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V. Wholeness and Spirit

1. The miracle is much like the body in that both are learning aids for facilitating a state in which they become unnecessary. ² When spirit's original state of direct communication is reached, neither the body nor the miracle serves any purpose. ³ While you believe you are in a body, however, you can choose between loveless and miraculous channels of expression. ⁴ You can make an empty shell, but you cannot express nothing at all. ⁵ You can wait, delay, paralyze yourself, or reduce your creativity almost to nothing. ⁶ But you cannot abolish it. ⁷ You can destroy your medium of communication, but not your potential. ⁸ You did not create yourself.
2. The basic decision of the miracle-minded is not to wait on time any longer than is necessary. ² Time can waste as well as be wasted. ³ The miracle worker, therefore, accepts the time-control factor gladly. ⁴ He recognizes that every collapse of time brings everyone closer to the ultimate release from time, in which the Son and the Father are One. ⁵ Equality does not imply equality *now*. ⁶ When everyone recognizes that he has everything, individual contributions to the Sonship will no longer be necessary.
3. When the Atonement has been completed, all talents will be shared by all the Sons of God. ² God is not partial. ³ All His children have His total Love, and all His gifts are freely given to everyone alike. ⁴ "Except ye become as little children" means that unless you fully recognize your complete dependence on God, you cannot know the real power of the Son in his true relationship with the Father. ⁵ The specialness of God's Sons does not stem from exclusion but from inclusion. ⁶ All my brothers are special. ⁷ If they believe they are deprived of anything, their perception becomes distorted. ⁸ When this occurs the whole family of God, or the Sonship, is impaired in its relationships.
4. Ultimately, every member of the family of God must return. ² The miracle calls him to return because it blesses and honors him, even though he may be absent in spirit. ³ "God is not mocked" is not a warning but a reassurance. ⁴ God *would* be mocked if any of His creations lacked holiness. ⁵ The creation is whole, and the mark of wholeness is holiness. ⁶ Miracles are affirmations of Sonship, which is a state of completion and abundance.
5. Whatever is true is eternal, and cannot change or be changed. ² Spirit is therefore unalterable because it is already perfect, but the mind can elect what it chooses to serve. ³ The only limit put on its choice is that it cannot serve two masters. ⁴ If it elects to do so, the mind can become the medium by which spirit creates along the line of its own creation. ⁵ If it does not freely elect to do so, it retains its creative potential but places itself under tyrannous rather than Authoritative control. ⁶ As a result it imprisons, because such are the dictates of tyrants. ⁷ To change your mind means to place it at the disposal of *true* Authority.
6. The miracle is a sign that the mind has chosen to be led by me in Christ's service. ² The abundance of Christ is the natural result of choosing to follow Him. ³ All shallow roots must be uprooted, because they are not deep enough to sustain you. ⁴ The illusion that shallow roots can be deepened, and thus made to hold, is one of the distortions on which the reverse of the Golden Rule rests. ⁵ As these false underpinnings are given up, the equilibrium is temporarily experienced as unstable. ⁶ However, nothing is less stable than an upside-down orientation. ⁷ Nor can anything that holds it upside down be conducive to increased stability.

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VI. The Illusion of Needs

1. You who want peace can find it only by complete forgiveness. ² No learning is acquired by anyone unless he wants to learn it and believes in some way that he needs it. ³ While lack does not exist in the creation of God, it is very apparent in what you have made. ⁴ It is, in fact, the essential difference between them. ⁵ Lack implies that you would be better off in a state somehow different from the one you are in. ⁶ Until the "separation," which is the meaning of the "fall," nothing was lacking. ⁷ There were no needs at all. ⁸ Needs arise only when you deprive yourself. ⁹ You act according to the particular order of needs you establish. ¹⁰ This, in turn, depends on your perception of what you are.
2. A sense of separation from God is the only lack you really need correct. ² This sense of separation would never have arisen if you had not distorted your perception of truth, and had thus perceived yourself as lacking. ³ The idea of order of needs arose because, having made this fundamental error, you had already fragmented yourself into levels with different needs. ⁴ As you integrate you become one, and your needs become one accordingly. ⁵ Unified needs lead to unified action, because this produces a lack of conflict.
3. The idea of orders of need, which follows from the original error that one can be separated from God, requires correction at its own level before the error of perceiving levels at all can be corrected. ² You cannot behave effectively while you function on different levels. ³ However, while you do, correction must be introduced vertically from the bottom up. ⁴ This is because you think you live in space, where concepts such as "up" and "down" are meaningful. ⁵ Ultimately, space is as meaningless as time. ⁶ Both are merely beliefs.
4. The real purpose of this world is to use it to correct your unbelief. ² You can never control the effects of fear yourself, because you made fear, and you believe in what you made. ³ In attitude, then, though not in content, you resemble your Creator, Who has perfect faith in His creations *because* He created them. ⁴ Belief produces the acceptance of existence. ⁵ That is why you can believe what no one else thinks is true. ⁶ It is true for you because it was made by you.
5. All aspects of fear are untrue because they do not exist at the creative level, and therefore do not exist at all. ² To whatever extent you are willing to submit your beliefs to this test, to that extent are your perceptions corrected. ³ In sorting out the false from the true, the miracle proceeds along these lines:

⁴ *Perfect love casts out fear.*

⁵ *If fear exists,*

Then there is not perfect love.

⁶ *But:*

⁷ *Only perfect love exists.*

⁸ *If there is fear,*

It produces a state that does not exist.

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⁹ Believe this and you will be free. ¹⁰ Only God can establish this solution, and this faith *is His gift*.

V. The Ego-Body Illusion

1. All things work together for good. ² There are no exceptions except in the ego's judgment. ³ The ego exerts maximal vigilance about what it permits into awareness, and this is not the way a balanced mind holds together. ⁴ The ego is thrown further off balance because it keeps its primary motivation from your awareness, and raises control rather than sanity to predominance. ⁵ The ego has every reason to do this, according to the thought system which gave rise to it and which it serves. ⁶ Sane judgment would inevitably judge against the ego, and must be obliterated by the ego in the interest of its self-preservation.
2. A major source of the ego's off-balanced state is its lack of discrimination between the body and the Thoughts of God. ² Thoughts of God are unacceptable to the ego, because they clearly point to the nonexistence of the ego itself. ³ The ego therefore either distorts them or refuses to accept them. ⁴ It cannot, however, make them cease to be. ⁵ It therefore tries to conceal not only "unacceptable" body impulses, but also the Thoughts of God, because both are threatening to it. ⁶ Being concerned primarily with its own preservation in the face of threat, the ego perceives them as the same. ⁷ By perceiving them as the same, the ego attempts to save itself from being swept away, as it would surely be in the presence of knowledge.
3. Any thought system that confuses God and the body must be insane. ² Yet this confusion is essential to the ego, which judges only in terms of threat or non-threat to itself. ³ In one sense the ego's fear of God is at least logical, since the idea of Him does dispel the ego. ⁴ But fear of the body, with which the ego identifies so closely, makes no sense at all.
4. The body is the ego's home by its own election. ² It is the only identification with which the ego feels safe, since the body's vulnerability is its own best argument that you cannot be of God. ³ This is the belief that the ego sponsors eagerly. ⁴ Yet the ego hates the body, because it cannot accept it as good enough to be its home. ⁵ Here is where the mind becomes actually dazed. ⁶ Being told by the ego that it is really part of the body and that the body is its protector, the mind is also told that the body cannot protect it. ⁷ Therefore, the mind asks, "Where can I go for protection?" to which the ego replies, "Turn to me." ⁸ The mind, and not without cause, reminds the ego that it has itself insisted that it is identified with the body, so there is no point in turning to *it* for protection. ⁹ The ego has no real answer to this because there is none, but it does have a typical solution. ¹⁰ It obliterates the question from the mind's awareness. ¹¹ Once out of awareness the question can and does produce uneasiness, but it cannot be answered because it cannot be asked.
5. This is the question that *must* be asked: "Where can I go for protection?" ² "Seek and ye shall find" does not mean that you should seek blindly and desperately for something you would not recognize. ³ Meaningful seeking is consciously undertaken, consciously organized and consciously directed. ⁴ The goal must be formulated clearly and kept in mind. ⁵ Learning and wanting to learn are inseparable. ⁶ You learn best when you believe what you are trying to learn is of value to you. ⁷ However, not everything you may want to learn has lasting value. ⁸ Indeed, many of the things you want to learn may be chosen *because* their value will not last.

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6. The ego thinks it is an advantage not to commit itself to anything that is eternal, because the eternal must come from God. ² Eternalness is the one function the ego has tried to develop, but has systematically failed to achieve. ³ The ego compromises with the issue of the eternal, just as it does with all issues touching on the real question in any way. ⁴ By becoming involved with tangential issues, it hopes to hide the real question and keep it out of mind. ⁵ The ego's characteristic busyness with nonessentials is for precisely that purpose. ⁶ Preoccupations with problems set up to be incapable of solution are favorite ego devices for impeding learning progress. ⁷ In all these diversionary tactics, however, the one question that is never asked by those who pursue them is, "What for?" ⁸ This is the question that *you* must learn to ask in connection with everything. ⁹ What is the purpose? ¹⁰ Whatever it is, it will direct your efforts automatically. ¹¹ When you make a decision of purpose, then, you have made a decision about your future effort; a decision that will remain in effect unless you change your mind.

VI. The Rewards of God

1. The ego does not recognize the real source of "threat," and if you associate yourself with the ego, you do not understand the situation as it is. ² Only your allegiance to it gives the ego any power over you. ³ I have spoken of the ego as if it were a separate thing, acting on its own. ⁴ This was necessary to persuade you that you cannot dismiss it lightly, and must realize how much of your thinking is ego-directed. ⁵ We cannot safely let it go at that, however, or you will regard yourself as necessarily conflicted as long as you are here, or as long as you believe that you are here. ⁶ The ego is nothing more than a part of your belief about yourself. ⁷ Your other life has continued without interruption, and has been and always will be totally unaffected by your attempts to dissociate it.
2. In learning to escape from illusions, your debt to your brother is something you must never forget. ² It is the same debt that you owe to me. ³ Whenever you act egotistically towards another, you are throwing away the graciousness of your indebtedness and the holy perception it would produce. ⁴ The term "holy" can be used here because, as you learn how much you are indebted to the whole Sonship, which includes me, you come as close to knowledge as perception can. ⁵ The gap is then so small that knowledge can easily flow across it and obliterate it forever.
3. You have very little trust in me as yet, but it will increase as you turn more and more often to me instead of to your ego for guidance. ² The results will convince you increasingly that this choice is the only sane one you can make. ³ No one who learns from experience that one choice brings peace and joy while another brings chaos and disaster needs additional convincing. ⁴ Learning through rewards is more effective than learning through pain, because pain is an ego illusion, and can never induce more than a temporary effect. ⁵ The rewards of God, however, are immediately recognized as eternal. ⁶ Since this recognition is made by you and not the ego, the recognition itself establishes that you and your ego cannot be identical. ⁷ You may believe that you have already accepted this difference, but you are by no means convinced as yet. ⁸ The fact that you believe you must escape from the ego shows this; but you cannot escape from the ego by humbling it or controlling it or punishing it.
4. The ego and the spirit do not know each other. ² The separated mind cannot maintain the separation except by dissociating. ³ Having done this, it denies all truly natural impulses, not because the ego is a separate thing, but because you want to believe that *you* are. ⁴ The ego is a

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device for maintaining this belief, but it is still only your decision to use the device that enables it to endure.

5. How can you teach someone the value of something he has deliberately thrown away? ² He must have thrown it away because he did not value it. ³ You can only show him how miserable he is without it, and slowly bring it nearer so he can learn how his misery lessens as he approaches it. ⁴ This teaches him to associate his misery with its absence, and the opposite of misery with its presence. ⁵ It gradually becomes desirable as he changes his mind about its worth. ⁶ I am teaching you to associate misery with the ego and joy with the spirit. ⁷ You have taught yourself the opposite. ⁸ You are still free to choose, but can you really want the rewards of the ego in the presence of the rewards of God?
6. My trust in you is greater than yours in me at the moment, but it will not always be that way. ² Your mission is very simple. ³ You are asked to live so as to demonstrate that you are not an ego, and I do not choose God's channels wrongly. ⁴ The Holy One shares my trust, and accepts my Atonement decisions because my will is never out of accord with His. ⁵ I have said before that I am in charge of the Atonement. ⁶ This is only because I completed my part in it as a man, and can now complete it through others. ⁷ My chosen channels cannot fail, because I will lend them my strength as long as theirs is wanting.
7. I will go with you to the Holy One, and through my perception He can bridge the little gap. ² Your gratitude to your brother is the only gift I want. ³ I will bring it to God for you, knowing that to know your brother *is* to know God. ⁴ If you are grateful to your brother, you are grateful to God for what He created. ⁵ Through your gratitude you come to know your brother, and one moment of real recognition makes everyone your brother because each of them is of your Father. ⁶ Love does not conquer all things, but it does set all things right. ⁷ Because you are the Kingdom of God I can lead you back to your own creations. ⁸ You do not recognize them now, but what has been dissociated is still there.
8. As you come closer to a brother you approach me, and as you withdraw from him I become distant to you. ² Salvation is a collaborative venture. ³ It cannot be undertaken successfully by those who disengage themselves from the Sonship, because they are disengaging themselves from me. ⁴ God will come to you only as you will give Him to your brothers. ⁵ Learn first of them and you will be ready to hear God. ⁶ That is because the function of love is one.

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

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disrupt communication when it experiences threat. ⁵ This disruption is a reaction to a specific person 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

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wholly harmless, because the two beliefs must coexist. ³ The truly helpful are invulnerable, because 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.

V. The Lessons of the Holy Spirit

1. Like any good teacher, the Holy Spirit knows more than you do now, but He teaches only to make you equal with Him. ² You had already taught yourself wrongly, having believed what was not true. ³ You did not believe in your own perfection. ⁴ Would God teach you that you had made a split mind, when He knows your mind only as whole? ⁵ What God does know is that His communication channels are not open to Him, so that He cannot impart His joy and know that His children are wholly joyous. ⁶ Giving His joy is an ongoing process, not in time but in eternity. ⁷ God's extending outward, though not His completeness, is blocked when the Sonship does not communicate with Him as one. ⁸ So He thought, "My children sleep and must be awakened."
2. How can you wake children in a more kindly way than by a gentle Voice that will not frighten them, but will merely remind them that the night is over and the light has come? ² You do not inform them that the nightmares that frightened them so badly are not real, because children believe in magic. ³ You merely reassure them that they are safe *now*. ⁴ Then you train them to recognize the difference between sleeping and waking, so they will understand they need not be afraid of dreams. ⁵ And so when bad dreams come, they will themselves call on the light to dispel them.
3. A wise teacher teaches through approach, not avoidance. ² He does not emphasize what you must avoid to escape from harm, but what you need to learn to have joy. ³ Consider the fear and confusion a child would experience if he were told, "Do not do this because it will hurt you and make you unsafe; but if you do that instead, you will escape from harm and be safe, and then you will not be afraid." ⁴ It is surely better to use only three words: "Do only that!" ⁵ This simple statement is perfectly clear, easily understood and very easily remembered.
4. The Holy Spirit never itemizes errors because He does not frighten children, and those who lack wisdom *are* children. ² Yet He always answers their call, and His dependability makes them more certain. ³ Children *do* confuse fantasy and reality, and they are frightened because they do not recognize the difference. ⁴ The Holy Spirit makes no distinction among dreams. ⁵ He merely shines them away. ⁶ His light is always the Call to awaken, whatever you have been dreaming. ⁷ Nothing lasting lies in dreams, and the Holy Spirit, shining with the light from God Himself, speaks only for what lasts forever.

A. To Have, Give All to All

1. When your body and your ego and your dreams are gone, you will know that you will last forever.

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- ² Perhaps you think this is accomplished through death, but nothing is accomplished through death, because death is nothing. ³ Everything is accomplished through life, and life is of the mind and in the mind. ⁴ The body neither lives nor dies, because it cannot contain you who are life. ⁵ If we share the same mind, you can overcome death because I did. ⁶ Death is an attempt to resolve conflict by not deciding at all. ⁷ Like any other impossible solution the ego attempts, *it will not work*.
2. God did not make the body, because it is destructible, and therefore not of the Kingdom. ² The body is the symbol of what you think you are. ³ It is clearly a separation device, and therefore does not exist. ⁴ The Holy Spirit, as always, takes what you have made and translates it into a learning device. ⁵ Again as always, He reinterprets what the ego uses as an argument for separation into a demonstration against it. ⁶ If the mind can heal the body, but the body cannot heal the mind, then the mind must be stronger than the body. ⁷ Every miracle demonstrates this.
3. I have said that the Holy Spirit is the motivation for miracles. ² He always tells you that only the mind is real, because only the mind can be shared. ³ The body is separate, and therefore cannot be part of you. ⁴ To be of one mind is meaningful, but to be one body is meaningless. ⁵ By the laws of mind, then, the body is meaningless.
4. To the Holy Spirit, there is no order of difficulty in miracles. ² This is familiar enough to you by now, but it has not yet become believable. ³ Therefore, you do not understand it and cannot use it. ⁴ We have too much to accomplish on behalf of the Kingdom to let this crucial concept slip away. ⁵ It is a real foundation stone of the thought system I teach and want you to teach. ⁶ You cannot perform miracles without believing it, because it is a belief in perfect equality. ⁷ Only one equal gift can be offered to the equal Sons of God, and that is full appreciation. ⁸ Nothing more and nothing less. ⁹ Without a range, order of difficulty is meaningless, and there must be no range in what you offer to your brother.
5. The Holy Spirit, Who leads to God, translates communication into being, just as He ultimately translates perception into knowledge. ² You do not lose what you communicate. ³ The ego uses the body for attack, for pleasure and for pride. ⁴ The insanity of this perception makes it a fearful one indeed. ⁵ The Holy Spirit sees the body only as a means of communication, and because communicating is sharing it becomes communion. ⁶ Perhaps you think that fear as well as love can be communicated; and therefore can be shared. ⁷ Yet this is not so real as it may appear. ⁸ Those who communicate fear are promoting attack, and attack always breaks communication, making it impossible. ⁹ Egos do join together in temporary allegiance, but always for what each one can get *separately*. ¹⁰ The Holy Spirit communicates only what each one can give to all. ¹¹ He never takes anything back, because He wants you to keep it. ¹² Therefore, His teaching begins with the lesson:

¹³ *To have, give all to all.*

6. This is a very preliminary step, and the only one you must take for yourself. ² It is not even necessary that you complete the step yourself, but it is necessary that you turn in that direction. ³ Having chosen to go that way, you place yourself in charge of the journey, where you and only you must remain. ⁴ This step may appear to exacerbate conflict rather than resolve it, because it is the beginning step in reversing your perception and turning it right-side up. ⁵ This conflicts with the upside-down perception you have not yet abandoned, or the change in direction would not have been necessary. ⁶ Some remain at this step for a long time, experiencing very acute conflict. ⁷ At this point

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they may try to accept the conflict, rather than take the next step towards its resolution. ⁸ Having taken the first step, however, they will be helped. ⁹ Once they have chosen what they cannot complete alone, they are no longer alone.

B. To Have Peace, Teach Peace to Learn It

1. All who believe in separation have a basic fear of retaliation and abandonment. ² They believe in attack and rejection, so that is what they perceive and teach and learn. ³ These insane ideas are clearly the result of dissociation and projection. ⁴ What you teach you are, but it is quite apparent that you can teach wrongly, and can therefore teach yourself wrong. ⁵ Many thought I was attacking them, even though it was apparent I was not. ⁶ An insane learner learns strange lessons. ⁷ What you must recognize is that when you do not share a thought system, you are weakening it. ⁸ Those who believe in it therefore perceive this as an attack on them. ⁹ This is because everyone identifies himself with his thought system, and every thought system centers on what you believe you are. ¹⁰ If the center of the thought system is true, only truth extends from it. ¹¹ But if a lie is at its center, only deception proceeds from it.
2. All good teachers realize that only fundamental change will last, but they do not begin at that level. ² Strengthening motivation for change is their first and foremost goal. ³ It is also their last and final one. ⁴ Increasing motivation for change in the learner is all that a teacher need do to guarantee change. ⁵ Change in motivation is a change of mind, and this will inevitably produce fundamental change because the mind *is* fundamental.
3. The first step in the reversal or undoing process is the undoing of the getting concept. ² Accordingly, the Holy Spirit's first lesson was "To have, give all to all." ³ I said that this is apt to increase conflict temporarily, and we can clarify this still further now. ⁴ At this point, the equality of *having* and *being* is not yet perceived. ⁵ Until it is, *having* appears to be the opposite of *giving*. ⁶ Therefore, the first lesson seems to contain a contradiction, since it is being learned by a conflicted mind. ⁷ This means conflicting motivation, and so the lesson cannot be learned consistently as yet. ⁸ Further, the mind of the learner projects its own conflict, and thus does not perceive consistency in the minds of others, making him suspicious of their motivation. ⁹ This is the real reason why, in many respects, the first lesson is the hardest to learn. ¹⁰ Still strongly aware of the ego in yourself, and responding primarily to the ego in others, you are being taught to react to both as if what you do believe is not true.
4. Upside down as always, the ego perceives the first lesson as insane. ² In fact, this is its only alternative since the other possibility, which would be much less acceptable to it, would obviously be that *it* is insane. ³ The ego's judgment, here as always, is predetermined by what it is. ⁴ The fundamental change will still occur with the change of mind in the thinker. ⁵ Meanwhile, the increasing clarity of the Holy Spirit's Voice makes it impossible for the learner not to listen. ⁶ For a time, then, he is receiving conflicting messages and accepting both.
5. The way out of conflict between two opposing thought systems is clearly to choose one and relinquish the other. ² If you identify with your thought system, and you cannot escape this, and if you accept two thought systems which are in complete disagreement, peace of mind is impossible. ³ If you teach both, which you will surely do as long as you accept both, you are teaching conflict and

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learning it. ⁴ Yet you do want peace, or you would not have called upon the Voice for peace to help you. ⁵ Its lesson is not insane; the conflict is.

6. There can be no conflict between sanity and insanity. ² Only one is true, and therefore only one is real. ³ The ego tries to persuade you that it is up to you to decide which voice is true, but the Holy Spirit teaches you that truth was created by God, and your decision cannot change it. ⁴ As you begin to realize the quiet power of the Holy Spirit's Voice, and Its perfect consistency, it must dawn on your mind that you are trying to undo a decision that was irrevocably made for you. ⁵ That is why I suggested before that you remind yourself to allow the Holy Spirit to decide for God for you.
7. You are not asked to make insane decisions, although you can think you are. ² It must, however, be insane to believe that it is up to you to decide what God's creations are. ³ The Holy Spirit perceives the conflict exactly as it is. ⁴ Therefore, His second lesson is:

⁵ *To have peace, teach peace to learn it.*

8. This is still a preliminary step, since *having* and *being* are still not equated. ² It is, however, more advanced than the first step, which is really only the beginning of the thought reversal. ³ The second step is a positive affirmation of what you want. ⁴ This, then, is a step in the direction out of conflict, since it means that alternatives have been considered, and one has been chosen as more desirable. ⁵ Nevertheless, the term "more desirable" still implies that the desirable has degrees. ⁶ Therefore, although this step is essential for the ultimate decision, it is clearly not the final one. ⁷ Lack of order of difficulty in miracles has not yet been accepted, because nothing is difficult that is *wholly* desired. ⁸ To desire wholly is to create, and creating cannot be difficult if God Himself created you as a creator.
9. The second step, then, is still perceptual, although it is a giant step toward the unified perception that reflects God's knowing. ² As you take this step and hold this direction, you will be pushing toward the center of your thought system, where the fundamental change will occur. ³ At the second step progress is intermittent, but the second step is easier than the first because it follows. ⁴ Realizing that it *must* follow is a demonstration of a growing awareness that the Holy Spirit will lead you on.

C. Be Vigilant Only for God and His Kingdom

1. We said before that the Holy Spirit is evaluative, and must be. ² He sorts out the true from the false in your mind, and teaches you to judge every thought you allow to enter it in the light of what God put there. ³ Whatever is in accord with this light He retains, to strengthen the Kingdom in you. ⁴ What is partly in accord with it He accepts and purifies. ⁵ But what is out of accord entirely He rejects by judging against. ⁶ This is how He keeps the Kingdom perfectly consistent and perfectly unified. ⁷ Remember, however, that what the Holy Spirit rejects the ego accepts. ⁸ This is because they are in fundamental disagreement about everything, being in fundamental disagreement about what you are. ⁹ The ego's beliefs on this crucial issue vary, and that is why it promotes different moods. ¹⁰ The Holy Spirit never varies on this point, and so the one mood He engenders is joy. ¹¹ He protects it by rejecting everything that does not foster joy, and so He alone can keep you wholly

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joyous.

2. The Holy Spirit does not teach you to judge others, because He does not want you to teach error and learn it yourself. ² He would hardly be consistent if He allowed you to strengthen what you must learn to avoid. ³ In the mind of the thinker, then, He *is* judgmental, but only in order to unify the mind so it can perceive without judgment. ⁴ This enables the mind to teach without judgment, and therefore to learn to *be* without judgment. ⁵ The undoing is necessary only in your mind, so that you will not project, instead of extend. ⁶ God Himself has established what you can extend with perfect safety. ⁷ Therefore, the Holy Spirit's third lesson is:

⁸ *Be vigilant only for God and His Kingdom.*

3. This is a major step toward fundamental change. ² Yet it still has an aspect of thought reversal, since it implies that there is something you must be vigilant *against*. ³ It has advanced far from the first lesson, which is merely the beginning of the thought reversal, and also from the second, which is essentially the identification of what is more desirable. ⁴ This step, which follows from the second as the second follows from the first, emphasizes the dichotomy between the desirable and the undesirable. ⁵ It therefore makes the ultimate choice inevitable.
4. While the first step seems to increase conflict and the second may still entail conflict to some extent, this step calls for consistent vigilance against it. ² I have already told you that you can be as vigilant against the ego as for it. ³ This lesson teaches not only that you can be, but that you *must* be. ⁴ It does not concern itself with order of difficulty, but with clear-cut priority for vigilance. ⁵ This lesson is unequivocal in that it teaches there must be no exceptions, although it does not deny that the temptation to make exceptions will occur. ⁶ Here, then, your consistency is called on despite chaos. ⁷ Yet chaos and consistency cannot coexist for long, since they are mutually exclusive. ⁸ As long as you must be vigilant against anything, however, you are not recognizing this mutual exclusiveness, and still believe that you can choose either one. ⁹ By teaching *what* to choose, the Holy Spirit will ultimately teach you that you need not choose at all. ¹⁰ This will finally liberate your mind from choice, and direct it towards creation within the Kingdom.
5. Choosing through the Holy Spirit will lead you to the Kingdom. ² You create by your true being, but what you are you must learn to remember. ³ The way to remember it is inherent in the third step, which brings together the lessons implied in the others, and goes beyond them towards real integration. ⁴ If you allow yourself to have in your mind only what God put there, you are acknowledging your mind as God created it. ⁵ Therefore, you are accepting it as it is. ⁶ Since it is whole, you are teaching peace *because* you believe in it. ⁷ The final step will still be taken for you by God, but by the third step the Holy Spirit has prepared you for God. ⁸ He is getting you ready for the translation of *having* into *being* by the very nature of the steps you must take with Him.
6. You learn first that *having* rests on giving, and not on getting. ² Next you learn that you learn what you teach, and that you want to learn peace. ³ This is the condition for identifying with the Kingdom, since it is the condition *of* the Kingdom. ⁴ You have believed that you are without the Kingdom, and have therefore excluded yourself from it in your belief. ⁵ It is therefore essential to teach you that you must be included, and that the belief that you are not is the only thing that you must exclude.

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7. The third step is thus one of protection for your mind, allowing you to identify only with the center, where God placed the altar to Himself. ² Altars are beliefs, but God and His creations are beyond belief because they are beyond question. ³ The Voice for God speaks only for belief beyond question, which is the preparation for *being* without question. ⁴ As long as belief in God and His Kingdom is assailed by any doubts in your mind, His perfect accomplishment is not apparent to you. ⁵ This is why you must be vigilant on God's behalf. ⁶ The ego speaks against His creation, and therefore engenders doubt. ⁷ You cannot go beyond belief until you believe fully.
8. To teach the whole Sonship without exception demonstrates that you perceive its wholeness, and have learned that it is one. ² Now you must be vigilant to hold its oneness in your mind because, if you let doubt enter, you will lose awareness of its wholeness and will be unable to teach it. ³ The wholeness of the Kingdom does not depend on your perception, but your awareness of its wholeness does. ⁴ It is only your awareness that needs protection, since being cannot be assailed. ⁵ Yet a real sense of being cannot be yours while you are doubtful of what you are. ⁶ This is why vigilance is essential. ⁷ Doubts about being must not enter your mind, or you cannot know what you are with certainty. ⁸ Certainty is of God for you. ⁹ Vigilance is not necessary for truth, but it is necessary against illusions.
9. Truth is without illusions and therefore within the Kingdom. ² Everything outside the Kingdom is illusion. ³ When you threw truth away you saw yourself as if you were without it. ⁴ By making another kingdom that you valued, you did not keep *only* the Kingdom of God in your mind, and thus placed part of your mind outside it. ⁵ What you made has imprisoned your will, and given you a sick mind that must be healed. ⁶ Your vigilance against this sickness is the way to heal it. ⁷ Once your mind is healed it radiates health, and thereby teaches healing. ⁸ This establishes you as a teacher who teaches like me. ⁹ Vigilance was required of me as much as of you, and those who choose to teach the same thing must be in agreement about what they believe.
10. The third step, then, is a statement of what you want to believe, and entails a willingness to relinquish everything else. ² The Holy Spirit will enable you to take this step, if you follow Him. ³ Your vigilance is the sign that you *want* Him to guide you. ⁴ Vigilance does require effort, but only until you learn that effort itself is unnecessary. ⁵ You have exerted great effort to preserve what you made because it was not true. ⁶ Therefore, you must now turn your effort against it. ⁷ Only this can cancel out the need for effort, and call upon the being which you both *have* and *are*. ⁸ This recognition is wholly without effort since it is already true and needs no protection. ⁹ It is in the perfect safety of God. ¹⁰ Therefore, inclusion is total and creation is without limit.

V. Healing and the Changelessness of Mind

1. The body is nothing more than a framework for developing abilities, which is quite apart from what they are used for. ² *That* is a decision. ³ The effects of the ego's decision in this matter are so apparent that they need no elaboration, but the Holy Spirit's decision to use the body only for communication has such a direct connection with healing that it does need clarification. ⁴ The unhealed healer obviously does not understand his own vocation.
2. Only minds communicate. ² Since the ego cannot obliterate the impulse to communicate because

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it is also the impulse to create, it can only teach you that the body can both communicate and create, and therefore does not need the mind. ³ The ego thus tries to teach you that the body can act like the mind, and is therefore self-sufficient. ⁴ Yet we have learned that behavior is not the level for either teaching or learning, since you can act in accordance with what you do not believe. ⁵ To do this, however, will weaken you as a teacher and a learner because, as has been repeatedly emphasized, you teach what you *do* believe. ⁶ An inconsistent lesson will be poorly taught and poorly learned. ⁷ If you teach both sickness *and* healing, you are both a poor teacher and a poor learner.

3. Healing is the one ability everyone can develop and must develop if he is to be healed. ² Healing is the Holy Spirit's form of communication in this world, and the only one He accepts. ³ He recognizes no other, because He does not accept the ego's confusion of mind and body. ⁴ Minds can communicate, but they cannot hurt. ⁵ The body in the service of the ego can hurt other bodies, but this cannot occur unless the body has already been confused with the mind. ⁶ This situation, too, can be used either for healing or for magic, but you must remember that magic always involves the belief that healing is harmful. ⁷ This belief is its totally insane premise, and so it proceeds accordingly.
4. Healing only strengthens. ² Magic always tries to weaken. ³ Healing perceives nothing in the healer that everyone else does not share with him. ⁴ Magic always sees something "special" in the healer, which he believes he can offer as a gift to someone who does not have it. ⁵ He may believe that the gift comes from God to him, but it is quite evident that he does not understand God if he thinks he has something that others lack.
5. The Holy Spirit does not work by chance, and healing that is of Him *always* works. ² Unless the healer always heals by Him the results will vary. ³ Yet healing itself is consistent, since only consistency is conflict-free, and only the conflict-free are whole. ⁴ By accepting exceptions and acknowledging that he can sometimes heal and sometimes not, the healer is obviously accepting inconsistency. ⁵ He is therefore in conflict, and is teaching conflict. ⁶ Can anything of God not be for all and for always? ⁷ Love is incapable of any exceptions. ⁸ Only if there is fear does the idea of exceptions seem to be meaningful. ⁹ Exceptions are fearful because they are made by fear. ¹⁰ The "fearful healer" is a contradiction in terms, and is therefore a concept that only a conflicted mind could possibly perceive as meaningful.
6. Fear does not gladden. ² Healing does. ³ Fear always makes exceptions. ⁴ Healing never does. ⁵ Fear produces dissociation, because it induces separation. ⁶ Healing always produces harmony, because it proceeds from integration. ⁷ It is predictable because it can be counted on. ⁸ Everything that is of God can be counted on, because everything of God is wholly real. ⁹ Healing can be counted on because it is inspired by His Voice, and is in accord with His laws. ¹⁰ Yet if healing is consistent it cannot be inconsistently understood. ¹¹ Understanding means consistency because God means consistency. ¹² Since that is His meaning, it is also yours. ¹³ Your meaning cannot be out of accord with His, because your whole meaning and your only meaning comes from His and is like His. ¹⁴ God cannot be out of accord with Himself, and you cannot be out of accord with Him. ¹⁵ You cannot separate your Self from your Creator, Who created you by sharing His Being with you.
7. The unhealed healer wants gratitude from his brothers, but he is not grateful to them. ² That is because he thinks he is giving something to them, and is not receiving something equally desirable in return. ³ His teaching is limited because he is learning so little. ⁴ His healing lesson is limited by his own ingratitude, which is a lesson in sickness. ⁵ True learning is constant, and so vital in its

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power for change that a Son of God can recognize his power in one instant and change the world in the next. ⁶ That is because, by changing his mind, he has changed the most powerful device that was ever given him for change. ⁷ This in no way contradicts the changelessness of mind as God created it, but you think that you have changed it as long as you learn through the ego. ⁸ This places you in a position of needing to learn a lesson that seems contradictory;—you must learn to change your mind about your mind. ⁹ Only by this can you learn that it *is* changeless.

8. When you heal, that is exactly what you *are* learning. ² You are recognizing the changeless mind in your brother by realizing that he could not have changed his mind. ³ That is how you perceive the Holy Spirit in him. ⁴ It is only the Holy Spirit in him that never changes His Mind. ⁵ He himself may think he can, or he would not perceive himself as sick. ⁶ He therefore does not know what his Self is. ⁷ If you see only the changeless in him you have not really changed him. ⁸ By changing your mind about his *for* him, you help him undo the change his ego thinks it has made in him.
9. As you can hear two voices, so you can see in two ways. ² One way shows you an image, or an idol that you may worship out of fear, but will never love. ³ The other shows you only truth, which you will love because you will understand it. ⁴ Understanding is appreciation, because what you understand you can identify with, and by making it part of you, you have accepted it with love. ⁵ That is how God Himself created you; in understanding, in appreciation and in love. ⁶ The ego is totally unable to understand this, because it does not understand what it makes, does not appreciate it and does not love it. ⁷ It incorporates to take away. ⁸ It literally believes that every time it deprives someone of something, it has increased. ⁹ I have spoken often of the increase of the Kingdom by your creations, which can only be created as you were. ¹⁰ The whole glory and perfect joy that *is* the Kingdom lies in you to give. ¹¹ Do you not want to give it?
10. You cannot forget the Father because I am with you, and I cannot forget Him. ² To forget me is to forget yourself and Him Who created you. ³ Our brothers are forgetful. ⁴ That is why they need your remembrance of me and of Him Who created me. ⁵ Through this remembrance, you can change their minds about themselves, as I can change yours. ⁶ Your mind is so powerful a light that you can look into theirs and enlighten them, as I can enlighten yours. ⁷ I do not want to share my body in communion because this is to share nothing. ⁸ Would I try to share an illusion with the most holy children of a most holy Father? ⁹ Yet I do want to share my mind with you because we are of one Mind, and that Mind is ours. ¹⁰ See only this Mind everywhere, because only this is everywhere and in everything. ¹¹ It is everything because it encompasses all things within itself. ¹² Blessed are you who perceive only this, because you perceive only what is true.
11. Come therefore unto me, and learn of the truth in you. ² The mind we share is shared by all our brothers, and as we see them truly they will be healed. ³ Let your mind shine with mine upon their minds, and by our gratitude to them make them aware of the light in them. ⁴ This light will shine back upon you and on the whole Sonship, because this is your proper gift to God. ⁵ He will accept it and give it to the Sonship, because it is acceptable to Him and therefore to His Sons. ⁶ This is true communion with the Holy Spirit, Who sees the altar of God in everyone, and by bringing it to your appreciation, He calls upon you to love God and His creation. ⁷ You can appreciate the Sonship only as one. ⁸ This is part of the law of creation, and therefore governs all thought.

VIII. The Unbelievable Belief

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1. We have said that without projection there can be no anger, but it is also true that without extension there can be no love. ² These reflect a fundamental law of the mind, and therefore one that always operates. ³ It is the law by which you create and were created. ⁴ It is the law that unifies the Kingdom, and keeps it in the Mind of God. ⁵ To the ego, the law is perceived as a means of getting rid of something it does not want. ⁶ To the Holy Spirit, it is the fundamental law of sharing, by which you give what you value in order to keep it in your mind. ⁷ To the Holy Spirit it is the law of extension. ⁸ To the ego it is the law of deprivation. ⁹ It therefore produces abundance or scarcity, depending on how you choose to apply it. ¹⁰ This choice is up to you, but it is not up to you to decide whether or not you will utilize the law. ¹¹ Every mind must project or extend, because that is how it lives, and every mind is life.
2. The ego's use of projection must be fully understood before the inevitable association between projection and anger can be finally undone. ² The ego always tries to preserve conflict. ³ It is very ingenious in devising ways that seem to diminish conflict, because it does not want you to find conflict so intolerable that you will insist on giving it up. ⁴ The ego therefore tries to persuade you that *it* can free you of conflict, lest you give the ego up and free yourself. ⁵ Using its own warped version of the laws of God, the ego utilizes the power of the mind only to defeat the mind's real purpose. ⁶ It projects conflict from your mind to other minds, in an attempt to persuade you that you have gotten rid of the problem.
3. There are two major errors involved in this attempt. ² First, strictly speaking, conflict cannot be projected because it cannot be shared. ³ Any attempt to keep part of it and get rid of another part does not really mean anything. ⁴ Remember that a conflicted teacher is a poor teacher and a poor learner. ⁵ His lessons are confused, and their transfer value is limited by his confusion. ⁶ The second error is the idea that you can get rid of something you do not want by giving it away. ⁷ Giving it is how you *keep* it. ⁸ The belief that by seeing it outside you have excluded it from within is a complete distortion of the power of extension. ⁹ That is why those who project are vigilant for their own safety. ¹⁰ They are afraid that their projections will return and hurt them. ¹¹ Believing they have blotted their projections from their own minds, they also believe their projections are trying to creep back in. ¹² Since the projections have not left their minds, they are forced to engage in constant activity in order not to recognize this.
4. You cannot perpetuate an illusion about another without perpetuating it about yourself. ² There is no way out of this, because it is impossible to fragment the mind. ³ To fragment is to break into pieces, and mind cannot attack or be attacked. ⁴ The belief that it can, an error the ego always makes, underlies its whole use of projection. ⁵ It does not understand what mind is, and therefore does not understand what *you* are. ⁶ Yet its existence is dependent on your mind, because the ego is your belief. ⁷ The ego is a confusion in identification. ⁸ Never having had a consistent model, it never developed consistently. ⁹ It is the product of the misapplication of the laws of God by distorted minds that are misusing their power.
5. *Do not be afraid of the ego.* ² It depends on your mind, and as you made it by believing in it, so you can dispel it by withdrawing belief from it. ³ Do not project the responsibility for your belief in it onto anyone else, or you will preserve the belief. ⁴ When you are willing to accept sole responsibility for the ego's existence you will have laid aside all anger and all attack, because they come from an attempt to project responsibility for your own errors. ⁵ But having accepted the errors as yours, do not keep them. ⁶ Give them over quickly to the Holy Spirit to be undone completely, so

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that all their effects will vanish from your mind and from the Sonship as a whole.

6. The Holy Spirit will teach you to perceive beyond your belief, because truth is beyond belief and His perception is true. ² The ego can be completely forgotten at any time, because it is a totally incredible belief, and no one can keep a belief he has judged to be unbelievable. ³ The more you learn about the ego, the more you realize that it cannot be believed. ⁴ The incredible cannot be understood because it is unbelievable. ⁵ The meaninglessness of perception based on the unbelievable is apparent, but it may not be recognized as being beyond belief, because it is made *by* belief.
7. The whole purpose of this course is to teach you that the ego is unbelievable and will forever be unbelievable. ² You who made the ego by believing the unbelievable cannot make this judgment alone. ³ By accepting the Atonement for yourself, you are deciding against the belief that you can be alone, thus dispelling the idea of separation and affirming your true identification with the whole Kingdom as literally part of you. ⁴ This identification is as beyond doubt as it is beyond belief. ⁵ Your wholeness has no limits because being is infinity.

IV. The Gift of Freedom

1. If God's Will for you is complete peace and joy, unless you experience only this you must be refusing to acknowledge His Will. ² His Will does not vacillate, being changeless forever. ³ When you are not at peace it can only be because you do not believe you are in Him. ⁴ Yet He is All in all. ⁵ His peace is complete, and you must be included in it. ⁶ His laws govern you because they govern everything. ⁷ You cannot exempt yourself from His laws, although you can disobey them. ⁸ Yet if you do, and only if you do, you will feel lonely and helpless, because you are denying yourself everything.
2. I am come as a light into a world that does deny itself everything. ² It does this simply by dissociating itself from everything. ³ It is therefore an illusion of isolation, maintained by fear of the same loneliness that *is* its illusion. ⁴ I said that I am with you always, even unto the end of the world. ⁵ That is why I am the light of the world. ⁶ If I am with you in the loneliness of the world, the loneliness is gone. ⁷ You cannot maintain the illusion of loneliness if you are not alone. ⁸ My purpose, then, is still to overcome the world. ⁹ I do not attack it, but my light must dispel it because of what it is. ¹⁰ Light does not attack darkness, but it does shine it away. ¹¹ If my light goes with you everywhere, you shine it away with me. ¹² The light becomes ours, and you cannot abide in darkness any more than darkness can abide wherever you go. ¹³ The remembrance of me is the remembrance of yourself, and of Him Who sent me to you.
3. You were in darkness until God's Will was done completely by any part of the Sonship. ² When this was done, it was perfectly accomplished by all. ³ How else could it be perfectly accomplished? ⁴ My mission was simply to unite the will of the Sonship with the Will of the Father by being aware of the Father's Will myself. ⁵ This is the awareness I came to give you, and your problem in accepting it is the problem of this world. ⁶ Dispelling it is salvation, and in this sense I *am* the salvation of the world. ⁷ The world must therefore despise and reject me, because the world *is* the belief that love is impossible. ⁸ If you will accept the fact that I am with you, you are denying the world and accepting God. ⁹ My will is His, and your decision to hear me is the decision to hear His Voice and abide in His Will. ¹⁰ As God sent me to you so will I send you to others. ¹¹ And I will go

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to them with you, so we can teach them peace and union.

4. Do you not think the world needs peace as much as you do? ² Do you not want to give it to the world as much as you want to receive it? ³ For unless you do, you will not receive it. ⁴ If you want to have it of me, you must give it. ⁵ Healing does not come from anyone else. ⁶ You must accept guidance from within. ⁷ The guidance must be what you want, or it will be meaningless to you. ⁸ That is why healing is a collaborative venture. ⁹ I can tell you what to do, but you must collaborate by believing that I know what you should do. ¹⁰ Only then will your mind choose to follow me. ¹¹ Without this choice you could not be healed because you would have decided against healing, and this rejection of my decision for you makes healing impossible.
5. Healing reflects our joint will. ² This is obvious when you consider what healing is for. ³ Healing is the way in which the separation is overcome. ⁴ Separation is overcome by union. ⁵ It cannot be overcome by separating. ⁶ The decision to unite must be unequivocal, or the mind itself is divided and not whole. ⁷ Your mind is the means by which you determine your own condition, because mind is the mechanism of decision. ⁸ It is the power by which you separate or join, and experience pain or joy accordingly. ⁹ My decision cannot overcome yours, because yours is as powerful as mine. ¹⁰ If it were not so the Sons of God would be unequal. ¹¹ All things are possible through our joint decision, but mine alone cannot help you. ¹² Your will is as free as mine, and God Himself would not go against it. ¹³ I cannot will what God does not will. ¹⁴ I can offer my strength to make yours invincible, but I cannot oppose your decision without competing with it and thereby violating God's Will for you.
6. Nothing God created can oppose your decision, as nothing God created can oppose His Will. ² God gave your will its power, which I can only acknowledge in honor of His. ³ If you want to be like me I will help you, knowing that we are alike. ⁴ If you want to be different, I will wait until you change your mind. ⁵ I can teach you, but only you can choose to listen to my teaching. ⁶ How else can it be, if God's Kingdom is freedom? ⁷ Freedom cannot be learned by tyranny of any kind, and the perfect equality of all God's Sons cannot be recognized through the dominion of one mind over another. ⁸ God's Sons are equal in will, all being the Will of their Father. ⁹ This is the only lesson I came to teach.
7. If your will were not mine it would not be our Father's. ² This would mean you have imprisoned yours, and have not let it be free. ³ Of yourself you can do nothing, because of yourself you *are* nothing. ⁴ I am nothing without the Father and you are nothing without me, because by denying the Father you deny yourself. ⁵ I will always remember you, and in my remembrance of you lies your remembrance of yourself. ⁶ In our remembrance of each other lies our remembrance of God. ⁷ And in this remembrance lies your freedom because your freedom is in Him. ⁸ Join, then, with me in praise of Him and you whom He created. ⁹ This is our gift of gratitude to Him, which He will share with all His creations, to whom He gives equally whatever is acceptable to Him. ¹⁰ Because it is acceptable to Him it is the gift of freedom, which is His Will for all His Sons. ¹¹ By offering freedom you will be free.
8. Freedom is the only gift you can offer to God's Sons, being an acknowledgment of what they are and what He is. ² Freedom is creation, because it is love. ³ Whom you seek to imprison you do not love. ⁴ Therefore, when you seek to imprison anyone, including yourself, you do not love him and you cannot identify with him. ⁵ When you imprison yourself you are losing sight of your true identification with me and with the Father. ⁶ Your identification is with the Father *and* with the Son.

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⁷ It cannot be with One and not the Other. ⁸ If you are part of One you must be part of the Other, because They are One. ⁹ The Holy Trinity is holy *because* It is One. ¹⁰ If you exclude yourself from this union, you are perceiving the Holy Trinity as separated. ¹¹ You must be included in It, because It is everything. ¹² Unless you take your place in It and fulfill your function as part of It, the Holy Trinity is as bereft as you are. ¹³ No part of It can be imprisoned if Its truth is to be known.

VI. The Treasure of God

1. We are the joint will of the Sonship, whose Wholeness is for all. ² We begin the journey back by setting out together, and gather in our brothers as we continue together. ³ Every gain in our strength is offered for all, so they too can lay aside their weakness and add their strength to us. ⁴ God's welcome waits for us all, and He will welcome us as I am welcoming you. ⁵ Forget not the Kingdom of God for anything the world has to offer.
2. The world can add nothing to the power and the glory of God and His holy Sons, but it can blind the Sons to the Father if they behold it. ² You cannot behold the world and know God. ³ Only one is true. ⁴ I am come to tell you that the choice of which is true is not yours to make. ⁵ If it were, you would have destroyed yourself. ⁶ Yet God did not will the destruction of His creations, having created them for eternity. ⁷ His Will has saved you, not from yourself but from your illusion of yourself. ⁸ He has saved you *for* yourself.
3. Let us glorify Him Whom the world denies, for over His Kingdom the world has no power. ² No one created by God can find joy in anything except the eternal; not because he is deprived of anything else, but because nothing else is worthy of him. ³ What God and His Sons create is eternal, and in this and this only is their joy.
4. Listen to the story of the prodigal son, and learn what God's treasure is and yours: This son of a loving father left his home and thought he had squandered everything for nothing of any value, although he had not understood its worthlessness at the time. ² He was ashamed to return to his father, because he thought he had hurt him. ³ Yet when he came home the father welcomed him with joy, because the son himself *was* his father's treasure. ⁴ He wanted nothing else.
5. God wants only His Son because His Son is His only treasure. ² You want your creations as He wants His. ³ Your creations are your gift to the Holy Trinity, created in gratitude for your creation. ⁴ They do not leave you any more than you left your Creator, but they extend your creation as God extended Himself to you. ⁵ Can the creations of God Himself take joy in what is not real? ⁶ And what is real except the creations of God and those that are created like His? ⁷ Your creations love you as you love your Father for the gift of creation. ⁸ There is no other gift that is eternal, and therefore there is no other gift that is true. ⁹ How, then, can you accept anything else or give anything else, and expect joy in return? ¹⁰ And what else but joy would you want? ¹¹ You made neither yourself nor your function. ¹² You made only the decision to be unworthy of both. ¹³ Yet you cannot make yourself unworthy because you are the treasure of God, and what He values is valuable. ¹⁴ There can be no question of its worth, because its value lies in God's sharing Himself with it and establishing its value forever.
6. Your function is to add to God's treasure by creating yours. ² His Will *to* you is His Will *for* you. ³ He would not withhold creation from you because His joy is in it. ⁴ You cannot find joy except as

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- God does. ⁵ His joy lay in creating you, and He extends His Fatherhood to you so that you can extend yourself as He did. ⁶ You do not understand this because you do not understand Him. ⁷ No one who does not accept his function can understand what it is, and no one can accept his function unless he knows what *he* is. ⁸ Creation is the Will of God. ⁹ His Will created you to create. ¹⁰ Your will was not created separate from His, and so you must will as He wills.
7. An "unwilling will" does not mean anything, being a contradiction in terms that actually means nothing. ² When you think you are unwilling to will with God, you are not thinking. ³ God's Will *is* Thought. ⁴ It cannot be contradicted *by* thought. ⁵ God does not contradict Himself, and His Sons, who are like Him, cannot contradict themselves or Him. ⁶ Yet their thought is so powerful that they can even imprison the mind of God's Son, if they so choose. ⁷ This choice does make the Son's function unknown to him, but never to his Creator. ⁸ And because it is not unknown to his Creator, it is forever knowable to him.
 8. There is no question but one you should ever ask of yourself;—"Do I want to know my Father's Will for me?" ² He will not hide it. ³ He has revealed it to me because I asked it of Him, and learned of what He had already given. ⁴ Our function is to work together, because apart from each other we cannot function at all. ⁵ The whole power of God's Son lies in all of us, but not in any of us alone. ⁶ God would not have us be alone because *He* does not will to be alone. ⁷ That is why He created His Son, and gave him the power to create with Him. ⁸ Our creations are as holy as we are, and we are the Sons of God Himself, as holy as He is. ⁹ Through our creations we extend our love, and thus increase the joy of the Holy Trinity. ¹⁰ You do not understand this, because you who are God's Own treasure do not regard yourself as valuable. ¹¹ Given this belief, you cannot understand anything.
 9. I share with God the knowledge of the value He puts upon you. ² My devotion to you is of Him, being born of my knowledge of myself and Him. ³ We cannot be separated. ⁴ Whom God has joined cannot be separated, and God has joined all His Sons with Himself. ⁵ Can you be separated from your life and your being? ⁶ The journey to God is merely the reawakening of the knowledge of where you are always, and what you are forever. ⁷ It is a journey without distance to a goal that has never changed. ⁸ Truth can only be experienced. ⁹ It cannot be described and it cannot be explained. ¹⁰ I can make you aware of the conditions of truth, but the experience is of God. ¹¹ Together we can meet its conditions, but truth will dawn upon you of itself.
 10. What God has willed for you *is* yours. ² He has given His Will to His treasure, whose treasure it is. ³ Your heart lies where your treasure is, as His does. ⁴ You who are beloved of God are wholly blessed. ⁵ Learn this of me, and free the holy will of all those who are as blessed as you are.

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

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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. 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

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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 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

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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.

VIII. Grandeur versus Grandiosity

1. Grandeur is of God, and only of Him. ² Therefore it is in you. ³ Whenever you become aware of it, however dimly, you abandon the ego automatically, because in the presence of the grandeur of God the meaninglessness of the ego becomes perfectly apparent. ⁴ When this occurs, even though it does not understand it, the ego believes that its "enemy" has struck, and attempts to offer gifts to induce you to return to its "protection." ⁵ Self-inflation is the only offering it can make. ⁶ The grandiosity of the ego is its alternative to the grandeur of God. ⁷ Which will you choose?
2. Grandiosity is always a cover for despair. ² It is without hope because it is not real. ³ It is an attempt to counteract your littleness, based on the belief that the littleness is real. ⁴ Without this belief grandiosity is meaningless, and you could not possibly want it. ⁵ The essence of grandiosity is competitiveness, because it always involves attack. ⁶ It is a delusional attempt to outdo, but not to undo. ⁷ We said before that the ego vacillates between suspiciousness and viciousness. ⁸ It remains suspicious as long as you despair of yourself. ⁹ It shifts to viciousness when you decide not to tolerate self-abasement and seek relief. ¹⁰ Then it offers you the illusion of attack as a "solution."
3. The ego does not understand the difference between grandeur and grandiosity, because it sees no difference between miracle impulses and ego-alien beliefs of its own. ² I told you that the ego is aware of threat to its existence, but makes no distinctions between these two very different kinds of threat. ³ Its profound sense of vulnerability renders it incapable of judgment except in terms of attack. ⁴ When the ego experiences threat, its only decision is whether to attack now or to withdraw to attack later. ⁵ If you accept its offer of grandiosity it will attack immediately. ⁶ If you do not, it will wait.
4. The ego is immobilized in the presence of God's grandeur, because His grandeur establishes your freedom. ² Even the faintest hint of your reality literally drives the ego from your mind, because you will give up all investment in it. ³ Grandeur is totally without illusions, and because it is real it is compellingly convincing. ⁴ Yet the conviction of reality will not remain with you unless you do not allow the ego to attack it. ⁵ The ego will make every effort to recover and mobilize its energies against your release. ⁶ It will tell you that you are insane, and argue that grandeur cannot be a real part of you because of the littleness in which it believes. ⁷ Yet your grandeur is not delusional because you did not make it. ⁸ You made grandiosity and are afraid of it because it is a form of attack, but your grandeur is of God, Who created it out of His Love.
5. From your grandeur you can only bless, because your grandeur is your abundance. ² By blessing you hold it in your mind, protecting it from illusions and keeping yourself in the Mind of God. ³ Remember always that you cannot be anywhere except in the Mind of God. ⁴ When you forget this, you *will* despair and you *will* attack.
6. The ego depends solely on your willingness to tolerate it. ² If you are willing to look upon your grandeur you cannot despair, and therefore you cannot want the ego. ³ Your grandeur is God's

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- answer to the ego, because it is true. ⁴ Littleness and grandeur cannot coexist, nor is it possible for them to alternate. ⁵ Littleness and grandiosity can and must alternate, since both are untrue and are therefore on the same level. ⁶ Being the level of shift, it is experienced as shifting and extremes are its essential characteristic.
7. Truth and littleness are denials of each other because grandeur is truth. ² Truth does not vacillate; it is always true. ³ When grandeur slips away from you, you have replaced it with something you have made. ⁴ Perhaps it is the belief in littleness; perhaps it is the belief in grandiosity. ⁵ Yet it must be insane because it is not true. ⁶ Your grandeur will never deceive you, but your illusions always will. ⁷ Illusions are deceptions. ⁸ You cannot triumph, but you *are* exalted. ⁹ And in your exalted state you seek others like you and rejoice with them.
 8. It is easy to distinguish grandeur from grandiosity, because love is returned and pride is not. ² Pride will not produce miracles, and will therefore deprive you of the true witnesses to your reality. ³ Truth is not obscure nor hidden, but its obviousness to you lies in the joy you bring to its witnesses, who show it to you. ⁴ They attest to your grandeur, but they cannot attest to pride because pride is not shared. ⁵ God wants you to behold what He created because it is His joy.
 9. Can your grandeur be arrogant when God Himself witnesses to it? ² And what can be real that has no witnesses? ³ What good can come of it? ⁴ And if no good can come of it the Holy Spirit cannot use it. ⁵ What He cannot transform to the Will of God does not exist at all. ⁶ Grandiosity is delusional, because it is used to replace your grandeur. ⁷ Yet what God has created cannot be replaced. ⁸ God is incomplete without you because His grandeur is total, and you cannot be missing from it.
 10. You are altogether irreplaceable in the Mind of God. ² No one else can fill your part in it, and while you leave your part of it empty your eternal place merely waits for your return. ³ God, through His Voice, reminds you of it, and God Himself keeps your extensions safe within it. ⁴ Yet you do not know them until you return to them. ⁵ You cannot replace the Kingdom, and you cannot replace yourself. ⁶ God, Who knows your value, would not have it so, and so it is not so. ⁷ Your value is in God's Mind, and therefore not in yours alone. ⁸ To accept yourself as God created you cannot be arrogance, because it is the denial of arrogance. ⁹ To accept your littleness *is* arrogant, because it means that you believe your evaluation of yourself is truer than God's.
 11. Yet if truth is indivisible, your evaluation of yourself must *be* God's. ² You did not establish your value and it needs no defense. ³ Nothing can attack it nor prevail over it. ⁴ It does not vary. ⁵ It merely *is*. ⁶ Ask the Holy Spirit what it is and He will tell you, but do not be afraid of His answer, because it comes from God. ⁷ It is an exalted answer because of its Source, but the Source is true and so is Its answer. ⁸ Listen and do not question what you hear, for God does not deceive. ⁹ He would have you replace the ego's belief in littleness with His Own exalted Answer to what you are, so that you can cease to question it and know it for what it is.

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

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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 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

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- 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.
 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.

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?

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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 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.

VII. Looking Within

1. Miracles demonstrate that learning has occurred under the right guidance, for learning is invisible and what has been learned can be recognized only by its results. ² Its generalization is demonstrated as you use it in more and more situations. ³ You will recognize that you have learned there is no order of difficulty in miracles when you apply them to all situations. ⁴ There is no situation to which miracles do not apply, and by applying them to all situations you will gain the real world. ⁵ For in this holy perception you will be made whole, and the Atonement will radiate from your acceptance of it for yourself to everyone the Holy Spirit sends you for your blessing. ⁶ In every child of God His blessing lies, and in your blessing of the children of God is His blessing to you.
2. Everyone in the world must play his part in its redemption, in order to recognize that the world has been redeemed. ² You cannot see the invisible. ³ Yet if you see its effects you know it must be there. ⁴ By perceiving what it does, you recognize its being. ⁵ And by what it does, you learn what it is. ⁶ You cannot see your strengths, but you gain confidence in their existence as they enable you to act. ⁷ And the results of your actions you *can* see.
3. The Holy Spirit is invisible, but you can see the results of His Presence, and through them you will learn that He is there. ² What He enables you to do is clearly not of this world, for miracles

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- violate every law of reality as this world judges it. ³ Every law of time and space, of magnitude and mass is transcended, for what the Holy Spirit enables you to do is clearly beyond all of them. ⁴ Perceiving His results, you will understand where He must be, and finally know what He is.
4. You cannot see the Holy Spirit, but you can see His manifestations. ² And unless you do, you will not realize He is there. ³ Miracles are His witnesses, and speak for His Presence. ⁴ What you cannot see becomes real to you only through the witnesses that speak for it. ⁵ For you can be aware of what you cannot see, and it can become compellingly real to you as its presence becomes manifest through you. ⁶ Do the Holy Spirit's work, for you share in His function. ⁷ As your function in Heaven is creation, so your function on earth is healing. ⁸ God shares His function with you in Heaven, and the Holy Spirit shares His with you on earth. ⁹ As long as you believe you have other functions, so long will you need correction. ¹⁰ For this belief is the destruction of peace, a goal in direct opposition to the Holy Spirit's purpose.
 5. You see what you expect, and you expect what you invite. ² Your perception is the result of your invitation, coming to you as you sent for it. ³ Whose manifestations would you see? ⁴ Of whose presence would you be convinced? ⁵ For you will believe in what you manifest, and as you look out so will you see in. ⁶ Two ways of looking at the world are in your mind, and your perception will reflect the guidance you have chosen.
 6. I am the manifestation of the Holy Spirit, and when you see me it will be because you have invited Him. ² For He will send you His witnesses if you will but look upon them. ³ Remember always that you see what you seek, for what you seek you will find. ⁴ The ego finds what it seeks, and only that. ⁵ It does not find love, for that is not what it is seeking. ⁶ Yet seeking and finding are the same, and if you seek for two goals you will find them, but you will recognize neither. ⁷ You will think they are the same because you want both of them. ⁸ The mind always strives for integration, and if it is split and wants to keep the split, it will still believe it has one goal by making it seem to be one.
 7. I said before that what you project or extend is up to you, but you must do one or the other, for that is a law of mind, and you must look in before you look out. ² As you look in, you choose the guide for seeing. ³ And then you look out and behold his witnesses. ⁴ This is why you find what you seek. ⁵ What you want in yourself you will make manifest, and you will accept it from the world because you put it there by wanting it. ⁶ When you think you are projecting what you do not want, it is still because you *do* want it. ⁷ This leads directly to dissociation, for it represents the acceptance of two goals, each perceived in a different place; separated from each other because you made them different. ⁸ The mind then sees a divided world outside itself, but not within. ⁹ This gives it an illusion of integrity, and enables it to believe that it is pursuing one goal. ¹⁰ Yet as long as you perceive the world as split, you are not healed. ¹¹ For to be healed is to pursue one goal, because you have accepted only one and want but one.
 8. When you want only love you will see nothing else. ² The contradictory nature of the witnesses you perceive is merely the reflection of your conflicting invitations. ³ You have looked upon your mind and accepted opposition there, having sought it there. ⁴ But do not then believe that the witnesses for opposition are true, for they attest only to your decision about reality, returning to you the messages you gave them. ⁵ Love, too, is recognized by its messengers. ⁶ If you make love manifest, its messengers will come to you because you invited them.

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9. The power of decision is your one remaining freedom as a prisoner of this world. ² You can decide to see it right. ³ What you made of it is not its reality, for its reality is only what you give it. ⁴ You cannot really give anything but love to anyone or anything, nor can you really receive anything but love from them. ⁵ If you think you have received anything else, it is because you have looked within and thought you saw the power to give something else within yourself. ⁶ It was only this decision that determined what you found, for it was the decision for what you sought.
10. You are afraid of me because you looked within and are afraid of what you saw. ² Yet you could not have seen reality, for the reality of your mind is the loveliest of God's creations. ³ Coming only from God, its power and grandeur could only bring you peace *if you really looked upon it*. ⁴ If you are afraid, it is because you saw something that is not there. ⁵ Yet in that same place you could have looked upon me and all your brothers, in the perfect safety of the Mind which created us. ⁶ For we are there in the peace of the Father, Who wills to extend His peace through you.
11. When you have accepted your mission to extend peace you will find peace, for by making it manifest you will see it. ² Its holy witnesses will surround you because you called upon them, and they will come to you. ³ I have heard your call and I have answered it, but you will not look upon me nor hear the answer that you sought. ⁴ That is because you do not yet want *only* that. ⁵ Yet as I become more real to you, you will learn that you do want only that. ⁶ And you will see me as you look within, and we will look upon the real world together. ⁷ Through the eyes of Christ, only the real world exists and only the real world can be seen. ⁸ As you decide so will you see. ⁹ And all that you see but witnesses to your decision.
12. When you look within and see me, it will be because you have decided to manifest truth. ² And as you manifest it you will see it both without and within. ³ You will see it without *because* you saw it first within. ⁴ Everything you behold without is a judgment of what you beheld within. ⁵ If it is your judgment it will be wrong, for judgment is not your function. ⁶ If it is the judgment of the Holy Spirit it will be right, for judgment *is* His function. ⁷ You share His function only by judging as He does, reserving no judgment at all for yourself. ⁸ You will judge against yourself, but He will judge *for* you.
13. Remember, then, that whenever you look without and react unfavorably to what you see, you have judged yourself unworthy and have condemned yourself to death. ² The death penalty is the ego's ultimate goal, for it fully believes that you are a criminal, as deserving of death as God knows you are deserving of life. ³ The death penalty never leaves the ego's mind, for that is what it always reserves for you in the end. ⁴ Wanting to kill you as the final expression of its feeling for you, it lets you live but to await death. ⁵ It will torment you while you live, but its hatred is not satisfied until you die. ⁶ For your destruction is the one end toward which it works, and the only end with which it will be satisfied.
14. The ego is not a traitor to God, to Whom treachery is impossible. ² But it is a traitor to you who believe that you have been treacherous to your Father. ³ That is why the undoing of guilt is an essential part of the Holy Spirit's teaching. ⁴ For as long as you feel guilty you are listening to the voice of the ego, which tells you that you have been treacherous to God and therefore deserve death. ⁵ You will think that death comes from God and not from the ego because, by confusing yourself with the ego, you believe that you want death. ⁶ And from what you want God does not save you.

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15. When you are tempted to yield to the desire for death, *remember that I did not die.* ² You will realize that this is true when you look within and *see* me. ³ Would I have overcome death for myself alone? ⁴ And would eternal life have been given me of the Father unless He had also given it to you? ⁵ When you learn to make me manifest, you will never see death. ⁶ For you will have looked upon the deathless in yourself, and you will see only the eternal as you look out upon a world that cannot die.