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IV. The Escape from Darkness

1. The escape from darkness involves two stages: First, the recognition that darkness cannot hide.² This step usually entails fear.³ Second, the recognition that there is nothing you want to hide even if you could.⁴ This step brings escape from fear.⁵ When you have become willing to hide nothing, you will not only be willing to enter into communion but will also understand peace and joy.
2. Holiness can never be really hidden in darkness, but you can deceive yourself about it.² This deception makes you fearful because you realize in your heart it *is* a deception, and you exert enormous efforts to establish its reality.³ The miracle sets reality where it belongs.⁴ Reality belongs only to spirit, and the miracle acknowledges only truth.⁵ It thus dispels illusions about yourself, and puts you in communion with yourself and God.⁶ The miracle joins in the Atonement by placing the mind in the service of the Holy Spirit.⁷ This establishes the proper function of the mind and corrects its errors, which are merely lacks of love.⁸ Your mind can be possessed by illusions, but spirit is eternally free.⁹ If a mind perceives without love, it perceives an empty shell and is unaware of the spirit within.¹⁰ But the Atonement restores spirit to its proper place.¹¹ The mind that serves spirit *is* invulnerable.
3. Darkness is lack of light as sin is lack of love.² It has no unique properties of its own.³ It is an example of the "scarcity" belief, from which only error can proceed.⁴ Truth is always abundant.⁵ Those who perceive and acknowledge that they have everything have no needs of any kind.⁶ The purpose of the Atonement is to restore everything to you; or rather, to restore it to your awareness.⁷ You were given everything when you were created, just as everyone was.
4. The emptiness engendered by fear must be replaced by forgiveness.² That is what the **Bible** means by "There is no death," and why I could demonstrate that death does not exist.³ I came to fulfill the law by reinterpreting it.⁴ The law itself, if properly understood, offers only protection.⁵ It is those who have not yet changed their minds who brought the "hell-fire" concept into it.⁶ I assure you that I will witness for anyone who lets me, and to whatever extent he permits it.⁷ Your witnessing demonstrates your belief, and thus strengthens it.⁸ Those who witness for me are expressing, through their miracles, that they have abandoned the belief in deprivation in favor of the abundance they have learned belongs to them.

I. The Origins of Separation

1. To extend is a fundamental aspect of God which He gave to His Son.² In the creation, God extended Himself to His creations and imbued them with the same loving Will to create.³ You have not only been fully created, but have also been created perfect.⁴ There is no emptiness in you.⁵ Because of your likeness to your Creator you are creative.⁶ No child of God can lose this ability because it is inherent in what he is, but he can use it inappropriately by projecting.⁷ The inappropriate use of extension, or projection, occurs when you believe that some emptiness or lack exists in you, and that you can fill it with your own ideas instead of truth.⁸ This process involves the following steps:
 - ⁹ First, you believe that what God created can be changed by your own mind.
 - ¹⁰ Second, you believe that what is perfect can be rendered imperfect or lacking.

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¹¹ Third, you believe that you can distort the creations of God, including yourself.

¹² Fourth, you believe that you can create yourself, and that the direction of your own creation is up to you.

2. These related distortions represent a picture of what actually occurred in the separation, or the "detour into fear." ² None of this existed before the separation, nor does it actually exist now. ³ Everything God created is like Him. ⁴ Extension, as undertaken by God, is similar to the inner radiance that the children of the Father inherit from Him. ⁵ Its real source is internal. ⁶ This is as true of the Son as of the Father. ⁷ In this sense the creation includes both the creation of the Son by God, and the Son's creations when his mind is healed. ⁸ This requires God's endowment of the Son with free will, because all loving creation is freely given in one continuous line, in which all aspects are of the same order.
3. The Garden of Eden, or the pre-separation condition, was a state of mind in which nothing was needed. ² When Adam listened to the "lies of the serpent," all he heard was untruth. ³ You do not have to continue to believe what is not true unless you choose to do so. ⁴ All that can literally disappear in the twinkling of an eye because it is merely a misperception. ⁵ What is seen in dreams seems to be very real. ⁶ Yet the **Bible** says that a deep sleep fell upon Adam, and nowhere is there reference to his waking up. ⁷ The world has not yet experienced any comprehensive reawakening or rebirth. ⁸ Such a rebirth is impossible as long as you continue to project or miscreate. ⁹ It still remains within you, however, to extend as God extended His Spirit to you. ¹⁰ In reality this is your only choice, because your free will was given you for your joy in creating the perfect.
4. All fear is ultimately reducible to the basic misperception that you have the ability to usurp the power of God. ² Of course, you neither can nor have been able to do this. ³ Here is the real basis for your escape from fear. ⁴ The escape is brought about by your acceptance of the Atonement, which enables you to realize that your errors never really occurred. ⁵ Only after the deep sleep fell upon Adam could he experience nightmares. ⁶ If a light is suddenly turned on while someone is dreaming a fearful dream, he may initially interpret the light itself as part of his dream and be afraid of it. ⁷ However, when he awakens, the light is correctly perceived as the release from the dream, which is then no longer accorded reality. ⁸ This release does not depend on illusions. ⁹ The knowledge that illuminates not only sets you free, but also shows you clearly that you *are* free.
5. Whatever lies you may believe are of no concern to the miracle, which can heal any of them with equal ease. ² It makes no distinctions among misperceptions. ³ Its sole concern is to distinguish between truth on the one hand, and error on the other. ⁴ Some miracles may seem to be of greater magnitude than others. ⁵ But remember the first principle in this course; there is no order of difficulty in miracles. ⁶ In reality you are perfectly unaffected by all expressions of lack of love. ⁷ These can be from yourself and others, from yourself to others, or from others to you. ⁸ Peace is an attribute *in* you. ⁹ You cannot find it outside. ¹⁰ Illness is some form of external searching. ¹¹ Health is inner peace. ¹² It enables you to remain unshaken by lack of love from without and capable, through your acceptance of miracles, of correcting the conditions proceeding from lack of love in others.

II. The Atonement as Defense

1. You can do anything I ask. ² I have asked you to perform miracles, and have made it clear that

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miracles are natural, corrective, healing and universal. ³ There is nothing they cannot do, but they cannot be performed in the spirit of doubt or fear. ⁴ When you are afraid of anything, you are acknowledging its power to hurt you. ⁵ Remember that where your heart is, there is your treasure also. ⁶ You believe in what you value. ⁷ If you are afraid, you are valuing wrongly. ⁸ Your understanding will then inevitably value wrongly, and by endowing all thoughts with equal power will inevitably destroy peace. ⁹ That is why the **Bible** speaks of "the peace of God which passeth understanding." ¹⁰ This peace is totally incapable of being shaken by errors of any kind. ¹¹ It denies the ability of anything not of God to affect you. ¹² This is the proper use of denial. ¹³ It is not used to hide anything, but to correct error. ¹⁴ It brings all error into the light, and since error and darkness are the same, it corrects error automatically.

2. True denial is a powerful protective device. ² You can and should deny any belief that error can hurt you. ³ This kind of denial is not a concealment but a correction. ⁴ Your right mind depends on it. ⁵ Denial of error is a strong defense of truth, but denial of truth results in miscreation, the projections of the ego. ⁶ In the service of the right mind the denial of error frees the mind, and re-establishes the freedom of the will. ⁷ When the will is really free it cannot miscreate, because it recognizes only truth.
3. You can defend truth as well as error. ² The means are easier to understand after the value of the goal is firmly established. ³ It is a question of what it is *for*. ⁴ Everyone defends his treasure, and will do so automatically. ⁵ The real questions are, what do you treasure, and how much do you treasure it? ⁶ Once you have learned to consider these questions and to bring them into all your actions, you will have little difficulty in clarifying the means. ⁷ The means are available whenever you ask. ⁸ You can, however, save time if you do not protract this step unduly. ⁹ The correct focus will shorten it immeasurably.
4. The Atonement is the only defense that cannot be used destructively because it is not a device you made. ² The Atonement *principle* was in effect long before the Atonement began. ³ The principle was love and the Atonement was an *act* of love. ⁴ Acts were not necessary before the separation, because belief in space and time did not exist. ⁵ It was only after the separation that the Atonement and the conditions necessary for its fulfillment were planned. ⁶ Then a defense so splendid was needed that it could not be misused, although it could be refused. ⁷ Refusal could not, however, turn it into a weapon of attack, which is the inherent characteristic of other defenses. ⁸ The Atonement thus becomes the only defense that is not a two-edged sword. ⁹ It can only heal.
5. The Atonement was built into the space-time belief to set a limit on the need for the belief itself, and ultimately to make learning complete. ² The Atonement is the final lesson. ³ Learning itself, like the classrooms in which it occurs, is temporary. ⁴ The ability to learn has no value when change is no longer necessary. ⁵ The eternally creative have nothing to learn. ⁶ You can learn to improve your perceptions, and can become a better and better learner. ⁷ This will bring you into closer and closer accord with the Sonship; but the Sonship itself is a perfect creation and perfection is not a matter of degree. ⁸ Only while there is a belief in differences is learning meaningful.
6. Evolution is a process in which you seem to proceed from one degree to the next. ² You correct your previous missteps by stepping forward. ³ This process is actually incomprehensible in temporal terms, because you return as you go forward. ⁴ The Atonement is the device by which you can free yourself from the past as you go ahead. ⁵ It undoes your past errors, thus making it unnecessary for you to keep retracing your steps without advancing to your return. ⁶ In this sense the Atonement

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saves time, but like the miracle it serves, does not abolish it. ⁷ As long as there is need for Atonement, there is need for time. ⁸ But the Atonement as a completed plan has a unique relationship to time. ⁹ Until the Atonement is complete, its various phases will proceed in time, but the whole Atonement stands at time's end. ¹⁰ At that point the bridge of return has been built.

7. The Atonement is a total commitment. ² You may still think this is associated with loss, a mistake all the separated Sons of God make in one way or another. ³ It is hard to believe a defense that cannot attack is the best defense. ⁴ This is what is meant by "the meek shall inherit the earth." ⁵ They will literally take it over because of their strength. ⁶ A two-way defense is inherently weak precisely because it has two edges, and can be turned against you very unexpectedly. ⁷ This possibility cannot be controlled except by miracles. ⁸ The miracle turns the defense of Atonement to your real protection, and as you become more and more secure you assume your natural talent of protecting others, knowing yourself as both a brother and a Son.

II. Miracles as True Perception

1. I have stated that the basic concepts referred to in this course are not matters of degree. ² Certain fundamental concepts cannot be understood in terms of opposites. ³ It is impossible to conceive of light and darkness or everything and nothing as joint possibilities. ⁴ They are all true or all false. ⁵ It is essential that you realize your thinking will be erratic until a firm commitment to one or the other is made. ⁶ A firm commitment to darkness or nothingness, however, is impossible. ⁷ No one has ever lived who has not experienced *some* light and *some* thing. ⁸ No one, therefore, is able to deny truth totally, even if he thinks he can.
2. Innocence is not a partial attribute. ² It is not real *until* it is total. ³ The partly innocent are apt to be quite foolish at times. ⁴ It is not until their innocence becomes a viewpoint with universal application that it becomes wisdom. ⁵ Innocent or true perception means that you never misperceive and always see truly. ⁶ More simply, it means that you never see what does not exist, and always see what does.
3. When you lack confidence in what someone will do, you are attesting to your belief that he is not in his right mind. ² This is hardly a miracle-based frame of reference. ³ It also has the disastrous effect of denying the power of the miracle. ⁴ The miracle perceives everything as it is. ⁵ If nothing but the truth exists, right-minded seeing cannot see anything but perfection. ⁶ I have said that only what God creates or what you create with the same Will has any real existence. ⁷ This, then, is all the innocent can see. ⁸ They do not suffer from distorted perception.
4. You are afraid of God's Will because you have used your own mind, which He created in the likeness of His Own, to miscreate. ² The mind can miscreate only when it believes it is not free. ³ An "imprisoned" mind is not free because it is possessed, or held back, by itself. ⁴ It is therefore limited, and the will is not free to assert itself. ⁵ To be one is to be of one mind or will. ⁶ When the Will of the Sonship and the Father are One, their perfect accord is Heaven.
5. Nothing can prevail against a Son of God who commends his spirit into the Hands of his Father. ² By doing this the mind awakens from its sleep and remembers its Creator. ³ All sense of separation disappears. ⁴ The Son of God is part of the Holy Trinity, but the Trinity Itself is One. ⁵ There is no confusion within Its Levels, because They are of one Mind and one Will. ⁶ This single purpose

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creates perfect integration and establishes the peace of God. ⁷ Yet this vision can be perceived only by the truly innocent. ⁸ Because their hearts are pure, the innocent defend true perception instead of defending themselves against it. ⁹ Understanding the lesson of the Atonement they are without the wish to attack, and therefore they see truly. ¹⁰ This is what the **Bible** means when it says, "When he shall appear (or be perceived) we shall be like him, for we shall see him as he is."

6. The way to correct distortions is to withdraw your faith in them and invest it only in what is true. ² You cannot make untruth true. ³ If you are willing to accept what is true in everything you perceive, you let it be true for you. ⁴ Truth overcomes all error, and those who live in error and emptiness can never find lasting solace. ⁵ If you perceive truly you are cancelling out misperceptions in yourself and in others simultaneously. ⁶ Because you see them as they are, you offer them your acceptance of their truth so they can accept it for themselves. ⁷ This is the healing that the miracle induces.

III. Perception versus Knowledge

1. We have been emphasizing perception, and have said very little about knowledge as yet. ² This is because perception must be straightened out before you can know anything. ³ To know is to be certain. ⁴ Uncertainty means that you do not know. ⁵ Knowledge is power because it is certain, and certainty is strength. ⁶ Perception is temporary. ⁷ As an attribute of the belief in space and time, it is subject to either fear or love. ⁸ Misperceptions produce fear and true perceptions foster love, but neither brings certainty because all perception varies. ⁹ That is why it is not knowledge. ¹⁰ True perception is the basis for knowledge, but knowing is the affirmation of truth and beyond all perceptions.
2. All your difficulties stem from the fact that you do not recognize yourself, your brother or God. ² To recognize means to "know again," implying that you knew before. ³ You can see in many ways because perception involves interpretation, and this means that it is not whole or consistent. ⁴ The miracle, being a way of perceiving, is not knowledge. ⁵ It is the right answer to a question, but you do not question when you know. ⁶ Questioning illusions is the first step in undoing them. ⁷ The miracle, or the right answer, corrects them. ⁸ Since perceptions change, their dependence on time is obvious. ⁹ How you perceive at any given time determines what you do, and actions must occur in time. ¹⁰ Knowledge is timeless, because certainty is not questionable. ¹¹ You know when you have ceased to ask questions.
3. The questioning mind perceives itself in time, and therefore looks for future answers. ² The closed mind believes the future and the present will be the same. ³ This establishes a seemingly stable state that is usually an attempt to counteract an underlying fear that the future will be worse than the present. ⁴ This fear inhibits the tendency to question at all.
4. True vision is the natural perception of spiritual sight, but it is still a correction rather than a fact. ² Spiritual sight is symbolic, and therefore not a device for knowing. ³ It is, however, a means of right perception, which brings it into the proper domain of the miracle. ⁴ A "vision of God" would be a miracle rather than a revelation. ⁵ The fact that perception is involved at all removes the experience from the realm of knowledge. ⁶ That is why visions, however holy, do not last.
5. The **Bible** tells you to know yourself, or to be certain. ² Certainty is always of God. ³ When you

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love someone you have perceived him as he is, and this makes it possible for you to know him. ⁴ Until you first perceive him as he is you cannot know him. ⁵ While you ask questions about him you are clearly implying that you do not know God. ⁶ Certainty does not require action. ⁷ When you say you are acting on the basis of knowledge, you are really confusing knowledge with perception. ⁸ Knowledge provides the strength for creative thinking, but not for right doing. ⁹ Perception, miracles and doing are closely related. ¹⁰ Knowledge is the result of revelation and induces only thought. ¹¹ Even in its most spiritualized form perception involves the body. ¹² Knowledge comes from the altar within and is timeless because it is certain. ¹³ To perceive the truth is not the same as to know it.

6. Right perception is necessary before God can communicate directly to His altars, which He established in His Sons. ² There He can communicate His certainty, and His knowledge will bring peace without question. ³ God is not a stranger to His Sons, and His Sons are not strangers to each other. ⁴ Knowledge preceded both perception and time, and will ultimately replace them. ⁵ That is the real meaning of "Alpha and Omega, the beginning and the end," and "Before Abraham was I am." ⁶ Perception can and must be stabilized, but knowledge *is* stable. ⁷ "Fear God and keep His commandments" becomes "Know God and accept His certainty."
7. If you attack error in another, you will hurt yourself. ² You cannot know your brother when you attack him. ³ Attack is always made upon a stranger. ⁴ You are making him a stranger by misperceiving him, and so you cannot know him. ⁵ It is because you have made him a stranger that you are afraid of him. ⁶ Perceive him correctly so that you can know him. ⁷ There are no strangers in God's creation. ⁸ To create as He created you can create only what you know, and therefore accept as yours. ⁹ God knows His children with perfect certainty. ¹⁰ He created them by knowing them. ¹¹ He recognizes them perfectly. ¹² When they do not recognize each other, they do not recognize Him.

VI. Judgment and the Authority Problem

1. We have already discussed the Last Judgment, but in insufficient detail. ² After the Last Judgment there will be no more. ³ Judgment is symbolic because beyond perception there is no judgment. ⁴ When the **Bible** says "Judge not that ye be not judged," it means that if you judge the reality of others you will be unable to avoid judging your own.
2. The choice to judge rather than to know is the cause of the loss of peace. ² Judgment is the process on which perception but not knowledge rests. ³ I have discussed this before in terms of the selectivity of perception, pointing out that evaluation is its obvious prerequisite. ⁴ Judgment always involves rejection. ⁵ It never emphasizes only the positive aspects of what is judged, whether in you or in others. ⁶ What has been perceived and rejected, or judged and found wanting, remains in your mind because it has been perceived. ⁷ One of the illusions from which you suffer is the belief that what you judged against has no effect. ⁸ This cannot be true unless you also believe that what you judged against does not exist. ⁹ You evidently do not believe this, or you would not have judged against it. ¹⁰ In the end it does not matter whether your judgment is right or wrong. ¹¹ Either way you are placing your belief in the unreal. ¹² This cannot be avoided in any type of judgment, because it implies the belief that reality is yours to select *from*.
3. You have no idea of the tremendous release and deep peace that comes from meeting yourself and your brothers totally without judgment. ² When you recognize what you are and what your brothers are, you will realize that judging them in any way is without meaning. ³ In fact, their meaning is lost

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to you precisely *because* you are judging them. ⁴ All uncertainty comes from the belief that you are under the coercion of judgment. ⁵ You do not need judgment to organize your life, and you certainly do not need it to organize yourself. ⁶ In the presence of knowledge all judgment is automatically suspended, and this is the process that enables recognition to replace perception.

4. You are very fearful of everything you have perceived but have refused to accept. ² You believe that, because you have refused to accept it, you have lost control over it. ³ This is why you see it in nightmares, or in pleasant disguises in what seem to be your happier dreams. ⁴ Nothing that you have refused to accept can be brought into awareness. ⁵ It is not dangerous in itself, but you have made it seem dangerous to you.
5. When you feel tired, it is because you have judged yourself as capable of being tired. ² When you laugh at someone, it is because you have judged him as unworthy. ³ When you laugh at yourself you must laugh at others, if only because you cannot tolerate the idea of being more unworthy than they are. ⁴ All this makes you feel tired because it is essentially disheartening. ⁵ You are not really capable of being tired, but you are very capable of wearying yourself. ⁶ The strain of constant judgment is virtually intolerable. ⁷ It is curious that an ability so debilitating would be so deeply cherished. ⁸ Yet if you wish to be the author of reality, you will insist on holding on to judgment. ⁹ You will also regard judgment with fear, believing that it will someday be used against you. ¹⁰ This belief can exist only to the extent that you believe in the efficacy of judgment as a weapon of defense for your own authority.
6. God offers only mercy. ² Your words should reflect only mercy, because that is what you have received and that is what you should give. ³ Justice is a temporary expedient, or an attempt to teach you the meaning of mercy. ⁴ It is judgmental only because you are capable of injustice.
7. I have spoken of different symptoms, and at that level there is almost endless variation. ² There is, however, only one cause for all of them: the authority problem. ³ This *is* "the root of all evil." ⁴ Every symptom the ego makes involves a contradiction in terms, because the mind is split between the ego and the Holy Spirit, so that whatever the ego makes is incomplete and contradictory. ⁵ This untenable position is the result of the authority problem which, because it accepts the one inconceivable thought as its premise, can produce only ideas that are inconceivable.
8. The issue of authority is really a question of authorship. ² When you have an authority problem, it is always because you believe you are the author of yourself and project your delusion onto others. ³ You then perceive the situation as one in which others are literally fighting you for your authorship. ⁴ This is the fundamental error of all those who believe they have usurped the power of God. ⁵ This belief is very frightening to them, but hardly troubles God. ⁶ He is, however, eager to undo it, not to punish His children, but only because He knows that it makes them unhappy. ⁷ God's creations are given their true Authorship, but you prefer to be anonymous when you choose to separate yourself from your Author. ⁸ Being uncertain of your true Authorship, you believe that your creation was anonymous. ⁹ This leaves you in a position where it sounds meaningful to believe that you created yourself. ¹⁰ The dispute over authorship has left such uncertainty in your mind that it may even doubt whether you really exist at all.
9. Only those who give over all desire to reject can know that their own rejection is impossible. ² You have not usurped the power of God, but you *have* lost it. ³ Fortunately, to lose something does not mean that it has gone. ⁴ It merely means that you do not remember where it is. ⁵ Its existence

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does not depend on your ability to identify it, or even to place it. ⁶ It is possible to look on reality without judgment and merely know that it is there.

10. Peace is a natural heritage of spirit. ² Everyone is free to refuse to accept his inheritance, but he is not free to establish what his inheritance is. ³ The problem everyone must decide is the fundamental question of authorship. ⁴ All fear comes ultimately, and sometimes by way of very devious routes, from the denial of Authorship. ⁵ The offense is never to God, but only to those who deny Him. ⁶ To deny His Authorship is to deny yourself the reason for your peace, so that you see yourself only in segments. ⁷ This strange perception *is* the authority problem.
11. There is no one who does not feel that he is imprisoned in some way. ² If this is the result of his own free will he must regard his will as not free, or the circular reasoning in this position would be quite apparent. ³ Free will must lead to freedom. ⁴ Judgment always imprisons because it separates segments of reality by the unstable scales of desire. ⁵ Wishes are not facts. ⁶ To wish is to imply that willing is not sufficient. ⁷ Yet no one in his right mind believes that what is wished is as real as what is willed. ⁸ Instead of "Seek ye first the Kingdom of Heaven" say, "*Will* ye first the Kingdom of Heaven," and you have said, "I know what I am and I accept my own inheritance."

Introduction

1. The **Bible** says that you should go with a brother twice as far as he asks. ² It certainly does not suggest that you set him back on his journey. ³ Devotion to a brother cannot set you back either. ⁴ It can lead only to mutual progress. ⁵ The result of genuine devotion is inspiration, a word which properly understood is the opposite of fatigue. ⁶ To be fatigued is to be dis-spirited, but to be inspired is to be in the spirit. ⁷ To be egocentric is to be dis-spirited, but to be Self-centered in the right sense is to be inspired or in spirit. ⁸ The truly inspired are enlightened and cannot abide in darkness.
2. You can speak from the spirit or from the ego, as you choose. ² If you speak from spirit you have chosen to "Be still and know that I am God." ³ These words are inspired because they reflect knowledge. ⁴ If you speak from the ego you are disclaiming knowledge instead of affirming it, and are thus dis-spiriting yourself. ⁵ Do not embark on useless journeys, because they are indeed in vain. ⁶ The ego may desire them, but spirit cannot embark on them because it is forever unwilling to depart from its Foundation.
3. The journey to the cross should be the last "useless journey." ² Do not dwell upon it, but dismiss it as accomplished. ³ If you can accept it as your own last useless journey, you are also free to join my resurrection. ⁴ Until you do so your life is indeed wasted. ⁵ It merely re-enacts the separation, the loss of power, the futile attempts of the ego at reparation, and finally the crucifixion of the body, or death. ⁶ Such repetitions are endless until they are voluntarily given up. ⁷ Do not make the pathetic error of "clinging to the old rugged cross." ⁸ The only message of the crucifixion is that you can overcome the cross. ⁹ Until then you are free to crucify yourself as often as you choose. ¹⁰ This is not the gospel I intended to offer you. ¹¹ We have another journey to undertake, and if you will read these lessons carefully they will help prepare you to undertake it.

III. Love without Conflict

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1. It is hard to understand what "The Kingdom of Heaven is within you" really means. ² This is because it is not understandable to the ego, which interprets it as if something outside is inside, and this does not mean anything. ³ The word "within" is unnecessary. ⁴ The Kingdom of Heaven *is* you. ⁵ What else *but* you did the Creator create, and what else *but* you is His Kingdom? ⁶ This is the whole message of the Atonement; a message which in its totality transcends the sum of its parts. ⁷ You, too, have a Kingdom that your spirit created. ⁸ It has not ceased to create because of the ego's illusions. ⁹ Your creations are no more fatherless than you are. ¹⁰ Your ego and your spirit will never be co-creators, but your spirit and your Creator will always be. ¹¹ Be confident that your creations are as safe as you are.

¹² *The Kingdom is perfectly united and perfectly protected, and the ego will not prevail against it.*

¹³ *Amen.*

2. This is written in the form of a prayer because it is useful in moments of temptation. ² It is a declaration of independence. ³ You will find it very helpful if you understand it fully. ⁴ The reason you need my help is because you have denied your own Guide and therefore need guidance. ⁵ My role is to separate the true from the false, so truth can break through the barriers the ego has set up and can shine into your mind. ⁶ Against our united strength the ego cannot prevail.

3. It is surely apparent by now why the ego regards spirit as its "enemy." ² The ego arose from the separation, and its continued existence depends on your continuing belief in the separation. ³ The ego must offer you some sort of reward for maintaining this belief. ⁴ All it can offer is a sense of temporary existence, which begins with its own beginning and ends with its own ending. ⁵ It tells you this life is your existence because it is its own. ⁶ Against this sense of temporary existence spirit offers you the knowledge of permanence and unshakable being. ⁷ No one who has experienced the revelation of this can ever fully believe in the ego again. ⁸ How can its meager offering to you prevail against the glorious gift of God?

4. You who identify with your ego cannot believe God loves you. ² You do not love what you made, and what you made does not love you. ³ Being made out of the denial of the Father, the ego has no allegiance to its maker. ⁴ You cannot conceive of the real relationship that exists between God and His creations because of your hatred for the self you made. ⁵ You project onto the ego the decision to separate, and this conflicts with the love you feel for the ego because you made it. ⁶ No love in this world is without this ambivalence, and since no ego has experienced love without ambivalence the concept is beyond its understanding. ⁷ Love will enter immediately into any mind that truly wants it, but it must want it truly. ⁸ This means that it wants it without ambivalence, and this kind of wanting is wholly without the ego's "drive to get."

5. There is a kind of experience so different from anything the ego can offer that you will never want to cover or hide it again. ² It is necessary to repeat that your belief in darkness and hiding is why the light cannot enter. ³ The **Bible** gives many references to the immeasurable gifts which are for you, but for which you must ask. ⁴ This is not a condition as the ego sets conditions. ⁵ It is the glorious condition of what you are.

6. No force except your own will is strong enough or worthy enough to guide you. ² In this you are as free as God, and must remain so forever. ³ Let us ask the Father in my name to keep you mindful

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- of His Love for you and yours for Him. ⁴ He has never failed to answer this request, because it asks only for what He has already willed. ⁵ Those who call truly are always answered. ⁶ Thou shalt have no other gods before Him because there *are* none.
7. It has never really entered your mind to give up every idea you ever had that opposes knowledge. ² You retain thousands of little scraps of fear that prevent the Holy One from entering. ³ Light cannot penetrate through the walls you make to block it, and it is forever unwilling to destroy what you have made. ⁴ No one can see through a wall, but I can step around it. ⁵ Watch your mind for the scraps of fear, or you will be unable to ask me to do so. ⁶ I can help you only as our Father created us. ⁷ I will love you and honor you and maintain complete respect for what you have made, but I will not uphold it unless it is true. ⁸ I will never forsake you any more than God will, but I must wait as long as you choose to forsake yourself. ⁹ Because I wait in love and not in impatience, you will surely ask me truly. ¹⁰ I will come in response to a single unequivocal call.
 8. Watch carefully and see what it is you are really asking for. ² Be very honest with yourself in this, for we must hide nothing from each other. ³ If you will really try to do this, you have taken the first step toward preparing your mind for the Holy One to enter. ⁴ We will prepare for this together, for once He has come, you will be ready to help me make other minds ready for Him. ⁵ How long will you deny Him His Kingdom?
 9. In your own mind, though denied by the ego, is the declaration of your release. ² *God has given you everything.* ³ This one fact means the ego does not exist, and this makes it profoundly afraid. ⁴ In the ego's language, "to have" and "to be" are different, but they are identical to the Holy Spirit. ⁵ The Holy Spirit knows that you both *have* everything and *are* everything. ⁶ Any distinction in this respect is meaningful only when the idea of "getting," which implies a lack, has already been accepted. ⁷ That is why we make no distinction between *having* the Kingdom of God and *being* the Kingdom of God.
 10. The calm being of God's Kingdom, which in your sane mind is perfectly conscious, is ruthlessly banished from the part of the mind the ego rules. ² The ego is desperate because it opposes literally invincible odds, whether you are asleep or awake. ³ Consider how much vigilance you have been willing to exert to protect your ego, and how little to protect your right mind. ⁴ Who but the insane would undertake to believe what is not true, and then protect this belief at the cost of truth?

VII. Creation and Communication

1. It is clear that while the content of any particular ego illusion does not matter, its correction is more helpful in a specific context. ² Ego illusions are quite specific, although the mind is naturally abstract. ³ Part of the mind becomes concrete, however, when it splits. ⁴ The concrete part believes in the ego, because the ego depends on the concrete. ⁵ The ego is the part of the mind that believes your existence is defined by separation.
2. Everything the ego perceives is a separate whole, without the relationships that imply being. ² The ego is thus against communication, except insofar as it is utilized to establish separateness rather than to abolish it. ³ The communication system of the ego is based on its own thought system, as is everything else it dictates. ⁴ Its communication is controlled by its need to protect itself, and it will disrupt communication when it experiences threat. ⁵ This disruption is a reaction to a specific person

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- or persons. ⁶ The specificity of the ego's thinking, then, results in spurious generalization which is really not abstract at all. ⁷ It merely responds in certain specific ways to everything it perceives as related.
3. In contrast, spirit reacts in the same way to everything it knows is true, and does not respond at all to anything else. ² Nor does it make any attempt to establish what is true. ³ It knows that what is true is everything that God created. ⁴ It is in complete and direct communication with every aspect of creation, because it is in complete and direct communication with its Creator. ⁵ This communication is the Will of God. ⁶ Creation and communication are synonymous. ⁷ God created every mind by communicating His Mind to it, thus establishing it forever as a channel for the reception of His Mind and Will. ⁸ Since only beings of a like order can truly communicate, His creations naturally communicate with Him and like Him. ⁹ This communication is perfectly abstract, since its quality is universal in application and not subject to any judgment, any exception or any alteration. ¹⁰ God created you by this and for this. ¹¹ The mind can distort its function, but it cannot endow itself with functions it was not given. ¹² That is why the mind cannot totally lose the ability to communicate, even though it may refuse to utilize it on behalf of being.
 4. Existence as well as being rest on communication. ² Existence, however, is specific in how, what and with whom communication is judged to be worth undertaking. ³ Being is completely without these distinctions. ⁴ It is a state in which the mind is in communication with everything that is real. ⁵ To whatever extent you permit this state to be curtailed you are limiting your sense of your own reality, which becomes total only by recognizing all reality in the glorious context of its real relationship to you. ⁶ This is your reality. ⁷ Do not desecrate it or recoil from it. ⁸ It is your real home, your real temple and your real Self.
 5. God, Who encompasses all being, created beings who have everything individually, but who want to share it to increase their joy. ² Nothing real can be increased except by sharing. ³ That is why God created you. ⁴ Divine Abstraction takes joy in sharing. ⁵ That is what creation means. ⁶ "How," "what" and "to whom" are irrelevant, because real creation gives everything, since it can create only like itself. ⁷ Remember that in the Kingdom there is no difference between *having* and *being*, as there is in existence. ⁸ In the state of being the mind gives everything always.
 6. The **Bible** repeatedly states that you should praise God. ² This hardly means that you should tell Him how wonderful He is. ³ He has no ego with which to accept such praise, and no perception with which to judge it. ⁴ But unless you take your part in the creation, His joy is not complete because yours is incomplete. ⁵ And this He does know. ⁶ He knows it in His Own Being and its experience of His Son's experience. ⁷ The constant going out of His Love is blocked when His channels are closed, and He is lonely when the minds He created do not communicate fully with Him.
 7. God has kept your Kingdom for you, but He cannot share His joy with you until you know it with your whole mind. ² Revelation is not enough, because it is only communication *from* God. ³ God does not need revelation returned to Him, which would clearly be impossible, but He does want it brought to others. ⁴ This cannot be done with the actual revelation; its content cannot be expressed, because it is intensely personal to the mind that receives it. ⁵ It can, however, be returned by that mind to other minds, through the attitudes the knowledge from the revelation brings.
 8. God is praised whenever any mind learns to be wholly helpful. ² This is impossible without being wholly harmless, because the two beliefs must coexist. ³ The truly helpful are invulnerable, because

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they are not protecting their egos and so nothing can hurt them. ⁴ Their helpfulness is their praise of God, and He will return their praise of Him because they are like Him, and they can rejoice together. ⁵ God goes out to them and through them, and there is great joy throughout the Kingdom. ⁶ Every mind that is changed adds to this joy with its individual willingness to share in it. ⁷ The truly helpful are God's miracle workers, whom I direct until we are all united in the joy of the Kingdom. ⁸ I will direct you to wherever you can be truly helpful, and to whoever can follow my guidance through you.

I. The Invitation to the Holy Spirit

1. Healing is a thought by which two minds perceive their oneness and become glad. ² This gladness calls to every part of the Sonship to rejoice with them, and lets God go out into them and through them. ³ Only the healed mind can experience revelation with lasting effect, because revelation is an experience of pure joy. ⁴ If you do not choose to be wholly joyous, your mind cannot have what it does not choose to be. ⁵ Remember that spirit knows no difference between *having* and *being*. ⁶ The higher mind thinks according to the laws spirit obeys, and therefore honors only the laws of God. ⁷ To spirit getting is meaningless and giving is all. ⁸ Having everything, spirit holds everything by giving it, and thus creates as the Father created. ⁹ While this kind of thinking is totally alien to having things, even to the lower mind it is quite comprehensible in connection with ideas. ¹⁰ If you share a physical possession, you do divide its ownership. ¹¹ If you share an idea, however, you do not lessen it. ¹² All of it is still yours although all of it has been given away. ¹³ Further, if the one to whom you give it accepts it as his, he reinforces it in your mind and thus increases it. ¹⁴ If you can accept the concept that the world is one of ideas, the whole belief in the false association the ego makes between giving and losing is gone.

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

² *Thoughts increase by being given away.*

³ *The more who believe in them the stronger they become.*

⁴ *Everything is an idea.*

⁵ *How, then, can giving and losing be associated?*

3. This is the invitation to the Holy Spirit. ² I have said already that I can reach up and bring the Holy Spirit down to you, but I can bring Him to you only at your own invitation. ³ The Holy Spirit is in your right mind, as He was in mine. ⁴ The **Bible** says, "May the mind be in you that was also in Christ Jesus," and uses this as a blessing. ⁵ It is the blessing of miracle-mindedness. ⁶ It asks that you may think as I thought, joining with me in Christ thinking.

4. The Holy Spirit is the only part of the Holy Trinity that has a symbolic function. ² He is referred to as the Healer, the Comforter and the Guide. ³ He is also described as something "separate," apart from the Father and from the Son. ⁴ I myself said, "If I go I will send you another Comforter and he will abide with you." ⁵ His symbolic function makes the Holy Spirit difficult to understand, because symbolism is open to different interpretations. ⁶ As a man and also one of God's creations, my right thinking, which came from the Holy Spirit or the Universal Inspiration, taught me first and foremost that this Inspiration is for all. ⁷ I could not have It myself without knowing this. ⁸ The word "know"

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is proper in this context, because the Holy Spirit is so close to knowledge that He calls it forth; or better, allows it to come. ⁹ I have spoken before of the higher or "true" perception, which is so near to truth that God Himself can flow across the little gap. ¹⁰ Knowledge is always ready to flow everywhere, but it cannot oppose. ¹¹ Therefore you can obstruct it, although you can never lose it.

5. The Holy Spirit is the Christ Mind which is aware of the knowledge that lies beyond perception. ² He came into being with the separation as a protection, inspiring the Atonement principle at the same time. ³ Before that there was no need for healing, for no one was comfortless. ⁴ The Voice of the Holy Spirit is the Call to Atonement, or the restoration of the integrity of the mind. ⁵ When the Atonement is complete and the whole Sonship is healed there will be no Call to return. ⁶ But what God creates is eternal. ⁷ The Holy Spirit will remain with the Sons of God, to bless their creations and keep them in the light of joy.
6. God honored even the miscreations of His children because they had made them. ² But He also blessed His children with a way of thinking that could raise their perceptions so high they could reach almost back to Him. ³ The Holy Spirit is the Mind of the Atonement. ⁴ He represents a state of mind close enough to One-mindedness that transfer to it is at last possible. ⁵ Perception is not knowledge, but it can be transferred to knowledge, or cross over into it. ⁶ It might even be more helpful here to use the literal meaning of transferred or "carried over," since the last step is taken by God.
7. The Holy Spirit, the shared Inspiration of all the Sonship, induces a kind of perception in which many elements are like those in the Kingdom of Heaven itself:
 - ² First, its universality is perfectly clear, and no one who attains it could believe for one instant that sharing it involves anything but gain.
 - ³ Second, it is incapable of attack and is therefore truly open. ⁴ This means that although it does not engender knowledge, it does not obstruct it in any way.
 - ⁵ Finally, it points the way beyond the healing that it brings, and leads the mind beyond its own integration toward the paths of creation. ⁶ It is at this point that sufficient quantitative change occurs to produce a real qualitative shift.

IV. Teaching and Healing

1. What fear has hidden still is part of you. ² Joining the Atonement is the way out of fear. ³ The Holy Spirit will help you reinterpret everything that you perceive as fearful, and teach you that only what is loving is true. ⁴ Truth is beyond your ability to destroy, but entirely within your ability to accept. ⁵ It belongs to you because, as an extension of God, you created it with Him. ⁶ It is yours because it is part of you, just as you are part of God because He created you. ⁷ Nothing that is good can be lost because it comes from the Holy Spirit, the Voice for creation. ⁸ Nothing that is not good was ever created, and therefore cannot be protected. ⁹ The Atonement is the guarantee of the safety of the Kingdom, and the union of the Sonship is its protection. ¹⁰ The ego cannot prevail against the Kingdom because the Sonship is united. ¹¹ In the presence of those who hear the Holy Spirit's Call to be as one, the ego fades away and is undone.
2. What the ego makes it keeps to itself, and so it is without strength. ² Its existence is unshared. ³ It does not die; it was merely never born. ⁴ Physical birth is not a beginning; it is a continuing. ⁵ Everything that continues has already been born. ⁶ It will increase as you are willing to return the

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- unhealed part of your mind to the higher part, returning it undivided to creation. ⁷ I have come to give you the foundation, so your own thoughts can make you really free. ⁸ You have carried the burden of unshared ideas that are too weak to increase, but having made them you did not realize how to undo them. ⁹ You cannot cancel out your past errors alone. ¹⁰ They will not disappear from your mind without the Atonement, a remedy not of your making. ¹¹ The Atonement must be understood as a pure act of sharing. ¹² That is what I meant when I said it is possible even in this world to listen to one Voice. ¹³ If you are part of God and the Sonship is One, you cannot be limited to the self the ego sees.
3. Every loving thought held in any part of the Sonship belongs to every part. ² It is shared *because* it is loving. ³ Sharing is God's way of creating, and also yours. ⁴ The ego can keep you in exile from the Kingdom, but in the Kingdom itself it has no power. ⁵ Ideas of the spirit do not leave the mind that thinks them, nor can they conflict with each other. ⁶ However, ideas of the ego can conflict because they occur at different levels and also include opposite thoughts at the same level. ⁷ *It is impossible to share opposing thoughts.* ⁸ You can share only the thoughts that are of God and that He keeps for you. ⁹ And of such is the Kingdom of Heaven. ¹⁰ The rest remains with you until the Holy Spirit has reinterpreted them in the light of the Kingdom, making them, too, worthy of being shared. ¹¹ When they have been sufficiently purified He lets you give them away. ¹² The decision to share them *is* their purification.
 4. I heard one Voice because I understood that I could not atone for myself alone. ² Listening to one Voice implies the decision to share It in order to hear It yourself. ³ The Mind that was in me is still irresistibly drawn to every mind created by God, because God's Wholeness is the Wholeness of His Son. ⁴ You cannot be hurt, and do not want to show your brother anything except your wholeness. ⁵ Show him that he cannot hurt you and hold nothing against him, or you hold it against yourself. ⁶ This is the meaning of "turning the other cheek."
 5. Teaching is done in many ways, above all by example. ² Teaching should be healing, because it is the sharing of ideas and the recognition that to share ideas is to strengthen them. ³ I cannot forget my need to teach what I have learned, which arose in me *because* I learned it. ⁴ I call upon you to teach what you have learned, because by so doing you can depend on it. ⁵ Make it dependable in my name because my name is the Name of God's Son. ⁶ What I learned I give you freely, and the Mind that was in me rejoices as you choose to hear it.
 6. The Holy Spirit atones in all of us by undoing, and thus lifts the burden you have placed in your mind. ² By following Him you are led back to God where you belong, and how can you find the way except by taking your brother with you? ³ My part in the Atonement is not complete until you join it and give it away. ⁴ As you teach so shall you learn. ⁵ I will never leave you or forsake you, because to forsake you would be to forsake myself and God Who created me. ⁶ You forsake yourself and God if you forsake any of your brothers. ⁷ You must learn to see them as they are, and understand they belong to God as you do. ⁸ How could you treat your brother better than by rendering unto God the things that are God's?
 7. The Atonement gives you the power of a healed mind, but the power to create is of God. ² Therefore, those who have been forgiven must devote themselves first to healing because, having received the idea of healing, they must give it to hold it. ³ The full power of creation cannot be expressed as long as any of God's ideas is withheld from the Kingdom. ⁴ The joint will of the Sonship is the only creator that can create like the Father, because only the complete can think

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completely, and the thinking of God lacks nothing. ⁵ Everything you think that is not through the Holy Spirit *is* lacking.

8. How can you who are so holy suffer? ² All your past except its beauty is gone, and nothing is left but a blessing. ³ I have saved all your kindnesses and every loving thought you ever had. ⁴ I have purified them of the errors that hid their light, and kept them for you in their own perfect radiance. ⁵ They are beyond destruction and beyond guilt. ⁶ They came from the Holy Spirit within you, and we know what God creates is eternal. ⁷ You can indeed depart in peace because I have loved you as I loved myself. ⁸ You go with my blessing and for my blessing. ⁹ Hold it and share it, that it may always be ours. ¹⁰ I place the peace of God in your heart and in your hands, to hold and share. ¹¹ The heart is pure to hold it, and the hands are strong to give it. ¹² We cannot lose. ¹³ My judgment is as strong as the wisdom of God, in Whose Heart and Hands we have our being. ¹⁴ His quiet children are His blessed Sons. ¹⁵ The Thoughts of God are with you.

VI. Time and Eternity

1. God in His knowledge is not waiting, but His Kingdom is bereft while *you* wait. ² All the Sons of God are waiting for your return, just as you are waiting for theirs. ³ Delay does not matter in eternity, but it is tragic in time. ⁴ You have elected to be in time rather than eternity, and therefore believe you *are* in time. ⁵ Yet your election is both free and alterable. ⁶ You do not belong in time. ⁷ Your place is only in eternity, where God Himself placed you forever.
2. Guilt feelings are the preservers of time. ² They induce fears of retaliation or abandonment, and thus ensure that the future will be like the past. ³ This is the ego's continuity. ⁴ It gives the ego a false sense of security by believing that you cannot escape from it. ⁵ But you can and must. ⁶ God offers you the continuity of eternity in exchange. ⁷ When you choose to make this exchange, you will simultaneously exchange guilt for joy, viciousness for love, and pain for peace. ⁸ My role is only to unchain your will and set it free. ⁹ Your ego cannot accept this freedom, and will oppose it at every possible moment and in every possible way. ¹⁰ And as its maker, you recognize what it can do because you gave it the power to do it.
3. Remember the Kingdom always, and remember that you who are part of the Kingdom cannot be lost. ² The Mind that was in me *is* in you, for God creates with perfect fairness. ³ Let the Holy Spirit remind you always of His fairness, and let me teach you how to share it with your brothers. ⁴ How else can the chance to claim it for yourself be given you? ⁵ The two voices speak for different interpretations of the same thing simultaneously; or almost simultaneously, for the ego always speaks first. ⁶ Alternate interpretations were unnecessary until the first one was made.
4. The ego speaks in judgment, and the Holy Spirit reverses its decision, much as a higher court has the power to reverse a lower court's decisions in this world. ² The ego's decisions are always wrong, because they are based on the error they were made to uphold. ³ Nothing the ego perceives is interpreted correctly. ⁴ Not only does the ego cite Scripture for its purpose, but it even interprets Scripture as a witness for itself. ⁵ The **Bible** is a fearful thing in the ego's judgment. ⁶ Perceiving it as frightening, it interprets it fearfully. ⁷ Being afraid, you do not appeal to the Higher Court because you believe its judgment would also be against you.
5. There are many examples of how the ego's interpretations are misleading, but a few will suffice to

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show how the Holy Spirit can reinterpret them in His Own light.

6. "As ye sow, so shall ye reap" He interprets to mean what you consider worth cultivating you will cultivate in yourself. ² Your judgment of what is worthy makes it worthy for you.
7. "Vengeance is mine, saith the Lord" is easily reinterpreted if you remember that ideas increase only by being shared. ² The statement emphasizes that vengeance cannot be shared. ³ Give it therefore to the Holy Spirit, Who will undo it in you because it does not belong in your mind, which is part of God.
8. "I will visit the sins of the fathers unto the third and fourth generation," as interpreted by the ego, is particularly vicious. ² It becomes merely an attempt to guarantee the ego's own survival. ³ To the Holy Spirit, the statement means that in later generations He can still reinterpret what former generations had misunderstood, and thus release the thoughts from the ability to produce fear.
9. "The wicked shall perish" becomes a statement of Atonement, if the word "perish" is understood as "be undone." ² Every loveless thought must be undone, a word the ego cannot even understand. ³ To the ego, to be undone means to be destroyed. ⁴ The ego will not be destroyed because it is part of your thought, but because it is uncreative and therefore unsharing, it will be reinterpreted to release you from fear. ⁵ The part of your mind that you have given to the ego will merely return to the Kingdom, where your whole mind belongs. ⁶ You can delay the completion of the Kingdom, but you cannot introduce the concept of fear into it.
10. You need not fear the Higher Court will condemn you. ² It will merely dismiss the case against you. ³ There can be no case against a child of God, and every witness to guilt in God's creations is bearing false witness to God Himself. ⁴ Appeal everything you believe gladly to God's Own Higher Court, because it speaks for Him and therefore speaks truly. ⁵ It will dismiss the case against you, however carefully you have built it up. ⁶ The case may be fool-proof, but it is not God-proof. ⁷ The Holy Spirit will not hear it, because He can only witness truly. ⁸ His verdict will always be "thine is the Kingdom," because He was given to you to remind you of what you are.
11. When I said "I am come as a light into the world," I meant that I came to share the light with you. ² Remember my reference to the ego's dark glass, and remember also that I said, "Do not look there." ³ It is still true that where you look to find yourself is up to you. ⁴ Your patience with your brother is your patience with yourself. ⁵ Is not a child of God worth patience? ⁶ I have shown you infinite patience because my will is that of our Father, from Whom I learned of infinite patience. ⁷ His Voice was in me as It is in you, speaking for patience towards the Sonship in the Name of its Creator.
12. Now you must learn that only infinite patience produces immediate effects. ² This is the way in which time is exchanged for eternity. ³ Infinite patience calls upon infinite love, and by producing results *now* it renders time unnecessary. ⁴ We have repeatedly said that time is a learning device to be abolished when it is no longer useful. ⁵ The Holy Spirit, Who speaks for God in time, also knows that time is meaningless. ⁶ He reminds you of this in every passing moment of time, because it is His special function to return you to eternity and remain to bless your creations there. ⁷ He is the only blessing you can truly give, because He is truly blessed. ⁸ Because He has been given you freely by God, you must give Him as you received Him.

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III. The Reality of the Kingdom

1. The Holy Spirit teaches one lesson, and applies it to all individuals in all situations. ² Being conflict-free, He maximizes all efforts and all results. ³ By teaching the power of the Kingdom of God Himself, He teaches you that all power is yours. ⁴ Its application does not matter. ⁵ It is always maximal. ⁶ Your vigilance does not establish it as yours, but it does enable you to use it always and in all ways. ⁷ When I said "I am with you always," I meant it literally. ⁸ I am not absent to anyone in any situation. ⁹ Because I am always with you, *you* are the way, the truth and the life. ¹⁰ You did not make this power, any more than I did. ¹¹ It was created to be shared, and therefore cannot be meaningfully perceived as belonging to anyone at the expense of another. ¹² Such a perception makes it meaningless by eliminating or overlooking its real and only meaning.
2. God's meaning waits in the Kingdom, because that is where He placed it. ² It does not wait in time. ³ It merely rests in the Kingdom because it belongs there, as you do. ⁴ How can you who are God's meaning perceive yourself as absent from it? ⁵ You can see yourself as separated from your meaning only by experiencing yourself as unreal. ⁶ This is why the ego is insane; it teaches that you are not what you are. ⁷ That is so contradictory it is clearly impossible. ⁸ It is therefore a lesson you cannot really learn, and therefore cannot really teach. ⁹ Yet you are always teaching. ¹⁰ You must, therefore, be teaching something else, even though the ego does not know what it is. ¹¹ The ego, then, is always being undone, and does suspect your motives. ¹² Your mind cannot be unified in allegiance to the ego, because the mind does not belong to it. ¹³ Yet what is "treacherous" to the ego is faithful to peace. ¹⁴ The ego's "enemy" is therefore your friend.
3. I said before that the ego's friend is not part of you, because the ego perceives itself at war and therefore in need of allies. ² You who are not at war must look for brothers and recognize all whom you see as brothers, because only equals are at peace. ³ Because God's equal Sons have everything, they cannot compete. ⁴ Yet if they perceive any of their brothers as anything other than their perfect equals, the idea of competition has entered their minds. ⁵ Do not underestimate your need to be vigilant *against* this idea, because all your conflicts come from it. ⁶ It *is* the belief that conflicting interests are possible, and therefore you have accepted the impossible as true. ⁷ Is that different from saying you perceive yourself as unreal?
4. To be in the Kingdom is merely to focus your full attention on it. ² As long as you believe you can attend to what is not true, you are accepting conflict as your choice. ³ Is it really a choice? ⁴ It seems to be, but seeming and reality are hardly the same. ⁵ You who *are* the Kingdom are not concerned with seeming. ⁶ Reality is yours because you are reality. ⁷ This is how *having* and *being* are ultimately reconciled, not in the Kingdom, but in your mind. ⁸ The altar there is the only reality. ⁹ The altar is perfectly clear in thought, because it is a reflection of perfect Thought. ¹⁰ Your right mind sees only brothers, because it sees only in its own light.
5. God has lit your mind Himself, and keeps your mind lit by His light because His light is what your mind is. ² This is totally beyond question, and when you question it you are answered. ³ The Answer merely undoes the question by establishing the fact that to question reality is to question meaninglessly. ⁴ That is why the Holy Spirit never questions. ⁵ His sole function is to undo the questionable and thus lead to certainty. ⁶ The certain are perfectly calm, because they are not in doubt. ⁷ They do not raise questions, because nothing questionable enters their minds. ⁸ This holds them in perfect serenity, because this is what they share, knowing what they are.

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II. The Difference between Imprisonment and Freedom

1. There *is* a rationale for choice. ² Only one Teacher knows what your reality is. ³ If learning to remove the obstacles to that knowledge is the purpose of the curriculum, you must learn it of Him. ⁴ The ego does not know what it is trying to teach. ⁵ It is trying to teach you what you are without knowing what you are. ⁶ It is expert only in confusion. ⁷ It does not understand anything else. ⁸ As a teacher, then, the ego is totally confused and totally confusing. ⁹ Even if you could disregard the Holy Spirit entirely, which is impossible, you could still learn nothing from the ego, because the ego knows nothing.
2. Is there any possible reason for choosing a teacher such as this? ² Does the total disregard of anything it teaches make anything but sense? ³ Is this the teacher to whom a Son of God should turn to find himself? ⁴ The ego has never given you a sensible answer to anything. ⁵ Simply on the grounds of your own experience with its teaching, should not this alone disqualify it as your future teacher? ⁶ Yet the ego has done more harm to your learning than this alone. ⁷ Learning is joyful if it leads you along your natural path, and facilitates the development of what you have. ⁸ When you are taught against your nature, however, you will lose by your learning because your learning will imprison you. ⁹ Your will is *in* your nature, and therefore cannot go against it.
3. The ego cannot teach you anything as long as your will is free, because you will not listen to it. ² It is not your will to be imprisoned because your will is free. ³ That is why the ego is the denial of free will. ⁴ It is never God Who coerces you, because He shares His Will with you. ⁵ His Voice teaches only in accordance with His Will, but that is not the Holy Spirit's lesson because that is what you *are*. ⁶ The lesson is that your will and God's cannot be out of accord because they are one. ⁷ This is the undoing of everything the ego tries to teach. ⁸ It is not, then, only the direction of the curriculum that must be unconflicted, but also the content.
4. The ego tries to teach that you want to oppose God's Will. ² This unnatural lesson cannot be learned, and the attempt to learn it is a violation of your own freedom, making you afraid of your will *because* it is free. ³ The Holy Spirit opposes any imprisoning of the will of a Son of God, knowing that the Will of the Son is the Father's. ⁴ The Holy Spirit leads you steadily along the path of freedom, teaching you how to disregard or look beyond everything that would hold you back.
5. We have said that the Holy Spirit teaches you the difference between pain and joy. ² That is the same as saying He teaches you the difference between imprisonment and freedom. ³ You cannot make this distinction without Him because you have taught yourself that imprisonment is freedom. ⁴ Believing them to be the same, how can you tell them apart? ⁵ Can you ask the part of your mind that taught you to believe they are the same, to teach you how they are different?
6. The Holy Spirit's teaching takes only *one* direction and has only *one* goal. ² His direction is freedom and His goal is God. ³ Yet He cannot conceive of God without you, because it is not God's Will to *be* without you. ⁴ When you have learned that your will is God's, you could no more will to be without Him than He could will to be without you. ⁵ This is freedom and this is joy. ⁶ Deny yourself this and you are denying God His Kingdom, because He created you for this.
7. When I said, "All power and glory are yours because the Kingdom is His," this is what I meant:

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The Will of God is without limit, and all power and glory lie within it. ² It is boundless in strength and in love and in peace. ³ It has no boundaries because its extension is unlimited, and it encompasses all things because it created all things. ⁴ By creating all things, it made them part of itself. ⁵ You are the Will of God because that is how you were created. ⁶ Because your Creator creates only like Himself, you are like Him. ⁷ You are part of Him Who is all power and glory, and are therefore as unlimited as He is.

8. To what else except all power and glory can the Holy Spirit appeal to restore God's Kingdom? ² His appeal, then, is merely to what the Kingdom is, and for its own acknowledgment of what it is. ³ When you acknowledge this you bring the acknowledgment automatically to everyone, because you *have* acknowledged everyone. ⁴ By your recognition you awaken theirs, and through theirs yours is extended. ⁵ Awakening runs easily and gladly through the Kingdom, in answer to the Call for God. ⁶ This is the natural response of every Son of God to the Voice for his Creator, because It is the Voice for his creations and for his own extension.

VII. The Body as a Means of Communication

1. Attack is always physical. ² When attack in any form enters your mind you are equating yourself with a body, since this is the ego's interpretation of the body. ³ You do not have to attack physically to accept this interpretation. ⁴ You are accepting it simply by the belief that attack can get you something you want. ⁵ If you did not believe this, the idea of attack would have no appeal for you. ⁶ When you equate yourself with a body you will always experience depression. ⁷ When a child of God thinks of himself in this way he is belittling himself, and seeing his brothers as similarly belittled. ⁸ Since he can find himself only in them, he has cut himself off from salvation.
2. Remember that the Holy Spirit interprets the body only as a means of communication. ² Being the Communication Link between God and His separated Sons, the Holy Spirit interprets everything you have made in the light of what He is. ³ The ego separates through the body. ⁴ The Holy Spirit reaches through it to others. ⁵ You do not perceive your brothers as the Holy Spirit does, because you do not regard bodies solely as a means of joining minds and uniting them with yours and mine. ⁶ This interpretation of the body will change your mind entirely about its value. ⁷ Of itself it has none.
3. If you use the body for attack, it is harmful to you. ² If you use it only to reach the minds of those who believe they are bodies, and teach them *through* the body that this is not so, you will understand the power of the mind that is in you. ³ If you use the body for this and only for this, you cannot use it for attack. ⁴ In the service of uniting it becomes a beautiful lesson in communion, which has value until communion *is*. ⁵ This is God's way of making unlimited what you have limited. ⁶ The Holy Spirit does not see the body as you do, because He knows the only reality of anything is the service it renders God on behalf of the function He gives it.
4. Communication ends separation. ² Attack promotes it. ³ The body is beautiful or ugly, peaceful or savage, helpful or harmful, according to the use to which it is put. ⁴ And in the body of another you will see the use to which you have put yours. ⁵ If the body becomes a means you give to the Holy Spirit to use on behalf of union of the Sonship, you will not see anything physical except as what it is. ⁶ Use it for truth and you will see it truly. ⁷ Misuse it and you will misunderstand it, because you have already done so *by* misusing it. ⁸ Interpret anything apart from the Holy Spirit and you will mistrust it. ⁹ This will lead you to hatred and attack and loss of peace.

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5. Yet all loss comes only from your own misunderstanding. ² Loss of any kind is impossible. ³ But when you look upon a brother as a physical entity, his power and glory are "lost" to you and so are yours. ⁴ You have attacked him, but you must have attacked yourself first. ⁵ Do not see him this way for your own salvation, which must bring him his. ⁶ Do not allow him to belittle himself in your mind, but give him freedom from his belief in littleness, and thus escape from yours. ⁷ As part of you, he is holy. ⁸ As part of me, you are. ⁹ To communicate with part of God Himself is to reach beyond the Kingdom to its Creator, through His Voice which He has established as part of you.
6. Rejoice, then, that of yourself you can do nothing. ² You are not *of* yourself. ³ He of Whom you are has willed your power and glory for you, with which you can perfectly accomplish His holy Will for you when you accept it for yourself. ⁴ He has not withdrawn His gifts from you, but you believe you have withdrawn them from Him. ⁵ Let no Son of God remain hidden for His Name's sake, because His Name is yours.
7. The **Bible** says, "The Word (or thought) was made flesh." ² Strictly speaking this is impossible, since it seems to involve the translation of one order of reality into another. ³ Different orders of reality merely appear to exist, just as different orders of miracles do. ⁴ Thought cannot be made into flesh except by belief, since thought is not physical. ⁵ Yet thought is communication, for which the body can be used. ⁶ This is the only natural use to which it can be put. ⁷ To use the body unnaturally is to lose sight of the Holy Spirit's purpose, and thus to confuse the goal of His curriculum.
8. There is nothing so frustrating to a learner as a curriculum he cannot learn. ² His sense of adequacy suffers, and he must become depressed. ³ Being faced with an impossible learning situation is the most depressing thing in the world. ⁴ In fact, it is ultimately why the world itself is depressing. ⁵ The Holy Spirit's curriculum is never depressing, because it is a curriculum of joy. ⁶ Whenever the reaction to learning is depression, it is because the true goal of the curriculum has been lost sight of.
9. In this world, not even the body is perceived as whole. ² Its purpose is seen as fragmented into many functions with little or no relationship to each other, so that it appears to be ruled by chaos. ³ Guided by the ego, it *is*. ⁴ Guided by the Holy Spirit, it is not. ⁵ It becomes a means by which the part of the mind you tried to separate *from* spirit can reach beyond its distortions and return *to* spirit. ⁶ The ego's temple thus becomes the temple of the Holy Spirit, where devotion to Him replaces devotion to the ego. ⁷ In this sense the body does become a temple to God; His Voice abides in it by directing the use to which it is put.
10. Healing is the result of using the body solely for communication. ² Since this is natural it heals by making whole, which is also natural. ³ All mind is whole, and the belief that part of it is physical, or not mind, is a fragmented or sick interpretation. ⁴ Mind cannot be made physical, but it can be made manifest *through* the physical if it uses the body to go beyond itself. ⁵ By reaching out, the mind extends itself. ⁶ It does not stop at the body, for if it does it is blocked in its purpose. ⁷ A mind that has been blocked has allowed itself to be vulnerable to attack, because it has turned against itself.
11. The removal of blocks, then, is the only way to guarantee help and healing. ² Help and healing are the normal expressions of a mind that is working through the body, but not *in* it. ³ If the mind believes the body is its goal it will distort its perception of the body, and by blocking its own extension beyond it, will induce illness by fostering separation. ⁴ Perceiving the body as a separate

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- entity cannot but foster illness, because it is not true. ⁵ A medium of communication loses its usefulness if it is used for anything else. ⁶ To use a medium of communication as a medium of attack is an obvious confusion in purpose.
12. To communicate is to join and to attack is to separate. ² How can you do both simultaneously with the same thing and not suffer? ³ Perception of the body can be unified only by one purpose. ⁴ This releases the mind from the temptation to see the body in many lights, and gives it over entirely to the One Light in which it can be really understood. ⁵ To confuse a learning device with a curriculum goal is a fundamental confusion that blocks the understanding of both. ⁶ Learning must lead beyond the body to the re-establishment of the power of the mind in it. ⁷ This can be accomplished only if the mind extends to other minds, and does not arrest itself in its extension. ⁸ This arrest is the cause of all illness, because only extension is the mind's function.
 13. The opposite of joy is depression. ² When your learning promotes depression instead of joy, you cannot be listening to God's joyous Teacher and learning His lessons. ³ To see a body as anything except a means of communication is to limit your mind and to hurt yourself. ⁴ Health is therefore nothing more than united purpose. ⁵ If the body is brought under the purpose of the mind, it becomes whole because the mind's purpose is one. ⁶ Attack can only be an assumed purpose of the body, because apart from the mind the body has no purpose at all.
 14. You are not limited by the body, and thought cannot be made flesh. ² Yet mind can be manifested through the body if it goes beyond it and does not interpret it as limitation. ³ Whenever you see another as limited to or by the body, you are imposing this limit on yourself. ⁴ Are you willing to accept this, when your whole purpose for learning should be to escape from limitations? ⁵ To conceive of the body as a means of attack and to believe that joy could possibly result, is a clear-cut indication of a poor learner. ⁶ He has accepted a learning goal in obvious contradiction to the unified purpose of the curriculum, and one that is interfering with his ability to accept its purpose as his own.
 15. Joy is unified purpose, and unified purpose is only God's. ² When yours is unified it is His. ³ Believe you can interfere with His purpose, and you need salvation. ⁴ You have condemned yourself, but condemnation is not of God. ⁵ Therefore it is not true. ⁶ No more are any of its seeming results. ⁷ When you see a brother as a body, you are condemning him because you have condemned yourself. ⁸ Yet if all condemnation is unreal, and it must be unreal since it is a form of attack, then it can *have* no results.
 16. Do not allow yourself to suffer from imagined results of what is not true. ² Free your mind from the belief that this is possible. ³ In its complete impossibility lies your only hope for release. ⁴ But what other hope would you want? ⁵ Freedom from illusions lies only in not believing them. ⁶ There is no attack, but there *is* unlimited communication and therefore unlimited power and wholeness. ⁷ The power of wholeness is extension. ⁸ Do not arrest your thought in this world, and you will open your mind to creation in God.

IX. Healing as Corrected Perception

1. I said before that the Holy Spirit is the Answer. ² He is the Answer to everything, because He knows what the answer to everything is. ³ The ego does not know what a real question is, although it

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asks an endless number. ⁴ Yet you can learn this as you learn to question the value of the ego, and thus establish your ability to evaluate its questions. ⁵ When the ego tempts you to sickness do not ask the Holy Spirit to heal the body, for this would merely be to accept the ego's belief that the body is the proper aim of healing. ⁶ Ask, rather, that the Holy Spirit teach you the right *perception* of the body, for perception alone can be distorted. ⁷ Only perception can be sick, because only perception can be wrong.

2. Wrong perception is the wish that things be as they are not. ² The reality of everything is totally harmless, because total harmlessness is the condition of its reality. ³ It is also the condition of your awareness of its reality. ⁴ You do not have to seek reality. ⁵ It will seek you and find you when you meet its conditions. ⁶ Its conditions are part of what it is. ⁷ And this part only is up to you. ⁸ The rest is of itself. ⁹ You need do so little because your little part is so powerful that it will bring the whole to you. ¹⁰ Accept, then, your little part, and let the whole be yours.
3. Wholeness heals because it is of the mind. ² All forms of sickness, even unto death, are physical expressions of the fear of awakening. ³ They are attempts to reinforce sleeping out of fear of waking. ⁴ This is a pathetic way of trying not to see by rendering the faculties for seeing ineffectual. ⁵ "Rest in peace" is a blessing for the living, not the dead, because rest comes from waking, not from sleeping. ⁶ Sleep is withdrawing; waking is joining. ⁷ Dreams are illusions of joining, because they reflect the ego's distorted notions about what joining is. ⁸ Yet the Holy Spirit, too, has use for sleep, and can use dreams on behalf of waking if you will let Him.
4. How you wake is the sign of how you have used sleep. ² To whom did you give it? ³ Under which teacher did you place it? ⁴ Whenever you wake dispiritedly, it was not given to the Holy Spirit. ⁵ Only when you awaken joyously have you utilized sleep according to His purpose. ⁶ You can indeed be "drugged" by sleep, if you have misused it on behalf of sickness. ⁷ Sleep is no more a form of death than death is a form of unconsciousness. ⁸ Complete unconsciousness is impossible. ⁹ You can rest in peace only because you are awake.
5. Healing is release from the fear of waking and the substitution of the decision to wake. ² The decision to wake is the reflection of the will to love, since all healing involves replacing fear with love. ³ The Holy Spirit cannot distinguish among degrees of error, for if He taught that one form of sickness is more serious than another, He would be teaching that one error can be more real than another. ⁴ His function is to distinguish only between the false and the true, replacing the false with the true.
6. The ego, which always wants to weaken the mind, tries to separate it from the body in an attempt to destroy it. ² Yet the ego actually believes that it is protecting it. ³ This is because the ego believes that mind is dangerous, and that to make mindless is to heal. ⁴ But to make mindless is impossible, since it would mean to make nothing out of what God created. ⁵ The ego despises weakness, even though it makes every effort to induce it. ⁶ The ego wants only what it hates. ⁷ To the ego this is perfectly sensible. ⁸ Believing in the power of attack, the ego wants attack.
7. The **Bible** enjoins you to be perfect, to heal all errors, to take no thought of the body as separate and to accomplish all things in my name. ² This is not my name alone, for ours is a shared identification. ³ The Name of God's Son is One, and you are enjoined to do the works of love because we share this Oneness. ⁴ Our minds are whole because they are one. ⁵ If you are sick you are withdrawing from me. ⁶ Yet you cannot withdraw from me alone. ⁷ You can only withdraw from

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yourself *and* me.

8. You have surely begun to realize that this is a very practical course, and one that means exactly what it says. ² I would not ask you to do things you cannot do, and it is impossible that I could do things you cannot do. ³ Given this, and given this quite literally, nothing can prevent you from doing exactly what I ask, and everything argues *for* your doing it. ⁴ I give you no limits because God lays none upon you. ⁵ When you limit yourself we are not of one mind, and that is sickness. ⁶ Yet sickness is not of the body, but of the mind. ⁷ All forms of sickness are signs that the mind is split, and does not accept a unified purpose.
9. The unification of purpose, then, is the Holy Spirit's only way of healing. ² This is because it is the only level at which healing means anything. ³ The re-establishing of meaning in a chaotic thought system *is* the way to heal it. ⁴ Your task is only to meet the conditions for meaning, since meaning itself is of God. ⁵ Yet your return to meaning is essential to His, because your meaning is part of His. ⁶ Your healing, then, is part of His health, since it is part of His Wholeness. ⁷ He cannot lose this, but you *can* not know it. ⁸ Yet it is still His Will for you, and His Will must stand forever and in all things.

I. The Acceptance of Reality

1. Fear of the Will of God is one of the strangest beliefs the human mind has ever made. ² It could not possibly have occurred unless the mind were already profoundly split, making it possible for it to be afraid of what it really is. ³ Reality cannot "threaten" anything except illusions, since reality can only uphold truth. ⁴ The very fact that the Will of God, which is what you are, is perceived as fearful, demonstrates that you *are* afraid of what you are. ⁵ It is not, then, the Will of God of which you are afraid, but yours.
2. Your will is not the ego's, and that is why the ego is against you. ² What seems to be the fear of God is really the fear of your own reality. ³ It is impossible to learn anything consistently in a state of panic. ⁴ If the purpose of this course is to help you remember what you are, and if you believe that what you are is fearful, then it must follow that you will not learn this course. ⁵ Yet the reason for the course is that you do not know what you are.
3. If you do not know what your reality is, why would you be so sure that it is fearful? ² The association of truth and fear, which would be highly artificial at most, is particularly inappropriate in the minds of those who do not know what truth is. ³ All this could mean is that you are arbitrarily associating something beyond your awareness with something you do not want. ⁴ It is evident, then, that you are judging something of which you are totally unaware. ⁵ You have set up this strange situation so that it is impossible to escape from it without a Guide Who *does* know what your reality is. ⁶ The purpose of this Guide is merely to remind you of what you want. ⁷ He is not attempting to force an alien will upon you. ⁸ He is merely making every possible effort, within the limits you impose on Him, to re-establish your own will in your awareness.
4. You have imprisoned your will beyond your own awareness, where it remains, but cannot help you. ² When I said that the Holy Spirit's function is to sort out the true from the false in your mind, I meant that He has the power to look into what you have hidden and recognize the Will of God there.

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- ³ His recognition of this Will can make it real to you because He is in your mind, and therefore He is your reality. ⁴ If, then, His perception of your mind brings its reality to you, He *is* helping you to remember what you are. ⁵ The only source of fear in this process is what you think you will lose. ⁶ Yet it is only what the Holy Spirit sees that you can possibly have.
5. I have emphasized many times that the Holy Spirit will never call upon you to sacrifice anything. ² But if you ask the sacrifice of reality of yourself, the Holy Spirit must remind you that this is not God's Will because it is not yours. ³ There is no difference between your will and God's. ⁴ If you did not have a split mind, you would recognize that willing is salvation because it is communication.
 6. It is impossible to communicate in alien tongues. ² You and your Creator can communicate through creation, because that, and only that is Your joint Will. ³ A divided mind cannot communicate, because it speaks for different things to the same mind. ⁴ This loses the ability to communicate simply because confused communication does not mean anything. ⁵ A message cannot be communicated unless it makes sense. ⁶ How sensible can your messages be, when you ask for what you do not want? ⁷ Yet as long as you are afraid of your will, that is precisely what you are asking for.
 7. You may insist that the Holy Spirit does not answer you, but it might be wiser to consider the kind of questioner you are. ² You do not ask only for what you want. ³ This is because you are afraid you might receive it, and you would. ⁴ That is why you persist in asking the teacher who could not possibly give you what you want. ⁵ Of him you can never learn what it is, and this gives you the illusion of safety. ⁶ Yet you cannot be safe *from* truth, but only *in* truth. ⁷ Reality is the only safety. ⁸ Your will is your salvation because it is the same as God's. ⁹ The separation is nothing more than the belief that it is different.
 8. No right mind can believe that its will is stronger than God's. ² If, then, a mind believes that its will is different from His, it can only decide either that there is no God or that God's Will is fearful. ³ The former accounts for the atheist and the latter for the martyr, who believes that God demands sacrifices. ⁴ Either of these insane decisions will induce panic, because the atheist believes he is alone, and the martyr believes that God is crucifying him. ⁵ Yet no one really wants either abandonment or retaliation, even though many may seek both. ⁶ Can you ask the Holy Spirit for "gifts" such as these, and actually expect to receive them? ⁷ He cannot give you something you do not want. ⁸ When you ask the Universal Giver for what you do not want, you are asking for what cannot be given because it was never created. ⁹ It was never created, because it was never your will for *you*.
 9. Ultimately everyone must remember the Will of God, because ultimately everyone must recognize himself. ² This recognition is the recognition that his will and God's are one. ³ In the presence of truth, there are no unbelievers and no sacrifices. ⁴ In the security of reality, fear is totally meaningless. ⁵ To deny what is can only *seem* to be fearful. ⁶ Fear cannot be real without a cause, and God is the only Cause. ⁷ God is Love and you do want Him. ⁸ This *is* your will. ⁹ Ask for this and you will be answered, because you will be asking only for what belongs to you.
 10. When you ask the Holy Spirit for what would hurt you He cannot answer because nothing can hurt you, and so you are asking for nothing. ² Any wish that stems from the ego is a wish for nothing, and to ask for it is not a request. ³ It is merely a denial in the form of a request. ⁴ The Holy Spirit is not concerned with form, being aware only of meaning. ⁵ The ego cannot ask the Holy Spirit

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for anything, because there is complete communication failure between them. ⁶ Yet *you* can ask for everything of the Holy Spirit, because your requests to Him are real, being of your right mind. ⁷ Would the Holy Spirit deny the Will of God? ⁸ And could He fail to recognize it in His Son?

11. You do not recognize the enormous waste of energy you expend in denying truth. ² What would you say of someone who persists in attempting the impossible, believing that to achieve it is to succeed? ³ The belief that you must have the impossible in order to be happy is totally at variance with the principle of creation. ⁴ God could not will that happiness depended on what you could never have. ⁵ The fact that God is Love does not require belief, but it does require acceptance. ⁶ It is indeed possible for you to deny facts, although it is impossible for you to change them. ⁷ If you hold your hands over your eyes, you will not see because you are interfering with the laws of seeing. ⁸ If you deny love, you will not know it because your cooperation is the law of its being. ⁹ You cannot change laws you did not make, and the laws of happiness were created for you, not by you.
12. Any attempt to deny what *is* must be fearful, and if the attempt is strong it will induce panic. ² Willing against reality, though impossible, can be made into a very persistent goal even though you do not want it. ³ But consider the result of this strange decision. ⁴ You are devoting your mind to what you do not want. ⁵ How real can this devotion be? ⁶ If you do not want it, it was never created. ⁷ If it were never created, it is nothing. ⁸ Can you really devote yourself to nothing?
13. God in His devotion to you created you devoted to everything, and gave you what you are devoted to. ² Otherwise you would not have been created perfect. ³ Reality is everything, and you have everything because you are real. ⁴ You cannot make the unreal because the absence of reality is fearful, and fear cannot be created. ⁵ As long as you believe that fear is possible, you will not create. ⁶ Opposing orders of reality make reality meaningless, and reality *is* meaning.
14. Remember, then, that God's Will is already possible, and nothing else will ever be. ² This is the simple acceptance of reality, because only that is real. ³ You cannot distort reality and know what it is. ⁴ And if you do distort reality you will experience anxiety, depression and ultimately panic, because you are trying to make yourself unreal. ⁵ When you feel these things, do not try to look beyond yourself for truth, for truth can only be within you. ⁶ Say, therefore:

⁷ Christ is in me, and where He is God must be, for Christ is part of Him.

II. The Answer to Prayer

1. Everyone who ever tried to use prayer to ask for something has experienced what appears to be failure. ² This is not only true in connection with specific things that might be harmful, but also in connection with requests that are strictly in line with this course. ³ The latter in particular might be incorrectly interpreted as "proof" that the course does not mean what it says. ⁴ You must remember, however, that the course states, and repeatedly, that its purpose is the escape from fear.
2. Let us suppose, then, that what you ask of the Holy Spirit is what you really want, but you are still afraid of it. ² Should this be the case, your attainment of it would no longer *be* what you want. ³ This is why certain specific forms of healing are not achieved, even when the state of healing is. ⁴ An individual may ask for physical healing because he is fearful of bodily harm. ⁵ At the same time, if

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he were healed physically, the threat to his thought system might be considerably more fearful to him than its physical expression. ⁶ In this case he is not really asking for release from fear, but for the removal of a symptom that he himself selected. ⁷ This request is, therefore, not for healing at all.

3. The **Bible** emphasizes that all prayer is answered, and this is indeed true. ² The very fact that the Holy Spirit has been asked for anything will ensure a response. ³ Yet it is equally certain that no response given by Him will ever be one that would increase fear. ⁴ It is possible that His answer will not be heard. ⁵ It is impossible, however, that it will be lost. ⁶ There are many answers you have already received but have not yet heard. ⁷ I assure you that they are waiting for you.
4. If you would know your prayers are answered, never doubt a Son of God. ² Do not question him and do not confound him, for your faith in him is your faith in yourself. ³ If you would know God and His Answer, believe in me whose faith in you cannot be shaken. ⁴ Can you ask of the Holy Spirit truly, and doubt your brother? ⁵ Believe his words are true because of the truth that is in him. ⁶ You will unite with the truth in him, and his words will *be* true. ⁷ As you hear him you will hear me. ⁸ Listening to truth is the only way you can hear it now, and finally know it.
5. The message your brother gives you is up to you. ² What does he say to you? ³ What would you have him say? ⁴ Your decision about him determines the message you receive. ⁵ Remember that the Holy Spirit is in him, and His Voice speaks to you through him. ⁶ What can so holy a brother tell you except truth? ⁷ But are you listening to it? ⁸ Your brother may not know who he is, but there is a light in his mind that does know. ⁹ This light can shine into yours, giving truth to his words and making you able to hear them. ¹⁰ His words are the Holy Spirit's answer to you. ¹¹ Is your faith in him strong enough to let you hear?
6. You can no more pray for yourself alone than you can find joy for yourself alone. ² Prayer is the restatement of inclusion, directed by the Holy Spirit under the laws of God. ³ Salvation is of your brother. ⁴ The Holy Spirit extends from your mind to his, and answers *you*. ⁵ You cannot hear the Voice for God in yourself alone, because you are not alone. ⁶ And His answer is only for what you are. ⁷ You will not know the trust I have in you unless you extend it. ⁸ You will not trust the guidance of the Holy Spirit, or believe that it is for you unless you hear it in others. ⁹ It must be for your brother *because* it is for you. ¹⁰ Would God have created a Voice for you alone? ¹¹ Could you hear His answer except as He answers all of God's Sons? ¹² Hear of your brother what you would have me hear of you, for you would not want me to be deceived.
7. I love you for the truth in you, as God does. ² Your deceptions may deceive you, but they cannot deceive me. ³ Knowing what you are, I cannot doubt you. ⁴ I hear only the Holy Spirit in you, Who speaks to me through you. ⁵ If you would hear me, hear my brothers in whom God's Voice speaks. ⁶ The answer to all prayers lies in them. ⁷ You will be answered as you hear the answer in everyone. ⁸ Do not listen to anything else or you will not hear truly.
8. Believe in your brothers because I believe in you, and you will learn that my belief in you is justified. ² Believe in me *by* believing in them, for the sake of what God gave them. ³ They will answer you if you learn to ask only truth of them. ⁴ Do not ask for blessings without blessing them, for only in this way can you learn how blessed you are. ⁵ By following this way you are seeking the truth in you. ⁶ This is not going beyond yourself but toward yourself. ⁷ Hear only God's Answer in His Sons, and you are answered.

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9. To disbelieve is to side against, or to attack. ² To believe is to accept, and to side with. ³ To believe is not to be credulous, but to accept and appreciate. ⁴ What you do not believe you do not appreciate, and you cannot be grateful for what you do not value. ⁵ There is a price you will pay for judgment, because judgment is the setting of a price. ⁶ And as you set it you will pay it.
10. If paying is equated with getting, you will set the price low but demand a high return. ² You will have forgotten, however, that to price is to value, so that your return is in proportion to your judgment of worth. ³ If paying is associated with giving it cannot be perceived as loss, and the reciprocal relationship of giving and receiving will be recognized. ⁴ The price will then be set high, because of the value of the return. ⁵ The price for getting is to lose sight of value, making it inevitable that you will not value what you receive. ⁶ Valuing it little, you will not appreciate it and you will not want it.
11. Never forget, then, that you set the value on what you receive, and price it by what you give. ² To believe that it is possible to get much for little is to believe that you can bargain with God. ³ God's laws are always fair and perfectly consistent. ⁴ By giving you receive. ⁵ But to receive is to accept, not to get. ⁶ It is impossible not to have, but it is possible not to know you have. ⁷ The recognition of having is the willingness for giving, and only by this willingness can you recognize what you have. ⁸ What you give is therefore the value you put on what you have, being the exact measure of the value you put upon it. ⁹ And this, in turn, is the measure of how much you want it.
12. You can ask of the Holy Spirit, then, only by giving to Him, and you can give to Him only where you recognize Him. ² If you recognize Him in everyone, consider how much you will be asking of Him, and how much you will receive. ³ He will deny you nothing because you have denied Him nothing, and so you can share everything. ⁴ This is the way, and the only way to have His answer, because His answer is all you can ask for and want. ⁵ Say, then, to everyone:

⁶ *Because I will to know myself, I see you as God's Son and my brother.*

III. The God of Sickness

1. You have not attacked God and you do love Him. ² Can you change your reality? ³ No one can will to destroy himself. ⁴ When you think you are attacking yourself, it is a sure sign that you hate what you *think* you are. ⁵ And this, and only this, can be attacked by you. ⁶ What you think you are can be very hateful, and what this strange image makes you do can be very destructive. ⁷ Yet the destruction is no more real than the image, although those who make idols do worship them. ⁸ The idols are nothing, but their worshippers are the Sons of God in sickness. ⁹ God would have them released from their sickness and returned to His Mind. ¹⁰ He will not limit your power to help them, because He has given it to you. ¹¹ Do not be afraid of it, because it is your salvation.
2. What Comforter can there be for the sick children of God except His power through you? ² Remember that it does not matter where in the Sonship He is accepted. ³ He is always accepted for all, and when your mind receives Him the remembrance of Him awakens throughout the Sonship. ⁴ Heal your brothers simply by accepting God for them. ⁵ Your minds are not separate, and God has only one channel for healing because He has but one Son. ⁶ God's remaining Communication Link with all His children joins them together, and them to Him. ⁷ To be aware of this is to heal them

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because it is the awareness that no one is separate, and so no one is sick.

3. To believe that a Son of God can be sick is to believe that part of God can suffer. ² Love cannot suffer, because it cannot attack. ³ The remembrance of love therefore brings invulnerability with it. ⁴ Do not side with sickness in the presence of a Son of God even if he believes in it, for your acceptance of God in him acknowledges the Love of God he has forgotten. ⁵ Your recognition of him as part of God reminds him of the truth about himself, which he is denying. ⁶ Would you strengthen his denial of God and thus lose sight of yourself? ⁷ Or would you remind him of his wholeness and remember your Creator with him?
4. To believe a Son of God is sick is to worship the same idol he does. ² God created love, not idolatry. ³ All forms of idolatry are caricatures of creation, taught by sick minds too divided to know that creation shares power and never usurps it. ⁴ Sickness is idolatry, because it is the belief that power can be taken from you. ⁵ Yet this is impossible, because you are part of God, Who is all power. ⁶ A sick god must be an idol, made in the image of what its maker thinks he is. ⁷ And that is exactly what the ego does perceive in a Son of God; a sick god, self-created, self-sufficient, very vicious and very vulnerable. ⁸ Is this the idol you would worship? ⁹ Is this the image you would be vigilant to save? ¹⁰ Are you really afraid of losing this?
5. Look calmly at the logical conclusion of the ego's thought system and judge whether its offering is really what you want, for this *is* what it offers you. ² To obtain this you are willing to attack the Divinity of your brothers, and thus lose sight of yours. ³ And you are willing to keep it hidden, to protect an idol you think will save you from the dangers for which it stands, but which do not exist.
6. There are no idolaters in the Kingdom, but there is great appreciation for everything that God created, because of the calm knowledge that each one is part of Him. ² God's Son knows no idols, but he does know his Father. ³ Health in this world is the counterpart of value in Heaven. ⁴ It is not my merit that I contribute to you but my love, for you do not value yourself. ⁵ When you do not value yourself you become sick, but my value of you can heal you, because the value of God's Son is one. ⁶ When I said, "My peace I give unto you," I meant it. ⁷ Peace comes from God through me to you. ⁸ It is for you although you may not ask for it.
7. When a brother is sick it is because he is not asking for peace, and therefore does not know he has it. ² The acceptance of peace is the denial of illusion, and sickness *is* an illusion. ³ Yet every Son of God has the power to deny illusions anywhere in the Kingdom, merely by denying them completely in himself. ⁴ I can heal you because I know you. ⁵ I know your value for you, and it is this value that makes you whole. ⁶ A whole mind is not idolatrous, and does not know of conflicting laws. ⁷ I will heal you merely because I have only one message, and it is true. ⁸ Your faith in it will make you whole when you have faith in me.
8. I do not bring God's message with deception, and you will learn this as you learn that you always receive as much as you accept. ² You could accept peace now for everyone, and offer them perfect freedom from all illusions because you heard His Voice. ³ But have no other gods before Him or you will not hear. ⁴ God is not jealous of the gods you make, but you are. ⁵ You would save them and serve them, because you believe that they made you. ⁶ You think they are your father, because you are projecting onto them the fearful fact that you made them to replace God. ⁷ Yet when they seem to speak to you, remember that nothing can replace God, and whatever replacements you have attempted are nothing.

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9. Very simply, then, you may believe you are afraid of nothingness, but you are really afraid of nothing. ² And in that awareness you are healed. ³ You will hear the god you listen to. ⁴ You made the god of sickness, and by making him you made yourself able to hear him. ⁵ Yet you did not create him, because he is not the Will of the Father. ⁶ He is therefore not eternal and will be unmade for you the instant you signify your willingness to accept only the eternal.
10. If God has but one Son, there is but one God. ² You share reality with Him, because reality is not divided. ³ To accept other gods before Him is to place other images before yourself. ⁴ You do not realize how much you listen to your gods, and how vigilant you are on their behalf. ⁵ Yet they exist only because you honor them. ⁶ Place honor where it is due, and peace will be yours. ⁷ It is your inheritance from your real Father. ⁸ You cannot make your Father, and the father you made did not make you. ⁹ Honor is not due to illusions, for to honor them is to honor nothing. ¹⁰ Yet fear is not due them either, for nothing cannot be fearful. ¹¹ You have chosen to fear love because of its perfect harmlessness, and because of this fear you have been willing to give up your own perfect helpfulness and your own perfect Help.
11. Only at the altar of God will you find peace. ² And this altar is in you because God put it there. ³ His Voice still calls you to return, and He will be heard when you place no other gods before Him. ⁴ You can give up the god of sickness for your brothers; in fact, you would have to do so if you give him up for yourself. ⁵ For if you see the god of sickness anywhere, you have accepted him. ⁶ And if you accept him you will bow down and worship him, because he was made as God's replacement. ⁷ He is the belief that you can choose which god is real. ⁸ Although it is clear this has nothing to do with reality, it is equally clear that it has everything to do with reality as you perceive it.

VI. Waking to Redemption

1. It is impossible not to believe what you see, but it is equally impossible to see what you do not believe. ² Perceptions are built up on the basis of experience, and experience leads to beliefs. ³ It is not until beliefs are fixed that perceptions stabilize. ⁴ In effect, then, what you believe you *do* see. ⁵ That is what I meant when I said, "Blessed are ye who have not seen and still believe," for those who believe in the resurrection will see it. ⁶ The resurrection is the complete triumph of Christ over the ego, not by attack but by transcendence. ⁷ For Christ does rise above the ego and all its works, and ascends to the Father and His Kingdom.
2. Would you join in the resurrection or the crucifixion? ² Would you condemn your brothers or free them? ³ Would you transcend your prison and ascend to the Father? ⁴ These questions are all the same, and are answered together. ⁵ There has been much confusion about what perception means, because the word is used both for awareness and for the interpretation of awareness. ⁶ Yet you cannot be aware without interpretation, for what you perceive *is* your interpretation.
3. This course is perfectly clear. ² If you do not see it clearly, it is because you are interpreting against it, and therefore do not believe it. ³ And since belief determines perception, you do not perceive what it means and therefore do not accept it. ⁴ Yet different experiences lead to different beliefs, and with them different perceptions. ⁵ For perceptions are learned *with* beliefs, and experience does teach. ⁶ I am leading you to a new kind of experience that you will become less and less willing to deny. ⁷ Learning of Christ is easy, for to perceive with Him involves no strain at all. ⁸

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His perceptions are your natural awareness, and it is only the distortions you introduce that tire you. ⁹ Let the Christ in you interpret for you, and do not try to limit what you see by narrow little beliefs that are unworthy of God's Son. ¹⁰ For until Christ comes into His Own, the Son of God will see himself as Fatherless.

4. I am *your* resurrection and *your* life. ² You live in me because you live in God. ³ And everyone lives in you, as you live in everyone. ⁴ Can you, then, perceive unworthiness in a brother and not perceive it in yourself? ⁵ And can you perceive it in yourself and not perceive it in God? ⁶ Believe in the resurrection because it has been accomplished, and it has been accomplished in you. ⁷ This is as true now as it will ever be, for the resurrection is the Will of God, which knows no time and no exceptions. ⁸ But make no exceptions yourself, or you will not perceive what has been accomplished for you. ⁹ For we ascend unto the Father together, as it was in the beginning, is now and ever shall be, for such is the nature of God's Son as his Father created him.
5. Do not underestimate the power of the devotion of God's Son, nor the power the god he worships has over him. ² For he places himself at the altar of his god, whether it be the god he made or the God Who created him. ³ That is why his slavery is as complete as his freedom, for he will obey only the god he accepts. ⁴ The god of crucifixion demands that he crucify, and his worshippers obey. ⁵ In his name they crucify themselves, believing that the power of the Son of God is born of sacrifice and pain. ⁶ The God of resurrection demands nothing, for He does not will to take away. ⁷ He does not require obedience, for obedience implies submission. ⁸ He would only have you learn your will and follow it, not in the spirit of sacrifice and submission, but in the gladness of freedom.
6. Resurrection must compel your allegiance gladly, because it is the symbol of joy. ² Its whole compelling power lies in the fact that it represents what you want to be. ³ The freedom to leave behind everything that hurts you and humbles you and frightens you cannot be thrust upon you, but it can be offered you through the grace of God. ⁴ And you can accept it by His grace, for God is gracious to His Son, accepting him without question as His Own. ⁵ Who, then, is *your* own? ⁶ The Father has given you all that is His, and He Himself is yours with them. ⁷ Guard them in their resurrection, for otherwise you will not awake in God, safely surrounded by what is yours forever.
7. You will not find peace until you have removed the nails from the hands of God's Son, and taken the last thorn from his forehead. ² The Love of God surrounds His Son whom the god of crucifixion condemns. ³ Teach not that I died in vain. ⁴ Teach rather that I did not die by demonstrating that I live in you. ⁵ For the undoing of the crucifixion of God's Son is the work of the redemption, in which everyone has a part of equal value. ⁶ God does not judge His guiltless Son. ⁷ Having given Himself to him, how could it be otherwise?
8. You have nailed yourself to a cross, and placed a crown of thorns upon your own head. ² Yet you cannot crucify God's Son, for the Will of God cannot die. ³ His Son has been redeemed from his own crucifixion, and you cannot assign to death whom God has given eternal life. ⁴ The dream of crucifixion still lies heavy on your eyes, but what you see in dreams is not reality. ⁵ While you perceive the Son of God as crucified, you are asleep. ⁶ And as long as you believe that you can crucify him, you are only having nightmares. ⁷ You who are beginning to wake are still aware of dreams, and have not yet forgotten them. ⁸ The forgetting of dreams and the awareness of Christ come with the awakening of others to share your redemption.

9. You will awaken to your own call, for the Call to awake is within you. ² If I live in you, you are

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awake. ³ Yet you must see the works I do through you, or you will not perceive that I have done them unto you. ⁴ Do not set limits on what you believe I can do through you, or you will not accept what I can do *for* you. ⁵ Yet it is done already, and unless you give all that you have received you will not know that your redeemer liveth, and that you have awakened with him. ⁶ Redemption is recognized only by sharing it.

10. God's Son *is* saved. ² Bring only this awareness to the Sonship, and you will have a part in the redemption as valuable as mine. ³ For your part must be like mine if you learn it of me. ⁴ If you believe that yours is limited, you are limiting mine. ⁵ There is no order of difficulty in miracles because all of God's Sons are of equal value, and their equality is their oneness. ⁶ The whole power of God is in every part of Him, and nothing contradictory to His Will is either great or small. ⁷ What does not exist has no size and no measure. ⁸ To God all things are possible. ⁹ And to Christ it is given to be like the Father.

VII. The Condition of Reality

1. The world as you perceive it cannot have been created by the Father, for the world is not as you see it. ² God created only the eternal, and everything you see is perishable. ³ Therefore, there must be another world that you do not see. ⁴ The **Bible** speaks of a new Heaven and a new earth, yet this cannot be literally true, for the eternal are not re-created. ⁵ To perceive anew is merely to perceive again, implying that before, or in the interval between, you were not perceiving at all. ⁶ What, then, is the world that awaits your perception when you see it?
2. Every loving thought that the Son of God ever had is eternal. ² The loving thoughts his mind perceives in this world are the world's only reality. ³ They are still perceptions, because he still believes that he is separate. ⁴ Yet they are eternal because they are loving. ⁵ And being loving they are like the Father, and therefore cannot die. ⁶ The real world can actually be perceived. ⁷ All that is necessary is a willingness to perceive nothing else. ⁸ For if you perceive both good and evil, you are accepting both the false and the true and making no distinction between them.
3. The ego may see some good, but never only good. ² That is why its perceptions are so variable. ³ It does not reject goodness entirely, for that you could not accept. ⁴ But it always adds something that is not real to the real, thus confusing illusion and reality. ⁵ For perceptions cannot be partly true. ⁶ If you believe in truth and illusion, you cannot tell which is true. ⁷ To establish your personal autonomy you tried to create unlike your Father, believing that what you made is capable of being unlike Him. ⁸ Yet everything true *is* like Him. ⁹ Perceiving only the real world will lead you to the real Heaven, because it will make you capable of understanding it.
4. The perception of goodness is not knowledge, but the denial of the opposite of goodness enables you to recognize a condition in which opposites do not exist. ² And this *is* the condition of knowledge. ³ Without this awareness you have not met its conditions, and until you do you will not know it is yours already. ⁴ You have made many ideas that you have placed between yourself and your Creator, and these beliefs are the world as you perceive it. ⁵ Truth is not absent here, but it is obscure. ⁶ You do not know the difference between what you have made and what God created, and so you do not know the difference between what you have made and what *you* have created. ⁷ To believe that you can perceive the real world is to believe that you can know yourself. ⁸ You can know God because it is His Will to be known. ⁹ The real world is all that the Holy Spirit has saved

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for you out of what you have made, and to perceive only this is salvation, because it is the recognition that reality is only what is true.

VIII. The Problem and the Answer

1. This is a very simple course. ² Perhaps you do not feel you need a course which, in the end, teaches that only reality is true. ³ But do you believe it? ⁴ When you perceive the real world, you will recognize that you did not believe it. ⁵ Yet the swiftness with which your new and only real perception will be translated into knowledge will leave you but an instant to realize that this alone is true. ⁶ And then everything you made will be forgotten; the good and the bad, the false and the true. ⁷ For as Heaven and earth become one, even the real world will vanish from your sight. ⁸ The end of the world is not its destruction, but its translation into Heaven. ⁹ The reinterpretation of the world is the transfer of all perception to knowledge.
2. The **Bible** tells you to become as little children. ² Little children recognize that they do not understand what they perceive, and so they ask what it means. ³ Do not make the mistake of believing that you understand what you perceive, for its meaning is lost to you. ⁴ Yet the Holy Spirit has saved its meaning for you, and if you will let Him interpret it, He will restore to you what you have thrown away. ⁵ Yet while you think you know its meaning, you will see no need to ask it of Him.
3. You do not know the meaning of anything you perceive. ² Not one thought you hold is wholly true. ³ The recognition of this is your firm beginning. ⁴ You are not misguided; you have accepted no guide at all. ⁵ Instruction in perception is your great need, for you understand nothing. ⁶ Recognize this but do not accept it, for understanding is your inheritance. ⁷ Perceptions are learned, and you are not without a Teacher. ⁸ Yet your willingness to learn of Him depends on your willingness to question everything you learned of yourself, for you who learned amiss should not be your own teacher.
4. No one can withhold truth except from himself. ² Yet God will not refuse you the Answer He gave. ³ Ask, then, for what is yours, but which you did not make, and do not defend yourself against truth. ⁴ You made the problem God has answered. ⁵ Ask yourself, therefore, but one simple question:

⁶ Do I want the problem or do I want the answer?

⁷ Decide for the answer and you will have it, for you will see it as it is, and it is yours already.
5. You may complain that this course is not sufficiently specific for you to understand and use. ² Yet perhaps you have not done what it specifically advocates. ³ This is not a course in the play of ideas, but in their practical application. ⁴ Nothing could be more specific than to be told that if you ask you will receive. ⁵ The Holy Spirit will answer every specific problem as long as you believe that problems are specific. ⁶ His answer is both many and one, as long as you believe that the one is many. ⁷ You may be afraid of His specificity, for fear of what you think it will demand of you. ⁸ Yet only by asking will you learn that nothing of God demands anything of you. ⁹ God gives; He does not take. ¹⁰ When you refuse to ask, it is because you believe that asking is taking rather than sharing.

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6. The Holy Spirit will give you only what is yours, and will take nothing in return. ² For what is yours is everything, and you share it with God. ³ That is its reality. ⁴ Would the Holy Spirit, Who wills only to restore, be capable of misinterpreting the question you must ask to learn His answer? ⁵ You *have* heard the answer, but you have misunderstood the question. ⁶ You believe that to ask for guidance of the Holy Spirit is to ask for deprivation.
7. Little child of God, you do not understand your Father. ² You believe in a world that takes, because you believe that you can get by taking. ³ And by that perception you have lost sight of the real world. ⁴ You are afraid of the world as you see it, but the real world is still yours for the asking. ⁵ Do not deny it to yourself, for it can only free you. ⁶ Nothing of God will enslave His Son whom He created free and whose freedom is protected by His Being. ⁷ Blessed are you who are willing to ask the truth of God without fear, for only thus can you learn that His answer is the release from fear.
8. Beautiful child of God, you are asking only for what I promised you. ² Do you believe I would deceive you? ³ The Kingdom of Heaven *is* within you. ⁴ Believe that the truth is in me, for I know that it is in you. ⁵ God's Sons have nothing they do not share. ⁶ Ask for truth of any Son of God, and you have asked it of me. ⁷ Not one of us but has the answer in him, to give to anyone who asks it of him.
9. Ask anything of God's Son and his Father will answer you, for Christ is not deceived in His Father and His Father is not deceived in Him. ² Do not, then, be deceived in your brother, and see only his loving thoughts as his reality, for by denying that his mind is split you will heal yours. ³ Accept him as his Father accepts him and heal him unto Christ, for Christ is his healing and yours. ⁴ Christ is the Son of God Who is in no way separate from His Father, Whose every thought is as loving as the Thought of His Father by which He was created. ⁵ Be not deceived in God's Son, for thereby you must be deceived in yourself. ⁶ And being deceived in yourself you are deceived in your Father, in Whom no deceit is possible.
10. In the real world there is no sickness, for there is no separation and no division. ² Only loving thoughts are recognized, and because no one is without your help, the Help of God goes with you everywhere. ³ As you become willing to accept this Help by asking for It, you will give It because you want It. ⁴ Nothing will be beyond your healing power, because nothing will be denied your simple request. ⁵ What problems will not disappear in the Presence of God's Answer? ⁶ Ask, then, to learn of the reality of your brother, because this is what you will perceive in him, and you will see your beauty reflected in his.
11. Do not accept your brother's variable perception of himself for his split mind is yours, and you will not accept your healing without his. ² For you share the real world as you share Heaven, and his healing is yours. ³ To love yourself is to heal yourself, and you cannot perceive part of you as sick and achieve your goal. ⁴ Brother, we heal together as we live together and love together. ⁵ Be not deceived in God's Son, for he is one with himself and one with his Father. ⁶ Love him who is beloved of his Father, and you will learn of the Father's Love for you.
12. If you perceive offense in a brother pluck the offense from your mind, for you are offended by Christ and are deceived in Him. ² Heal in Christ and be not offended by Him, for there is no offense in Him. ³ If what you perceive offends you, you are offended in yourself and are condemning God's

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- Son whom God condemneth not. ⁴ Let the Holy Spirit remove all offenses of God's Son against himself and perceive no one but through His guidance, for He would save you from all condemnation. ⁵ Accept His healing power and use it for all He sends you, for He wills to heal the Son of God, in whom He is not deceived.
13. Children perceive frightening ghosts and monsters and dragons, and they are terrified. ² Yet if they ask someone they trust for the meaning of what they perceive, and are willing to let their own interpretations go in favor of reality, their fear goes with them. ³ When a child is helped to translate his "ghost" into a curtain, his "monster" into a shadow, and his "dragon" into a dream he is no longer afraid, and laughs happily at his own fear.
 14. You, my child, are afraid of your brothers and of your Father and of yourself. ² But you are merely deceived in them. ³ Ask what they are of the Teacher of reality, and hearing His answer, you too will laugh at your fears and replace them with peace. ⁴ For fear lies not in reality, but in the minds of children who do not understand reality. ⁵ It is only their lack of understanding that frightens them, and when they learn to perceive truly they are not afraid. ⁶ And because of this they will ask for truth again when they are frightened. ⁷ It is not the reality of your brothers or your Father or yourself that frightens you. ⁸ You do not know what they are, and so you perceive them as ghosts and monsters and dragons. ⁹ Ask what their reality is from the One Who knows it, and He will tell you what they are. ¹⁰ For you do not understand them, and because you are deceived by what you see you need reality to dispel your fears.
 15. Would you not exchange your fears for truth, if the exchange is yours for the asking? ² For if God is not deceived in you, you can be deceived only in yourself. ³ Yet you can learn the truth about yourself from the Holy Spirit, Who will teach you that, as part of God, deceit in you is impossible. ⁴ When you perceive yourself without deceit, you will accept the real world in place of the false one you have made. ⁵ And then your Father will lean down to you and take the last step for you, by raising you unto Himself.

III. The Investment in Reality

1. I once asked you to sell all you have and give to the poor and follow me. ² This is what I meant: If you have no investment in anything in this world, you can teach the poor where their treasure is. ³ The poor are merely those who have invested wrongly, and they are poor indeed! ⁴ Because they are in need it is given you to help them, since you are among them. ⁵ Consider how perfectly your lesson would be learned if you were unwilling to share their poverty. ⁶ For poverty is lack, and there is but one lack since there is but one need.
2. Suppose a brother insists on having you do something you think you do not want to do. ² His very insistence should tell you that he believes salvation lies in it. ³ If you insist on refusing and experience a quick response of opposition, you are believing that your salvation lies in *not* doing it. ⁴ You, then, are making the same mistake he is, and are making his error real to both of you. ⁵ Insistence means investment, and what you invest in is always related to your notion of salvation. ⁶ The question is always twofold; first, *what* is to be saved? ⁷ And second, *how* can it be saved?
3. Whenever you become angry with a brother, for whatever reason, you are believing that the ego is

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to be saved, and to be saved by attack. ² If he attacks, you are agreeing with this belief; and if you attack, you are reinforcing it. ³ *Remember that those who attack are poor.* ⁴ Their poverty asks for gifts, not for further impoverishment. ⁵ You who could help them are surely acting destructively if you accept their poverty as yours. ⁶ If you had not invested as they had, it would never occur to you to overlook their need.

4. *Recognize what does not matter*, and if your brothers ask you for something "outrageous," do it *because* it does not matter. ² Refuse, and your opposition establishes that it does matter to you. ³ It is only you, therefore, who have made the request outrageous, and every request of a brother is for you. ⁴ Why would you insist in denying him? ⁵ For to do so is to deny yourself and impoverish both. ⁶ He is asking for salvation, as you are. ⁷ Poverty is of the ego, and never of God. ⁸ No "outrageous" requests can be made of one who recognizes what is valuable and wants to accept nothing else.
5. Salvation is for the mind, and it is attained through peace. ² This is the only thing that can be saved and the only way to save it. ³ Any response other than love arises from a confusion about the "what" and the "how" of salvation, and this is the only answer. ⁴ Never lose sight of this, and never allow yourself to believe, even for an instant, that there is another answer. ⁵ For you will surely place yourself among the poor, who do not understand that they dwell in abundance and that salvation is come.
6. To identify with the ego is to attack yourself and make yourself poor. ² That is why everyone who identifies with the ego feels deprived. ³ What he experiences then is depression or anger, because what he did was to exchange Self-love for self-hate, making him afraid of himself. ⁴ He does not realize this. ⁵ Even if he is fully aware of anxiety he does not perceive its source as his own ego identification, and he always tries to handle it by making some sort of insane "arrangement" with the world. ⁶ He always perceives this world as outside himself, for this is crucial to his adjustment. ⁷ He does not realize that he makes this world, for there is no world outside of him.
7. If only the loving thoughts of God's Son are the world's reality, the real world must be in his mind. ² His insane thoughts, too, must be in his mind, but an internal conflict of this magnitude he cannot tolerate. ³ A split mind is endangered, and the recognition that it encompasses completely opposed thoughts within itself is intolerable. ⁴ Therefore the mind projects the split, not the reality. ⁵ Everything you perceive as the outside world is merely your attempt to maintain your ego identification, for everyone believes that identification is salvation. ⁶ Yet consider what has happened, for thoughts do have consequences to the thinker. ⁷ You have become at odds with the world as you perceive it, because you think it is antagonistic to you. ⁸ This is a necessary consequence of what you have done. ⁹ You have projected outward what is antagonistic to what is inward, and therefore you would have to perceive it this way. ¹⁰ That is why you must realize that your hatred is in your mind and not outside it before you can get rid of it; and why you must get rid of it before you can perceive the world as it really is.
8. I said before that God so loved the world that He gave it to His only begotten Son. ² God does love the real world, and those who perceive its reality cannot see the world of death. ³ For death is not of the real world, in which everything reflects the eternal. ⁴ God gave you the real world in exchange for the one you made out of your split mind, and which is the symbol of death. ⁵ For if you could really separate yourself from the Mind of God you would die.
9. The world you perceive is a world of separation. ² Perhaps you are willing to accept even death to

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deny your Father. ³ Yet He would not have it so, and so it is not so. ⁴ You still cannot will against Him, and that is why you have no control over the world you made. ⁵ It is not a world of will because it is governed by the desire to be unlike God, and this desire is not will. ⁶ The world you made is therefore totally chaotic, governed by arbitrary and senseless "laws," and without meaning of any kind. ⁷ For it is made out of what you do not want, projected from your mind because you are afraid of it. ⁸ Yet this world is only in the mind of its maker, along with his real salvation. ⁹ Do not believe it is outside of yourself, for only by recognizing where it is will you gain control over it. ¹⁰ For you do have control over your mind, since the mind is the mechanism of decision.

10. If you will recognize that all the attack you perceive is in your own mind and nowhere else, you will at last have placed its source, and where it begins it must end. ² For in this same place also lies salvation. ³ The altar of God where Christ abideth is there. ⁴ You have defiled the altar, but not the world. ⁵ Yet Christ has placed the Atonement on the altar for you. ⁶ Bring your perceptions of the world to this altar, for it is the altar to truth. ⁷ There you will see your vision changed, and there you will learn to see truly. ⁸ From this place, where God and His Son dwell in peace and where you are welcome, you will look out in peace and behold the world truly. ⁹ Yet to find the place, you must relinquish your investment in the world as you project it, allowing the Holy Spirit to extend the real world to you from the altar of God.

23. DOES JESUS HAVE A SPECIAL PLACE IN HEALING?

1. God's gifts can rarely be received directly. ² Even the most advanced of God's teachers will give way to temptation in this world. ³ Would it be fair if their pupils were denied healing because of this? ⁴ The **Bible** says, "Ask in the name of Jesus Christ." ⁵ Is this merely an appeal to magic? ⁶ A name does not heal, nor does an invocation call forth any special power. ⁷ What does it mean to call on Jesus Christ? ⁸ What does calling on his name confer? ⁹ Why is the appeal to him part of healing?
2. We have repeatedly said that one who has perfectly accepted the Atonement for himself can heal the world. ² Indeed, he has already done so. ³ Temptation may recur to others, but never to this One. ⁴ He has become the risen Son of God. ⁵ He has overcome death because he has accepted life. ⁶ He has recognized himself as God created him, and in so doing he has recognized all living things as part of him. ⁷ There is now no limit on his power, because it is the power of God. ⁸ So has his name become the Name of God, for he no longer sees himself as separate from Him.
3. What does this mean for you? ² It means that in remembering Jesus you are remembering God. ³ The whole relationship of the Son to the Father lies in him. ⁴ His part in the Sonship is also yours, and his completed learning guarantees your own success. ⁵ Is he still available for help? ⁶ What did he say about this? ⁷ Remember his promises, and ask yourself honestly whether it is likely that he will fail to keep them. ⁸ Can God fail His Son? ⁹ And can one who is one with God be unlike Him? ¹⁰ Who transcends the body has transcended limitation. ¹¹ Would the greatest teacher be unavailable to those who follow him?
4. The name of Jesus Christ as such is but a symbol. ² But it stands for love that is not of this world. ³ It is a symbol that is safely used as a replacement for the many names of all the gods to which you pray. ⁴ It becomes the shining symbol for the Word of God, so close to what it stands for that the

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- little space between the two is lost, the moment that the name is called to mind. ⁵ Remembering the name of Jesus Christ is to give thanks for all the gifts that God has given you. ⁶ And gratitude to God becomes the way in which He is remembered, for love cannot be far behind a grateful heart and thankful mind. ⁷ God enters easily, for these are the true conditions for your homecoming.
5. Jesus has led the way. ² Why would you not be grateful to him? ³ He has asked for love, but only that he might give it to you. ⁴ You do not love yourself. ⁵ But in his eyes your loveliness is so complete and flawless that he sees in it an image of his Father. ⁶ You become the symbol of his Father here on earth. ⁷ To you he looks for hope, because in you he sees no limit and no stain to mar your beautiful perfection. ⁸ In his eyes Christ's vision shines in perfect constancy. ⁹ He has remained with you. ¹⁰ Would you not learn the lesson of salvation through his learning? ¹¹ Why would you choose to start again, when he has made the journey for you?
 6. No one on earth can grasp what Heaven is, or what its one Creator really means. ² Yet we have witnesses. ³ It is to them that wisdom should appeal. ⁴ There have been those whose learning far exceeds what we can learn. ⁵ Nor would we teach the limitations we have laid on us. ⁶ No one who has become a true and dedicated teacher of God forgets his brothers. ⁷ Yet what he can offer them is limited by what he learns himself. ⁸ Then turn to one who laid all limits by, and went beyond the farthest reach of learning. ⁹ He will take you with him, for he did not go alone. ¹⁰ And you were with him then, as you are now.
 7. This course has come from him because his words have reached you in a language you can love and understand. ² Are other teachers possible, to lead the way to those who speak in different tongues and appeal to different symbols? ³ Certainly there are. ⁴ Would God leave anyone without a very present help in time of trouble; a savior who can symbolize Himself? ⁵ Yet do we need a many-faceted curriculum, not because of content differences, but because symbols must shift and change to suit the need. ⁶ Jesus has come to answer yours. ⁷ In him you find God's Answer. ⁸ Do you, then, teach with him, for he is with you; he is always here.