, think not that you have power to make of them what God willed not they be. In Heaven, God's Son is not imprisoned in a body, nor is sacrificed in solitude to sin. And as he is in Heaven, so must he be eternally and everywhere. He is the same forever. Born again each instant, untouched by time, and far beyond the reach of any sacrifice of life or death. For neither did he make, and only one was given him by One Who knows His gifts can never suffer sacrifice and loss.

God's justice rests in gentleness upon His Son, and keeps him safe from all injustice the world would lay upon him. Could it be that you could make his sins reality, and sacrifice his Father's Will for him? Condemn him not by seeing him within the rotting prison where he sees himself. It is your special

function to ensure the door be opened, that he may come forth to shine on you, and give you back the gift of freedom by receiving it of you. What is the Holy Spirit's special function but to release the holy Son of God from the imprisonment he made to keep himself from justice? Could your function be a task apart and separate from His Own?

Many Forms; One Correction

It is not difficult to understand the reasons why you do not ask the Holy Spirit to solve all problems for you. He has not greater difficulty in resolving some than others. Every problem is the same to Him, because each one is solved in just the same respect and through the same approach. The aspects that need solving do not change, whatever form the problem seems to take. A problem can appear in many forms, and it will do so while the problem lasts. It serves no purpose to attempt to solve it in a special form. It will recur and then recur again and yet again, until it has been answered for all time and will not rise again in any form. And only then are you released from it.

The Holy Spirit offers you release from every problem that you think you have. They are the same to Him because each one, regardless of the form it seems to take, is a demand that someone suffer loss and make a sacrifice that you might gain. And when the situation is worked out so no one loses is the problem gone, because it was an error in perception that now has been corrected. One mistake is not more difficult for Him to bring to truth than is another. For there is but one mistake; the whole idea that loss is possible, and could result in gain for anyone. If this were true, then God would be un-

fair; sin would be possible, attack be justified and vengeance fair.

This one mistake, in any form, has one correction. There is no loss; to think there is, is a mistake. You have no problems, though you think you have. And yet you could not think so if you saw them vanish one by one, without regard to size, complexity, or place and time, or any attribute which you perceive that makes each one seem different from the rest. Think not the limits you impose on what you see can limit God in any way.

The miracle of justice can correct all errors. Every problem is an error. It does injustice to the Son of God, and therefore is not true. The Holy Spirit does not evaluate injustices as great or small, or more or less. They have no properties to Him. They are mistakes from which the Son of God is suffering, but needlessly. And so He takes the thorns and nails away. He does not pause to judge whether the hurt be large or little. He makes but one judgment; that to hurt God's Son must be unfair and therefore is not so.

You who believe it safe to give but some mistakes to be corrected while you keep the others to yourself, remember this: Justice is total. There is no such thing as partial justice. If the Son of God is guilty then is he condemned, and he deserves no mercy from the God of justice. But ask not God to punish him because you find him guilty and would have him die. God offers you the means to see his innocence. Would it be fair to punish him because you will not look at what is there to see? Each time you keep a problem for yourself to solve, or judge that it is one that has no resolution, you have made it great, and past the hope of healing. You deny the miracle of justice can be fair.

If God is just, then can there be no problems that justice cannot solve. But you believe that some injustices are fair and good, and necessary to preserve yourself. It is these problems that you think are great and cannot be resolved. For there are those you want to suffer loss, and no one whom you wish to be preserved from sacrifice entirely. Consider once again your special function. One is given you to see in him his perfect sinlessness. And you will ask no sacrifice of him because you could not will he suffer loss. The miracle of justice you call forth will rest on you as surely as on him. Nor will the Holy Spirit be content until it is received by everyone. For what you give to Him is everyone's, and by your giving it can He ensure that everyone receives it equally.

Think, then, how great your own release will be when you are willing to receive correction for all your problems. You will not keep one, for pain in any form you will not want. And you will see each little hurt resolved before the Holy Spirit's gentle sight. For all of them are little in His sight, and worth no more than just a tiny sigh before they disappear, to be forever undone and unremembered. What seemed once to be a special problem, a mistake without a remedy, or an affliction without a cure, has been transformed into a universal blessing. Sacrifice is gone. And in its place the Love of God can be remembered, and will shine away all memory of sacrifice and loss.

God cannot be remembered until justice is loved instead of feared. He cannot be unjust to anyone or anything, because He knows that everything that is belongs to Him, and will forever be as He created it. Nothing He loves but must be sinless and beyond attack. Your special function opens wide the

door beyond which is the memory of His Love kept perfectly intact and undefiled. And all you need to do is but to wish that Heaven be given you instead of hell, and every bolt and barrier that seems to hold the door securely barred and locked will merely fall away and disappear. For it is not your Father's Will that you should offer or receive less than He gave, when He created you in perfect love.

The Borderland

Complexity is not of God. How could it be, when all He knows is one? He knows of one creation, one reality, one truth and but one Son. Nothing conflicts with oneness. How, then, could there be complexity in Him? What is there to decide? For it is conflict that makes choice possible. The truth is simple; it is one, without an opposite. And how could strife enter in its simple presence, and bring complexity where oneness is? The truth makes no decisions, for there is nothing to decide between. And only if there were could choosing be a necessary step in the advance toward oneness. What is everything leaves room for nothing else. Yet is this magnitude beyond the scope of this curriculum. Nor is it necessary we dwell on anything that cannot be immediately grasped.

There is a borderland of thought that stands between this world and Heaven. It is not a place, and when you reach it is apart from time. Here is the meeting place where thoughts are brought together; where conflicting values meet and all illusions are laid down beside the truth, where they are judged to be untrue. This borderland is just beyond the gate of Heaven. Here is every thought made pure and wholly simple. Here is sin denied, and every-

thing that is received instead.

This is the journey's end. We have referred to it as the real world. And yet there is a contradiction here, in that the words imply a limited reality, a partial truth, a segment of the universe made true. This is because knowledge makes no attack upon perception. They are brought together, and only one continues past the gate where Oneness is. Salvation is a borderland where place and time and choice have meaning still, and yet it can be seen that they are temporary, out of place, and every choice has been already made.

Nothing the Son of God believes can be destroyed. But what is truth to him must be brought to the last comparison that he will ever make; the last evaluation that will be possible, the final judgment upon this world. It is the judgment of the truth upon illusion, of knowledge on perception: "It has no meaning, and does not exist." This is not your decision. It is but a simple statement of a simple fact. But in this world there are no simple facts, because what is the same and what is different remain unclear. The one essential thing to make a choice at all is this distinction. And herein lies the difference between the worlds. In this one, choice is made impossible. In the real world is choosing simplified.

Salvation stops just short of Heaven, for only perception needs salvation. Heaven was never lost, and so cannot be saved. Yet who can make a choice between the wish for Heaven and the wish for hell unless he recognizes they are not the same? This difference is the learning goal this course has set. It will not go beyond this aim. Its only purpose is to teach what is the

same and what is different, leaving room to make the only choice that can be made.

There is no basis for a choice in this complex and over-complicated world. For no one understands what is the same, and seems to choose where no choice really is. The real world is the area of choice made real, not in the outcome, but in the perception of alternatives for choice. That there is choice is an illusion. Yet within this one lies the undoing of every illusion, not excepting this.

Is not this like your special function, where the separation is undone by change of purpose in what once was specialness, and now is union? All illusions are but one. And in the recognition this is so lies the ability to give up all attempts to choose between them, and to make them different. There is no conflict here. No sacrifice is possible in the relinquishment of an illusion recognized as such. Where all reality has been withdrawn from what was never true, can it be hard to give it up, and choose what must be true?

Where Sin Has Left

Forgiveness is this world's equivalent of Heaven's justice. It translates the world of sin into a simple world, where justice can be reflected from beyond the gate behind which total lack of limits lies. Nothing in boundless love could need forgiveness. And what is charity within the world gives way to simple justice past the gate that opens into Heaven. No one forgives unless he has believed in sin, and still believes that he has much to be forgiven. Forgiveness thus becomes the means by which he learns he has done

nothing to forgive. Forgiveness always rests upon the one who offers it, until he sees himself as needing it no more. And thus is he returned to his real function of creating, which his forgiveness offers him again.

Forgiveness turns the world of sin into a world of glory, wonderful to see. Each flower shines in light, and every bird sings of the joy of Heaven. There is no sadness and there is no parting here, for everything is totally forgiven. And what has been forgiven must join, for nothing stands between to keep them separate and apart. The sinless must perceive that they are one, for nothing stands between to push the other off. And in the space that sin left vacant do they join as one, in gladness recognizing what is part of them has not been kept apart and separate.

The holy place on which you stand is but the space that sin has left. And here you see the face of Christ, arising in its place. Who could behold the face of Christ and not recall His Father as He really is? Who could fear love, and stand upon the ground where sin has left a place for Heaven's altar to rise and tower far above the world, and reach beyond the universe to touch the Heart of all creation? What is Heaven but a song of gratitude and love and praise, by everything created to the Source of its creation? The holiest of altars is set where once sin was believed to be. And here does every light of Heaven come, to be rekindled and increased in joy. For here is what was lost restored to them, and all their radiance made whole again.

Forgiveness brings no little miracles to lay before the gate of Heaven. Here the Son of God Himself comes to receive each gift that brings him nearer to his home. Not one is lost, and none is cherished more than any other.

Each reminds him of his Father's Love as surely as the rest. And each one teaches him that what he feared he loves the most. What but a miracle could change his mind, so that he understands that love cannot be feared? What other miracle is there but this? And what else need there be to make the space between you disappear?

Where sin once was perceived will rise a world that will become an altar to the truth, and you will join the lights of Heaven there, and sing their song of gratitude and praise. And as they come to you to be complete, so will you go with them. For no one hears the song of Heaven and remains without a voice that adds its power to the song, and makes it sweeter still. And each one joins the singing at the altar that was raised within the tiny spot that sin proclaimed to be its own. And what was tiny then has soared into a magnitude of song in which the universe has joined with but a single voice.

This tiny spot of sin that stands between you still is holding back the happy opening of Heaven's gate. How little is the hindrance that withholds the wealth of Heaven from you. And how great will be the joy in Heaven when you join the mighty chorus to the Love of God!

The Little Hindrance

A little hindrance can seem large indeed to those who do not understand that miracles are all the same. Yet teaching that is what this course is for. This is its only purpose, for only that is all there is to learn. And you can learn it many different ways. All learning is a help or hindrance to the gate of Heaven. Nothing in between is possible. There are two teachers only, who point in different ways. And you will go along the way your chosen teacher

leads. There are but two directions you can take, while time remains and choice is meaningful. For never will another road be made except the way to Heaven. You but choose whether to go toward Heaven, or away to nowhere. There is nothing else to choose.

Nothing is ever lost but time, which in the end is meaningless. For it is but a little hindrance to eternity, quite meaningless to the real Teacher of the world. Yet since you do believe in it, why should you waste it going nowhere, when it can be used to reach a goal as high as learning can achieve? Think not the way to Heaven's gate is difficult at all. Nothing you undertake with certain purpose and high resolve and happy confidence, holding your brother's hand and keeping step to Heaven's song, is difficult to do. But it is hard indeed to wander off, alone and miserable, down a road that leads to nothing and that has no purpose.

God gave His Teacher to replace the one you made, not to conflict with it. And what He would replace has been replaced. Time lasted but an instant in your mind, with no effect upon eternity. And so is all time passed, and everything exactly as it was before the way to nothingness was made. The tiny tick of time in which the first mistake was made, and all of them within that one mistake, held also the Correction for that one, and all of them that came within the first. And in that tiny instant time was gone, for that was all it ever was. What God gave answer to is answered and is gone.

To you who still believe you live in time and know not it is gone, the Holy Spirit still guides you through the infinitely small and senseless maze you still perceive in time, though it has long since gone. You think you live in what is

past. Each thing you look upon you saw but for an instant, long ago, before its unreality gave way to truth. Not one illusion still remains unanswered in your mind. Uncertainty was brought to certainty so long ago that it is hard indeed to hold it to your heart, as if it were before you still.

The tiny instant you would keep and make eternal, passed away in Heaven too soon for anything to notice it had come. What disappeared too quickly to affect the simple knowledge of the Son of God can hardly still be there, for you to choose to be your teacher. Only in the past, -- an ancient past, too short to make a world in answer to creation, -- did this world appear to rise. So very long ago, for such a tiny interval of time, that not one note in Heaven's song was missed.

Yet in each unforgiving act or thought, in every judgment and in all belief in sin, is that one instant still called back, as if it could be made again in time. You keep an ancient memory before your eyes. And he who lives in memories alone is unaware of where he is. Is this a hindrance to the place whereon he stands? Is any echo from the past that he may hear a fact in what is there to hear where he is now? And how much can his own illusions about time and place affect a change in where he really is?

The unforgiven is a voice that calls from out a past forevermore gone by. And everything that points to it as real is but a wish that what is gone could be made real again and seen as here and now, in place of what is really now and here. Is this a hindrance to the truth the past is gone, and cannot be returned to you? And do you want that fearful instant kept, when Heaven seemed to disappear and God was feared and made a symbol of your hate?

Forget the time of terror that has been so long ago corrected and undone. Can sin withstand the Will of God? Can it be up to you to see the past and put it in the present? You can not go back. And everything that points the way in the direction of the past but sets you on a mission whose accomplishment can only be unreal. Such is the justice your All-Loving Father has ensured must come to you. And from your own unfairness to yourself has He protected you. You cannot lose your way because there is no way but His, and nowhere can you go except to Him.

Would God allow His Son to lose his way along a road long since a memory of time gone by? A dreadful instant in a distant past, now perfectly corrected, is of no concern nor value. Let the dead and gone be peacefully forgotten. Resurrection has come to take its place. And now you are a part of resurrection, not of death. No past illusions have the power to keep you in a place of death, a vault God's Son entered an instant, to be instantly restored unto His Father's perfect Love. And how can he be kept in chains long since removed and gone forever from his mind?

The Son whom God created is as free as God created him. He was reborn the instant that he chose to die instead of live. And will you not forgive him now, because he made an error in the past that God remembers not, and is not there? Now you are shifting back and forth between the past and present. Sometimes the past seems real, as if it were the present. Voices from the past are heard and then are doubted. You are like to one who still hallucinates, but lacks conviction in what he perceives. This is the borderland between the worlds, the bridge between the past and present. Here the shadow

of the past remains, but still a present light is dimly recognized. Once it is seen, this light can never be forgotten. It must draw you from the past into the present, where you really are.

The shadow voices do not change the laws of time nor of eternity. They come from what is past and gone, and hinder not the true existence of the here and now. The real world is the second part of the hallucination time and death are real, and have existence that can be perceived. This terrible illusion was denied in but the time it took for God to give His Answer to it-illusion for all time and every circumstance. And then it was no more, to be experienced as there.

Each day, and every minute in each day, and every instant that each minute holds, you but relive the single instant when the time of terror was replaced by love. And so you die each day to live again, until you cross the gap between the past and present, which is not a gap at all. Such is each life; a seeming interval from birth to death and on to life again, a repetition of an instant gone by long ago that cannot be relived. And all of time is but the mad belief that what is over is still here and now.

Forgive the past and let it go, for it is gone. You stand no longer on the ground that lies between the worlds. You have gone on, and reached the world that lies at Heaven's gate. There is no hindrance to the Will of God, nor any need that you repeat again a journey that was over long ago. Look gently on your brother, and behold the world in which perception of your hate has been transformed into a world of love.

The Appointed Friend

Anything in this world that you believe is good and valuable and worth striving for can hurt you, and will do so. Not because it has the power to hurt, but just because you have denied it is but an illusion, and made it real. And it is real to you. It is not nothing. And through its perceived reality has entered all the world of sick illusions. All belief in sin, in power of attack, in hurt and harm, in sacrifice and death, has come to you. For no one can make one illusion real, and still escape the rest. For who can choose to keep the ones that he prefers, and find the safety that the truth alone can give? Who can believe illusions are the same, and still maintain that even one is best?

Lead not your little life in solitude, with one illusion as your only friend. This is no friendship worthy of God's Son, nor one with which he could remain content. Yet God has given him a better Friend, in Whom all power in earth and Heaven rests. The one illusion that you think is friend obscures His grace and majesty from you, and keeps His friendship and forgiveness from your welcoming embrace. Without Him you are friendless. Seek not another friend to take His place. There is no other friend. What God appointed has no substitute, for what illusion can replace the truth?

Who dwells with shadows is alone indeed, and loneliness is not the Will of God. Would you allow one shadow to usurp the throne that God appointed for your Friend, if you but realized its emptiness has left yours empty and unoccupied? Make no illusion friend, for if you do, it can but take the place of Him Whom God has called your Friend. And it is He Who is your only Friend in truth. He brings you gifts that are not of this world, and only He

to Whom they have been given can make sure that you receive them. He will place them on your throne, when you make room for Him on His.

The Laws of Healing

This is a course in miracles. As such, the laws of healing must be understood before the purpose of the course can be accomplished. Let us review the principles that we have covered, and arrange them in a way that summarizes all that must occur for healing to be possible. For when it once is possible it must occur.

All sickness comes from separation. When the separation is denied, it goes. For it is gone as soon as the idea that brought it has been healed, and been replaced by sanity. Sickness and sin are seen as consequence and cause, in a relationship kept hidden from awareness that it may be carefully preserved from reason's light.

Guilt asks for punishment, and its request is granted. Not in truth, but in the world of shadows and illusions built on sin. The Son of God perceives what he would see because perception is a wish fulfilled. Perception changes, made to take the place of changeless knowledge. Yet is truth unchanged. It cannot be perceived, but only known. What is perceived takes many forms, but none has meaning. Brought to truth, its senselessness is quite apparent. Kept apart from truth, it seems to have a meaning and be real.

Perception's laws are opposite to truth, and what is true of knowledge is not true of anything that is apart from it. Yet has God given answer to the world of sickness, which applies to all its forms. God's answer is eternal,

though it works in time, where it is needed. Yet because it is of God, the laws of time do not affect its workings. It is in this world, but not a part of it. For it is real, and dwells where all reality must be. Ideas leave not their source, and their effects but seem to be apart from them. Ideas are of the mind. What is projected out, and seems to be external to the mind, is not outside at all, but an effect of what is in, and has not left its source.

God's answer lies where the belief in sin must be, for only there can its effects be utterly undone and without cause. Perception's laws must be reversed, because they are reversals of the laws of truth. The laws of truth forever will be true, and cannot be reversed; yet can be seen as upside-down. And this must be corrected where the illusion of reversal lies.

It is impossible that one illusion be less amenable to truth than are the rest. But it is possible that some are given greater value, and less willingly offered to truth for healing and for help. No illusion has any truth in it. Yet it appears some are more true than others, although this clearly makes no sense at all. All that a hierarchy of illusions can show is preference, not reality. What relevance has preference to the truth? Illusions are illusions and are false. Your preference gives them no reality. Not one is true in any way, and all must yield with equal ease to what God gave as answer to them all. God's Will is one. And any wish that seems to go against His Will has no foundation in the truth.

Sin is not error, for it goes beyond correction to impossibility. Yet the belief that it is real has made some errors seem forever past the hope of healing, and the lasting grounds for hell. If this were so, would Heaven be

opposed by its own opposite, as real as it. Then would God's Will be split in two, and all creation be subjected to the laws of two opposing powers, until God becomes impatient, splits the world apart, and relegates attack unto Himself. Thus has He lost His Mind, proclaiming sin has taken His reality from Him and brought His Love at last to vengeance's heels. For such an insane picture an insane defense can be expected, but can not establish that the picture must be true.

Nothing gives meaning where no meaning is. And truth needs no defense to make it true. Illusions have no witnesses and no effects. Who looks on them is but deceived. Forgiveness is the only function here, and serves to bring the joy this world denies to every aspect of God's Son where sin was thought to rule. Perhaps you do not see the role forgiveness plays in ending death and all beliefs that rise from mists of guilt. Sins are beliefs that you impose between your brother and yourself. They limit you to time and place, and give a little space to you, another little space to him. This separating off is symbolized, in your perception, by a body which is clearly separate and a thing apart. Yet what this symbol represents is but your wish to be apart and separate.

Forgiveness takes away what stands between your brother and yourself. It is the wish that you be joined with him, and not apart. We call it "wish" because it still conceives of other choices, and has not yet reached beyond the world of choice entirely. Yet is this wish in line with Heaven's state, and not in opposition to God's Will. Although it falls far short of giving you your full inheritance, it does remove the obstacles that you have placed be-

tween the Heaven where you are, and recognition of where and what you are. Facts are unchanged. Yet facts can be denied and thus unknown, though they were known before they were denied.

Salvation, perfect and complete, asks but a little wish that what is true be true; a little willingness to overlook what is not there; a little sight that speaks for Heaven as a preference to this world that death and desolation seem to rule. In joyous answer will creation rise within you, to replace the world you see with Heaven, wholly perfect and complete. What is forgiveness but a willingness that truth be true? What can remain unhealed and broken from a Unity Which holds all things within Itself? There is no sin. And every miracle is possible the instant that the Son of God perceives his wishes and the Will of God are one.

What is the Will of God? He wills His Son have everything. And this He guaranteed when He created him as everything. It is impossible that anything be lost, if what you have is what you are. This is the miracle by which creation became your function, sharing it with God. It is not understood apart from Him, and therefore has no meaning in this world. Here does the Son of God ask not too much, but far too little. He would sacrifice his own identity with everything, to find a little treasure of his own. And this he cannot do without a sense of isolation, loss and loneliness. This is the treasure he has sought to find. And he could only be afraid of it. Is fear a treasure? Can uncertainty be what you want? Or is it a mistake about your will, and what you really are?

Let us consider what the error is, so it can be corrected, not protected.

Sin is belief attack can be projected outside the mind where the belief arose. Here is the firm conviction that ideas can leave their source made real and meaningful. And from this error does the world of sin and sacrifice arise. This world is an attempt to prove your innocence, while cherishing attack. Its failure lies in that you still feel guilty, though without understanding why. Effects are seen as separate from their source, and seem to be beyond you to control or to prevent. What is thus kept apart can never join.

Cause and effect are one, not separate. God wills you learn what always has been true: That He created you as part of Him, and this must still be true because ideas leave not their source. Such is creation's law; that each idea the mind conceives but adds to its abundance, never takes away. This is as true of what is idly wished as what is truly willed, because the mind can wish to be deceived, but cannot make it be what it is not. And to believe ideas can leave their source is to invite illusions to be true, without success. For never will success be possible in trying to deceive the Son of God.

The miracle is possible when cause and consequence are brought together, not kept separate. The healing of effect without the cause can merely shift effects to other forms. And this is not release. God's Son could never be content with less than full salvation and escape from guilt. For otherwise he still demands that he must make some sacrifice, and thus denies that everything is his, unlimited by loss of any kind. A tiny sacrifice is just the same in its effects as is the whole idea of sacrifice. If loss in any form is possible, then is God's Son made incomplete and not himself. He has for-

sworn his Father and himself, and made Them both his enemies in hate.

Illusions serve the purpose they were made to serve. And from their purpose they derive whatever meaning that they seem to have. God gave to all illusions that were made another purpose that would justify a miracle whatever form they took. In every miracle all healing lies, for God gave answer to them all as one. And what is one to Him must be the same. If you believe what is the same is different you but deceive yourself. What God calls one will be forever one, not separate. His Kingdom is united; thus it was created, and thus will it ever be.

The miracle but calls your ancient name, which you will recognize because the truth is in your memory. And to this name your brother calls for his release and yours. Heaven is shining on the Son of God. Deny him not, that you may be released. Each instant is the Son of God reborn until he chooses not to die again. In every wish to hurt he chooses death instead of what his Father wills for him. Yet every instant offers life to him because his Father wills that he should live.

In crucifixion is redemption laid, for healing is not needed where there is no pain or suffering. Forgiveness is the answer to attack of any kind. So is attack deprived of its effects, and hate is answered in the name of love. To you to whom it has been given to save the Son of God from crucifixion and from hell and death, all glory be forever. For you have power to save the Son of God because his Father willed that it be so. And in your hands does all salvation lie, to be both offered and received as one.

To use the power God has given you as He would have it used is natural.

It is not arrogant to be as He created you, nor to make use of what He gave to answer all His Son's mistakes and set him free. But it is arrogant to lay aside the power that He gave, and choose a little senseless wish instead of what He wills. The gift of God to you is limitless. There is no circumstance it cannot answer, and no problem which is not resolved within its gracious light.

Abide in peace, where God would have you be. And be the means whereby your brother finds the peace in which your wishes are fulfilled. Let us unite in bringing blessing to the world of sin and death. For what can save each one of us can save us all. There is no difference among the Sons of God. The unity that specialness denies will save them all, for what is one can have no specialness. And everything belongs to each of them. No wishes lie between a brother and his own. To get from one is to deprive them all. And yet to bless but one gives blessing to them all as one.

Your ancient name belongs to everyone, as theirs to you. Call on your brother's name and God will answer, for on Him you call. Could He refuse to answer when He has already answered all who call on Him? A miracle can make no change at all. But it can make what always has been true be recognized by those who know it not; and by this little gift of truth but let to be itself, the Son of God allowed to be himself, and all creation freed to call upon the Name of God as one.

The Immediacy of Salvation

The one remaining problem that you have is that you see an interval between the time when you forgive, and will receive the benefits of trusting

in your brother. This but reflects the little you would keep between yourselves, that you might be a little separate. For time and space are one illusion, which takes different forms. If it has been projected beyond your mind you think of it as time. The nearer it is brought to where it is, the more you think of it in terms of space.

There is a distance you would keep apart from one another, and this space you see as time because you still believe you are external to your brother. This makes trust impossible. And you cannot believe that trust would settle every problem now. Thus do you think it safer to remain a little careful and a little watchful of interests perceived as separate. From this perception you cannot conceive of gaining what forgiveness offers now. The interval you think lies in between the giving and receiving of the gift seems to be one in which you sacrifice and suffer loss. You see eventual salvation, not immediate results.

Salvation is immediate. Unless you so perceive it, you will be afraid of it, believing that the risk of loss is great between the time its purpose is made yours and its effects will come to you. In this form is the error still obscured that is the source of fear. Salvation would wipe out the space you see between you still, and let you instantly become as one. And it is here you fear the loss would lie. Do not project this fear to time, for time is not the enemy that you perceive. Time is as neutral as the body is, except in terms of what you see it for. If you would keep a little space between you still, you want a little time in which forgiveness is withheld a little while. This makes the interval between the time in which forgiveness is withheld

and given seem dangerous, with terror justified.

Yet space between you is apparent now, and cannot be perceived in future time. No more can it be overlooked except within the present. Future loss is not your fear. But present joining is your dread. Who can feel desolation except now? A future cause as yet has no effects. And therefore must it be that if you fear, there is a present cause. And it is this that needs correction, not a future state.

The plans you make for safety all are laid within the future, where you cannot plan. No purpose has been given it as yet, and what will happen has as yet no cause. Who can predict effects without a cause? And who could fear effects unless he thought they had been caused, and judged disastrous now? Belief in sin arouses fear, and like its cause, is looking forward, looking back, but overlooking what is here and now. Yet only here and now its cause must be, if its effects already have been judged as fearful. And in overlooking this, is it protected and kept separate from healing. For a miracle is now. It stands already here, in present grace, within the only interval of time that sin and fear have overlooked, but which is all there is to time.

The working out of all correction takes no time at all. Yet the acceptance of the working out can seem to take forever. The change of purpose the Holy Spirit brought to your relationship has in it all effects that you will see. They can be looked at now. Why wait till they unfold in time and fear they may not come, although already there? You have been told that everything brings good that comes from God. And yet it seems as if this is not so. Good in disaster's form is difficult to credit in advance. Nor is there really

sense in this idea.

Why should the good appear in evil's form? And is it not deception if it does? Its cause is here, if it appears at all. Why are not its effects apparent, then? Why in the future? And you seek to be content with sighing, and with "reasoning" you do not understand it now, but will some day. And then its meaning will be clear. This is not reason, for it is unjust, and clearly hints at punishment until the time of liberation is at hand. Given a change of purpose for the good, there is no reason for an interval in which disaster strikes, to be perceived as "good" some day but now in form of pain. This is a sacrifice of now, which could not be the cost the Holy Spirit asks for what He gave without a cost at all.

Yet this illusion has a cause which, though untrue, must be already in your mind. And this illusion is but one effect that it engenders, and one form in which its outcome is perceived. This interval in time, when retribution is perceived to be the form in which the "good" appears, is but one aspect of the little space that lies between you, unforgiven still.

Be not content with future happiness. It has no meaning, and is not your just reward. For you have cause for freedom now. What profits freedom in a prisoner's form? Why should deliverance be disguised as death? Delay is senseless, and the "reasoning" that would maintain effects of present cause must be delayed until a future time, is merely a denial of the fact that consequence and cause must come as one. Look not to time, but to the little space between you still, to be delivered from. And do not let it be disguised as time, and so preserved because its form is changed and what it is cannot be recog-

nized. The Holy Spirit's purpose now is yours. Should not His happiness be yours as well?

For They Have Come

Think but how holy you must be from whom the Voice for God calls lovingly unto your brother, that you may awake in him the Voice that answers to your call! And think how holy he must be when in him sleeps your own salvation, with his freedom joined! However much you wish he be condemned, God is in him. And never will you know He is in you as well while you attack His chosen home, and battle with His host. Regard him gently. Look with loving eyes on him who carries Christ within him, that you may behold his glory and rejoice that Heaven is not separate from you.

Is it too much to ask a little trust for him who carries Christ to you, that you may be forgiven all your sins, and left without a single one you cherish still? Forget not that a shadow held between your brother and yourself obscures the face of Christ and memory of God. And would you trade Them for an ancient hate? The ground whereon you stand is holy ground because of Them Who, standing there with you, have blessed it with Their innocence and peace.

The blood of hatred fades to let the grass grow green again, and let the flowers be all white and sparkling in the summer sun. What was a place of death has now become a living temple in a world of light. Because of Them. It is Their Presence which has lifted holiness again to take its ancient place upon an ancient throne. Because of Them have miracles sprung up as grass and flowers on the barren ground that hate had scorched and rendered

desolate. What hate has wrought have They undone. And now you stand on ground so holy Heaven leans to join with it, and make it like itself. The shadow of an ancient hate has gone, and all the blight and withering have passed forever from the land where They have come.

What is a hundred or a thousand years to Them, or tens of thousands? When They come, time's purpose is fulfilled. What never was passes to nothingness when They have come. What hatred claimed is given up to love, and freedom lights up every living thing and lifts it into Heaven, where the lights grow ever brighter as each one comes home. The incomplete is made complete again, and Heaven's joy has been increased because what is its own has been restored to it. The bloodied earth is cleansed, and the insane have shed their garments of insanity to join Them on the ground whereon you stand.

Heaven is grateful for this gift of what has been withheld so long. For They have come to gather in Their Own. What has been locked is opened; what was held apart from light is given up, that light may shine on it and leave no space nor distance lingering between the light of Heaven and the world.

The holiest of all the spots on earth is where an ancient hatred has become a present love. And They come quickly to the living temple, where a home for Them has been set up. There is no place in Heaven holier. And They have come to dwell within the temple offered Them, to be Their resting place as well as yours. What hatred has released to love becomes the brightest light in Heaven's radiance. And all the lights in Heaven brighter

grow, in gratitude for what has been restored.

Around you angels hover lovingly, to keep away all darkened thoughts of sin, and keep the light where it has entered in. Your footprints lighten up the world, for where you walk forgiveness gladly goes with you. No one on earth but offers thanks to one who has restored his home, and sheltered him from bitter winter and the freezing cold. And shall the Lord of Heaven and His Son give less in gratitude for so much more?

Now is the temple of the living God rebuilt as host again to Him by Whom it was created. Where He dwells, His Son dwells with Him, never separate. And They give thanks that They are welcome made at last. Where stood a cross stands now the risen Christ, and ancient scars are healed within His sight. An ancient miracle has come to bless and to replace an ancient enmity that came to kill. In gentle gratitude do God the Father and the Son return to what is Theirs, and will forever be. Now is the Holy Spirit's purpose done. For They have come! For They have come at last!

The End of Injustice

What, then, remains to be undone for you to realize Their Presence? Only this; you have a differential view of when attack is justified, and when you think it is unfair and not to be allowed. When you perceive it as unfair, you think that a response of anger now is just. And thus you see what is the same as different. Confusion is not limited. If it occurs at all it will be total. And its presence, in whatever form, will hide Their Presence. They are known with clarity or not at all. Confused perception will block knowledge. It is not a question of the size of the confusion, or how much it inter-

feres. Its simple presence shuts the door to Theirs, and keeps Them there unknown.

What does it mean if you perceive attack in certain forms to be unfair to you? It means that there must be some forms in which you think it fair. For otherwise, how could some be evaluated as unfair? Some, then, are given meaning and perceived as sensible. And only some are seen as meaningless. And this denies the fact that all are senseless, equally without a cause or consequence, and cannot have effects of any kind. Their Presence is obscured by any veil that stands between Their shining innocence, and your awareness that it is your own and equally belongs to every living thing along with you. God limits not. And what is limited cannot be Heaven. So it must be hell.

Unfairness and attack are one mistake, so firmly joined that where one is perceived the other must be seen. You cannot be unfairly treated. The belief you are is but another form of the idea you are deprived by someone not yourself. Projection of the cause of sacrifice is at the root of everything perceived to be unfair and not your just desserts. Yet it is you who ask this of yourself, in deep injustice to the Son of God. You have no enemy except yourself, and you are enemy indeed to him because you do not know him as yourself. What could be more unjust than that he be deprived of what he is, denied the right to be himself, and asked to sacrifice his Father's Love and yours as not his due?

Beware of the temptation to perceive yourself unfairly treated. In this view, you seek to find an innocence that is not Theirs but yours alone, and at

the cost of someone else's guilt. Can innocence be purchased by the giving of your guilt to someone else? And is it innocence that your attack on him attempts to get? Is it not retribution for your own attack upon the Son of God you seek? Is it not safer to believe that you are innocent of this, and victimized despite your innocence? Whatever way the game of guilt is played, there must be loss. Someone must lose his innocence that someone else can take it from him, making it his own.

You think your brother is unfair to you because you think that one must be unfair to make the other innocent. And in this game do you perceive one purpose for your whole relationship. And this you seek to add unto the purpose given it. The Holy Spirit's purpose is to let the Presence of your holy Guests be known to you. And to this purpose nothing can be added, for the world is purposeless except for this. To add or take away from this one goal is but to take away all purpose from the world and from yourself. And each unfairness that the world appears to lay upon you, you have laid on it by rendering it purposeless, without the function that the Holy Spirit sees. And simple justice has been thus denied to every living thing upon the earth.

What this injustice does to you who judge unfairly, and who see as you have judged, you cannot calculate. The world grows dim and threatening, and not a trace of all the happy sparkle that salvation brings can you perceive to lighten up your way. And so you see yourself deprived of light, abandoned to the dark, unfairly left without a purpose in a futile world. The world is fair because the Holy Spirit has brought injustice to the light within, and there has all unfairness been resolved and been replaced with justice and

with love. If you perceive injustice anywhere, you need but say:

**"By this do I deny the Presence of the Father and
the Son.
And I would rather know of Them than see injustice,
which Their Presence shines away."**

Chapter 26

THE HEALING OF THE DREAM

The Picture of Crucifixion

The wish to be unfairly treated is a compromise attempt that would combine attack and innocence. Who can combine the wholly incompatible, and make a unity of what can never join? Walk you the gentle way, and you will fear no evil and no shadows in the night. But place no terror symbols on your path, or you will weave a crown of thorns from which your brother and yourself will not escape. You cannot crucify yourself alone. And if you are unfairly treated, he must suffer the unfairness that you see. You cannot sacrifice yourself alone. For sacrifice is total. If it could occur at all it would entail the whole of God's creation, and the Father with the sacrifice of his beloved Son.

In your release from sacrifice is his made manifest, and shown to be his own. But every pain you suffer do you see as proof that he is guilty of attack. Thus would you make yourself to be the sign that he has lost his innocence, and need but look on you to realize that he has been condemned. And what to you has been unfair will come to him in righteousness. The unjust vengeance that you suffer now belongs to him, and when it rests on him are you set free. Wish not to make yourself a living symbol of his guilt, for you will not escape the death you made for him. But in his innocence you find your own.

Whenever you consent to suffer pain, to be deprived, unfairly treated

or in need of anything, you but accuse your brother of attack upon God's Son. You hold a picture of your crucifixion before his eyes, that he may see his sins are writ in Heaven in your blood and death, and go before him, closing off the gate and damning him to hell. Yet this is writ in hell and not in Heaven, where you are beyond attack and prove his innocence. The picture of yourself you offer him you show yourself, and give it all your faith. The Holy Spirit offers you, to give to him, a picture of yourself in which there is no pain and no reproach at all. And what was martyred to his guilt becomes the perfect witness to his innocence.

The power of witness is beyond belief because it brings conviction in its wake. The witness is believed because he points beyond himself to what he represents. A sick and suffering you but represents your brother's guilt; the witness that you send lest he forget the injuries he gave, from which you swear he never will escape. This sick and sorry picture you accept, if only it can serve to punish him. The sick are merciless to everyone, and in contagion do they seek to kill. Death seems an easy price, if they can say, "Behold me, brother, at your hand I die." For sickness is the witness to his guilt, and death would prove his errors must be sins. Sickness is but a "little" death; a form of vengeance not yet total. Yet it speaks with certainty for what it represents. The bleak and bitter picture you have sent your brother you have looked upon in grief. And everything that it has shown to him have you believed, because it witnessed to the guilt in him which you perceived and loved.

Now in the hands made gentle by His touch, the Holy Spirit lays a pic-

ture of a different you. It is a picture of a body still, for what you really are cannot be seen nor pictured. Yet this one has not been used for purpose of attack, and therefore never suffered pain at all. It witnesses to the eternal truth that you cannot be hurt, and points beyond itself to both your innocence and his. Show this unto your brother, who will see that every scar is healed, and every tear is wiped away in laughter and in love. And he will look on his forgiveness there, and with healed eyes will look beyond it to the innocence that he beholds in you. Here is the proof that he has never sinned; that nothing which his madness bid him do was ever done, or ever had effects of any kind. That no reproach he laid upon his heart was ever justified, and no attack can ever touch him with the poisoned and relentless sting of fear.

Attest his innocence and not his guilt. Your healing is his comfort and his health because it proves illusions are not true. It is not will for life but wish for death that is the motivation for this world. Its only purpose is to prove guilt real. No worldly thought or act or feeling has a motivation other than this one. These are the witnesses that are called forth to be believed, and lend conviction to the system they speak for and represent. And each has many voices, speaking to your brother and yourself in different tongues. And yet to both the message is the same. Adornment of the body seeks to show how lovely are the witnesses for guilt. Concerns about the body demonstrate how frail and vulnerable is your life; how easily destroyed is what you love. Depression speaks of death, and vanity of real concern with anything at all.

The strongest witness to futility, that bolsters all the rest and helps them paint the picture in which sin is justified, is sickness in whatever form

it takes. The sick have reason for each one of their unnatural desires and strange needs. For who could live a life so soon cut short and not esteem the worth of passing joys? What pleasures could there be that will endure? Are not the frail entitled to believe that every stolen scrap of pleasure is their righteous payment for their little lives? Their death will pay the price for all of them, if they enjoy their benefits or not. The end of life must come, whatever way that life be spent. And so take pleasure in the quickly passing and ephemeral.

These are not sins, but witnesses unto the strange belief that sin and death are real, and innocence and sin will end alike within the termination of the grave. If this were true, there would be reason to remain content to seek for passing joys and cherish little pleasures where you can. Yet in this picture is the body not perceived as neutral and without a goal inherent in itself. For it becomes the symbol of reproach, the sign of guilt whose consequences still are there to see, so that the cause can never be denied.

Your function is to show your brother sin can have no cause. How futile must it be to see yourself a picture of the proof that what your function is can never be! The Holy Spirit's picture changes not the body into something it is not. It only takes away from it all signs of accusation and of blamefulness. Pictured without a purpose, it is seen as neither sick nor well, nor bad nor good. No grounds are offered that it may be judged in any way at all. It has no life, but neither is it dead. It stands apart from all experience of love or fear. For now it witnesses to nothing yet, its purpose being open, and the mind made free again to choose what it is for. Now is it not condemned,

but waiting for a purpose to be given, that it may fulfill the function that it will receive.

Into this empty space, from which the goal of sin has been removed, is Heaven free to be remembered. Here its peace can come, and perfect healing take the place of death. The body can become a sign of life, a promise of redemption, and a breath of immortality to those grown sick of breathing in the fetid scent of death. Let it have healing as its purpose. Then will it send forth the message it received, and by its health and loveliness proclaim the truth and value that it represents. Let it receive the power to represent an endless life, forever unattacked. And to your brother let its message be, "Behold me, brother, at your hand I live."

The simple way to let this be achieved is merely this; to let the body have no purpose from the past, when you were sure you knew its purpose was to foster guilt. For this insists your crippled picture is a lasting sign of what it represents. This leaves no space in which a different view, another purpose, can be given it. You do not know its purpose. You but gave illusions of a purpose to a thing you made to hide your function from yourself. This thing without a purpose cannot hide the function that the Holy Spirit gave. Let, then, its purpose and your function both be reconciled at last and seen as one.

The Fear of Healing

Is healing frightening? To many, yes. For accusation is a bar to love, and damaged bodies are accusers. They stand firmly in the way of trust and peace, proclaiming that the frail can have no trust and that the damaged have

no grounds for peace. Who has been injured by his brother, and could love and trust him still? He has attacked and will attack again. Protect him not, because your damaged body shows that you must be protected from him. To forgive may be an act of charity, but not his due. He may be pitied for his guilt, but not exonerated. And if you forgive him his transgressions, you but add to all the guilt that he has really earned.

The unhealed cannot pardon. For they are the witnesses that pardon is unfair. They would retain the consequences of the guilt they overlook. Yet no one can forgive a sin that he believes is real. And what has consequences must be real, because what it has done is there to see. Forgiveness is not pity, which but seeks to pardon what it thinks to be the truth. Good cannot be returned for evil, for forgiveness does not first establish sin and then forgive it. Who can say and mean, "My brother, you have injured me, and yet, because I am the better of the two, I pardon you my hurt." His pardon and your hurt cannot exist together. One denies the other and must make it false.

To witness sin and yet forgive it is a paradox that reason cannot see. For it maintains what has been done to you deserves no pardon. And by giving it, you grant your brother mercy but retain the proof he is not really innocent. The sick remain accusers. They cannot forgive their brothers and themselves as well. For no one in whom true forgiveness rests can suffer. He holds not the proof of sin before his brother's eyes. And thus he must have overlooked it and removed it from his own. Forgiveness cannot be for one and not the other. Who forgives is healed. And in his healing lies the proof that he has truly pardoned, and retains no trace of condemnation that he still would hold

against himself or any living thing.

Forgiveness is not real unless it brings a healing to your brother and yourself. You must attest his sins have no effect on you to demonstrate they are not real. How else could he be guiltless? And how could his innocence be justified unless his sins have no effect to warrant guilt? Sins are beyond forgiveness just because they would entail effects that cannot be undone and overlooked entirely. In their undoing lies the proof that they are merely errors. Let yourself be healed that you may be forgiving, offering salvation to your brother and yourself.

A broken body shows the mind has not been healed. A miracle of healing proves that separation is without effect. What you would prove to him you will believe. The power of witness comes from your belief. And everything you say or do or think but testifies to what you teach to him. Your body can be means to teach that it has never suffered pain because of him. And in its healing can it offer him mute testimony of his innocence. It is this testimony that can speak with power greater than a thousand tongues. For here is his forgiveness proved to him.

A miracle can offer nothing less to him than it has given unto you. So does your healing show your mind is healed, and has forgiven what he did not do. And so is he convinced his innocence was never lost, and healed along with you. Thus does the miracle undo all things the world attests can never be undone. And hopelessness and death must disappear before the ancient clarion call of life. This call has power far beyond the weak and miserable cry of death and guilt. The ancient calling of the Father to His Son, and of

the Son unto his own, will yet be the last trumpet that the world will ever hear. Brother, there is no death. And this you learn when you but wish to show your brother that you had no hurt of him. He thinks your blood is on his hands, and so he stands condemned. Yet it is given you to show him, by your healing, that his guilt is but the fabric of a senseless dream.

How just are miracles! For they bestow an equal gift of full deliverance from guilt upon your brother and yourself. Your healing saves him pain as well as you, and you are healed because you wished him well. This is the law the miracle obeys; that healing sees no specialness at all. It does not come from pity but from love. And love would prove all suffering is but a vain imagining, a foolish wish with no effects. Your health is a result of your desire to see your brother with no blood upon his hands, nor guilt upon his heart made heavy with the proof of sin. And what you wish is given you to see.

The "cost" of your serenity is his. This is the "price" the Holy Spirit and the world interpret differently. The world perceives it as a statement of the "fact" that your salvation sacrifices his. The Holy Spirit knows your healing is the witness unto his, and cannot be apart from his at all. As long as he consents to suffer, you will be unhealed. Yet you can show him that his suffering is purposeless and wholly without cause. Show him your healing, and he will consent no more to suffer. For his innocence has been established in your sight and his. And laughter will replace your sighs, because God's Son remembered that he is God's Son.

Who, then, fears healing? Only those to whom their brother's sacrifice and pain are seen to represent their own serenity. Their helplessness

and weakness represent the grounds on which they justify his pain. The constant sting of guilt he suffers serves to prove that he is slave, but they are free. The constant pain they suffer demonstrates that they are free because they hold him bound. And sickness is desired to prevent a shift of balance in the sacrifice. How could the Holy Spirit be deterred an instant, even less, to reason with an argument for sickness such as this? And need your healing be delayed because you pause to listen to insanity?

Consider how this self perception must extend, and do not overlook the fact that every thought extends because that is its purpose, being what it really is. From an idea of self as two, there comes a necessary view of function split between the two. And what you would correct is only half the error, which you think is all of it. Your brother's sins become the central target for correction, lest your errors and his own be seen as one. Yours are mistakes, but his are sins and not the same as yours. His merit punishment, while yours, in fairness, should be overlooked.

In this interpretation of correction, your own mistakes you will not even see. The focus of correction has been placed outside yourself, on one who cannot be a part of you while this perception lasts. What is condemned can never be returned to its accuser, who had hated it, and hates it still as symbol of his fear. This is your brother, focus of your hate, unworthy to be part of you and thus outside yourself; the other half, which is denied. And only what is left without his presence is perceived as all of you. To this remaining half the Holy Spirit must represent the other half until you recognize it is the other half. And this He does by giving both of you a function that is one, not

different.

Correction is the function given both, but neither one alone. And when it is fulfilled as shared, it must correct mistakes in both of you. It cannot leave mistakes in one unhealed and set the other free. That is divided purpose, which can not be shared, and so it cannot be the goal in which the Holy Spirit sees His Own. And you can rest assured that He will not fulfill a function that He does not see and recognize as His. For only thus can He keep yours preserved intact, despite your separate views of what your function is. If He upheld divided function, you were lost indeed. His inability to see His goal divided and distinct for each of you, preserves yourself from the awareness of a function not your own. And thus is healing given both of you.

Correction must be left to One Who knows correction and forgiveness are the same. With half a mind this is not understood. Leave, then, correction to the Mind that is united, functioning as one because it is not split in purpose, and conceives a single function as its only one. Here is the function given it conceived to be its own, and not apart from that its Giver keeps because it has been shared. In His acceptance of this function lies the means whereby your mind is unified. His single purpose unifies the halves of you that you perceive as separate. And each forgives the other, that he may accept his other half as part of him.

Beyond All Symbols

Power cannot oppose. For opposition would weaken it, and weakened power is a contradiction in ideas. Weak strength is meaningless, and power used to weaken is employed to limit. And therefore it must be limited and

weak, because that is its purpose. Power is unopposed, to be itself. No weakness can intrude on it without changing it into something it is not. To weaken is to limit, and impose an opposite that contradicts the concept that it attacks. And by this does it join to the idea a something it is not, and make it unintelligible. Who can understand a double concept, such as "weakened-power" or as "hateful-love?"

You have decided that your brother is a symbol for a "hateful-love," a "weakened-power," and above all, a "living-death." And so he has no meaning to you, for he stands for what is meaningless. He represents a double thought, where half is cancelled out by the remaining half. Yet even this is quickly contradicted by the half it cancelled out, and so they both are gone. And now he stands for nothing. Symbols which but represent ideas that cannot be must stand for empty space and nothingness. Yet nothingness and empty space can not be interference. What can interfere with the awareness of reality is the belief that there is something there.

The picture of your brother that you see means nothing. There is nothing to attack or to deny; to love or hate, or to endow with power or to see as weak. The picture has been wholly cancelled out, because it symbolized a contradiction that cancelled out the thought it represents. And thus the picture has no cause at all. Who can perceive effect without a cause? What can the causeless be but nothingness? The picture of your brother that you see is wholly absent and has never been. Let, then, the empty space it occupies be recognized as vacant, and the time devoted to its seeing be perceived as idly spent, a time unoccupied.

An empty space that is not seen as filled, an unused interval of time not seen as spent and fully occupied, become a silent invitation to the truth to enter, and to make itself at home. No preparation can be made that would enhance the invitation's real appeal. For what you leave as vacant God will fill, and where He is there must the truth abide. Unweakened power, with no opposite, is what creation is. For this there are no symbols. Nothing points beyond the truth, for what can stand for more than everything? Yet true undoing must be kind. And so the first replacement for your picture is another picture of another kind.

As nothingness cannot be pictured, so there is no symbol for totality. Reality is ultimately known without a form, unpictured and unseen. Forgiveness is not yet a power known as wholly free of limits. Yet it sets no limits you have chosen to impose. Forgiveness is the means by which the truth is represented temporarily. It lets the Holy Spirit make exchange of pictures possible, until the time when aids are meaningless and learning done. No learning aid has use that can extend beyond the goal of learning. When its aim has been accomplished it is functionless. Yet in the learning interval it has a use that now you fear, but yet will love.

The picture of your brother given you to occupy the space so lately left unoccupied and vacant will not need defense of any kind. For you will give it overwhelming preference. Nor delay an instant in deciding that it is the only one you want. It does not stand for double concepts. Though it is but half the picture and is incomplete, within itself it is the same. The other half of what it represents remains unknown, but is not cancelled out. And thus is God left

free to take the final step Himself. And what will ultimately take the place of every learning aid will merely be.

Forgiveness vanishes and symbols fade, and nothing that the eyes have ever seen or ears have heard remains to be perceived. A Power wholly limitless has come, not to destroy, but to receive Its Own. There is no choice of function anywhere. The choice you fear to lose you never had. Yet only this appears to interfere with power unlimited and single thoughts, complete and happy, without opposite. You do not know the peace of power that opposes nothing. Yet no other kind can be at all. Give welcome to the Power beyond forgiveness, and beyond the world of symbols and of limitations. He would merely be, and so He merely is.

The Quiet Answer

In quietness are all things answered, and is every problem quietly resolved. In conflict there can be no answer and no resolution, for its purpose is to make no resolution possible, and to ensure no answer will be plain. A problem set in conflict has no answer, for it is seen in different ways. And what would be an answer from one point of view is not an answer in another light. You are in conflict. Thus it must be clear you cannot answer anything at all, for conflict has no limited effects. Yet if God gave an answer there must be a way in which your problems are resolved, for what He wills already has been done.

Thus it must be that time is not involved and every problem can be answered now. Yet it must also be that, in your state of mind, solution is impossible. Therefore, God must have given you a way of reaching to another

state of mind in which the answer is already there. Such is the holy instant. It is here that all your problems should be brought and left. Here they belong, for here their answer is. It must be pointless to attempt to solve a problem where the answer cannot be. Yet just as surely it must be resolved, if it is brought to where the answer is.

Attempt to solve no problems but within the holy instant's surety. For there the problem will be answered and resolved. Outside there will be no solution, for there is no answer there that could be found. Nowhere outside a single, simple question is ever asked. The world can only ask a double question. One with many answers can have no answer. None of them will do. It does not ask a question to be answered, but only to restate its point of view.

All questions asked within this world are but a way of looking, not a question asked. A question asked in hate cannot be answered, because it is an answer in itself. A double question asks and answers, both attesting the same thing in different form. The world asks but one question. It is this: "Of these illusions, which of them is true? Which ones establish peace and offer joy? And which can bring escape from all the pain of which this world is made?" Whatever form the question takes, its purpose is the same. It asks but to establish sin is real, and answers in the form of preference. "Which sin do you prefer? That is the one that you should choose. The others are not true. What can the body get that you would want the most of all? It is your servant and also your friend. But tell it what you want, and it will serve you lovingly and well." And this is not a question, for it tells you what you want and where to go for it. It leaves no room to question its beliefs, except

that what it states takes question's form.

A pseudo-question has no answer. It dictates the answer even as it asks. Thus is all questioning within the world a form of propapanda for itself. Just as the body's witnesses are but the senses from within itself, so are the answers to the questions of the world contained within the questions that are asked. Where answers represent the questions, they add nothing new and nothing has been learned. An honest question is a learning tool that asks for something that you do not know. It does not set conditions for response, but merely asks what the response should be. But no one in a conflict state is free to ask this question, for he does not want an honest answer where the conflict ends.

Only within the holy instant can an honest question honestly be asked. And from the meaning of the question does the meaningfulness of the answer come. Here is it possible to separate your wishes from the answer, so it can be given you and also be received. The answer is provided everywhere. Yet it is only here it can be heard. An honest answer asks no sacrifice because it answers questions truly asked. The questions of the world but ask of whom is sacrifice demanded, asking not if sacrifice is meaningful at all. And so, unless the answer tells "of whom," it will remain unrecognized, unheard, and thus the question is preserved intact because it gave the answer to itself. The holy instant is the interval in which the mind is still enough to hear an answer that is not entailed within the question asked. It offers something new and different from the question. How could it be answered if it but repeats itself?

Therefore, attempt to solve no problems in a world from which the an-

answer has been barred. But bring the problem to the only place that holds the answer lovingly for you. Here are the answers that will solve your problems because they stand apart from them, and see what can be answered; what the question is. Within the world the answers merely raise another question, though they leave the first unanswered. In the holy instant, you can bring the question to the answer, and receive the answer that was made for you.

The Healing Example

The only way to heal is to be healed. The miracle extends without your help, but you are needed that it can begin. Accept the miracle of healing, and it will go forth because of what it is. It is its nature to extend itself the instant it is born. And it is born the instant it is offered and received. No one can ask another to be healed. But he can let himself be healed, and thus offer the other what he has received. Who can bestow upon another what he does not have? And who can share what he denies himself? The Holy Spirit speaks to you. He does not speak to someone else. Yet by your listening His Voice extends, because you have accepted what He says.

Health is the witness unto health. As long as it is unattested, it remains without conviction. Only when it has been demonstrated is it proved, and must provide a witness that compels belief. No one is healed through double messages. If you wish only to be healed, you heal. Your single purpose makes this possible. But if you are afraid of healing, then it cannot come through you. The only thing that is required for a healing is a lack of fear. The fearful are not healed, and cannot heal. This does not mean the conflict must be gone forever from your mind to heal. For if it were, there were no need for

healing then. But it does mean, if only for an instant, you love without attack. An instant is sufficient. Miracles wait not on time.

The holy instant is the miracle's abiding place. From there, each one is born into this world as witness to a state of mind that has transcended conflict, and has reached to peace. It carries comfort from the place of peace into the battleground, and demonstrates that war has no effects. For all the hurt that war has sought to bring, the broken bodies and the shattered limbs, the screaming dying and the silent dead, are gently lifted up and comforted.

There is no sadness where a miracle has come to heal. And nothing more than just one instant of your love without attack is necessary that all this occur. In that one instant are you healed, and in that single instant is all healing done. What stands apart from you, when you accept the blessing that the holy instant brings? Be not afraid of blessing, for the One Who blesses you loves all the world, and leaves nothing within the world that could be feared. But if you shrink from blessing, will the world indeed seem fearful, for you have withheld its peace and comfort, leaving it to die.

Would not a world so bitterly bereft be looked on as a condemnation by the one who could have saved it, but stepped back because he was afraid of being healed? The eyes of all the dying bring reproach, and suffering whispers, "What is there to fear?" Consider well its question. It is asked of you on your behalf. A dying world asks only that you rest an instant from attack upon yourself, that it be healed.

Come to the holy instant and be healed, for nothing that is there received is left behind on your returning to the world. And being blessed you

will bring blessing. Life is given you to give the dying world. And suffering eyes no longer will accuse, but shine in thanks to you who blessing gave. The holy instant's radiance will light your eyes, and give them sight to see beyond all suffering and see Christ's face instead. Healing replaces suffering. Who looks on one cannot perceive the other, for they cannot both be there. And what you see the world will witness, and will witness to.

Thus is your healing everything the world requires, that it may be healed. It needs one lesson that has perfectly been learned. And then, when you forget it, will the world remind you gently of what you have taught. No reinforcement will its thanks withhold from you who let yourself be healed that it might live. It will call forth its witnesses to show the face of Christ to you who brought the sight to them, by which they witnessed it. The world of accusation is replaced by one in which all eyes look lovingly upon the Friend who brought them their release. And happily your brother will perceive the many friends he thought were enemies.

Problems are not specific but they take specific forms, and these specific shapes make up the world. And no one understands the nature of his problem. If he did, it would be there no more for him to see. Its very nature is that it is not. And thus, while he perceives it he can not perceive it as it is. But healing is apparent in specific instances, and generalizes to include them all. This is because they really are the same, despite their different forms. All learning aims at transfer, which becomes complete within two situations that are seen as one, for only common elements are there. Yet this can only be attained by One Who does not see the differences you see. The

total transfer of your learning is not made by you. But that it has been made in spite of all the differences you see, convinces you that they could not be real.

Your healing will extend, and will be brought to problems that you thought were not your own. And it will also be apparent that your many different problems will be solved as any one of them has been escaped. It cannot be their differences which made this possible, for learning does not jump from situations to their opposites and bring the same results. All healing must proceed in lawful manner, in accord with laws that have been properly perceived but never violated. Fear you not the way that you perceive them. You are wrong, but there is One within you Who is right.

Leave, then, the transfer of your learning to the One Who really understands its laws, and Who will guarantee that they remain unviolated and unlimited. Your part is merely to apply what He has taught you to yourself, and He will do the rest. And it is thus the power of your learning will be proved to you by all the many different witnesses it finds. Your brother first among them will be seen, but thousands stand behind him, and beyond each one of them there are a thousand more. Each one may seem to have a problem that is different from the rest. Yet they are solved together. And their common answer shows the questions could not have been separate.

Peace be to you to whom is healing offered. And you will learn that peace is given you when you accept the healing for yourself. Its total value need not be appraised by you to let you understand that you have benefited from it. What occurred within the instant that love entered in without attack

will stay with you forever. Your healing will be one of its effects. Yet all the witnesses that you behold will be far less than all there really are. Infinity cannot be understood by merely counting up its separate parts. God thanks you for your healing, for He knows it is a gift of love unto His Son, and therefore is it given unto Him.

The Witnesses to Sin

Pain demonstrates the body must be real. It is a loud, obscuring voice whose shrieks would silence what the Holy Spirit says, and keep His words from your awareness. Pain compels attention, drawing it away from Him and focusing upon itself. Its purpose is the same as pleasure, for they both are means to make the body real. What shares a common purpose is the same. This is the law of purpose, which unites all those who share in it within itself. Pleasure and pain are equally unreal, because their purpose cannot be achieved. Thus are they means for nothing, for they have a goal without a meaning. And they share the lack of meaning which their purpose has.

Sin shifts from pain to pleasure, and again to pain. For either witness is the same, and carries but one message: "You are here, within this body, and you can be hurt. You can have pleasure, too, but only at the cost of pain." These witnesses are joined by many more. Each one seems different because it has a different name, and so it seems to answer to a different sound. Except for this, the witnesses of sin are all alike. Call pleasure pain, and it will hurt. Call pain a pleasure, and the pain behind the pleasure will be felt no more. Sin's witnesses but shift from name to name, as one steps forward and another back. Yet which is foremost makes no difference. Sin's witness-

es hear but the call of death.

This body, purposeless within itself, holds all your memories and all your hopes. You use its eyes to see, its ears to hear, and let it tell you what it is it feels. It does not know. It tells you but the names you gave to it to use, when you call forth the witnesses to its reality. You cannot choose among them which are real, for any one you choose is like the rest. This name or that, but nothing more, you choose. You do not make a witness true because you called him by truth's name. The truth is found in him if it is truth he represents. And otherwise he lies, if you should call him by the holy Name of God Himself.

God's Witness sees no witnesses against the body. Neither does He harken to the witnesses by other names that speak in other ways for its reality. He knows it is not real. For nothing could contain what you believe it holds within. Nor could it tell a part of God Himself what it should feel and what its function is. Yet must He love whatever you hold dear. And for each witness to the body's death He sends a witness to your life in Him Who knows no death. Each miracle He brings is witness that the body is not real. Its pains and pleasures does He heal alike, for all sin's witnesses do His replace.

The miracle makes no distinctions in the names by which sin's witnesses are called. It merely proves that what they represent has no effects. And this it proves because its own effects have come to take their place. It matters not the name by which you called your suffering. It is no longer there. The One Who brings the miracle perceives them all as one, and called by name of fear. As fear is witness unto death, so is the miracle the witness unto life.

It is a witness no one can deny, for it is the effects of life it brings. The dying live, the dead arise, and pain has vanished. Yet a miracle speaks not but for itself, but what it represents.

Love, too, has symbols in a world of sin. The miracle forgives because it stands for what is past forgiveness and is true. How foolish and insane it is to think a miracle is bound by laws that it came solely to undo! The laws of sin have different witnesses with different strengths. And they attest to different sufferings. Yet to the One Who sends forth miracles to bless the world, a tiny stab of pain, a little worldly pleasure, and the throes of death itself are but a single sound; a call for healing, and a plaintive cry for help within a world of misery. It is their sameness that the miracle attests. It is their sameness that it proves. The laws that call them different are dissolved, and shown as powerless. The purpose of a miracle is to accomplish this. And God Himself has guaranteed the strength of miracles for what they witness to.

Be you then witness to the miracle, and not the laws of sin. There is no need to suffer any more. But there is need that you be healed, because the suffering and sorrow of the world have made it deaf to its salvation and deliverance.

The resurrection of the world awaits your healing and your happiness, that you may demonstrate the healing of the world. The holy instant will replace all sin if you but carry its effects with you. And no one will elect to suffer more. What better function could you serve than this? Be healed that you may heal, and suffer not the laws of sin to be applied to you. And truth will be

revealed to you who chose to let love's symbols take the place of sin.

The Dreamer of the Dream

Suffering is an emphasis upon all that the world has done to injure you. Here is the world's demented version of salvation clearly shown. Like to a dream of punishment, in which the dreamer is unconscious of what brought on the attack against himself, he sees himself attacked unjustly and by something not himself. He is the victim of this "something else," a thing outside himself, for which he has no reason to be held responsible. He must be innocent because he knows not what he does, but what is done to him. Yet is his own attack upon himself apparent still, for it is he who bears the suffering. And he cannot escape because its source is seen outside himself.

Now you are being shown you can escape. All that is needed is you look upon the problem as it is, and not the way that you have set it up. How could there be another way to solve a problem that is very simple, but has been obscured by heavy clouds of complication, which were made to keep the problem unresolved? Without the clouds the problem will emerge in all its primitive simplicity. The choice will not be difficult, because the problem is absurd when clearly seen. No one has difficulty making up his mind to let a simple problem be resolved if it is seen as hurting him, and also very easily removed.

The "reasoning" by which the world is made, on which it rests, by which it is maintained, is simply this: "You are the cause of what I do. Your presence justifies my wrath, and you exist and think apart from me. While you attack I must be innocent. And what I suffer from is your attack." No one who

looks upon this "reasoning" exactly as it is could fail to see it does not follow and it makes no sense. Yet it seems sensible, because it looks as if the world were hurting you. And so it seems as if there is no need to go beyond the obvious in terms of cause.

There is indeed a need. The world's escape from condemnation is a need which those within the world are joined in sharing. Yet they do not recognize their common need. For each one thinks that if he does his part, the condemnation of the world will rest on him. And it is this that he perceives to be his part in its deliverance. Vengeance must have a focus. Otherwise is the avenger's knife in his own hand, and pointed to himself. And he must see it in another's hand, if he would be a victim of attack he did not choose. And thus he suffers from the wounds a knife he does not hold has made upon himself.

This is the purpose of the world he sees. And looked at thus, the world provides the means by which this purpose seems to be fulfilled. The means attest the purpose, but are not themselves a cause. Nor will the cause be changed by seeing it apart from its effects. The cause produces the effects, which then bear witness to the cause, and not themselves. Look, then, beyond effects. It is not here the cause of suffering and sin must lie. And dwell not on the suffering and sin, for they are but reflections of their cause.

The part you play in salvaging the world from condemnation is your own escape. Forget not that the witness to the world of evil cannot speak except for what has seen a need for evil in the world. And this is where your guilt was first beheld. In separation from your brother was the first attack upon

yourself begun. And it is this the world bears witness to. Seek not another cause, nor look among the mighty legions of its witnesses for its undoing. They support its claim on your allegiance. What conceals the truth is not where you should look to find the truth.

The witnesses to sin all stand within one little space. And it is here you find the cause of your perspective on the world. Once you were unaware of what the cause of everything the world appeared to thrust upon you, uninvited and unasked, must really be. Of one thing you were sure; of all the many causes you perceived as bringing pain and suffering to you, your guilt was not among them. Nor did you in any way request them for yourself. This is how all illusions come about. The one who makes them does not see himself as making them, and their reality does not depend on him. Whatever cause they have is something quite apart from him, and what he sees is separate from his mind. He cannot doubt his dreams' reality, because he does not see the part he plays in making them and making them seem real.

No one can waken from a dream the world is dreaming for him. He becomes a part of someone else's dream. He cannot choose to waken from a dream he did not make. Helpless he stands, a victim to a dream conceived and cherished by a separate mind. Careless indeed of him this mind must be, as thoughtless of his peace and happiness as is the weather or the time of day. It loves him not, but casts him as it will in any role that satisfies its dream. So little is his worth that he is but a dancing shadow, leaping up and down according to a senseless plot conceived within the idle dreaming of the world.

This is the only picture you can see; the one alternative that you can

choose, the other possibility of cause, if you be not the dreamer of your dreams. And this is what you choose if you deny the cause of suffering is in your mind. Be glad indeed it is, for thus are you the one decider of your destiny in time. The choice is yours to make between a sleeping death and dreams of evil or a happy wakening and joy of life. What could you choose between but life or death, waking or sleeping, peace or war, your dreams or your reality? There is a risk of thinking death is peace, because the world equates the body with the Self Which God created. Yet a thing can never be its opposite. And death is opposite to peace, because it is the opposite of life. And life is peace. Awaken and forget all thoughts of death, and you will find you have the peace of God.

Yet if the choice is really given you, then you must see the causes of the things you choose between exactly as they are and where they are. What choices can be made between two states, but one of which is clearly recognized? Who could be free to choose between effects, when only one is seen as up to him? An honest choice could never be perceived as one in which the choice is split between a tiny you and an enormous world, with different dreams about the trust in you. The gap between reality and dreams lies not between the dreaming of the world and what you dream in secret. They are one. The dreaming of the world is but a part of your own dream you gave away, and saw as if it were its start and ending, both. Yet was it started by your secret dream, which you do not perceive although it caused the part you see and do not doubt is real. How could you doubt it while you lie asleep, and dream in secret that its cause is real?

A brother separated from yourself, an ancient enemy, a murderer who stalks you in the night and plots your death, yet plans that it be lingering and slow; of this you dream. Yet underneath this dream is yet another, in which you become the murderer, the secret enemy, the scavenger and the destroyer of your brother and the world alike. Here is the cause of suffering, the space between your little dreams and your reality. The little gap you do not even see, the birthplace of illusions and of fear, the time of terror and of ancient hate, the instant of disaster, all are here. Here is the cause of unreality. And it is here that it will be undone.

You are the dreamer of the world of dreams. No other cause it has, nor ever will. Nothing more fearful than an idle dream has terrified God's Son, and made him think that he has lost his innocence, denied his Father, and made war upon himself. So fearful is the dream, so seeming real, he could not waken to reality without the sweat of terror and a scream of mortal fear, unless a gentler dream preceded his awaking, and allowed his calmer mind to welcome, not to fear, the Voice that calls with love to waken him. God willed he waken gently and with joy, and gave him means to waken without fear.

Accept the dream He gave instead of yours. It is not difficult to change a dream when once the dreamer has been recognized. Rest in the Holy Spirit, and allow His gentle dreams to take the place of those you dreamed in terror and in fear of death. He brings forgiving dreams, in which the choice is not who is the murderer and who shall be the victim. In the dreams He brings there is no murder and there is no death. The dream of guilt is fading from your

sight, although your eyes are closed. A smile has come to lighten up your sleeping face. The sleep is peaceful now, for these are happy dreams.

Dream softly of your sinless brother, who unites with you in holy innocence. And from this dream the Lord of Heaven will Himself awaken His beloved Son. Dream of your brother's kindnesses instead of dwelling in your dreams on his mistakes. Select his thoughtfulness to dream about instead of counting up the hurts he gave. Forgive him his illusions, and give thanks to him for all the helpfulness he gave. And do not brush aside his many gifts because he is not perfect in your dreams. He represents his Father, Whom you see as offering both life and death to you.

Brother, He gives but life. Yet what you see as gifts your brother offers represent the gifts you dream your Father gives to you. Let all your brother's gifts be seen in light of charity and kindness offered you. And let no pain disturb your dream of deep appreciation for his gifts to you.

The "Hero" of the Dream

The body is the central figure in the dreaming of the world. There is no dream without it, nor does it exist without the dream in which it acts as if it were a person to be seen and be believed. It takes the central place in every dream, which tells the story of how it was made by other bodies, born into the world outside the body, lives a little while and dies, to be united in the dust with other bodies dying like itself. In the brief time allotted it to live, it seeks for other bodies as its friends and enemies. Its safety is its main concern. Its comfort is its guiding rule. It tries to look for pleasure, and avoid the things that would be hurtful. Above all, it tries to teach itself its pains

and joys are different and can be told apart.

The dreaming of the world takes many forms, because the body seeks in many ways to prove it is autonomous and real. It puts things on itself that it has bought with little metal discs or paper strips the world proclaims as valuable and real. It works to get them, doing senseless things, and tosses them away for senseless things it does not need and does not even want. It hires other bodies, that they may protect it and collect more senseless things that it can call its own. It looks about for special bodies that can share its dream. Sometimes it dreams it is a conqueror of bodies weaker than itself. But in some phases of the dream, it is the slave of bodies that would hurt and torture it.

The body's serial adventures, from the time of birth to dying is the theme of every dream the world has ever had. The "hero" of this dream will never change, nor will its purpose. Though the dream itself takes many forms, and seems to show a great variety of places and events wherein its "hero" finds itself, the dream has but one purpose, taught in many ways. This single lesson does it try to teach again, and still again, and yet once more; that it is cause and not effect. And you are its effect, and cannot be its cause.

Thus are you not the dreamer, but the dream. And so you wander idly in and out of places and events that it contrives. That this is all the body does is true, for it is but a figure in a dream. But who reacts to figures in a dream unless he sees them as if they were real? The instant that he sees them as they are they have no more effects on him, because he understands he gave them their effects by causing them and making them seem real.

How willing are you to escape effects of all the dreams the world has ever had? Is it your wish to let no dream appear to be the cause of what it is you do? Then let us merely look upon the dream's beginning, for the part you see is but the second part, whose cause lies in the first. No one asleep and dreaming in the world remembers his attack upon himself. No one believes there really was a time when he knew nothing of a body, and could never have conceived this world as real. He would have seen at once that these ideas are one illusion, too ridiculous for anything but to be laughed away. How serious they now appear to be! And no one can remember when they would have met with laughter and with disbelief. We can remember this, if we but look directly at their cause. And we will see the grounds for laughter, not a cause for fear.

Let us return the dream he gave away unto the dreamer, who perceives the dream as separate from himself and done to him. Into eternity, where all is one, there crept a tiny, mad idea, at which the Son of God remembered not to laugh. In his forgetting did the thought become a serious idea, and possible of both accomplishment and real effects. Together, we can laugh them both away, and understand that time cannot intrude upon eternity. It is a joke to think that time can come to circumvent eternity, which means there is no time.

A timelessness in which is time made real; a part of God that can attack itself; a separate brother as an enemy; a mind within a body, all are forms of circularity whose ending starts at its beginning, ending at its cause. The world you see depicts exactly what you thought you did. Except that now you think that what you did is being done to you. The guilt for what you thought is

being placed outside yourself, and on a guilty world that dreams your dreams and thinks your thoughts instead of you. It brings its vengeance, not your own. It keeps you narrowly confined within a body, which it punishes because of all the sinful things the body does within its dream. You have no power to make the body stop its evil deeds because you did not make it, and cannot control its actions nor its purpose nor its fate.

The world but demonstrates an ancient truth; you will believe that others do to you exactly what you think you did to them. But once deluded into blaming them you will not see the cause of what they do, because you want the guilt to rest on them. How childish is this petulant device to keep your innocence by pushing guilt outside yourself, but never letting go! It is not easy to perceive the jest when all around you do your eyes behold its heavy consequences, but without their trifling cause. Without the cause do its effects seem serious and sad indeed. Yet they but follow. And it is their cause that follows nothing and is but a jest.

In gentle laughter does the Holy Spirit perceive the cause, and looks not to effects. How else could He correct your error, who have overlooked the cause entirely? He bids you bring each terrible effect to Him, that you may look together on its foolish cause and laugh with Him a while. You judge effects, but He has judged their cause. And by His judgment are effects removed. Perhaps you come in tears. But hear Him say, "My brother, holy Son of God, behold your idle dream, in which this could occur." And you will leave the holy instant with your laughter and your brother's joined with His.

The secret of salvation is but this: That you are doing this unto yourself.

No matter what the form of the attack, this still is true. Whoever takes the role of enemy and of attacker, still is this the truth. Whatever seems to be the cause of any pain and suffering you feel, this is still true. For you could not react at all to figures in a dream you knew that you were dreaming. Let them be as hateful and as vicious as they may, they could have no effect on you unless you failed to recognize it is your dream.

This single lesson learned will set you free from suffering, whatever form it takes. The Holy Spirit will repeat this one inclusive lesson of deliverance until it has been learned, regardless of the form of suffering that brings you pain. Whatever hurt you bring to Him He will make answer with this very simple truth. For this one answer takes away the cause of every form of sorrow and of pain. The form affects His answer not at all, for He would teach you but the single cause of all of them, no matter what their form. And you will understand that miracles reflect the simple statement, "I have done this thing, and it is this I would undo."

Bring, then, all forms of suffering to Him Who knows that every one is like the rest. He sees no differences where none exists, and He will teach you how each one is caused. None has a different cause from all the rest, and all of them are easily undone by but a single lesson truly learned. Salvation is a secret you have kept but from yourself. The universe proclaims it so. Yet to its witnesses you pay no heed at all. For they attest the thing you do not want to know. They seem to keep it secret from you. Yet you need but learn you chose but not to listen, not to see.

How differently will you perceive the world when this is recognized!

When you forgive the world your guilt, you will be free of it. Its innocence does not demand your guilt, nor does your guiltlessness rest on its sins. This is the obvious; a secret kept from no one but yourself. And it is this that has maintained you separate from the world, and kept your brother separate from you. Now need you but to learn that both of you are innocent or guilty. The one thing that is impossible is that you be unlike each other; that they both be true. This is the only secret yet to learn. And it will be no secret you are healed.

Chapter 27

THE UNDOING OF FEAR

The Present Memory

The miracle does nothing. All it does is to undo. And thus it cancels out the interference to what has been done. It does not add, but merely takes away. And what it takes away is long since gone, but being kept in memory appears to have immediate effects. This world was over long ago. The thoughts that made it are no longer in the mind that thought of them and loved them for a little while. The miracle but shows the past is gone, and what has truly gone has no effects. Remembering a cause can but produce illusions of its presence, not effects.

All the effects of guilt are here no more. For guilt is over. In its passing went its consequences, left without a cause. Why would you cling to it in memory if you did not desire its effects? Remembering is as selective as perception, being its past tense. It is perception of the past as if it were occurring now, and still were there to see. Memory, like perception, is a skill made up by you to take the place of what God gave in your creation. And like all the things you made, it can be used to serve another purpose, and to be the means for something else. It can be used to heal and not to hurt, if you so wish it be.

Nothing employed for healing represents an effort to do anything at all. It is a recognition that you have no needs which mean that something must be done. It is an unselective memory, that is not used to interfere with truth.

All things the Holy Spirit can employ for healing have been given Him, without the content and the purposes for which they have been made. They are but skills without an application. They await their use. They have no dedication and no aim.

The Holy Spirit can indeed make use of memory, for God Himself is there. Yet this is not a memory of past events, but only of a present state. You are so long accustomed to believe that memory holds only what is past, that it is hard for you to realize it is a skill that can remember now. The limitations on remembering the world imposes on it are as vast as those you let the world impose on you. There is no link of memory to the past. If you would have it there, then there it is. But only your desire made the link, and only you have held it to a part of time where guilt appears to linger still.

The Holy Spirit's use of memory is quite apart from time. He does not seek to use it as a means to keep the past, but rather as a way to let it go. Memory holds the message it receives, and does what it is given it to do. It does not write the message, nor appoint what it is for. Like to the body, it is purposeless within itself. And if it seems to serve to cherish ancient hate, and gives you pictures of injustices and hurts that you were saving, this is what you asked its message be and that it is. Committed to its vaults, the history of all the body's past is hidden there. All of the strange associations made to keep the past alive, the present dead, are stored within it, waiting your command that they be brought to you, and lived again. And thus do their effects appear to be increased by time, which took away their cause.

Yet time is but another phase of what does nothing. It works hand in

hand with all the other attributes with which you seek to keep concealed the truth about yourself. Time neither takes away nor can restore. And yet you make strange use of it, as if the past had caused the present, which is but a consequence in which no change can be made possible because its cause has gone. Yet change must have a cause that will endure, or else it will not last. No change can be made in the present if its cause is past. Only the past is held in memory as you make use of it, and so it is a way to hold the past against the now.

Remember nothing that you taught yourself, for you were badly taught. And who would keep a senseless lesson in his mind, when he can learn and can preserve a better one? When ancient memories of hate appear, remember that their cause is gone. And so you cannot understand what they are for. Let not the cause that you would give them now be what it was that made them what they were, or seemed to be. Be glad that it is gone, for this is what you would be pardoned from. And see, instead, the new effects of cause accepted now, with consequences here. They will surprise you with their loveliness. The ancient new ideas they bring will be the happy consequences of a cause so ancient that it far exceeds the span of memory which your perception sees.

This is the Cause the Holy Spirit has remembered for you, when you would forget. It is not past because He let It not be unremembered. It has never changed, because there never was a time in which He did not keep It safely in your mind. Its consequences will indeed seem new, because you thought that you remembered not their Cause. Yet was It never absent from your mind, for it was not your Father's Will that He be unremembered by His Son.

What you remember never was. It came from causelessness which you confused with cause. It can deserve but laughter, when you learn you have remembered consequences that were causeless and could never be effects. The miracle reminds you of a Cause forever present, perfectly untouched by time and interference. Never changed from what It is. And you are Its effects, as changeless and as perfect as Itself. Its memory does not lie in the past, nor waits the future. It is not revealed in miracles. They but remind you that It will no longer be denied.

You who have sought to lay a judgment on your own Creator cannot understand it is not He Who laid a judgment on His Son. You would deny Him His effects, yet have they never been denied. There was no time in which His Son could be condemned for what was causeless and against His Will. What your remembering would witness to is but the fear of God. He has not done the thing you fear. No more have you. And so your innocence has not been lost. You need no healing to be healed. In quietness, see in the miracle a lesson in allowing Cause to have Its Own effects, and doing nothing that would interfere.

The miracle comes quietly into the mind that stops an instant and is still. It reaches gently from that quiet time, and from the mind it healed in quiet then, to other minds to share its quietness. And they will join in doing nothing to prevent its radiant extension back into the Mind Which caused all minds to be. Born out of sharing, there can be no pause in time to cause the miracle delay in hastening to all unquiet minds, and bringing them an instant's stillness, when the memory of God returns to them. Their own remembering

is quiet now, and what has come to take its place will not be wholly unremembered afterwards.

He to Whom time is given offers thanks for every quiet instant given Him. For in that instant is God's memory allowed to offer all its treasures to the Son of God, for whom they have been kept. How gladly does He offer them unto the one for whom He has been given them! And His Creator shares His thanks, because He would not be deprived of His effects. The instant's silence that His Son accepts gives welcome to eternity and Him, and lets Them enter where They would abide. For in that instant does the Son of God do nothing that would make himself afraid.

How instantly the memory of God arises in the mind that has no fear to keep the memory away! Its own remembering has gone. There is no past to keep its fearful image in the way of glad awakening to present peace. The trumpets of eternity resound throughout the stillness, yet disturb it not. And what is now remembered is not fear, but rather is the Cause that fear was made to render unremembered and undone. The stillness speaks in gentle sounds of love the Son of God remembers from before his own remembering came in between the present and the past, to shut them out.

Now is the Son of God at last aware of present Cause and Its benign effects. Now does he understand what he has made is causeless, having no effects at all. He has done nothing. And in seeing this, he understands he never had a need for doing anything, and never did. His Cause is Its effects. There never was a cause beside It that could generate a different past or future. Its effects are changelessly eternal, beyond fear, and past the world of

sin entirely.

What has been lost, to see the causeless not? And where is sacrifice, when memory of God has come to take the place of loss? What better way to close the little gap between illusions and reality than to allow the memory of God to flow across it, making it a bridge an instant will suffice to reach beyond? For God has closed it with Himself. His memory has not gone by, and left a stranded Son forever on a shore where he can glimpse another shore that he can never reach. His Father wills that he be lifted up and gently carried over. He has built the bridge, and it is He Who will transport His Son across it. Have no fear that He will fail in what He wills. Nor that you be excluded from the Will that is for you.

Reversing Effect and Cause

Without a cause there can be no effects, and yet without effects there is no cause. The cause a cause is made by its effects; the Father is a father by His Son. Effects do not create their cause, but they establish its causation. Thus, the Son gives fatherhood to his Creator, and receives the gift that he has given Him. It is because he is God's Son that he must also be a father, who creates as God created him. The circle of creation has no end. Its starting and its ending are the same. But in itself it holds the universe of all creation, without beginning and without an end.

Fatherhood is creation. Love must be extended. Purity is not confined. It is the nature of the innocent to be forever uncontained, without a barrier or limitation. Thus is purity not of the body. Nor can it be found where limitation is. The body can be healed by its effects, which are as limitless as is it-

self. Yet must all healing come about because the mind is recognized as not within the body, and its innocence is quite apart from it, and where all healing is. Where, then, is healing? Only where its cause is given its effects. For sickness is a meaningless attempt to give effects to causelessness, and make it be a cause.

Always in sickness does the Son of God attempt to make himself his cause, and not allow himself to be his Father's Son. For this impossible desire, he does not believe that he is Love's effect, and must be cause because of what he is. The cause of healing is the only Cause of everything. It has but one effect. And in that recognition, causelessness is given no effects and none are seen. A mind within a body and a world of other bodies, each with separate minds, are your "creations," you the "other" mind, creating with effects unlike yourself. And as their "father," you must be like them.

Nothing at all has happened but that you have put yourself to sleep, and dreamed a dream in which you were an alien to yourself, and but a part of someone else's dream. The miracle does not awaken you, but merely shows you who the dreamer is. It teaches you there is a choice of dreams while you are still asleep, depending on the purpose of your dreaming. Do you wish for dreams of healing, or for dreams of death? A dream is like a memory in that it pictures what you wanted shown to you.

An empty storehouse, with an open door, holds all your shreds of memories and dreams. Yet if you are the dreamer, you perceive this much at least: That you have caused the dream, and can accept another dream as well. But for this change in content of the dream, it must be realized that it is you

who dreamed the dreaming that you do not like. It is but an effect that you have caused, and you would not be cause of this effect. In dreams of murder and attack are you the victim in a dying body slain. But in forgiving dreams is no one asked to be the victim and the sufferer. These are the happy dreams the miracle exchanges for your own. It does not ask you make another; only that you see you made the one you would exchange for this.

This world is causeless, as is every dream that anyone has dreamed within the world. No plans are possible, and no design exists that could be found and understood. What else could be expected from a thing that has no cause? Yet if it has no cause, it has no purpose. You may cause a dream, but never will you give it real effects. For that would change its cause, and it is this you cannot do. The dreamer of a dream is not awake, but does not know he sleeps. He sees illusions of himself as sick or well, depressed or happy, but without a stable cause with guaranteed effects.

The miracle establishes you dream a dream, and that its content is not true. This is a crucial step in dealing with illusions. No one is afraid of them when he perceives he made them up. The fear was held in place because he did not see that he was author of the dream, and not a figure in the dream. He gives himself the consequences that he dreams he gave his brother. And it is but this the dream has put together and has offered him, to show him that his wishes have been done. Thus does he fear his own attack, but sees it at another's hands. As victim, he is suffering from its effects, but not their cause. He authored not his own attack, and he is innocent of what he caused. The miracle does nothing but to show him that he has done nothing. What he

fears is cause without the consequences that would make it cause. And so it never was.

The separation started with the dream the Father was deprived of His effects, and powerless to keep them since He was no longer their Creator. In the dream, the dreamer made himself. But what he made has turned against him, taking on the role of its creator, as the dreamer had. And as he hated his Creator, so the figures in the dream have hated him. His body is their slave, which they abuse because the motives he has given it have they adopted as their own. And hate it for the vengeance it would offer them. It is their vengeance on the body which appears to prove the dreamer could not be the maker of the dream. Effect and cause are first split off, and then reversed, so that effect becomes a cause; the cause, effect.

This is the separation's final step, with which salvation, which proceeds to go the other way, begins. This final step is an effect of what has gone before, appearing as a cause. The miracle is the first step in giving back to cause the function of causation, not effect. For this confusion has produced the dream, and while it lasts will waking be feared. Nor will the call to waking be heard, because it seems to be the call to fear.

Like every lesson that the Holy Spirit requests you learn, the miracle is clear. It demonstrates what He would have you learn, and shows you its effects are what you want. In His forgiving dreams are the effects of yours undone, and hated enemies perceived as friends with merciful intent. Their enmity is seen as causeless now, because they did not make it. And you can accept the role of maker of their hate, because you see that it has no effects.

Now are you freed from this much of the dream; the world is neutral, and the bodies that still seem to move about as separate things need not be feared. And so they are not sick.

The miracle returns the cause of fear to you who made it. But it also shows that, having no effects, it is not cause, because the function of causation is to have effects. And where effects are gone, there is no cause. Thus is the body healed by miracles because they show the mind made sickness, and employed the body to be victim, or effect, of what it made. Yet half the lesson will not teach the whole. The miracle is useless if you learn but that the body can be healed, for this is not the lesson it was sent to teach. The lesson is the mind was sick that thought the body could be sick; projecting out its guilt caused nothing, and had no effects.

This world is full of miracles. They stand in shining silence next to every dream of pain and suffering, of sin and guilt. They are the dream's alternative, the choice to be the dreamer, rather than deny the active role in making up the dream. They are the glad effects of taking back the consequence of sickness to its cause. The body is released because the mind acknowledges "this is not done to me, but I am doing this." And thus the mind is free to make another choice instead. Beginning here, salvation will proceed to change the course of every step in the descent to separation, until all the steps have been retraced, the ladder gone, and all the dreaming of the world undone.

The Agreement to Join

What waits in perfect certainty beyond salvation is not our concern. For

you have barely started to allow your first, uncertain steps to be directed up the ladder separation led you down. The miracle alone is your concern at present. Here is where we must begin. And having started, will the way be made serene and simple in the rising up to waking and the ending of the dream. When you accept a miracle, you do not add your dream of fear to one that is already being dreamed. Without support, the dream will fade away without effects. For it is your support that strengthens it.

No mind is sick until another mind agrees that they are separate. And thus it is their joint decision to be sick. If you withhold agreement and accept the part you play in making sickness real, the other mind cannot project its guilt without your aid in letting it perceive itself as separate and apart from you. Thus is the body not perceived as sick by both your minds from separate points of view. Uniting with a brother's mind prevents the cause of sickness and perceived effects. Healing is the effect of minds that join, as sickness comes from minds that separate.

The miracle does nothing just because the minds are joined, and cannot separate. Yet in the dreaming has this been reversed, and separate minds are seen as bodies, which are separated and which cannot join. Do not allow your brother to be sick, for if he is, have you abandoned him to his own dream by sharing it with him. He has not seen the cause of sickness where it is, and you have overlooked the gap between you, where the sickness has been bred. Thus are you joined in sickness, to preserve the little gap unhealed, where sickness is kept carefully protected, cherished, and upheld by firm belief, lest God should come to bridge the little gap that leads to Him. Fight not His

coming with illusions, for it is His coming that you want above all things that seem to glisten in the dream.

The end of dreaming is the end of fear, and love was never in the world of dreams. The gap is little. Yet it holds the seeds of pestilence and every form of ill, because it is a wish to keep apart and not to join. And thus it seems to give a cause to sickness which is not its cause. The purpose of the gap is all the cause that sickness has. For it was made to keep you separated, in a body which you see as if it were the cause of pain.

The cause of pain is separation, not the body, which is only its effect. Yet separation is but empty space, enclosing nothing, doing nothing, and as unsubstantial as the empty place between the ripples that a ship has made in passing by. And covered just as fast, as water rushes in to close the gap, and as the waves in joining cover it. Where is the gap between the waves when they have joined, and covered up the space which seemed to keep them separate for a little while? Where are the grounds for sickness when the minds have joined to close the little gap between them, where the seeds of sickness seemed to grow?

God builds the bridge, but only in the space left clean and vacant by the miracle. The seeds of sickness and the shame of guilt He cannot bridge, for He can not destroy the alien will that He created not. Let its effects be gone and clutch them not with eager hands, to keep them for yourself. The miracle will brush them all aside, and thus make room for Him Who wills to come and bridge His Son's returning to Himself.

Count, then, the silver miracles and golden dreams of happiness as all

the treasures you would keep within the storehouse of the world. The door is open, not to thieves, but to your starving brothers, who mistook for gold the shining of a pebble, and who stored a heap of snow that shone like silver. They have nothing left behind the open door. What is the world except a little gap perceived to tear eternity apart, and break it into days and months and years? And what are you who live within the world except a picture of the Son of God in broken pieces, each concealed within a separate and uncertain bit of clay?

Be not afraid, but let your world be lit by miracles. And where the gap was seen to stand between you, join your brother there. And sickness will be seen without a cause. The dream of healing in forgiveness lies, and gently shows you that you never sinned. The miracle would leave no proof of guilt to bring you witness to what never was. And in your storehouse it will make a place of welcome for your Father and your Self. The door is open, that all those may come who would no longer starve, and would enjoy the feast of plenty set before them there. And they will meet with your invited Guests the miracle has asked to come to you.

This is a feast unlike indeed to those the dreaming of the world has shown. For here, the more that anyone receives, the more is left for all the rest to share. The Guests have brought unlimited supply with Them. And no one is deprived or can deprive. Here is a feast the Father lays before His Son, and shares it equally with him. And in Their sharing there can be no gap in which abundance falters and grows thin. Here can the lean years enter not, for time waits not upon this feast, which has no end. For Love has set its

table in the space that seemed to keep your Guests apart from you.

The Greater Joining

Accepting the Atonement for yourself means not to give support to someone's dream of sickness and of death. It means that you share not his wish to separate, and let him turn illusions on himself. Nor do you wish that they be turned, instead, on you. Thus have they no effects. And you are free of dreams of pain because you let him be. Unless you help him, you will suffer pain with him because that is your wish. And you become a figure in his dream of pain, as he in yours. So do you both become illusions, and without identity. You could be anyone or anything, depending on whose evil dream you share. You can be sure of just one thing; that you are evil, for you share in dreams of fear.

There is a way of finding certainty right here and now. Refuse to be a part of fearful dreams whatever form they take, for you will lose identity in them. You find yourself by not accepting them as causing you, and giving you effects. You stand apart from them, but not apart from him who dreams them. Thus you separate the dreamer from the dream, and join in one, but let the other go. The dream is but illusion in the mind. And with the mind you would unite, but never with the dream. It is the dream you fear, and not the mind. You see them as the same, because you think that you are but a dream. And what is real and what is but illusion in yourself you do not know and cannot tell apart.

Like you, your brother thinks he is a dream. Share not in his illusion of himself, for your identity depends on his reality. Think, rather, of him as a

mind in which illusions still persist, but as a mind which brother is to you. He is not brother made by what he dreams, nor is his body, "hero" of the dream, your brother. It is his reality that is your brother, as is yours to him. Your mind and his are joined in brotherhood. His body and his dreams but seem to make a little gap, where yours have joined with his.

And yet, between your minds there is no gap. To join his dreams is thus to meet him not, because his dreams would separate from you. Therefore release him, merely by your claim on brotherhood, and not on dreams of fear. Let him acknowledge who he is, by not supporting his illusions by your faith, for if you do, you will have faith in yours. With faith in yours, he will not be released, and you are kept in bondage to his dream. And dreams of fear will haunt the little gap, inhabited but by illusions which you have supported in each other's minds.

Be certain, if you do your part, he will do his, for he will join you where you stand. Call not to him to meet you in the gap between you, or you must believe that it is your reality as well as his. You cannot do his part, but this you do when you become a passive figure in his dream, instead of dreamer of your own. Identity in dreams is meaningless because the dreamer and the dream are one. Who shares a dream must be the dream he shares, because by sharing is a cause produced.

You share confusion and you are confused, for in the gap no stable self exists. What is the same seems different, because what is the same appears to be unlike. His dreams are yours because you let them be. But if you took your own away would he be free of them, and of his own as well. Your dreams

are witnesses to his, and his attest the truth of yours. Yet if you see there is no truth in yours, his dreams will go, and he will understand what made the dream.

The Holy Spirit is in both your minds, and He is One because there is no gap that separates His Oneness from Himself. The gap between your bodies matters not, for what is joined in Him is always one. No one is sick if someone else accepts his union with him. His desire to be a sick and separated mind can not remain without a witness or a cause. And both are gone if someone wills to be united with him. He has dreams that he was separated from his brother who, by sharing not his dream, has left the space between them vacant. And the Father comes to join His Son the Holy Spirit joined.

The Holy Spirit's function is to take the broken picture of the Son of God and put the pieces into place again. This holy picture, healed entirely, does He hold out to every separate piece that thinks it is a picture in itself. To each he offers his Identity, which the whole picture represents, instead of just a little, broken bit that he insisted was himself. And when he sees this picture he will recognize himself. If you share not your brother's evil dream, this is the picture that the miracle will place within the little gap, left clean of all the seeds of sickness and of sin. And here the Father will receive His Son, because His Son was gracious to himself.

I thank you, Father, knowing You will come to close each little gap that lies between the broken pieces of Your holy Son. Your holiness, complete and perfect, lies in every one of them. And they are joined because what is in one is in them all. How holy is the smallest grain of sand, when it is recog-

nized as being part of the completed picture of God's Son! The forms the broken pieces seem to take mean nothing. For the whole is in each one. And every aspect of the Son of God is just the same as every other part.

Join not your brother's dreams but join with him, and where you join His Son the Father is. Who seeks for substitutes when he perceives he has lost nothing? Who would want to have the "benefits" of sickness when he has received the simple happiness of health? What God has given cannot be a loss, and what is not of Him has no effects. What, then, would you perceive within the gap? The seeds of sickness come from the belief that there is joy in separation, and its giving up would be a sacrifice. But miracles are the result when you do not insist on seeing in the gap what is not there. Your willingness to let illusions go is all the Healer of God's Son requires. He will place the seeds of healing where the seeds of sickness were. And there will be no loss, but only gain.

The Alternate to Dreams of Fear

What is a sense of sickness but a sense of limitation? Of a splitting off and separating from? A gap perceived between yourselves and what is seen as health? The good is seen outside; the evil, in. And thus is sickness separating off the self from good, and keeping evil in. God is the Alternate to dreams of fear. Who shares in them can never share in Him. But who withdraws his mind from sharing them is sharing Him. There is no other choice. Except you share it, nothing can exist. And you exist because God shared His Will with you, that His creation might create.

It is the sharing of the evil dreams of hate and malice, bitterness and

death, of sin and suffering and pain and loss, that makes them real. Unshared, they are perceived as meaningless. The fear is gone from them because you did not give them your support. Where fear has gone there love must come, because there are but these alternatives. Where one appears, the other disappears. And which you share becomes the only one you have. You have the one that you accept, because it is the only one you wish to have.

You share no evil dreams if you forgive the dreamer, and perceive that he is not the dream he made. And so he cannot be a part of yours, from which you both are free. Forgiveness separates the dreamer from the evil dream, and thus releases him. Remember if you share an evil dream, you will believe you are the dream you share. And fearing it, you will not want to know your own Identity, because you think that It is fearful. And you will deny your Self, and walk upon an alien ground which your Creator did not make, and where you seem to be a something you are not. You will make war upon your Self, which seems to be your enemy; and will attack your brother, as a part of what you hate. There is no compromise. You are your Self or an illusion. What can be between illusion and the truth? A middle ground, where you can be a thing that is not you, must be a dream and cannot be the truth.

You have conceived a little gap between illusions and the truth to be the place where all your safety lies, and where your Self is safely hidden by what you have made. Here is a world established that is sick, and this the world the body's eyes perceive. Here are the sounds it hears; the voices that its ears were made to hear. Yet sights and sounds the body can perceive are meaningless. It cannot see nor hear. It does not know what seeing is; what

listening is for. It is as little able to perceive as it can judge or understand or know. Its eyes are blind; its ears are deaf. It can not think, and so it cannot have effects.

What is there God created to be sick? And what that He created not can be? Let not your eyes behold a dream; your ears bear witness to illusion. They were made to look upon a world that is not there; to hear the voices that can make no sound. Yet are there other sounds and other sights that can be seen and heard and understood. For eyes and ears are senses without sense, and what they see and hear they but report. It is not they that hear and see, but you, who put together every jagged piece, each senseless scrap and shred of evidence, and make a witness to the world you want. Let not the body's ears and eyes perceive these countless fragments seen within the gap that you imagined, and let them persuade their maker his imaginings are real.

Creation proves reality because it shares the function all creation shares. It is not made of little bits of glass, a piece of wood, a thread or two, perhaps, all put together to attest its truth. Reality does not depend on this. There is no gap that separates the truth from dreams and from illusions. Truth has left no room for them in any place or time. For it fills every place and every time, and makes them wholly indivisible.

You who believe there is a little gap between you and your brother, do not see that it is here you are as prisoners in a world perceived to be existing here. The world you see does not exist, because the place where you perceive it is not real. The gap is carefully concealed in fog, and misty pictures rise to

cover it with vague uncertain forms and changing shapes, forever unsubstantial and unsure. Yet in the gap is nothing. And there are no awesome secrets and no darkened tombs where terror rises from the bones of death. Look at the little gap, and you behold the innocence and emptiness of sin that you will see within yourself, when you have lost the fear of recognizing love.

The Secret Vows

Who punishes the body is insane. For here the little gap is seen, and yet it is not here. It has not judged itself, nor made itself to be what it is not. It does not seek to make of pain a joy and look for lasting pleasure in the dust. It does not tell you what its purpose is and cannot understand what it is for. It does not victimize, because it has no will, no preferences and no doubts. It does not wonder what it is. And so it has no need to be competitive. It can be victimized, but cannot feel itself as victim. It accepts no role, but does what it is told, without attack.

It is indeed a senseless point of view to hold responsible for sight a thing that cannot see, and blame it for the sounds you do not like, although it cannot hear. It suffers not the punishment you give because it has no feeling. It behaves in ways you want, but never makes the choice. It is not born and does not die. It can but follow aimlessly the path on which it has been set. And if that path is changed, it walks as easily another way. It takes no sides and judges not the road it travels. It perceives no gap, because it does not hate. It can be used for hate, but it cannot be hateful made thereby.

The thing you hate and fear and loathe and want, the body does not know. You send it forth to seek for separation and to be a separate thing. And then

you hate it, not for what it is, but for the uses you have made of it. You shrink from what it sees and what it hears, and hate its frailty and littleness. And you despise its acts, but not your own. It sees and acts for you. It hears your voice. And it is frail and little by your wish. It seems to punish you, and thus deserve your hatred for the limitations that it brings to you. Yet you have made of it a symbol for the limitations that you want your mind to have and see and keep.

The body represents the gap between the little bit of mind you call your own and all the rest of what is really yours. You hate it, yet you think it is your self, and that, without it, would your self be lost. This is the secret vow that you have made with every brother who would walk apart. This is the secret oath you take again, whenever you perceive yourself attacked. No one can suffer if he does not see himself attacked, and losing by attack. Unstated and unheard in consciousness is every pledge to sickness. Yet it is a promise to another to be hurt by him, and to attack him in return.

Sickness is anger taken out upon the body, so that it will suffer pain. It is the obvious effect of what was made in secret, in agreement with another's secret wish to be apart from you, as you would be apart from him. Unless you both agree that is your wish, it can have no effects. Whoever says, "There is no gap between my mind and yours" has kept God's promise, not his tiny oath to be forever faithful unto death. And by his healing is his brother healed.

Let this be your agreement with each one; that you be one with him and not apart. And he will keep the promise that you make with him, because it is

the one that he has made to God, as God has made to him. God keeps His promises; His Son keeps his. In his creation did his Father say, "You are beloved of Me and I of you forever. Be you perfect as Myself, for you can never be apart from Me." His Son remembers not that he replied "I will," though in that promise he was born. Yet God reminds him of it every time he does not share a promise to be sick, but lets his mind be healed and unified. His secret vows are powerless before the Will of God, Whose promises he shares. And what he substitutes is not his will, who has made promise of himself to God.

The Ark of Safety

God asks for nothing, and His Son, like Him, need ask for nothing. For there is no lack in him. An empty space, a little gap, would be a lack. And it is only there that he could want for something he has not. A space where God is not, a gap between the Father and the Son is not the Will of either, who have promised to be one. God's promise is a promise to Himself, and there is no one who could be untrue to what He wills as part of what He is. The promise that there is no gap between Himself and what He is cannot be false. What will can come between what must be one, and in Whose Wholeness there can be no gap?

The beautiful relationship you have with all your brothers is a part of you because it is a part of God Himself. Are you not sick, if you deny yourself your wholeness and your health, the Source of help, the Call to healing and the Call to heal? Your savior waits for healing, and the world waits with him. Nor are you apart from it. For healing will be one or not at

all, its oneness being where the healing is. What could correct for separation but its opposite? There is no middle ground in any aspect of salvation. You accept it wholly or accept it not. What is unseparated must be joined. And what is joined cannot be separate.

Either there is a gap between you and your brother, or you are as one. There is no in between, no other choice, and no allegiance to be split between the two. A split allegiance is but faithlessness to both, and merely sets you spinning round, to grasp uncertainly at any straw that seems to hold some promise of relief. Yet who can build his home upon a straw, and count on it as shelter from the wind? The body can be made a home like this, because it lacks foundation in the truth. And yet, because it does, it can be seen as not your home, but merely as an aid to help you reach the Home where God abides.

With this as purpose is the body healed. It is not used to witness to the dream of separation and disease. Nor is it idly blamed for what it did not do. It serves to help the healing of God's Son, and for this purpose it cannot be sick. It will not join a purpose not your own, and you have chosen that it not be sick. All miracles are based upon this choice, and given you the instant it is made. No forms of sickness are immune, because the choice cannot be made in terms of form. The choice of sickness seems to be of form, yet it is one, as is its opposite. And you are sick or well, accordingly.

But never you alone. This world is but the dream that you can be alone, and think without affecting those apart from you. To be alone must mean you are apart, and if you are, you cannot but be sick. This seems to prove that

you must be apart. Yet all it means is that you tried to keep a promise to be true to faithlessness. Yet faithlessness is sickness. It is like the house set upon straw. It seems to be quite solid and substantial in itself. Yet its stability cannot be judged apart from its foundation. If it rests on straw, there is no need to bar the door and lock the windows and make fast the bolts. The wind will topple it, and rain will come and carry it into oblivion.

What is the sense in seeking to be safe in what was made for danger and for fear? Why burden it with further locks and chains and heavy anchors, when its weakness lies, not in itself, but in the frailty of the little gap of nothingness whereon it stands? What can be safe that rests upon a shadow? Would you build your home upon what will collapse beneath a feather's weight?

Your home is built upon your brother's health, upon his happiness, his sinlessness, and everything his Father promised him. No secret promise you have made instead has shaken the Foundation of his home. The winds will blow upon it and the rain will beat against it, but with no effect. The world will wash away and yet this house will stand forever, for its strength lies not within itself alone. It is an ark of safety, resting on God's promise that His Son is safe forever in Himself. What gap can interpose itself between the safety of this shelter and its Source? From here the body can be seen as what it is, and neither less nor more in worth than the extent to which it can be used to liberate God's Son unto his home. And with this holy purpose is it made a home of holiness a little while, because it shares your Father's Will with you.

Chapter 28

THE AWAKENING

The Closing of the Gap

There is no time, no place, no state where God is absent. There is nothing to be feared. There is no way in which a gap could be conceived of in the Wholeness that is His. The compromise the least and littlest gap would represent in His eternal Love is quite impossible. For it would mean His Love could harbor just a hint of hate, His gentleness turn sometimes to attack, and His eternal patience sometimes fail. All this do you believe, when you perceive a gap between your brother and yourself. How could you trust Him, then? For He must be deceptive in His Love. Be wary, then; let Him not come too close, and leave a gap between you and His Love, through which you can escape if there be need for you to flee.

Here is the fear of God most plainly seen. For love is treacherous to those who fear, since fear and hate can never be apart. No one who hates but is afraid of love, and therefore must he be afraid of God. Certain it is he knows not what love means. He fears to love and loves to hate, and so he thinks that love is fearful; hate is love. This is the consequence the little gap must bring to those who cherish it, and think that it is their salvation and their hope.

The fear of God! The greatest obstacle that peace must flow across has not yet gone. The rest are past, but this one still remains to block your path, and make the way to light seem dark and fearful, perilous and bleak. You had

decided that your brother is your enemy. Sometimes a friend, perhaps, provided that your separate interests made your friendship possible a little while. But not without a gap between you, lest he turn again into an enemy. A cautious friendship, limited in scope and carefully restricted in amount, became the treaty you had made with him. You shared a qualified entente, in which a clause of separation was a point on which you both agreed to keep intact. And violating this was thought to be a breach of treaty not to be allowed.

The gap between you is not one of space between two separate bodies. This but seems to be dividing off your separate minds. It is the symbol of a promise made to meet when you prefer, and separate until you both elect to meet again. And then your bodies seem to get in touch, and signify a meeting place to join. But always is it possible to go your separate ways. Conditional upon the "right" to separate will you agree to meet from time to time, and keep apart in intervals of separation, which protect you from the "sacrifice" of love. The body saves you, for it gets away from total sacrifice and gives you time in which to build again your separate selves, which you believe diminish as you meet.

The body could not separate your minds unless you wanted it to be a cause of separation and of distance seen between you. Thus do you endow it with a power that lies not within itself. And herein lies its power over you. For now you think that it determines when you meet, and limits your ability to make communion with each other's mind. And now it tells you where to go and how to go there, what is feasible for you to undertake, and what you cannot do. It dictates what its health can tolerate, and what will tire it and

make it sick. And its "inherent" weaknesses set up the limitations on what you would do, and keep your purpose limited and weak.

The body will accommodate to this, if you would have it so. It will allow but limited indulgences in "love," with intervals of hatred in between. And it will take command of when to "love," and when to shrink more safely into fear. It will be sick because you do not know what loving means. And so you must misuse each circumstance and everyone you meet, and see in them a purpose not your own.

It is not love that asks a sacrifice. But fear demands the sacrifice of love, for in love's presence fear cannot abide. For hate to be maintained, love must be feared; and only sometimes present, sometimes gone. Thus is love seen as treacherous, because it seems to come and go uncertainly, and offer no stability to you. You do not see how limited and weak is your allegiance, and how frequently you have demanded that love go away, and leave you quietly alone in "peace."

The body, innocent of any goal, is your excuse for variable goals you hold, and force the body to maintain. You do not fear its weakness, but its lack of strength or weakness. Would you recognize that nothing stands between you? Would you know there is no gap behind which you can hide? There is a shock that comes to those who learn their savior is their enemy no more. There is a wariness that is aroused by learning that the body is not real. And there are overtones of seeming fear around the happy message, "God is Love."

Yet all that happens when the gap is gone is peace eternal. Nothing more than that, and nothing less. Without the fear of God, what could induce you to

abandon Him? What toys or trinkets in the gap could serve to hold you back an instant from His Love? Would you allow the body to say "no" to Heaven's calling, were you not afraid to find a loss of self in finding God? Yet can your Self be lost by being found?

The Coming of the Guest

Why would you not perceive it as release from suffering to learn that you are free? Why would you not acclaim the truth instead of looking on it as an enemy? Why does an easy path, so clearly marked it is impossible to lose the way, seem thorny, rough and far too difficult for you to follow? Is it not because you see it as the road to hell instead of looking on it as a simple way, without a sacrifice or any loss, to find yourself in Heaven and in God? Until you realize you give up nothing, until you understand there is no loss, you will have some regrets about the way that you have chosen. And you will not see the many gains your choice has offered you. Yet though you do not see them, they are there. Their cause has been effected, and they must be present where their cause has entered in.

You have accepted healing's cause, and so it must be you are healed. And being healed, the power to heal must also now be yours. The miracle is not a separate thing that happens suddenly, as an effect without a cause. Nor is it, in itself, a cause. But where its cause is must it be. Now is it caused, though not as yet perceived. And its effects are there, though not yet seen. Look inward now, and you will not behold a reason for regret, but cause indeed for glad rejoicing and for hope of peace.

It has been hopeless to attempt to find the hope of peace upon a battle-

ground. It has been futile to demand escape from sin and pain of what was made to serve the function of retaining sin and pain. For pain and sin are one illusion, as are hate and fear, attack and guilt but one. Where they are causeless their effects are gone, and love must come wherever they are not. Why are you not rejoicing? You are free of pain and sickness, misery and loss, and all effects of hatred and attack. No more is pain your friend and guilt your god, and you should welcome the effects of love.

Your Guest has come. You asked Him, and He came. You did not hear Him enter, for you did not wholly welcome Him. And yet His gifts came with Him. He has laid them at your feet, and asks you now that you will look on them and take them for your own. He needs your help in giving them to all who walk apart, believing they are separate and alone. They will be healed when you accept your gifts, because your Guest will welcome everyone whose feet have touched the holy ground whereon you stand, and where His gifts for them are laid.

You do not see how much you now can give, because of everything you have received. Yet He Who entered in but waits for you to come where you invited Him to be. There is no other place where He can find His host, nor where His host can meet with Him. And nowhere else His gifts of peace and joy, and all the happiness His Presence brings, can be obtained. For they are where He is Who brought them with Him, that they might be yours. You cannot see your Guest, but you can see the gifts He brought. And when you look on them, you will believe His Presence must be there. For what you now can do could not be done without the love and grace His Presence holds.

Such is the promise of the loving God; His Son have life and every living thing be part of him, and nothing else have life. What you have given "life" is not alive, and symbolizes but your wish to be alive apart from life, alive in death, with death perceived as life, and living, death. Confusion follows on confusion here, for on confusion has this world been based, and there is nothing else it rests upon. Its basedoes not change, although it seems to be in constant change. Yet what is that except the state confusion really means? Stability to those who are confused is meaningless, and shift and change become the law on which they predicate their lives.

The body does not change. It represents the larger dream that change is possible. To change is to attain a state unlike the one in which you found yourself before. There is no change in immortality, and Heaven knows it not. Yet here on earth it has a double purpose, for it can be made to teach opposing things. And they reflect the teacher who is teaching them. The body can appear to change with time, with sickness or with health, and with events that seem to alter it. Yet this but means the mind remains unchanged in its belief of what the purpose of the body is.

Sickness is a demand the body be a thing that it is not. Its nothingness is guarantee that it can not be sick. In your demand that it be more than this lies the idea of sickness. For it asks that God be less than all He really is. What, then, becomes of you, for it is you of whom the sacrifice is asked? For He is told that part of Him belongs to Him no longer. He must sacrifice your self, and in His sacrifice are you made more and He is lessened by the loss of you. And what is gone from Him becomes your god, protecting you

from being part of Him.

The body that is asked to be a god will be attacked, because its nothingness has not been recognized. And so it seems to be a thing with power in itself. As something, it can be perceived and thought to feel and act, and hold you in its grasp as prisoner to itself. And it can fail to be what you demanded that it be. And you will hate it for its littleness, unmindful that the failure does not lie in that it is not more than it should be, but only in your failure to perceive that it is nothing. Yet its nothingness is your salvation, from which you would flee.

As "something" is the body asked to be God's enemy, replacing what He is with littleness and limit and despair. It is His loss you celebrate when you behold the body as a thing you love, or look upon it as a thing you hate. For if He be the Sum of everything, then what is not in Him does not exist, and His completion is its nothingness. Your savior is not dead, nor does he dwell in what was built as temple unto death. He lives in God, and it is this that makes him savior unto you, and only this. His body's nothingness releases yours from sickness and from death. For what is yours cannot be more nor less than what is his.

God's Witnesses

Condemn your savior not because he thinks he is a body. For beyond his dreams is his reality. But he must learn he is a savior first, before he can remember what he is. And he must save who would be saved. On saving you depends his happiness. For who is savior but the one who gives salvation? Thus he learns it must be his to give. Unless he gives he will not know he

has, for giving is the proof of having. Only those who think that God is lessened by their strength could fall to understand this must be so. For who could give unless he has, and who could lose by giving what must be increased thereby?

Think you the Father lost Himself when He created you? Was He made weak because He shared His Love? Was He made incomplete by your perfection? Or are you the proof that He is perfect and complete? Deny Him not His witness in the dream His Son prefers to his reality. He must be savior from the dream he made, that he be free of it. He must see someone else as not a body, one with him without the wall the world has built to keep apart all living things who know not that they live.

Within the dream of bodies and of death is yet one theme of truth; no more, perhaps, than just a tiny spark, a space of light created in the dark, where God still shines. You cannot wake yourself. Yet you can let yourself be wakened. You can overlook your brother's dreams. So perfectly can you forgive him his illusions he becomes your savior from your dreams. And as you see him shining in the space of light where God abides within the darkness, you will see that God Himself is where his body is. Before this light the body disappears, as heavy shadows must give way to light. The darkness cannot choose that it remain. The coming of the light means it is gone. In glory will you see your brother then, and understand what really fills the gap so long perceived as keeping you apart. There, in its place, God's witness has set forth the gentle way of kindness to God's Son. Whom you forgive is given power to forgive you your illusions. By your gift of freedom is it given unto you.

Make way for love, which you did not create, but which you can extend. On earth this means forgive your brother, that the darkness may be lifted from your mind. When light has come to him through your forgiveness, he will not forget his savior, leaving him unsaved. For it was in your face he saw the light that he would keep beside him, as he walks through darkness to the everlasting Light.

How holy are you, that the Son of God can be your savior in the midst of dreams of desolation and disaster. See how eagerly he comes, and steps aside from heavy shadows that have hidden him, and shines on you in gratitude and love. He is himself, but not himself alone. And as his Father lost not part of him in your creation, so the light in him is brighter still because you gave your light to him, to save him from the dark. And now the light in you must be as bright as shines in him. This is the spark that shines within the dream; that you can help him waken, and be sure his waking eyes will rest on you. And in his glad salvation you are saved.

Dream Roles

Do you believe that truth can be but some illusions? They are dreams because they are not true. Their equal lack of truth becomes the basis for the miracle, which means that you have understood that dreams are dreams; and that escape depends, not on the dream, but only on awaking. Could it be some dreams are kept, and others wakened from? The choice is not between which dreams to keep, but only if you want to live in dreams or to waken from them. Thus it is the miracle does not select some dreams to leave untouched by its beneficence. You cannot dream some dreams and wake from some, for

you are either sleeping or awake. And dreaming goes with only one of these.

The dreams you think you like would hold you back as much as those in which the fear is seen. For every dream is but a dream of fear, no matter what the form it seems to take. The fear is seen within, without, or both. Or it can be disguised in pleasant form. But never is it absent from the dream, for fear is the material of dreams, from which they all are made. Their form can change, but they cannot be made of something else. The miracle were treacherous indeed if it allowed you still to be afraid because you did not recognize the fear. You would not then be willing to awake, for which the miracle prepares the way.

In simplest form, it can be said attack is a response to function unfulfilled as you perceive the function. It can be in you or someone else, but where it is perceived it will be there it is attacked. Depression or assault must be the theme of every dream, for they are made of fear. The thin disguise of pleasure and of joy in which they may be wrapped but slightly veils the heavy lump of fear that is their core. And it is this the miracle perceives, and not the wrappings in which it is bound.

When you are angry, is it not because someone has failed to fill the function you allotted him? And does not this become the "reason" your attack is justified? The dreams you think you like are those in which the functions you have given have been filled; the needs which you ascribe to you are met. It does not matter if they be fulfilled or merely wanted. It is the idea that they exist from which the fears arise. Dreams are not wanted more or less. They are desired or not. And each one represents some function that you have

assigned; some goal which an event, or body, or a thing should represent, and should achieve for you. If it succeeds you think you like the dream. If it should fail you think the dream is sad. But whether it succeeds or fails is not its core, but just the flimsy covering.

How happy would your dreams become if you were not the one who gave the "proper" role to every figure which the dream contains. No one can fail but your idea of him, and there is no betrayal but of this. The core of dreams the Holy Spirit gives is never one of fear. The coverings may not appear to change, but what they mean has changed because they cover something else. Perceptions are determined by their purpose, in that they seem to be what they are for. A shadow figure who attacks becomes a brother giving you a chance to help, if this becomes the function of the dream. And dreams of sadness thus are turned to joy.

What is your brother for? You do not know, because your function is obscure to you. Do not ascribe a role to him that you imagine would bring happiness to you. And do not try to hurt him when he fails to take the part that you assigned to him, in what you dream your life was meant to be. He asks for help in every dream he has, and you have help to give him if you see the function of the dream as He perceives its function. Who can utilize all dreams as means to serve the function given Him. Because He loves the dreamer, not the dream, each dream becomes an offering of love. For at its center is His Love for you, which lights whatever form it takes with love.

The Changeless Dwelling Place

There is a place in you where this whole world has been forgotten; where

no memory of sin and of illusion linger still. There is a place in you which time has left, and echoes of eternity are heard. There is a resting place so still no sound except a hymn to Heaven rises up to gladden God the Father and the Son. Where both abide are They remembered, both. And where They are is Heaven and is peace.

Think not that you can change Their dwelling place. For your Identity abides in Them, and where They are, forever must you be. The changelessness of Heaven is in you, so deep within that nothing in this world but passes by, unnoticed and unseen. The still infinity of endless peace surrounds you gently in its soft embrace, so strong and quiet, tranquil in the might of its Creator, nothing can intrude upon the sacred Son of God within.

Here is the role the Holy Spirit gives to you who wait upon the Son of God, and would behold him waken and be glad. He is a part of you and you of him, because he is his Father's Son, and not for any purpose you may see in him. Nothing is asked of you but to accept the changeless and eternal that abide in him, for your Identity is there. The peace in you can but be found in him. And every thought of love you offer him but brings you nearer to your wakening to peace eternal and to endless joy.

This sacred Son of God is like yourself; the mirror of his Father's Love for you, the soft reminder of his Father's Love by which he was created and which still abides in him, as it abides in you. Be very still and hear God's Voice in him, and let It tell you what his function is. He was created that you might be whole, for only the complete can be a part of God's completion, which created you.

There is no gift the Father asks of you but that you see in all creation but the shining glory of His gift to you. Behold His Son, His perfect gift, in whom his Father shines forever, and to whom is all creation given as his own. Because he has it is it given you, and where it lies in him behold your peace. The quiet that surrounds you dwells in him, and from this quiet come the happy dreams in which your hands are joined in innocence. These are not hands that grasp in dreams of pain. They hold no sword, for they have left their hold on every vain illusion of the world. And being empty they receive, instead, a brother's hand in which completion lies.

If you but knew the glorious goal that lies beyond forgiveness, you would not keep hold on any thought, however light the touch of evil on it may appear to be. For you would understand how great the cost of holding anything God did not give in minds that can direct the hand to bless, and lead God's Son unto his Father's house. Would you not want to be a friend to him, created by his Father as His home? If God esteems him worthy of Himself, would you attack him with the hands of hate? Who would lay bloody hands on Heaven itself, and hope to find its peace? Your brother thinks he holds the hand of death. Believe him not. But learn, instead, how blessed are you who can release him, just by offering him yours.

A dream is given you in which he is your savior, not your enemy in hate. A dream is given you in which you have forgiven him for all his dreams of death; a dream of hope you share with him, instead of dreaming evil separate dreams of hate. Why does it seem so hard to share this dream? Because unless the Holy Spirit gives the dream its function, it was made for hate, and will

continue in death's services. Each form it takes in some way calls for death. And those who serve the lord of death have come to worship in a separated world, each with his tiny spear and rusted sword, to keep his ancient promises to die.

Such is the core of fear in every dream that has been kept apart from use by Him Who sees a different function for a dream. When dreams are shared they lose the function of attack and separation, even though it was for this that every dream was made. Yet nothing in the world of dreams remains without the hope of change and betterment, for here is not where changelessness is found. Let us be glad indeed that this is so, and seek not the eternal in this world. Forgiving dreams are means to step aside from dreaming of a world outside yourself. And leading finally beyond all dreams, unto the peace of everlasting life.

Forgiveness and the End of Time

How willing are you to forgive your brother? How much do you desire peace instead of endless strife and misery and pain? These questions are the same, in different form. Forgiveness is your peace, for herein lies the end of separation and the dream of danger and destruction, sin and death; of madness and of murder, grief and loss. This is the "sacrifice" salvation asks, and gladly offers peace instead of this.

Swear not to die, you holy Son of God! You make a bargain that you cannot keep. The Son of Life cannot be killed. He is immortal as his Father. What he is cannot be changed. He is the only thing in all the universe that must be one. What seems eternal all will have an end. The stars will disappear,

and night and day will be no more. All things that come and go, the tides, the seasons and the lives of men; all things that change with time and bloom and fade will not return. Where time has set an end is not where the eternal is. God's Son can never change by what men made of him. He will be as he was and as he is, for time appointed not his destiny, nor set the hour of his birth and death. Forgiveness will not change him. Yet time waits upon forgiveness that the things of time may disappear because they have no use.

Nothing survives its purpose. If it be conceived to die, then die it must unless it does not take this purpose as its own. Change is the only thing that can be made a blessing here, where purpose is not fixed, however changeless it appears to be. Think not that you can set a goal unlike God's purpose for you, and establish it as changeless and eternal. You can give yourself a purpose that you do not have. But you can not remove the power to change your mind, and see another purpose there.

Change is the greatest gift God gave to all that you would make eternal, to ensure that only Heaven would not pass away. You were not born to die. You cannot change, because your function has been fixed by God. All other goals are set in time and change that time might be preserved, excepting one. Forgiveness does not aim at keeping time, but at its ending, when it has no use. Its purpose ended, it is gone. And where it once held seeming sway is now restored the function God established for His Son in full awareness. Time can set no end to its fulfillment nor its changelessness. There is no death because the living share the function their Creator gave to them. Life's function cannot be to die. It must be life's extension, that it be as one forever and forever, without end.

This world will bind your feet and tie your hands and kill your body only if you think that it was made to crucify God's Son. For even though it was a dream of death, you need not let it stand for this to you. Let this be changed, and nothing in the world but must be changed as well. For nothing here but is defined as what you see it for.

How lovely is the world whose purpose is forgiveness of God's Son! How free from fear, how filled with blessing and with happiness! And what a joyous thing it is to dwell a little while in such a happy place! Nor can it be forgot, in such a world, it is a little while till timelessness comes quietly to take the place of time.

Seek Not Outside Yourself

Seek not outside yourself. For it will fail, and you will weep each time an idol falls. Heaven cannot be found where it is not, and there can be no peace excepting there. Each idol that you worship when God calls will never answer in His place. There is no other answer you can substitute, and find the happiness His answer brings. Seek not outside yourself. For all your pain comes simply from a futile search for what you want, insisting where it must be found. What if it is not there? Do you prefer that you be right or happy? Be you glad that you are told where happiness abides, and seek no longer elsewhere. You will fail. But it is given you to know the truth, and not to seek for it outside yourself.

No one who comes here but must still have hope, some lingering illusion, or some dream that there is something outside of himself that will bring happiness and peace to him. If everything is in him this cannot be so. And there-

fore by his coming, he denies the truth about himself, and seeks for something more than everything, as if a part of it were separated off and found where all the rest of it is not. This is the purpose he bestows upon the body; that it seek for what he lacks, and give him what would make himself complete. And thus he wanders aimlessly about, in search of something that he cannot find, believing that he is what he is not.

The lingering illusion will impel him to seek out a thousand idols, and to seek beyond them for a thousand more. And each will fail him, all excepting one; for he will die, and does not understand the idol that he seeks is but his death. Its form appears to be outside himself. Yet does he seek to kill God's Son within, and prove that he is victor over him. This is the purpose every idol has, for this the role that is assigned to it, and this the role that cannot be fulfilled.

Whenever you attempt to reach a goal in which the body's betterment is cast as major beneficiary, you try to bring about your death. For you believe that you can suffer lack, and lack is death. To sacrifice is to give up, and thus to be without and to have suffered loss. And by this giving up is life renounced. Seek not outside yourself. The search implies you are not whole within and fear to look upon your devastation, but prefer to seek outside yourself for what you are.

Idols must fall because they have no life, and what is lifeless is a sign of death. You came to die, and what would you expect but to perceive the signs of death you seek? No sadness and no suffering proclaim a message other than an idol found that represents a parody of life which, in its lifeless-

ness, is really death, conceived as real and given living form. Yet each must fail and crumble and decay, because a form of death cannot be life, and what is sacrificed cannot be whole.

All idols of this world were made to keep the truth within from being known to you, and to maintain allegiance to the dream that you must find what is outside yourself to be complete and happy. It is vain to worship idols in the hope of peace. God dwells within, and your completion lies in Him. No idol takes His place. Look not to idols. Do not seek outside yourself.

Let us forget the purpose of the world the past has given it. For otherwise, the future will be like the past, and but a series of depressing dreams, in which all idols fail you, one by one, and you see death and disappointment everywhere.

To change all this, and open up a road of hope and of release in what appeared to be an endless circle of despair, you need but to decide you do not know the purpose of the world. You give it goals it does not have, and thus do you decide what it is for. You try to see in it a place of idols found outside yourself, with power to make complete what is within by splitting what you are between the two. You choose your dreams, for they are what you wish, perceived as if it had been given you. Your idols do what you would have them do, and have the power you ascribe to them. And you pursue them vainly in the dream, because you want their power as your own.

Yet where are dreams but in a mind asleep? And can a dream succeed in making real the pictures it projects outside itself? Save time, my brother; learn what time is for. And speed the end of idols in a world made sad

and sick by seeing idols there. Your holy mind is altar unto God, and where He is no idols can abide. The fear of God is but the fear of loss of idols. It is not the fear of loss of your reality. But you have made of your reality an idol, which you must protect against the light of truth. And all the world becomes the means by which this idol can be saved. Salvation thus appears to threaten life and offer death.

It is not so. Salvation seeks to prove there is no death, and only life exists. The sacrifice of death is nothing lost. An idol cannot take the place of God. Let Him remind you of His Love for you, and do not seek to drown His Voice in chants of deep despair to idols of yourself. Seek not outside your Father for your hope. For hope of happiness is not despair.

The Anti-Christ

What is an idol? Do you think you know? For idols are unrecognized as such, and never seen for what they really are. That is the only power that they have. Their purpose is obscure, and they are feared and worshipped, both, because you do not know what they are for, and why they have been made. An idol is an image of your brother that you would value more than what he is. Idols are made that he may be replaced, no matter what their form. And it is this that never is perceived and recognized. Be it a body or a thing, a place, a situation or a circumstance, an object owned or wanted, or a right demanded or achieved, it is the same.

Let not their form deceive you. Idols are but substitutes for your reality. In some way, you believe they will complete your little self, for safety in a world perceived as dangerous, with forces massed against your confidence

and peace of mind. They have the power to supply your lacks, and add the value that you do not have. No one believes in idols who has not enslaved himself to littleness and loss. And thus must seek beyond his little self for strength to raise his head, and stand apart from all the misery the world reflects. This is the penalty for looking not within for certainty and quiet calm that liberates you from the world, and lets you stand apart, in quiet and in peace.

An idol is a false impression, or a false belief; some form of anti-Christ, that constitutes a gap between the Christ and what you see. An idol is a wish, made tangible and given form, and thus perceived as real and seen outside the mind. Yet it is still a thought, and cannot leave the mind that is its source. Nor is its form apart from the idea it represents. All forms of anti-Christ oppose the Christ. And fall before His face like a dark veil that seems to shut you off from Him, alone in darkness. Yet the light is there. A cloud does not put out the sun. No more a veil can banish what it seems to separate, nor darken by one whit the light itself.

This world of idols is a veil across the face of Christ, because its purpose is to separate your brother from yourself. A dark and fearful purpose, yet a thought without the power to change one blade of grass from something living to a sign of death. Its form is nowhere, for its source abides within your mind where God abideth not. Where is this place where what is everywhere has been excluded and been kept apart? What hand could be held up to block God's way? Whose voice could make demand He enter not? The "more-than-everything" is not a thing to make you tremble and to quail in fear.

Christ's enemy is nowhere. He can take no form in which he ever will be real.

What is an idol? Nothing! It must be believed before it seems to come to life, and given power that it may be feared. Its life and power are its believer's gift, and this is what the miracle restores to what has life and power worthy of the gift of Heaven and eternal peace. The miracle does not restore the truth, the light the veil between has not put out. It merely lifts the veil, and lets the truth shine unencumbered, being what it is. It does not need belief to be itself, for it has been created; so it is.

An idol is established by belief, and when it is withdrawn the idol "dies." This is the anti-Christ; the strange idea there is a power past omnipotence, a place beyond the infinite, a time transcending the eternal. Here the world of idols has been set by the idea this power and place and time are given form, and shape the world where the impossible has happened. Here the deathless come to die, the all-encompassing to suffer loss, the timeless to be made the slaves of time. Here does the changeless change; the peace of God, forever given to all living things, give way to chaos. And the Son of God, as perfect, sinless and as loving as his Father, come to hate a little while; to suffer pain and finally to die.

Where is an idol? Nowhere! Can there be a gap in what is infinite, a place where time can interrupt eternity? A place of darkness set where all is light, a dismal alcove separated off from what is endless, has no place to be. An idol is beyond where God has set all things forever, and has left no room for anything to be except His Will. Nothing and nowhere must an idol be, while God is everything and everywhere.

What purpose has an idol, then? What is it for? This is the only question that has many answers, each depending on the one of whom the question has been asked. The world believes in idols. No one comes unless he worshipped them, and still attempts to seek for one that yet might offer him a gift reality does not contain. Each worshipper of idols harbors hope his special deities will give him more than other men possess. It must be more. It does not really matter more of what; more beauty, more intelligence, more wealth, or even more affliction and more pain. But more of something is an idol for. And when one fails another takes its place, with hope of finding more of something else. Be not deceived by forms the "something" takes. An idol is a means for getting more. And it is this that is against God's Will.

God has not many sons, but only one. Who can have more, and who be given less? It is for him the Holy Spirit speaks, and tells you idols have no purpose here. For more than Heaven can you never have. If Heaven is within, why would you seek for idols that would make of Heaven less, to give you more than God bestowed upon your brother and on you, as one with Him? God gave you all there is. And to be sure you could not lose it, did He also give the same to every living thing as well. And thus is every living thing a part of you, as of Himself. No idol can establish you as more than God. But you will never be content with being less.

The Forgiving Dream

The slave of idols is a willing slave. For willing he must be to let himself bow down in worship to what has no life, and seek for power in the powerless. What happened to the holy Son of God that this could be his wish; to let

himself fall lower than the stones upon the ground, and look to idols that they raise him up? Hear, then, your story in the dream you made, and ask yourself if it be not the truth that you believe that it is not a dream.

A dream of judgment came into the mind that God created perfect as Himself. And in that dream was Heaven changed to hell, and God made enemy unto His Son. How can God's Son awaken from the dream? It is a dream of judgment. So must he judge not, and he will waken. For the dream will seem to last while he is part of it. Judge not, for he who judges will have need of idols, which will hold the judgment off from resting on himself. Nor can he know the Self he has condemned. Judge not, because you make yourself a part of evil dreams, where idols are your "true" identity, and your salvation from the judgment laid in terror and in guilt upon yourself.

All figures in the dream are idols, made to save you from the dream. Yet they are part of what they have been made to save you from. Thus does an idol keep the dream alive and terrible, for who could wish for one unless he were in terror and despair? And this the idol represents, and so its worship is the worship of despair and terror, and the dream from which they come. Judgment is an injustice to God's Son, and it is justice that who judges him will not escape the penalty he laid upon himself within the dream he made. God knows of justice, not of penalty. But in the dream of judgment you attack and are condemned; and wish to be the slave of idols, which are interposed between your judgment and the penalty it brings.

There can be no salvation in the dream as you are dreaming it. For idols must be part of it, to save you from what you believe you have accom-

plished, and have done to make you sinful and put out the light within you. Little child, the light is there. You do but dream, and idols are the toys you dream you play with. Who has need of toys but children? They pretend they rule the world, and give their toys the power to move about, and talk and think and feel and speak for them. Yet everything their toys appear to do is in the minds of those who play with them. But they are eager to forget that they made up the dream in which their toys are real, nor recognize their wishes are their own.

Nightmares are childish dreams. The toys have turned against the child who thought he made them real. Yet can a dream attack? Or can a toy grow large and dangerous and fierce and wild? This does the child believe, because he fears his thoughts and gives them to the toys instead. And their reality becomes his own, because they seem to save him from his thoughts. Yet do they keep his thoughts alive and real, but seen outside himself, where they can turn against him for his treachery to them. He thinks he needs them that he may escape his thoughts, because he thinks the thoughts are real. And so he makes of anything a toy, to make his world remain outside himself, and play that he is but a part of it.

There is a time when childhood should be passed and gone forever. Seek not to retain the toys of children. Put them all away, for you have need of them no more. The dream of judgment is a children's game, in which the child becomes the father, powerful, but with the little wisdom of a child. What hurts him is destroyed; what helps him, blessed. Except he judges this as does a child, who does not know what hurts and what will heal. And

bad things seem to happen, and he is afraid of all the chaos in a world he thinks is governed by the laws he made. Yet is the real world unaffected by the world he thinks is real. Nor have its laws been changed because he does not understand.

The real world still is but a dream. Except the figures have been changed. They are not seen as idols which betray. It is a dream in which no one is used to substitute for something else, nor interposed between the thoughts the mind conceives and what it sees. No one is used for something he is not, for childish things have all been put away. And what was once a dream of judgment now has changed into a dream where all is joy, because that is the purpose that it has. Only forgiving dreams can enter here, for time is almost over. And the forms that enter in the dream are now perceived as brothers, not in judgment, but in love.

Forgiving dreams have little need to last. They are not made to separate the mind from what it thinks. They do not seek to prove the dream is being dreamed by someone else. And in these dreams a melody is heard that everyone remembers, though he has not heard it since before all time began. Forgiveness, once complete, brings timelessness so close the song of Heaven can be heard, not with the ears, but with the holiness that never left the altar that abides forever deep within the Son of God. And when he hears this song again, he knows he never heard it not. And where is time, when dreams of judgment have been put away?

Whenever you feel fear in any form, -- and you are fearful if you do not feel a deep content, a certainty of help, a calm assurance Heaven goes with

you, -- be sure you made an idol, and believe it will betray you. For beneath your hope that it will save you lie the guilt and pain of self-betrayal and uncertainty, so deep and bitter that the dream cannot conceal completely all your sense of doom. Your self-betrayal must result in fear, for fear is judgment, leading surely to the frantic search for idols and for death.

Forgiving dreams remind you that you live in safety and have not attacked yourself. So do your childish terrors melt away, and dreams become a sign that you have made a new beginning, not another try to worship idols and to keep attack. Forgiving dreams are kind to everyone who figures in the dream. And so they bring the dreamer full release from dreams of fear. He does not fear his judgment for he has judged no one, nor has sought to be released through judgment from what judgment must impose. And all the while he is remembering what he forgot, when judgment seemed to be the way to save him from its penalty.

Chapter 29

THE NEW BEGINNING

The new beginning now becomes the focus of the curriculum. The goal is clear, but now you need specific methods for attaining it. The speed by which it can be reached depends on this one thing alone; your willingness to practice every step. Each one will help a little, every time it is attempted. And together will these steps lead you from dreams of judgment to forgiving dreams and out of pain and fear. They are not new to you, but they are more ideas than rules of thought to you as yet. So now we need to practice them awhile, until they are the rules by which you live. We seek to make them habits now, so you will have them ready for whatever need.

Rules for Decision

Decisions are continuous. You do not always know when you are making them. But with a little practice with the ones you recognize, a set begins to form which sees you through the rest. It is not wise to let yourself become preoccupied with every step you take. The proper set, adopted consciously each time you wake, will put you well ahead. And if you find resistance strong and dedication weak, you are not ready. Do not fight yourself. But think about the kind of day you want, and tell yourself there is a way in which this very day can happen just like that. Then try again to have the day you want.

1. The outlook starts with this:

"Today I will make no decisions by myself."

This means that you are choosing not to be the judge of what to do. But it must also mean you will not judge the situations where you will be called upon to make response. For if you judge them, you have set the rules for how you should react to them. And then another answer cannot but produce confusion and uncertainty and fear.

This is your major problem now. You still make up your mind, and then decide to ask what you should do. And what you hear may not resolve the problem as you saw it first. This leads to fear, because it contradicts what you perceive and so you feel attacked. And therefore angry. There are rules by which this will not happen. But it does occur at first, while you are learning how to hear.

2. Throughout the day, at any time you think of it and have a quiet moment for reflection, tell yourself again the kind of day you want; the feelings you would have, the things you want to happen to you, and the things you would experience, and say,

"If I make no decisions by myself,
This is the day that will be given me."

These two procedures, practiced well, will serve to let you be directed without fear, for opposition will not first arise and then become a problem in itself.

But there will still be times when you have judged already. Now the answer will provoke attack, unless you quickly straighten out your mind to want an answer that will work. Be certain this has happened if you feel yourself unwilling to sit by and ask to have the answer given you. This means you have decided by yourself, and can not see the question. Now you need a quick restorative before you ask again.

3. Remember once again the day you want, and recognize that something has occurred that is not part of it. Then realize that you have asked a question by yourself, and must have set an answer in your terms. Then say,

"I have no question. I forgot what to decide."

This cancels out the terms that you have set, and lets the answer show you what the question must have really been.

Try to observe this rule without delay, despite your opposition. For you have already gotten angry. And your fear of being answered in a different way from what your version of the questions asks will gain momentum, until you believe the day you want is one in which you get your answer to your question. And you will not get it, for it would destroy the day by robbing you of what you really want. This can be very hard to realize, when once you have decided by yourself the rules that promise you a happy day. Yet this decision still can be undone, by simple methods that you can accept.

4. If you are so unwilling to receive you cannot even let your question go, you can begin to change your mind with this:

"At least I can decide I do not like what I feel now."

This much is obvious, and paves the way for the next easy step.

5. Having decided that you do not like the way you feel, what could be easier than to continue with,

"And so I hope I have been wrong."

This works against the sense of opposition, and reminds you that help is not being thrust upon you but is something that you want and that you need, because you do not like the way you feel. This tiny opening will be enough to let you go

ahead with just a few more steps you need to let yourself be helped.

Now you have reached the turning point, because it has occurred to you that you will gain if what you have decided is not so. Until this point is reached, you will believe your happiness depends on being right. But this much reason have you now attained; you would be better off if you were wrong.

6. This tiny grain of wisdom will suffice to take you further. You are not coerced, but merely hope to get a thing you want. And you can say in perfect honesty,

"I want another way to look at this."

Now you have changed your mind about the day, and have remembered what you really want. Its purpose has no longer been obscured by the insane belief you want it for the goal of being right when you are wrong. Thus is the readiness for asking brought to your awareness, for you cannot be in conflict when you ask for what you want, and see that it is this for which you ask.

7. This final step is but acknowledgment of lack of opposition to be helped. It is a statement of an open mind, not certain yet, but willing to be shown:

"Perhaps there is another way to look at this.
What can I lose by asking?"

Thus you now can ask a question that makes sense, and so the answer will make sense as well. Nor will you fight against it, for you see that it is you who will be helped by it.

It must be clear that it is easier to have a happy day if you prevent unhappiness from entering at all. But this takes practice in the rules that will protect you from the ravages of fear. When this has been achieved, the sorry

dream of judgment has forever been undone. But meanwhile, you have need for practicing the rules for its undoing. Let us, then, consider once again the very first of the decisions which are offered here.

We said you can begin a happy day with the determination not to make decisions by yourself. This seems to be a real decision in itself. And yet, you cannot make decisions by yourself. The only question really is with what you choose to make them. That is really all. The first rule, then, is not coercion, but a simple statement of a simple fact. You will not make decisions by yourself whatever you decide. For they are made with idols or with God. And you ask help of anti-Christ, or Christ, and which you choose will join with you and tell you what to do.

Your day is not at random. It is set by what you choose to live it with, and how the friend whose counsel you have sought perceives your happiness. You always ask advice before you can decide on anything. Let this be understood, and you can see there cannot be coercion here, nor grounds for opposition that you may be free. There is no freedom from what must occur. And if you think there is, you must be wrong.

The second rule as well is but a fact. For you and your adviser must agree on what you want before it can occur. It is but this agreement that permits all things to happen. Nothing can be caused without some form of union, be it with a dream of judgment or the Voice for God. Decisions cause results because they are not made in isolation. They are made by you and your adviser, for yourself and for the world as well. The day you want you offer to the world, for it will be what you have asked for, and will reinforce the rule

of your adviser in the world. Whose kingdom is the world for you today?
What kind of day will you decide to have?

It needs but two who would have happiness this day to promise it to all the world. It needs but two to understand that they cannot decide alone, to guarantee the joy they asked for will be wholly shared. For they have understood the basic law that makes decision powerful, and gives it all effects that it will ever have. It needs but two. These two are joined before there can be a decision. Let this be the one reminder that you keep in mind, and you will have the day you want, and give it to the world by having it yourself. Your judgment has been lifted from the world by your decision for a happy day. And as you have received, so must you give.

Freedom of Will

Do you not understand that to oppose the Holy Spirit is to fight yourself? He tells you but your will; He speaks for you. In His Divinity is but your own. And all He knows is but your knowledge, saved for you that you may do your will through Him. God asks you do your will. He joins with you. He did not set His Kingdom up alone. And Heaven itself but represents your will, where everything created is for you. No spark of life but was created with your glad consent, as you would have it be. And not one Thought that God has ever had but waited for your blessing to be born. God is no enemy to you. He asks no more than that He hear you call Him "Friend."

How wonderful it is to do your will! For that is freedom. There is nothing else that ever should be called by freedom's name. Unless you do your will you are not free. And would God leave His Son without what he has chosen for

himself? God but ensured that you would never lose your will when He gave you His perfect Answer. Hear It now, that you may be reminded of His Love and learn your will. God would not have His Son made prisoner to what he does not want. He joins with you in willing you be free. And to oppose Him is to make a choice against yourself, and choose that you be bound.

Look once again upon your enemy, the one you chose to hate instead of love. For thus was hatred born into the world, and thus the rule of fear established there. Now hear God speak to you, through Him Who is His Voice and yours as well, reminding you that it is not your will to hate and be a prisoner to fear, a slave to death, a little creature with a little life. Your will is boundless; it is not your will that it be bound. What lies in you has joined with God Himself in all creation's birth. Remember Him Who has created you, and through your will created everything. Not one created thing but gives you thanks, for it is by your will that it was born. No light of Heaven shines except for you, for it was set in Heaven by your will.

What cause have you for anger in a world that merely waits your blessing to be free? If you be prisoner, then God Himself could not be free. For what is done to him whom God so loves is done to God Himself. Think not He wills to bind you, Who has made you co-creator of the universe along with Him. He would but keep your will forever and forever limitless. This world awaits the freedom you will give when you have recognized that you are free. But you will not forgive the world until you have forgiven Him Who gave your will to you. For it is by your will the world is given freedom. Nor can you be free apart from Him Whose holy Will you share.

God turns to you to ask the world be saved, for by your own salvation is it healed. And no one walks upon the earth but must depend on your decision, that he learn death has no power over him, because he shares your freedom as he shares your will. It is your will to heal him, and because you have decided with him, he is healed. And now is God forgiven, for you chose to look upon your brother as a friend.

Beyond All Idols

Idols are quite specific. But your will is universal, being limitless. And so it has no form, nor is content for its expression in the terms of form. Idols are limits. They are the belief that there are forms that will bring happiness, and that, by limiting, is all attained. It is as if you said, "I have no need of everything. This little thing I want, and it will be as everything to me." And this must fail to satisfy, because it is your will that everything be yours. Decide for idols and you ask for loss. Decide for truth and everything is yours.

It is not form you seek. What form can be a substitute for God the Father's Love? What form can take the place of all the love in the Divinity of God the Son? What idol can make two of what is one? And can the limitless be limited? You do not want an idol. It is not your will to have one. It will not bestow on you the gift you seek. When you decide upon the form of what you want, you lose the understanding of its purpose. So you see your will within the idol, thus reducing it to a specific form. Yet this could never be your will, because what shares in all creation cannot be content with small ideas and little things.

Behind the search for every idol lies the yearning for completion.

Wholeness has no form because it is unlimited. To seek a special person or a thing to add to you to make yourself complete, can only mean that you believe some form is missing. And by finding this, you will achieve completion in a form you like. This is the purpose of an idol; that you will not look beyond it, to the source of the belief that you are incomplete. Only if you had sinned could this be so. For sin is the idea you are alone and separated off from what is whole. And thus it would be necessary for the search for wholeness to be made beyond the boundaries of limits on yourself.

It never is the idol that you want. But what you think it offers you, you want indeed and have the right to ask for. Nor could it be possible it be denied. Your will to be complete is but God's Will, and this is given you by being His. God knows not form. He cannot answer you in terms that have no meaning. And your will could not be satisfied with empty forms, made but to fill a gap that is not there. It is not this you want. Creation gives no separate person and no separate thing the power to complete the Son of God. What idol can be called upon to give the Son of God what he already has?

Completion is the function of God's Son. He has no need to seek for it at all. Beyond all idols stands his holy will to be but what he is. For more than whole is meaningless. If there were change in him, if he could be reduced to any form and limited to what is not in him, he would not be as God created him. What idol can he need to be himself? For can he give a part of him away? What is not whole cannot make whole. But what is really asked for cannot be denied. Your will is granted. Not in any form that would con-

tent you not, but in the whole completely lovely Thought God holds of you.

Nothing that God knows not exists. And what He knows exists forever, changelessly. For thoughts endure as long as does the mind that thought of them. And in the Mind of God there is no ending, nor a time in which His Thoughts were absent or could suffer change. Thoughts are not born and cannot die. They share the attributes of their creator, nor have they a separate life apart from his. The thoughts you think are in your mind, as you are in the Mind Which thought of you. And so there are no separate parts in what exists within God's Mind. It is forever one, eternally united and at peace.

Thoughts seem to come and go. Yet all this means is that you are sometimes aware of them, and sometimes not. An unremembered thought is born again to you when it returns to your awareness. Yet it did not die when you forgot it. It was always there, but you were unaware of it. The Thought God holds of you is perfectly unchanged by your forgetting. It will always be exactly as it was before the time when you forgot, and will be just the same when you remember. And it is the same within the interval when you forgot.

The Thoughts of God are far beyond all change, and shine forever. They await not birth. They wait for welcome and remembering. The Thought God holds of you is like a star, unchangeable in an eternal sky. So high in Heaven is it set that those outside of Heaven know not it is there. Yet still and white and lovely will it shine through all eternity. There was no time it was not there; no instant when its light grew dimmer or less perfect ever was.

Who knows the Father knows this light, for He is the eternal sky that holds it safe, forever lifted up and anchored sure. Its perfect purity does not

depend on whether it is seen on earth or not. The sky embraces it and softly holds it in its perfect place, which is as far from earth as earth from Heaven. It is not the distance nor the time that keeps this star invisible to earth. But those who seek for idols cannot know the star is there.

Beyond all idols is the Thought God holds of you. Completely unaffected by the turmoil and the terror of the world, the dreams of birth and death that here are dreamed, the myriad of forms that fear can take; quite undisturbed, the Thought God holds of you remains exactly as it always was. Surrounded by a stillness so complete no sound of battle comes remotely near, it rests in certainty and perfect peace. Here is your one reality kept safe, completely unaware of all the world that worships idols, and that knows not God. In perfect sureness of its changelessness and of its rest in its eternal home, the Thought God holds of you has never left the Mind of its Creator, Whom it knows as its Creator knows that it is there.

Where could the Thought God holds of you exist but where you are? Is your reality a thing apart from you, and in a world which your reality knows nothing of? Outside you there is no eternal sky, no changeless star and no reality. The mind of Heaven's Son in Heaven is, for there the Mind of Father and of Son joined in creation which can have no end. You have not two realities, but one. Nor can you be aware of more than one. An idol or the Thought God holds of you is your reality. Forget not, then, that idols must keep hidden what you are, not from the Mind of God, but from your own. The star shines still; the sky has never changed. But you, the holy Son of God Himself, are unaware of your reality.

The Truth Behind Illusions

You will attack what does not satisfy, and thus you will not see you made it up. You always fight illusions. For the truth behind them is so lovely and so still in loving gentleness, were you aware of it you would forget defensiveness entirely, and rush to its embrace. The truth could never be attacked. And this you knew when you made idols. They were made that this might be forgotten. You attack but false ideas, and never truthful ones. All idols are the false ideas you made to fill the gap you think arose between yourself and what is true. And you attack them for the things you think they represent. What lies beyond them cannot be attacked.

The wearying, dissatisfying gods you made are blown-up children's toys. A child is frightened when a wooden head springs up as a closed box is opened suddenly, or when a soft and silent woolly bear begins to squeak as he takes hold of it. The rules he made for boxes and for bears have failed him, and have broken his "control" of what surrounds him. And he is afraid, because he thought the rules protected him. Now must he learn the boxes and the bears did not deceive him, broke no rules, nor mean his world is made chaotic and unsafe. He was mistaken. He misunderstood what made him safe, and thought that it had left.

The gap that is not there is filled with toys in countless forms. And each one seems to break the rules you set for it. It never was the thing you thought. It must appear to break your rules for safety, since the rules were wrong. But you are not endangered. You can laugh at popping heads and squeaking toys, as does the child who learns they are no threat to him. Yet

while he likes to play with them, he still perceives them as obeying rules he made for his enjoyment. So there still are rules that they can seem to break and frighten him. Yet is he at the mercy of his toys? And can they represent a threat to him?

Reality observes the laws of God, and not the rules you set. It is His laws that guarantee your safety. All illusions that you believe about yourself obey no laws. They seem to dance a little while, according to the rules you set for them. But then they fall and cannot rise again. They are but toys, my child, so do not grieve for them. Their dancing never brought you joy. But neither were they things to frighten you, nor make you safe if they obeyed your rules. They must be neither cherished nor attacked, but merely looked upon as children's toys without a single meaning of their own. See one in them and you will see them all. See none in them and they will touch you not.

Appearances deceive because they are appearances and not reality. Dwell not on them in any form. They but obscure reality, and they bring fear because they hide the truth. Do not attack what you have made to let you be deceived, for thus you prove that you have been deceived. Attack has power to make illusions real. Yet what it makes is nothing. Who could be made fearful by a power that can have no real effects at all? What could it be but an illusion, making things appear like to itself? Look calmly at its toys, and understand that they are idols which but dance to vain desires. Give them not your worship, for they are not there. Yet this is equally forgotten in attack. God's Son needs no defense against his dreams. His idols do not threaten him at all. His one mistake is that he thinks them real. What can the power of illusions do?

Appearances can but deceive the mind that wants to be deceived. And you can make a simple choice that will forever place you far beyond deception. You need not concern yourself with how this will be done, for this you cannot understand. But you will understand that mighty changes have been quickly brought about, when you decide one very simple thing; you do not want whatever you believe an idol gives. For thus the Son of God declares that he is free of idols. And thus is he free.

Salvation is a paradox indeed! What could it be except a happy dream? It asks you but that you forgive all things that no one ever did; to overlook what is not there, and not to look upon the unreal as reality. You are but asked to let your will be done, and seek no longer for the things you do not want. And you are asked to let yourself be free of all the dreams of what you never were, and seek no more to substitute the strength of idle wishes for the Will of God.

Here does the dream of separation start to fade and disappear. For here the gap that is not there begins to be perceived without the toys of terror that you made. No more than this is asked. Be glad indeed salvation asks so little, not so much. It asks for nothing in reality. And even in illusions it but asks forgiveness be the substitute for fear. Such is the only rule for happy dreams. The gap is emptied of the toys of fear, and then its unreality is plain. Dreams are for nothing. And the Son of God can have no need of them. They offer him no single thing that he could ever want. He is delivered from illusions by his will, and but restored to what he is. What could God's plan for his salvation be, except a means to give him to Himself?

The Only Purpose

The real world is the state of mind in which the only purpose of the world is seen to be forgiveness. Fear is not its goal, for the escape from guilt becomes its aim. The value of forgiveness is perceived and takes the place of idols, which are sought no longer, for their "gifts" are not held dear. No rules are idly set, and no demands are made of anyone or anything to twist and fit into the dream of fear. Instead, there is a wish to understand all things created as they really are. And it is recognized that all things must be first forgiven, and then understood.

Here, it is thought that understanding is acquired by attack. There, it is clear that by attack is understanding lost. The folly of pursuing guilt as goal is fully recognized. And idols are not wanted there, for guilt is understood as the sole cause of pain in any form. No one is tempted by its vain appeal, for suffering and death have been perceived as things not wanted and not striven for. The possibility of freedom has been grasped and welcomed, and the means by which it can be gained can now be understood. The world becomes a place of hope, because its only purpose is to be a place where hope of happiness can be fulfilled. And no one stands outside this hope, because the world has been united in belief the purpose of the world is one which all must share, if hope be more than just a dream.

Not yet is Heaven quite remembered, for the purpose of forgiveness still remains. Yet everyone is certain he will go beyond forgiveness, and he but remains until it is made perfect in himself. He has no wish for anything but this. And fear has dropped away, because he is united in his purpose with

himself. There is a hope of happiness in him so sure and constant he can barely stay and wait a little longer, with his feet still touching earth. Yet is he glad to wait till every hand is joined, and every heart made ready to arise and go with him. For thus is he made ready for the step in which is all forgiveness left behind.

The final step is God's, because it is but God Who could create a perfect Son and share His Fatherhood with him. No one outside of Heaven knows how this can be, for understanding this is Heaven itself. Even the real world has a purpose still beneath creation and eternity. But fear is gone because its purpose is forgiveness, not idolatry. And so is Heaven's Son prepared to be himself, and to remember that the Son of God knows everything his Father understands, and understands it perfectly with Him.

The real world still falls short of this, for this is God's Own purpose: only His, and yet completely shared and perfectly fulfilled. The real world is a state in which the mind has learned how easily do idols go when they are still perceived but wanted not. How willingly the mind can let them go when it has understood that idols are nothing and nowhere, and are purposeless. For only then can guilt and sin be seen without a purpose, and as meaningless.

Thus is the real world's purpose gently brought into awareness, to replace the goal of sin and guilt. And all that stood between your image of yourself and what you are, forgiveness washes joyfully away. Yet God need not create His Son again, that what is his be given back to him. The gap between your brother and yourself was never there. And what the Son of God knew in creation he must know again.

When brothers join in purpose in the world of fear, they stand already at the edge of the real world. Perhaps they still look back, and think they see an idol that they want. Yet has their path been surely set away from idols toward reality. For when they joined their hands it was Christ's hand they took, and they will look on Him Whose hand they hold. The face of Christ is looked upon before the Father is remembered. For He must be unremembered till His Son has reached beyond forgiveness to the Love of God. Yet is the Love of Christ accepted first. And then will come the knowledge They are one.

How light and easy is the step across the narrow boundaries of the world of fear when you have recognized Whose hand you hold! Within your hand is everything you need to walk with perfect confidence away from fear forever, and to go straight on, and quickly reach the gate of Heaven itself. For He Whose hand you hold was waiting but for you to join Him. Now that you have come, would He delay in showing you the way that He must walk with you? His blessing lies on you as surely as His Father's Love rests upon Him. His gratitude to you is past your understanding, for you have enabled Him to rise from chains and go with you, together, to His Father's house.

An ancient hate is passing from the world. And with it goes all hatred and all fear. Look back no longer, for what lies ahead is all you ever wanted in your heart. Give up the world! But not to sacrifice. You never wanted it. What happiness have you sought here that did not bring you pain? What moment of content has not been bought at fearful price in coins of suffering? Joy has no cost. It is your sacred right, and what you pay for is not happiness. Be speeded on your way by honesty, and let not your experiences here deceive

in retrospect. They were not free from bitter cost and joyless consequence.

Do not look back except in honesty. And when an idol tempts you,
think of this:

There never was a time an idol brought
You anything except the "gift" of guilt.
Not one was bought except at cost of pain,
Nor was it ever paid by you alone.

Be merciful unto your brother, then. And do not choose an idol thoughtlessly, remembering that he will pay the cost as well as you. For he will be delayed when you look back, and you will not perceive Whose loving hand you hold. Look forward, then, and walk in confidence, with happy hearts that beat in hope and do not pound in fear.

The Will of God forever lies in those whose hands are joined. Until they joined, they thought He was their enemy. But when they joined and shared a purpose, they were free to learn their will is one. And thus the Will of God must reach to their awareness. Nor can they forget for long that it is but their own.

The Justification for Forgiveness

Anger is never justified. Attack has no foundation. It is here escape from fear begins, and will be made complete. Here is the real world given in exchange for dreams of terror. For it is on this forgiveness rests, and is but natural. You are not asked to offer pardon where attack is due, and would be justified. For that would mean that you forgive a sin by overlooking what is really there. That is not pardon. For it would assume that, by responding in a way which is not justified, your pardon will become the answer to at-

tack that has been made. And thus is pardon inappropriate, by being granted where it is not due.

Pardon is always justified. It has a sure foundation. You do not forgive the unforgivable, nor overlook a real attack that calls for punishment. Salvation does not lie in being asked to make unnatural responses which are inappropriate to what is real. Instead, it merely asks that you respond appropriately to what is not real by not perceiving what has not occurred. If pardon were unjustified, you would be asked to sacrifice your rights when you return forgiveness for attack. But you are merely asked to see forgiveness as the natural reaction to distress that rests on error, and thus calls for help. Forgiveness is the only sane response. It keeps your rights from being sacrificed.

This understanding is the only change that lets the real world rise to take the place of dreams of terror. Fear cannot arise unless attack is justified, and if it had a real foundation pardon would have none. The real world is achieved when you perceive the basis of forgiveness is quite real and fully justified. While you regard it as a gift unwarranted, it must uphold the guilt you would "forgive." Unjustified forgiveness is attack. And this is all the world can ever give. It pardons "sinners" sometimes, but remains aware that they have sinned. And so they do not merit the forgiveness that it gives.

This is the false forgiveness which the world employs to keep the sense of sin alive. And recognizing God is just, it seems impossible His pardon could be real. Thus is the fear of God the sure result of seeing pardon as unmerited. No one who sees himself as guilty can avoid the fear of God. But he

is saved from this dilemma if he can forgive. The mind must think of its Creator as it looks upon itself. If you can see your brother merits pardon, you have learned forgiveness is your right as much as his. Nor will you think that God intends for you a fearful judgment that your brother does not merit. For it is the truth that you can merit neither more nor less than he.

Forgiveness recognized as merited will heal. It gives the miracle its strength to overlook illusions. This is how you learn that you must be forgiven too. There can be no appearance that can not be overlooked. For if there were, it would be necessary first there be some sin that stands beyond forgiveness. There would be an error that is more than a mistake; a special form of error that remains unchangeable, eternal, and beyond correction or escape. There would be one mistake that had the power to undo creation, and to make a world that could replace it and destroy the Will of God. Only if this were possible could there be some appearances that could withstand the miracle, and not be healed by it.

There is no surer proof idolatry is what you wish than a belief there are some forms of sickness and of joylessness forgiveness cannot heal. This means that you prefer to keep some idols, and are not prepared, as yet, to let all idols go. And thus you think that some appearances are real and not appearances at all. Be not deceived about the meaning of a fixed belief that some appearances are harder to look past than others are. It always means you think forgiveness must be limited. And you have set a goal of partial pardon and a limited escape from guilt for you. What can this be except a false forgiveness of yourself, and everyone who seems apart from you?

It must be true the miracle can heal all forms of sickness, or it cannot heal. Its purpose cannot be to judge which forms are real, and which appearances are true. If one appearance must remain apart from healing, one illusion must be part of truth. And you could not escape all guilt, but only some of it. You must forgive God's Son entirely. Or you will keep an image of yourself that is not whole, and will remain afraid to look within and find escape from every idol there. Salvation rests on faith there cannot be some forms of guilt that you cannot forgive. And so there cannot be appearances that have replaced the truth about God's Son.

Look on your brother with the willingness to see him as he is. And do not keep a part of him outside your willingness that he be healed. To heal is to make whole. And what is whole can have no missing parts that have been kept outside. Forgiveness rests on recognizing this, and being glad there cannot be some forms of sickness which the miracle must lack the power to heal.

God's Son is perfect, or he cannot be God's Son. Nor will you know him, if you think he does not merit the escape from guilt in all its forms and all its consequence. There is no way to think of him but this, if you would know the truth about yourself:

"I thank you, Father, for your perfect Son,
And in his glory will I see my own."

Here is the joyful statement that there are no forms of evil that can overcome the Will of God; the glad acknowledgment that guilt has not succeeded by your wish to make illusions real. And what is this except a simple statement of the truth?

Look on your brother with this hope in you, and you will understand he could not make an error that could change the truth in him. It is not difficult to overlook mistakes that have been given no effects. But what you see as having power to make an idol of the Son of God you will not pardon. For he has become to you a graven image and a sign of death. Is this your savior? Is his Father wrong about His Son? Or have you been deceived in him who has been given you to heal, for your salvation and deliverance?

The New Interpretation

Would God have left the meaning of the world to your interpretation? If He had, it has no meaning. For it cannot be that meaning changes constantly, and yet is true. The Holy Spirit looks upon the world as with one purpose, changelessly established. And no situation can affect its aim, but must be in accord with it. For only if its aim could change with every situation could each one be open to interpretation which is different every time you think of it. You add an element into the script you write for every minute in the day, and all that happens now means something else. You take away another element, and every meaning shifts accordingly.

What do your scripts reflect except your plans for what the day should be? And thus you judge disaster and success, advance, retreat, and gain and loss. These judgments all are made according to the roles the script assigns. The fact they have no meaning in themselves is demonstrated by the ease with which these labels change with other judgments, made on different aspects of experience. And then, in looking back, you think you see another meaning in what went before. What have you really done, except to show there was no

meaning there? But you assigned a meaning in the light of goals that change, with every meaning shifting as they change.

Only a constant purpose can endow events with stable meaning. But it must accord one meaning to them all. If they are given different meanings, it must be that they reflect but different purposes. And this is all the meaning that they have. Can this be meaning? Can confusion be what meaning means? Perception cannot be in constant flux, and make allowance for stability of meaning anywhere. Fear is a judgment never justified. Its presence has no meaning but to show you wrote a fearful script, and are afraid accordingly. But not because the thing you fear has fearful meaning in itself.

A common purpose is the only means whereby perception can be stabilized, and one interpretation given to the world and all experiences here. In this shared purpose is one judgment shared by everyone and everything you see. You do not have to judge, for you have learned one meaning has been given everything, and you are glad to see it everywhere. It cannot change because you would perceive it everywhere, unchanged by circumstance. And so you offer it to all events, and let them offer you stability.

Escape from judgment simply lies in this; all things have but one purpose, which you share with all the world. And nothing in the world can be opposed to it, for it belongs to everything, as it belongs to you. In single purpose is the end of all ideas of sacrifice, which must assume a different purpose for the one who gains and him who loses. There could be no thought of sacrifice apart from this idea. And it is this idea of different goals that makes perception shift and meaning change. In one united goal does this become impos-

sible, for your agreement makes interpretation stabilize and last.

How can communication really be established while the symbols that are used mean different things? The Holy Spirit's goal gives one interpretation, meaningful to you and to your brother. Thus can you communicate with him, and he with you. In symbols that you both can understand the sacrifice of meaning is undone. All sacrifice entails the loss of your ability to see relationships among events. And looked at separately they have no meaning. For there is no light by which they can be seen and understood. They have no purpose. And what they are for cannot be seen. In any thought of loss there is no meaning. No one has agreed with you on what it means. It is a part of a distorted script, which cannot be interpreted with meaning. It must be forever unintelligible. This is not communication. Your dark dreams are but the senseless, isolated scripts you write in sleep. Look not to separate dreams for meaning. Only dreams of pardon can be shared. They mean the same to both of you.

Do not interpret out of solitude, for what you see means nothing. It will shift in what it stands for, and you will believe the world is an uncertain place, in which you walk in danger and uncertainty. It is but your interpretations which are lacking in stability, for they are not in line with what you really are. This is a state so seemingly unsafe that fear must rise. Do not continue thus, my brother. We have one Interpreter. And through His use of symbols are we joined, so that they mean the same to all of us. Our common language lets us speak to all our brothers, and to understand with them forgiveness has been given to us all, and thus we can communicate again.

Changeless Reality

Appearances deceive, but can be changed. Reality is changeless. It does not deceive at all, and if you fail to see beyond appearances you are deceived. For everything you see will change, and yet you thought it real before, and now you think it real again. Reality is thus reduced to form, and capable of change. Reality is changeless. It is this that makes it real, and keeps it separate from all appearances. It must transcend all form to be itself. It cannot change.

The miracle is means to demonstrate that all appearances can change because they are appearances, and cannot have the changelessness reality entails. The miracle attests salvation from appearances by showing they can change. Your brother has a changelessness in him beyond appearance and deception, both. It is obscured by changing views of him that you perceive as his reality. The happy dream about him takes the form of the appearance of his perfect health, his perfect freedom from all forms of lack, and safety from disaster of all kinds. The miracle is proof he is not bound by loss or suffering in any form, because it can so easily be changed. This demonstrates that it was never real, and could not stem from his reality. For that is changeless, and has no effects that anything in Heaven or on earth could ever alter. But appearances are shown to be unreal because they change.

What is temptation but a wish to make illusions real? It does not seem to be the wish that no reality be so. Yet it is an assertion that some forms of idols have a powerful appeal that makes them harder to resist than those you would not want to have reality. Temptation, then, is nothing more than this;

a prayer the miracle touch not some dreams, but keep their unreality obscure and give to them reality instead. And Heaven gives no answer to the prayer, nor can a miracle be given you to heal appearances you do not like. You have established limits. What you ask is given you, but not of God Who knows no limits. You have limited yourself.

Reality is changeless. Miracles but show what you have interposed between reality and your awareness is unreal, and does not interfere at all. The cost of the belief there must be some appearances beyond the hope of change is that the miracle cannot come forth from you consistently. For you have asked it be withheld from power to heal all dreams. There is no miracle you cannot have when you desire healing. But there is no miracle that can be given you unless you want it. Choose what you would heal, and He Who gives all miracles has not been given freedom to bestow His gifts upon God's Son. When he is tempted, he denies reality. And he becomes the willing slave of what he chose instead.

Because reality is changeless is a miracle already there to heal all things that change, and offer them to you to see in happy form, devoid of fear. It will be given you to look upon your brother thus. But not while you would have it otherwise in some respects. For this but means you would not have him healed and whole. The Christ in him is perfect. Is it this that you would look upon? Then let there be no dreams about him that you would prefer to seeing this. And you will see the Christ in him because you let Him come to you. And when He has appeared to you, you will be certain you are like Him, for He is the changeless in your brother and in you.

This will you look upon when you decide there is not one appearance you would hold in place of what your brother really is. Let no temptation to prefer a dream allow uncertainty to enter here. Be not made guilty and afraid when you are tempted by a dream of what he is. But do not give it power to replace the changeless in him in your sight of him. There is no false appearance but will fade, if you request a miracle instead. There is no pain from which he is not free, if you would have him be but what he is. Why should you fear to see the Christ in him? You but behold yourself in what you see. As he is healed are you made free of guilt, for his appearance is your own to you.

Chapter 30

THE FINAL VISION

The Simplicity of Salvation

How simple is salvation! All it says is what was never true is not true now, and never will be. The impossible has not occurred, and can have no effects. And that is all. Can this be hard to learn by anyone who wants it to be true? Only unwillingness to learn it could make such an easy lesson difficult. How hard is it to see that what is false can not be true, and what is true can not be false? You can no longer say that you perceive no differences in false and true. You have been told exactly how to tell one from the other, and just what to do if you become confused. Why, then, do you persist in learning not such simple things?

There is a reason. But confuse it not with difficulty in the simple things salvation asks you learn. It teaches but the very obvious. It merely goes from one apparent lesson to the next, in easy steps that lead you gently from one to another, with no strain at all. This cannot be confusing, yet you are confused. For somehow you believe that what is totally confused is easier to learn and understand. What you have taught yourself is such a giant learning feat it is indeed incredible. But you accomplished it because you wanted to, and did not pause in diligence to judge it hard to learn or too complex to grasp.

No one who understands what you have learned, how carefully you learned it, and the pains to which you went to practice and repeat the lessons endlessly, in every form you could conceive of them, could ever doubt the

power of your learning skill. There is no greater power in the world. The world was made by it, and even now depends on nothing else. The lessons you have taught yourself have been so overlearned and fixed they rise like heavy curtains to obscure the simple and the obvious. Say not you cannot learn them. For your power to learn is strong enough to teach you that your will is not your own, your thoughts do not belong to you, and even you are someone else.

Who could maintain that lessons such as these are easy? Yet you have learned more than this. You have continued, taking every step, however difficult, without complaint, until a world was built that suited you. And every lesson that makes up the world arises from the first accomplishment of learning; an enormity so great the Holy Spirit's Voice seems small and still before its magnitude. The world began with one strange lesson, powerful enough to render God forgotten, and His Son an alien to himself, in exile from the home where God Himself established him. You who have taught yourself the Son of God is guilty, say not that you cannot learn the simple things salvation teaches you!

Learning is an ability you made and gave yourself. It was not made to do the Will of God, but to uphold a wish that it could be opposed, and that a will apart from it was yet more real than it. And this has learning sought to demonstrate, and you have learned what it was made to teach. Now does your ancient overlearning stand implacable before the Voice of truth, and teach you that its lessons are not true; too hard to learn, too difficult to see, and too opposed to what is really true. Yet you will learn them, for their learning is the only purpose for your learning skill the Holy Spirit sees in all the world.

His simple lessons in forgiveness have a power mightier than yours, because they call from God and from your Self to you.

Is this a little Voice, so small and still It cannot rise above the senseless noise of sounds that have no meaning? God willed not His Son forget Him. And the power of His Will is in the Voice that speaks for Him. Which lesson will you learn? What outcome is inevitable, sure as God, and far beyond all doubt and question? Can it be your little learning, strange in outcome and incredible in difficulty will withstand the simple lessons being taught to you in every moment of each day, since time began and learning had been made?

The lessons to be learned are only two. Each has its outcome in a different world. And each world follows surely from its source. The certain outcome of the lesson that God's Son is guilty is the world you see. It is a world of terror and despair. Nor is there hope of happiness in it. There is no plan for safety you can make that ever will succeed. There is no joy that you can seek for here and hope to find. Yet this is not the only outcome which your learning can produce. However much you may have overlearned your chosen task, the lesson that reflects the Love of God is stronger still. And you will learn God's Son is innocent, and see another world.

The outcome of the lesson that God's Son is guiltless is a world in which there is no fear, and everything is lit with hope and sparkles with a gentle friendliness. Nothing but calls to you in soft appeal to be your friend, and let it join with you. And never does a call remain unheard, misunderstood, nor left unanswered in the selfsame tongue in which the call was made. And you will understand it was this call that everyone and everything within the world

has always made, but you had not perceived it as it was. And now you see you were mistaken. You had been deceived by forms the call was hidden in. And so you did not hear it, and had lost a friend who always wanted to be part of you. The soft, eternal calling of each part of God's creation to the whole is heard throughout the world this second lesson brings.

There is no living thing that does not share the universal will that it be whole, and that you do not leave its call unheard. Without your answer is it left to die, as it is saved from death when you have heard its calling as the ancient call to life, and understood that it is but your own. The Christ in you remembers God with all the certainty with which He knows His Love. But only if His Son is innocent can He be Love. For God were fear indeed if he whom He created innocent could be a slave to guilt. God's perfect Son remembers his creation. But in guilt he has forgotten what he really is.

The fear of God results as surely from the lesson that His Son is guilty as God's Love must be remembered when he learns his innocence. For hate must father fear, and look upon its father as itself. How wrong are you who fail to hear the call that echoes past each seeming call to death, that sings behind each murderous attack and pleads that love restore the dying world. You do not understand Who calls to you beyond each form of hate; each call to war. Yet you will recognize Him as you give Him answer in the language that He calls. He will appear when you have answered Him, and you will know in Him that God is Love.

What is temptation but a wish to make the wrong decision on what you would learn, and have an outcome that you do not want? It is the recognition

that it is a state of mind unwanted that becomes the means whereby the choice is reassessed; another outcome seen to be preferred. You are deceived if you believe you want disaster and disunity and pain. Hear not the call for this within yourself. But listen, rather, to the deeper call beyond it that appeals for peace and joy. And all the world will give you joy and peace. For as you hear, you answer. And behold! Your answer is the proof of what you learned. Its outcome is the world you look upon.

Let us be still an instant, and forget all things we ever learned, all thoughts we had, and every preconception that we hold of what things mean and what their purpose is. Let us remember not our own ideas of what the world is for. We do not know. Let every image held of everyone be loosened from our minds and swept away.

Be innocent of judgment, unaware of any thoughts of evil or of good that ever crossed your mind of anyone. Now do you know him not. But you are free to learn of him, and learn of him anew. Now is he born again to you, and you are born again to him, without the past that sentenced him to die, and you with him. Now is he free to live as you are free, because an ancient learning passed away, and left a place for truth to be reborn.

Walking with Christ

An ancient lesson is not overcome by the opposing of the new and old. It is not vanquished that the truth be known, nor fought against to lose to truth's appeal. There is no battle that must be prepared; no time to be expended, and no plans that need be laid for bringing in the new. There is an ancient battle being waged against the truth, but truth does not respond. Who could be hurt

in such a war, unless he hurts himself? He has no enemy in truth. And can he be assailed by dreams?

Let us review again what seems to stand between you and the truth of what you are. For there are steps in its relinquishment. The first is a decision that you make. But afterwards, the truth is given you. You would establish truth. And by your wish you set two choices to be made, each time you think you must decide on anything. Neither is true. Nor are they different. Yet must we see them both, before you can look past them to the one alternative that is a different choice. But not in dreams you made, that this might be obscured to you.

What you would choose between is not a choice and gives but the illusion it is free, for it will have one outcome either way. Thus is it really not a choice at all. The leader and the follower emerge as separate roles, each seeming to possess advantages you would not want to lose. So in their fusion there appears to be the hope of satisfaction and of peace. You see yourself divided into both these roles, forever split between the two. And every friend or enemy becomes a means to help you save yourself from this.

Perhaps you call it love. Perhaps you think that it is murder justified at last. You hate the one you gave the leader's role when you would have it, and you hate as well his not assuming it at times you want to let the follower in you arise, and give away the role of leadership. And this is what you made your brother for, and learned to think that this his purpose is. Unless he serves it, he has not fulfilled the function that was given him by you. And thus he merits death, because he has no purpose and no usefulness to you.

And what of him? What does he want of you? What could he want, but what you want of him? Herein is life as easily as death, for what you choose you choose as well for him. Two calls you make to him, as he to you. Between these two is choice, because from them there is a different outcome. If he be the leader or the follower to you it matters not, for you have chosen death. But if he calls for death or calls for life, for hate or for forgiveness and for help, is not the same in outcome. Hear the one, and you are separate from him and are lost. But hear the other, and you join with him and in your answer is salvation found. The voice you hear in him is but your own. What does he ask you for? And listen well! For he is asking what will come to you, because you see an image of yourself and hear your voice requesting what you want.

Before you answer, pause to think of this:

"The answer that I give my brother is
What I am asking for. And what I learn
Of him is what I learn about myself."

Then let us wait an instant and be still, forgetting everything we thought we heard; remembering how much we do not know. This brother neither leads nor follows us, but walks beside us on the selfsame road. He is like us, as near or far away from what we want as we will let him be. We make no gains he does not make with us, and we fall back if he does not advance. Take not his hand in anger but in love, for in his progress do you count your own. And we go separately along the way unless you keep him safely by your side.

Because he is your equal in God's Love, you will be saved from all ap-

pearances and answer to the Christ Who calls to you. Be still and listen. Think not ancient thoughts. Forget the dismal lessons that you learned about this Son of God who calls to you. Christ calls to all with equal tenderness, seeing no leaders and no followers, and hearing but one answer to them all. Because He hears one Voice, he cannot hear a different answer from the one He gave when God appointed Him His only Son.

Be very still an instant. Come without all thought of what you ever learned before, and put aside all images you made. The old will fall away before the new without your opposition or intent. There will be no attack upon the things you thought were precious and in need of care. There will be no assault upon your wish to hear a call that never has been made. Nothing will hurt you in this holy place, to which you come to listen silently and learn the truth of what you really want. No more than this will you be asked to learn. But as you hear it, you will understand you need but come away without the thoughts you did not want, and that were never true.

Forgive your brother all appearances, that are but ancient lessons you have taught yourself about the sinfulness in you. Hear but his call for mercy and release from all the fearful images he holds of what he is and of what you must be. He is afraid to walk with you, and thinks perhaps a bit behind, a bit ahead would be a safer place for him to be. Can you make progress if you think the same, advancing only when he would step back, and falling back when he would go ahead? For so do you forget the journey's goal, which is but to decide to walk with him, so neither leads nor follows. Thus it is a way you go together, not alone. And in this choice is learning's outcome changed, for

Christ has been reborn to both of you.

An instant spent without your old ideas of who your great companion is and what he should be asking for, will be enough to let this happen. And you will perceive his purpose is the same as yours. He asks for what you want, and needs the same as you. It takes, perhaps, a different form in him, but it is not the form you answer to. He asks and you receive, for you have come with but one purpose; that you both may learn you love each other with a brother's love. And as a brother, must his Father be the same as yours, as he is like yourself.

Together is your joint inheritance remembered and accepted by you both. Alone it is denied to both of you. Is it not clear that while you still insist on leading or on following, you think you walk alone, with no one by your side? This is the road to nowhere, for the light cannot be given while you walk alone, and so you cannot see which way you go. And thus there is confusion, and a sense of endless doubting as you stagger back and forward in the darkness and alone. Yet these are but appearances of what the journey is, and how it must be made. For next to you is One Who holds the light before you, so that every step is made in certainty and sureness of the road. A blindfold can indeed obscure your sight, but cannot make the way itself grow dark. And He Who travels with you has the light.

The Self-Accused.

Only the self-accused condemn. As you prepare to make a choice that will result in different outcomes, there is first one thing that must be over-learned. It must become a habit of response so typical of everything you do

that it becomes your first response to all temptation, and to every situation that occurs. Learn this, and learn it well, for it is here delay of happiness is shortened by a span of time you cannot realize. You never hate your brother for his sins, but only for your own. Whatever form his sins appear to take, it but obscures the fact that you believe it to be yours, and therefore meriting a "just" attack.

Why should his sins be sins, if you did not believe they could not be forgiven in you? Why are they real in him, if you did not believe that they are your reality? And why do you attack them everywhere except you hate yourself? Are you a sin? You answer "yes" whenever you attack, for by attack do you assert that you are guilty, and must give as you deserve. And what can you deserve but what you are? If you did not believe that you deserved attack, it never would occur to you to give attack to anyone at all. Why should you? What would be the gain to you? What could the outcome be that you would want? And how could murder bring you benefit?

Sins are in bodies. They are not perceived in minds. They are not seen as purposes, but actions. Bodies act, and minds do not. And therefore must the body be at fault for what it does. It is not seen to be a passive thing, obeying your commands, and doing nothing of itself at all. If you are sin you are a body, for the mind acts not. And purpose must be in the body, not the mind. The body must act on its own, and motivate itself. If you are sin you lock the mind within the body, and you give its purpose to its prison house, which acts instead of it. A jailer does not follow orders, but enforces orders on the prisoner.

Yet is the body prisoner, and not the mind. The body thinks no thoughts. It has no power to learn, to pardon, nor enslave. It gives no orders that the mind need serve, nor sets conditions that it must obey. It holds in prison but the willing mind that would abide in it. It sickens at the bidding of the mind that would become its prisoner. And it grows old and dies, because that mind is sick within itself. Learning is all that causes change. And so the body, where no learning can occur, could never change unless the mind preferred the body change in its appearances, to suit the purpose given by the mind. For mind can learn, and there is all change made.

The mind that thinks it is a sin has but one purpose; that the body be the source of sin, to keep it in the prison house it chose and guards and holds itself at bay, a sleeping prisoner to the snarling dogs of hate and evil, sickness and attack; of pain and age, of grief and suffering. Here are the thoughts of sacrifice preserved, for here guilt rules, and orders that the world be like itself; a place where nothing can find mercy, nor survive the ravages of fear except in murder and in death. For here are you made sin, and sin cannot abide the joyous and the free, for they are enemies which sin must kill. In death is sin preserved, and those who think that they are sin must die for what they think they are.

Let us be glad that you will see what you believe, and that it has been given you to change what you believe. The body will but follow. It can never lead you where you would not be. It does not guard your sleep, nor interfere with your awakening. Release your body from imprisonment, and you will see no one as prisoner to what you have escaped. You will not want to hold in

guilt your chosen enemies, nor keep in chains, to the illusion of a changing love, the ones you think are friends.

The innocent release in gratitude for their release. And what they see upholds their freedom from imprisonment and death. Open your mind to change, and there will be no ancient penalty exacted from your brother or yourself. For God has said there is no sacrifice that can be asked; there is no sacrifice that can be made.

The Real Alternative

There is a tendency to think the world can offer consolation and escape from problems that its purpose is to keep. Why should this be? Because it is a place where choice among illusions seems to be the only choice. And you are in control of outcomes of your choosing. Thus you think, within the narrow band from birth to death, a little time is given you to use for you alone; a time when everyone conflicts with you, but you can choose which road will lead you out of conflict, and away from difficulties that concern you not. Yet they are your concern. How, then, can you escape from them by leaving them behind? What must go with you, you will take with you whatever road you choose to walk along.

Real choice is no illusion. But the world has none to offer. All its roads but lead to disappointment, nothingness and death. There is no choice in its alternatives. Seek not escape from problems here. The world was made that problems could not be escaped. Be not deceived by all the different names its roads are given. They have but one end. And each is but the means to gain that end, for it is here that all its roads will lead, however dif-

ferently they seem to start; however differently they seem to go. Their end is certain, for there is no choice among them. All of them will lead to death. On some you travel gaily for a while, before the bleakness enters. And on some the thorns are felt at once. The choice is not what will the ending be, but when it comes.

There is no choice where every end is sure. Perhaps you would prefer to try them all, before you really learn they are but one. The roads this world can offer seem to be quite large in number, but the time must come when everyone begins to see how like they are to one another. Men have died on seeing this, because they saw no way except the pathways offered by the world. And learning they led nowhere, lost their hope. And yet this was the time they could have learned their greatest lesson. All must reach this point, and go beyond it. It is true indeed there is no choice at all within the world. But this is not the lesson in itself. The lesson has a purpose, and in this you come to understand what it is for.

Why would you seek to try another road, another person or another place, when you have learned the way the lesson starts, but do not yet perceive what it is for? Its purpose is the answer to the search that all must undertake who still believe there is another answer to be found. Learn now, without despair, there is no hope of answer in the world. But do not judge the lesson that is but begun with this. Seek not another signpost in the world that seems to point to still another road. No longer look for hope where there is none. Make fast your learning now, and understand you but waste time unless you go beyond what you have learned to what is yet to learn. For from this

lowest point will learning lead to heights of happiness, in which you see the purpose of the lesson shining clear, and perfectly within your learning grasp.

Who would be willing to be turned away from all the roadways of the world, unless he understood their real futility? Is it not needful that he should begin with this, to seek another way instead? For while he sees a choice where there is none, what power of decision can he use? The great release of power must begin with learning where it really has a use. And what decision has power if it be applied in situations without choice?

The learning that the world can offer but one choice, no matter what its form may be, is the beginning of acceptance there there is a real alternative instead. To fight against this step is to defeat your purpose here. You did not come to learn to find a road the world does not contain. The search for different pathways in the world is but the search for different forms of truth. And this would keep the truth from being reached.

Think not that happiness is ever found by following a road away from it. This makes no sense, and cannot be the way. To you who seem to find this course to be too difficult to learn, let me repeat that to achieve a goal you must proceed in its direction, not away from it. And every road that leads the other way will not advance the purpose to be found. If this be difficult to understand, then is this course impossible to learn. But only then. For otherwise, it is a simple teaching in the obvious.

There is a choice that you have power to make when you have seen the real alternatives. Until that point is reached you have no choice, and you can but decide how you would choose the better to deceive yourself again. This

course attempts to teach no more than that the power of decision cannot lie in choosing different forms of what is still the same illusion and the same mistake. All choices in the world depend on this; you choose between your brother and yourself, and you will gain as much as he will lose, and what you lose is what is given him. How utterly opposed to truth is this, when all the lesson's purpose is to teach that what your brother loses you have lost, and what he gains is what is given you.

He has not left His Thoughts! But you forgot His Presence and remembered not His Love. No pathway in the world can lead to Him, nor any worldly goal be one with His. What road in all the world will lead within, when every road was made to separate the journey from the purpose it must have unless it be but futile wandering? All roads that lead away from what you are will lead you to confusion and despair. Yet has He never left His Thoughts to die, without their Source forever in themselves.

He has not left His Thoughts! He could no more depart from them than they could keep Him out. In unity with Him do they abide, and in their oneness both are kept complete. There is no road that leads away from Him. A journey from yourself does not exist. How foolish and insane it is to think that there could be a road with such an aim! Where could it go? And how could you be made to travel on it, walking there without your own reality at one with you?

Forgive yourself your madness, and forget all senseless journeys and all goal-less aims. They have no meaning. You can not escape from what you are. For God is merciful, and did not let His Son abandon Him. For what

He is be thankful, for in that is your escape from madness and from death. Nowhere but where He is can you be found. There is no path that does not lead to Him.

Self Concept versus Self

The learning of the world is built upon a concept of the self adjusted to the world's reality. It fits it well. For this an image is that suits a world of shadows and illusions. Here it walks at home, where what it sees is one with it. The building of a concept of the self is what the learning of the world is for. This is its purpose; that you come without a self, and make one as you go along. And by the time you reach "maturity" you have perfected it, to meet the world on equal terms, at one with its demands.

A concept of the self is made by you. It bears no likeness to yourself at all. It is an idol, made to take the place of your reality as Son of God. The concept of the self the world would teach is not the thing that it appears to be. For it is made to serve two purposes, but one of which the mind can recognize. The first presents the face of innocence, the aspect acted on. It is this face that smiles and charms and even seems to love. It searches for companions and it looks, at times with pity, on the suffering, and sometimes offers solace. It believes that it is good within an evil world.

This aspect can grow angry, for the world is wicked and unable to provide the love and shelter innocence deserves. And so this face is often wet with tears at the injustices the world accords to those who would be generous and good. This aspect never makes the first attack. But every day a hundred little things make small assaults upon its innocence, provoking it to irritation,

and at last to open insult and abuse.

The face of innocence the concept of the self so proudly wears can tolerate attack in self-defense, for is it not a well-known fact the world deals harshly with defenseless innocence? No one who makes a picture of himself omits this face, for he has need of it. The other side he does not want to see. Yet it is here the learning of the world has set its sights, for it is here the world's "reality" is set, to see to it the idol lasts.

Beneath the face of innocence there is a lesson that the concept of the self was made to teach. It is a lesson in a terrible displacement, and a fear so devastating that the face that smiles above it must forever look away, lest it perceive the treachery it hides. The lesson teaches this; "I am the thing you made of me, and as you look on me, you stand condemned because of what I am." On this conception of the self the world smiles with approval, for it guarantees the pathways of the world are safely kept, and those who walk on them will not escape.

Here is the central lesson that ensures your brother is condemned eternally. For what you are has now become his sin. For this is no forgiveness possible. No longer does it matter what he does, for your accusing finger points to him, unwavering and deadly in its aim. It points to you as well, but this is kept still deeper in the mists below the face of innocence. And in these shrouded vaults are all his sins and yours preserved and kept in darkness, where they cannot be perceived as errors, which the light would surely show. You can be neither blamed for what you are, nor can you change the things it makes you do. And you are each the symbol of your sins to one an-

other, silently, and yet with ceaseless urgency, condemning still your brother for the hated thing you are.

Concepts are learned. They are not natural. Apart from learning they do not exist. They are not given, so they must be made. Not one of them is true, and many come from feverish imaginations, hot with hatred and distortions born of fear. What is a concept but a thought to which its maker gives a meaning of his own? Concepts maintain the world. But they can not be used to demonstrate the world is real. For all of them are made within the world, born in its shadow, growing in its ways and finally "maturing" in its thought. They are ideas of idols, painted with the brushes of the world, which cannot make a single picture representing truth.

A concept of the self is meaningless, for no one here can see what it is for, and therefore cannot picture what it is. Yet is all learning that the world directs begun and ended with the single aim of teaching you this concept of yourself, that you will choose to follow this world's laws, and never seek to go beyond its roads nor realize the way you see yourself. Now must the Holy Spirit find a way to help you see this concept of the self must be undone, if any peace of mind is to be given you. Nor can it be unlearned except by lessons aimed to teach that you are something else. For otherwise, you would be asked to make exchange of what you now believe for total loss of self, and greater terror would arise in you.

Thus are the Holy Spirit's lesson plans arranged in easy steps, that though there be some lack of ease at times and some distress, there is no shattering of what was learned, but just a re-translation of what seems to be

the evidence on its behalf. Let us consider, then, what proof there is that you are what your brother made of you. For even though you do not yet perceive that this is what you think, you surely learned by now that you behave as if it were. Does he react for you? And does he know exactly what would happen? Can he see your future and ordain, before it comes, what you should do in every circumstance? He must have made the world as well as you to have such prescience in the things to come.

That you are what your brother made of you seems most unlikely. Even if he did, who gave the face of innocence to you? Is this your contribution? Who is, then, the "you" who made it? And who is deceived by all your goodness, and attacks it so? Let us forget the concept's foolishness, and merely think of this; there are two parts to what you think yourself to be. If one was generated by your brother, who was there to make the other? And from whom must something be kept hidden? If the world be evil, there is still no need to hide what you are made of. Who is there to see? And what but is attacked could need defense?

Perhaps the reason why this concept must be kept in darkness is that, in the light, the one who would not think it true is you. And what would happen to the world you see, if all its underpinnings were removed? Your concept of the world depends upon this concept of the self. And both would go, if either one were ever raised to doubt. The Holy Spirit does not seek to throw you into panic. So He merely asks if just a little question might be raised.

There is an alternate about the thing that you must be. You might, for instance, be the thing you chose to have your brother be. This shifts the con-

cept of the self from what is wholly passive, and at least makes way for active choice, and some acknowledgment that interaction must have entered in. There is some understanding that you chose for both of you, and what he represents has meaning that was given it by you. It also shows some glimmering of sight into perception's law that what you see reflects the state of the perceiver's mind. Yet who was it that did the choosing first? If you are what you chose your brother be, alternatives were there to choose among, and someone must have first decided on the one to choose, and let the other go.

Although this step has gains, it does not yet approach a basic question. Something must have gone before these concepts of the self. And something must have done the learning which gave rise to them. Nor can this be explained by either view. The main advantage of the shifting to the second from the first is that you somehow entered in the choice by your decision. But this gain is paid in almost equal loss, for now you stand accused of guilt for what your brother is. And you must share his guilt, because you chose it for him in the image of your own. While only he was treacherous before, now must you be condemned along with him.

The concept of the self has always been the great preoccupation of the world. And everyone believes that he must find the answer to the riddle of himself. Salvation can be seen as nothing more than the escape from concepts. It does not concern itself with content of the mind, but with the simple statement that it thinks. And what can think has choice, and can be shown that different thoughts have different consequence. So it can learn that everything it thinks reflects the deep confusion that it feels about how it was made

and what it is. And vaguely does the concept of the self appear to answer what it does not know.

Seek not your Self in symbols. There can be no concept that can stand for what you are. What matters it which concept you accept while you perceive a self that interacts with evil, and reacts to wicked things? Your concept of yourself will still remain quite meaningless. And you will not perceive that you can interact but with yourself. To see a guilty world is but the sign your learning has been guided by the world, and you behold it as you see yourself. The concept of the self embraces all you look upon, and nothing is outside of this perception. If you can be hurt by anything, you see a picture of your secret wishes. Nothing more than this. And in your suffering of any kind you see your own concealed desire to kill.

You will make many concepts of the self as learning goes along. Each one will show the changes in your own relationships, as your perception of yourself is changed. There will be some confusion every time there is a shift, but be you thankful that the learning of the world is loosening its grasp upon your mind. And be you sure and happy in the confidence that it will go at last, and leave your mind at peace. The role of the accuser will appear in many places and in many forms. And each will seem to be accusing you. Yet have no fear it will not be undone.

The world can teach no images of you unless you want to learn them. There will come a time when images have all gone by, and you will see you know not what you are. It is to this unsealed and open mind that truth returns, unhindered and unbound. Where concepts of the self have been laid by is truth

revealed exactly as it is. When every concept has been raised to doubt and question, and been recognized as made on no assumptions that would stand the light, then is the truth left free to enter in its sanctuary, clean and free of guilt. There is no statement that the world is more afraid to hear than this:

"I do not know the thing I am, and therefore do not know what I am doing, where I am, or how to look upon the world or on myself."

Yet in this learning is salvation born. And What you are will tell you of Itself.

Recognizing the Spirit

You see the flesh or recognize the spirit. There is no compromise between the two. If one is real the other must be false, for what is real denies its opposite. There is no choice in vision but this one. What you decide in this determines all you see and think is real and hold as true. On this one choice does all your world depend, for here have you established what you are, as flesh or spirit in your own belief. If you choose flesh, you never will escape the body as your own reality, for you have chosen that you want it so. But choose the spirit, and all Heaven bends to touch your eyes and bless your holy sight, that you may see the world of flesh no more except to heal and comfort and to bless.

Salvation is undoing. If you choose to see the body, you behold a world of separation, unrelated things, and happenings that make no sense at all. This one appears and disappears in death; that one is doomed to suffering and loss. And no one is exactly as he was an instant previous, nor will he be the same as he is now an instant hence. Who could have trust where so much

change is seen, for who is worthy if he be but dust? Salvation is undoing of all this. For constancy arises in the sight of those whose eyes salvation has released from looking at the cost of keeping guilt, because they chose to let it go instead.

Salvation does not ask that you behold the spirit and perceive the body not. It merely asks that this should be your choice. For you can see the body without help, but do not understand how to behold a world apart from it. It is your world salvation will undo, and let you see another world your eyes could never find. Be not concerned how this could ever be. You do not understand how what you see arose to meet your sight. For if you did, it would be gone. The veil of ignorance is drawn across the evil and the good, and must be passed that both may disappear, so that perception finds no hiding place. How is this done? It is not done at all. What could there be within the universe that God created that must still be done?

Only in arrogance could you conceive that you must make the way to Heaven plain. The means are given you by which to see the world that will replace the one you made. Your will be done! In Heaven as on earth this is forever true. It matters not where you believe you are, nor what you think the truth about yourself must really be. It make no difference what you look upon, nor what you choose to feel or think or wish. For God Himself has said, "Your will be done." And it is done to you accordingly.

You who believe that you can choose to see the Son of God as you would have him be, forget not that no concept of yourself will stand against the truth of what you are. Undoing truth would be impossible. But concepts are not

difficult to change. One vision, clearly seen, that does not fit the picture as it was perceived before will change the world for eyes that learn to see, because the concept of the self has changed.

Are you invulnerable? Then the world is harmless in your sight. Do you forgive? Then is the world forgiving, for you have forgiven it its trespasses, and so it looks on you with eyes that see as yours. Are you a body? So is all the world perceived as treacherous, and out to kill. Are you a spirit, deathless, and without the promise of corruption and the stain of sin upon you? So the world is seen as stable, fully worthy of your trust; a happy place to rest in for a while, where nothing need be feared, but only loved. Who is unwelcome to the kind in heart? And what could hurt the truly innocent?

Your will be done, you holy child of God. It does not matter if you think you are in earth or Heaven. What your Father wills for you can never change. The truth in you remains as radiant as a star, as pure as light, as innocent as love itself. And you are worthy that your will be done!

The Savior's Vision

Learning is change. Salvation does not seek to use a means as yet too alien to your thinking to be helpful, nor to make the kinds of change you could not recognize. Concepts are needed while perception lasts, and changing concepts is salvation's task. For it must deal in contrasts, not in truth, which has no opposite and cannot change. In this world's concepts are the guilty "bad;" the "good" are innocent. And no one here but holds a concept of himself in which he counts the "good" to pardon him the "bad." Nor does he trust the "good" in anyone, believing that the "bad" must lurk behind. This

concept emphasizes treachery, and trust becomes impossible. Nor could it change while you perceive the "bad" in you.

You could not recognize your "evil" thoughts as long as you see value in attack. You will perceive them sometimes, but will not see them as meaningless. And so they come in fearful form, with content still concealed, to shake your sorry concept of yourself and blacken it with still another "crime." You cannot give yourself your innocence, for you are too confused about yourself. But should one brother dawn upon your sight as wholly worthy of forgiveness, then your concept of yourself is wholly changed. Your "evil" thoughts have been forgiven with his, because you let them all affect you not. No longer do you choose that you should be the sign of evil and of guilt in him. And as you give your trust to what is good in him, you give it to the good in you.

In terms of concepts, it is thus you see him more than just a body, for the good is never what the body seems to be. The actions of the body are perceived as coming from the "baser" part of you, and thus of him as well. By focusing upon the good in him, the body grows decreasingly persistent in your sight, and will at length be seen as little more than just a shadow circling round the good. And this will be your concept of yourself, when you have reached the world beyond the sight your eyes alone can offer you to see. For you will not interpret what you see without the Aid That God has given you. And in His sight there is another world.

You live in that world just as much as this. For both are concepts of yourself, which can be interchanged but never jointly held. The contrast is

far greater than you think, for you will love this concept of yourself, because it was not made for you alone. Born as a gift for someone not perceived to be yourself, it has been given you. For your forgiveness, offered unto him, has been accepted now for both of you.

Have faith in him who walks with you, so that your fearful concept of yourself may change. And look upon the good in him, that you may not be frightened by your "evil" thoughts because they do not cloud your view of him. And all this shift requires is that you be willing that this happy change occur. No more than this is asked. On its behalf, remember what the concept of yourself that now you hold has brought you in its wake, and welcome the glad contrast offered you. Hold out your hand, that you may have the gift of kind forgiveness which you offer one whose need for it is just the same as yours. And let the cruel concept of yourself be changed to one that brings the peace of God.

The concept of yourself that now you hold would guarantee your function here remain forever unaccomplished and undone. And thus it dooms you to a bitter sense of deep depression and futility. Yet it need not be fixed, unless you choose to hold it past the hope of change and keep it static and concealed within your mind. Give it instead to Him Who understands the changes that it needs to let it serve the function given you to bring you peace, that you may offer peace to have it yours. Alternatives are in your mind to use, and you can see yourself another way. Would you not rather look upon yourself as needed for salvation of the world, instead of as salvation's enemy?

The concept of the self stands like a shield, a silent barricade before

the truth, and hides it from your sight. All things you see are images, because you look on them as through a barrier that dims your sight and warps your vision, so that you behold nothing with clarity. The light is kept from everything you see. At most, you glimpse a shadow of what lies beyond. At least, you merely look on darkness, and perceive the terrified imaginings that come from guilty thoughts and concepts born of fear. And what you see is hell, for fear is hell. All that is given you is for release; the sight, the vision and the inner Guide all lead you out of hell with those you love beside you, and the universe with them.

Behold your role within the universe! To every part of true creation has the Lord of Love and Life entrusted all salvation from the misery of hell. And to each one has He allowed the grace to be a savior to the holy ones especially entrusted to his care. And this he learns when first he looks upon one brother as he looks upon himself, and sees the mirror of himself in him. Thus is the concept of himself laid by, for nothing stands between his sight and what he looks upon, to judge what he beholds. And in this single vision does he see the face of Christ, and understands he looks on everyone as he beholds this one. For there is light where darkness was before, and now the veil is lifted from his sight.

The veil across the face of Christ, the fear of God and of salvation, and the love of guilt and death, they all are different names for just one error; that there is a space between you and your brother, kept apart by an illusion of yourself that holds him off from you, and you away from him. The sword of judgment is the weapon that you give to the illusion of yourself, that it may

fight to keep the space that holds your brother off unoccupied by love. Yet while you hold this sword, you must perceive the body as yourself, for you are bound to separation from the sight of him who holds the mirror to another view of what he is, and thus what you must be.

What is temptation but the wish to stay in hell and misery? And what could this give rise to but an image of yourself that can be miserable, and remain in hell and torment? Who has learned to see his brother not as this has saved himself, and thus is he a savior to the rest. To everyone has God entrusted all, because a partial savior would be one who is but partly saved. The holy ones whom God has given each of you to save are everyone you meet or look upon, not knowing who they are; all those you saw an instant and forgot, and those you knew a long while since, and those you will yet meet; the unremembered and the not yet born. For God has given you His Son to save from every concept that he ever held.

Yet while you wish to stay in hell, how could you be the savior of the Son of God? For holiness is seen through holy eyes that look upon the innocence within, and thus expect to see it everywhere. And so they call it forth in everyone they look upon, that he may be what they expect of him. This is the savior's vision; that he see his innocence in all he looks upon, and sees his own salvation everywhere. He holds no concept of himself between his calm and open eyes and what he sees. He brings the light to what he looks upon, that he may see it as it really is.

Whatever form temptation seems to take, it always but reflects a wish to be a self that you are not. And from that wish a concept rises, teaching

that you are the thing you wish to be. It will remain your concept of yourself until the wish that fathered it no longer is held dear. But while you cherish it, you will behold your brother in the likeness of the self whose image has the wish begot of you. For seeing can but represent a wish, because it has no power to create. Yet it can look with love or look with hate, depending only on the simple choice of whether you would join with what you see, or keep yourself apart and separate.

The savior's vision is as innocent of what your brother is as it is free of any judgment made upon yourself. It sees no past in anyone at all. And thus it serves a wholly open mind, unclouded by old concepts, and prepared to look on only what the present holds. It cannot judge because it does not know. And recognizing this, it merely asks, "What is the meaning of what I behold?" Then is the answer given. And the door held open for the face of Christ to shine upon the one who asks, in innocence, to see beyond the veil of old ideas and ancient concepts held so long and dear against the vision of the Christ in you.

Be vigilant against temptation, then, remembering that it is but a wish, insane and meaningless, to make yourself a thing that you are not. And think as well upon the thing that you would be instead. It is a thing of madness, pain and death; a thing of treachery and black despair, of failing dreams and no remaining hope except to die, and end the dream of fear. This is temptation; nothing more than this. Can this be difficult to choose against? Consider what temptation is, and see the real alternatives you choose between. There are but two. Be not deceived by what appears as many choices. There is

hell or Heaven, and of these you choose but one.

Let not the world's light, given unto you, be hidden from the world. It needs the light, for it is dark indeed, and men despair because the savior's vision is withheld and what they see is death. Their savior stands, unknowing and unknown, beholding them with eyes unopened. And they cannot see until he looks on them with seeing eyes, and offers them forgiveness with his own. Can you to whom God says, "Release My Son!" be tempted not to listen, when you learn that it is you for whom He asks release? And what but this is what this course would teach? And what but this is there for you to learn?

Choose Once Again

Temptation has one lesson it would teach, in all its forms, wherever it occurs. It would persuade the holy Son of God he is a body, born in what must die, unable to escape its frailty, and bound by what it orders him to feel. It sets the limits on what he can do; its power is the only strength he has; his grasp cannot exceed its tiny reach. Would you be this, if Christ appeared to you in all His glory, asking you but this:

"Choose once again if you would take your place among the saviors of the world, or would remain in hell, and hold your brothers there."

For He has come, and He is asking this.

How do you make the choice? How easily is this explained! You always choose between your weakness and the strength of Christ in you. And what you choose is what you think is real. Simply by never using weakness to direct your actions, you have given it no power. And the light of Christ in you

is given charge of everything you do. For you have brought your weakness unto Him, and He has given you His strength instead.

Trials are but lessons that you failed to learn presented once again, so where you made a faulty choice before you now can make a better one, and thus escape all pain that what you chose before has brought to you. In every difficulty, all distress, and each perplexity Christ calls to you and gently says, "My brother, choose again." He would not leave one source of pain unhealed, nor any image left to veil the truth. He would not leave you comfortless, alone in dreams of hell, but would release your mind from everything that hides His face from you. His holiness is yours because He is the only Power that is real in you. His strength is yours because He is the Self That God created as His only Son.

The images you make cannot prevail against what God Himself would have you be. Be never fearful of temptation, then, but see it as it is; another chance to choose again, and let Christ's strength prevail in every circumstance and every place you raised an image of yourself before. For what appears to hide the face of Christ is powerless before His majesty, and disappears before His holy sight. The saviors of the world, who see like Him, are merely those who choose His strength instead of their own weakness, seen apart from Him. They will redeem the world, for they are joined in all the power of the Will of God. And what they will is only what He wills.

Learn, then, the happy habit of response to all temptation to perceive yourself as weak and miserable with these words,

"I am as God created me. His Son
can suffer nothing. And I am His Son."

Thus is Christ's strength invited to prevail, replacing all your weakness with the strength that comes from God and that can never fail. And thus are miracles as natural as fear and agony appeared to be before the choice for holiness was made. For in that choice are false distinctions gone, illusory alternatives laid by and nothing left to interfere with truth.

You are as God created you, and so is every living thing you look upon, regardless of the images you see. What you behold as sickness and as pain, as weakness and as suffering and loss, is but temptation to perceive yourself defenseless and in hell. Yield not to this, and you will see all pain, in every form, wherever it occurs, but disappear as mists before the sun. A miracle has come to heal God's Son, and close the door upon his dreams of weakness, opening the way to his salvation and release. Choose once again what you would have him be, remembering that every choice you make establishes your own identity as you will see it and believe it is.

Deny me not the little gift I ask, when in exchange I lay before your feet the peace of God, and power to bring this peace to everyone who wanders in the world uncertain, lonely, and in constant fear. For it is given you to join with him, and through the Christ in you unveil his eyes, and let him look upon the Christ in him.

My brothers in salvation, do not fail to hear my voice and listen to my words. I ask for nothing but your own release. There is no place for hell within a world whose loveliness can yet be so intense and so inclusive it is but a step from there to Heaven. To your tired eyes I bring a vision of a different world, so new and clean and fresh you will forget the pain and sorrow

that you saw before. Yet this a vision is which you must share with everyone you see, for otherwise you will behold it not. To give this gift is how to make it yours. And God ordained, in loving kindness, that it be for you.

Let us be glad that we can walk the world, and find so many chances to perceive another situation where God's gift can once again be recognized as ours! And thus will all the vestiges of hell, the secret sins and hidden hates be gone. And all the loveliness which they concealed appear like lawns of Heaven to our sight, to lift us high above the thorny roads we travelled on before the Christ appeared. Hear me, my brothers, hear and join with me. God has ordained I cannot call in vain, and in His certainty I rest content. For you will hear, and you will choose again. And in this choice is everyone made free.

I thank You, Father, for these holy ones who are my brothers as they are Your Sons. My faith in them is Yours. I am as sure that they will come to me as You are sure of what they are, and will forever be. They will accept the gift I offer them, because You gave it me on their behalf. And as I would but do Your holy Will, so will they choose. And I give thanks for them. Salvation's song will echo through the world with every choice they make. For we are one in purpose, and the end of hell is near.

In joyous welcome is my hand outstretched to every brother who would join with me in reaching past temptation, and who looks with fixed determination toward the light that shines beyond in perfect constancy. Give me my own, for they belong to You. And can You fail in what is but your Will? I give You thanks for what my brothers are. And as each one elects to join with me,

the song of thanks from earth to Heaven grows from tiny scattered threads of melody to one inclusive chorus from a world redeemed from hell, and giving thanks to You.

And now we say "Amen." For Christ has come to dwell in the abode You set for Him before time was, in calm eternity. The journey closes, ending at the place where it began. No trace of it remains. Not one illusion is accorded faith, and not one spot of darkness still remains to hide the face of Christ from anyone. Thy Will is done, complete and perfectly, and all creation recognizes You, and knows You as the only Source it has. Clear in Your likeness does the Light shine forth from everything that lives and moves in You. For we have reached where all of us are one, and we are home, where You would have us be.











