

## Illusion 11

### LESSON 140.

#### Only salvation can be said to cure.

1. "Cure" is a word that cannot be applied to any remedy the world accepts as beneficial. <sup>2</sup> What the world perceives as therapeutic is but what will make the body "better." <sup>3</sup> When it tries to heal the mind, it sees no separation from the body, where it thinks the mind exists. <sup>4</sup> Its forms of healing thus must substitute illusion for illusion. <sup>5</sup> One belief in sickness takes another form, and so the patient now perceives himself as well.
2. He is not healed. <sup>2</sup> He merely had a dream that he was sick, and in the dream he found a magic formula to make him well. <sup>3</sup> Yet he has not awakened from the dream, and so his mind remains exactly as it was before. <sup>4</sup> He has not seen the light that would awaken him and end the dream. <sup>5</sup> What difference does the content of a dream make in reality? <sup>6</sup> One either sleeps or awakens. <sup>7</sup> There is nothing in between.
3. The happy dreams the Holy Spirit brings are different from the dreaming of the world, where one can merely dream he is awake. <sup>2</sup> The dreams forgiveness lets the mind perceive do not induce another form of sleep, so that the dreamer dreams another dream. <sup>3</sup> His happy dreams are heralds of the dawn of truth upon the mind. <sup>4</sup> They lead from sleep to gentle waking, so that dreams are gone. <sup>5</sup> And thus they cure for all eternity.
4. Atonement heals with certainty, and cures all sickness. <sup>2</sup> For the mind which understands that sickness can be nothing but a dream is not deceived by forms the dream may take. <sup>3</sup> Sickness where guilt is absent cannot come, for it is but another form of guilt. <sup>4</sup> Atonement does not heal the sick, for that is not a cure. <sup>5</sup> It takes away the guilt that makes the sickness possible. <sup>6</sup> And that is cure indeed. <sup>7</sup> For sickness now is gone, with nothing left to which it can return.
5. Peace be to you who have been cured in God, and not in idle dreams. <sup>2</sup> For cure must come from holiness, and holiness can not be found where sin is cherished. <sup>3</sup> God abides in holy temples. <sup>4</sup> He is barred where sin has entered. <sup>5</sup> Yet there is no place where He is not. <sup>6</sup> And therefore sin can have no home in which to hide from His beneficence. <sup>7</sup> There is no place where holiness is not, and nowhere sin and sickness can abide.
6. This is the thought that cures. <sup>2</sup> It does not make distinctions among unrealities. <sup>3</sup> Nor does it seek to heal what is not sick, unmindful where the need for healing is. <sup>4</sup> This is no magic. <sup>5</sup> It is merely an appeal to truth, which cannot fail to heal and heal forever. <sup>6</sup> It is not a thought that judges an illusion by its size, its seeming gravity, or anything that is related to the form it takes. <sup>7</sup> It merely focuses on what it is, and knows that no illusion can be real.
7. Let us not try today to seek to cure what cannot suffer sickness. <sup>2</sup> Healing must be sought but where it is, and then applied to what is sick, so that it can be cured. <sup>3</sup> There is no remedy the world provides that can effect a change in anything. <sup>4</sup> The mind that brings illusions to the truth is really changed. <sup>5</sup> There is no change but this. <sup>6</sup> For how can one illusion differ from another but in attributes that have no substance, no reality, no core, and nothing that is truly different?

## Illusion 11

8. Today we seek to change our minds about the source of sickness, for we seek a cure for all illusions, not another shift among them. <sup>2</sup> We will try today to find the source of healing, which is in our minds because our Father placed it there for us. <sup>3</sup> It is not farther from us than ourselves. <sup>4</sup> It is as near to us as our own thoughts; so close it is impossible to lose. <sup>5</sup> We need but seek it and it must be found.
9. We will not be misled today by what appears to us as sick. <sup>2</sup> We go beyond appearances today and reach the source of healing, from which nothing is exempt. <sup>3</sup> We will succeed to the extent to which we realize that there can never be a meaningful distinction made between what is untrue and equally untrue. <sup>4</sup> Here there are no degrees, and no beliefs that what does not exist is truer in some forms than others. <sup>5</sup> All of them are false, and can be cured because they are not true.
10. So do we lay aside our amulets, our charms and medicines, our chants and bits of magic in whatever form they take. <sup>2</sup> We will be still and listen for the Voice of healing, which will cure all ills as one, restoring sanity to the Son of God. <sup>3</sup> No voice but this can cure. <sup>4</sup> Today we hear a single Voice which speaks to us of truth, where all illusions end, and peace returns to the eternal, quiet home of God.
11. We waken hearing Him, and let Him speak to us five minutes as the day begins, and end the day by listening again five minutes more before we go to sleep. <sup>2</sup> Our only preparation is to let our interfering thoughts be laid aside, not separately, but all of them as one. <sup>3</sup> They are the same. <sup>4</sup> We have no need to make them different, and thus delay the time when we can hear our Father speak to us. <sup>5</sup> We hear Him now. <sup>6</sup> We come to Him today.
12. With nothing in our hands to which we cling, with lifted hearts and listening minds we pray:

<sup>2</sup> *Only salvation can be said to cure.*

<sup>3</sup> *Speak to us, Father, that we may be healed.*

<sup>4</sup> And we will feel salvation cover us with soft protection, and with peace so deep that no illusion can disturb our minds, nor offer proof to us that it is real. <sup>5</sup> This will we learn today. <sup>6</sup> And we will say our prayer for healing hourly, and take a minute as the hour strikes, to hear the answer to our prayer be given us as we attend in silence and in joy. <sup>7</sup> This is the day when healing comes to us. <sup>8</sup> This is the day when separation ends, and we remember Who we really are.

## LESSON 155.

### **I will step back and let Him lead the way.**

1. There is a way of living in the world that is not here, although it seems to be. <sup>2</sup> You do not change appearance, though you smile more frequently. <sup>3</sup> Your forehead is serene; your eyes are quiet. <sup>4</sup> And the ones who walk the world as you do recognize their own. <sup>5</sup> Yet those who have not yet perceived the way will recognize you also, and believe that you are like them, as you were before.

## Illusion 11

2. The world is an illusion. <sup>2</sup> Those who choose to come to it are seeking for a place where they can be illusions, and avoid their own reality. <sup>3</sup> Yet when they find their own reality is even here, then they step back and let it lead the way. <sup>4</sup> What other choice is really theirs to make? <sup>5</sup> To let illusions walk ahead of truth is madness. <sup>6</sup> But to let illusion sink behind the truth and let the truth stand forth as what it is, is merely sanity.
3. This is the simple choice we make today. <sup>2</sup> The mad illusion will remain awhile in evidence, for those to look upon who chose to come, and have not yet rejoiced to find they were mistaken in their choice. <sup>3</sup> They cannot learn directly from the truth, because they have denied that it is so. <sup>4</sup> And so they need a Teacher Who perceives their madness, but Who still can look beyond illusion to the simple truth in them.
4. If truth demanded they give up the world, it would appear to them as if it asked the sacrifice of something that is real. <sup>2</sup> Many have chosen to renounce the world while still believing its reality. <sup>3</sup> And they have suffered from a sense of loss, and have not been released accordingly. <sup>4</sup> Others have chosen nothing but the world, and they have suffered from a sense of loss still deeper, which they did not understand.
5. Between these paths there is another road that leads away from loss of every kind, for sacrifice and deprivation both are quickly left behind. <sup>2</sup> This is the way appointed for you now. <sup>3</sup> You walk this path as others walk, nor do you seem to be distinct from them, although you are indeed. <sup>4</sup> Thus can you serve them while you serve yourself, and set their footsteps on the way that God has opened up to you, and them through you.
6. Illusion still appears to cling to you, that you may reach them. <sup>2</sup> Yet it has stepped back. <sup>3</sup> And it is not illusion that they hear you speak of, nor illusion that you bring their eyes to look on and their minds to grasp. <sup>4</sup> Nor can the truth, which walks ahead of you, speak to them through illusions, for the road leads past illusion now, while on the way you call to them, that they may follow you.
7. All roads will lead to this one in the end. <sup>2</sup> For sacrifice and deprivation are paths that lead nowhere, choices for defeat, and aims that will remain impossible. <sup>3</sup> All this steps back as truth comes forth in you, to lead your brothers from the ways of death, and set them on the way to happiness. <sup>4</sup> Their suffering is but illusion. <sup>5</sup> Yet they need a guide to lead them out of it, for they mistake illusion for the truth.
8. Such is salvation's call, and nothing more. <sup>2</sup> It asks that you accept the truth, and let it go before you, lighting up the path of ransom from illusion. <sup>3</sup> It is not a ransom with a price. <sup>4</sup> There is no cost, but only gain. <sup>5</sup> Illusion can but seem to hold in chains the holy Son of God. <sup>6</sup> It is but from illusions he is saved. <sup>7</sup> As they step back, he finds himself again.
9. Walk safely now, yet carefully, because this path is new to you. <sup>2</sup> And you may find that you are tempted still to walk ahead of truth, and let illusions be your guide. <sup>3</sup> Your holy brothers have been given you, to follow in your footsteps as you walk with certainty of purpose to the truth. <sup>4</sup> It goes before you now, that they may see something with which they can identify; something they understand to lead the way.
10. Yet at the journey's ending there will be no gap, no distance between truth and you. <sup>2</sup> And all illusions walking in the way you travelled will be gone from you as well, with nothing left to keep

## Illusion 11

the truth apart from God's completion, holy as Himself. <sup>3</sup> Step back in faith and let truth lead the way. <sup>4</sup> You know not where you go. <sup>5</sup> But One Who knows goes with you. <sup>6</sup> Let Him lead you with the rest.

11. When dreams are over, time has closed the door on all the things that pass and miracles are purposeless, the holy Son of God will make no journeys. <sup>2</sup> There will be no wish to be illusion rather than the truth. <sup>3</sup> And we step forth toward this, as we progress along the way that truth points out to us. <sup>4</sup> This is our final journey, which we make for everyone. <sup>5</sup> We must not lose our way. <sup>6</sup> For as truth goes before us, so it goes before our brothers who will follow us.
12. We walk to God. <sup>2</sup> Pause and reflect on this. <sup>3</sup> Could any way be holier, or more deserving of your effort, of your love and of your full intent? <sup>4</sup> What way could give you more than everything, or offer less and still content the holy Son of God? <sup>5</sup> We walk to God. <sup>6</sup> The truth that walks before us now is one with Him, and leads us to where He has always been. <sup>7</sup> What way but this could be a path that you would choose instead?
13. Your feet are safely set upon the road that leads the world to God. <sup>2</sup> Look not to ways that seem to lead you elsewhere. <sup>3</sup> Dreams are not a worthy guide for you who are God's Son. <sup>4</sup> Forget not He has placed His Hand in yours, and given you your brothers in His trust that you are worthy of His trust in you. <sup>5</sup> He cannot be deceived. <sup>6</sup> His trust has made your pathway certain and your goal secure. <sup>7</sup> You will not fail your brothers nor your Self.
14. And now He asks but that you think of Him a while each day, that He may speak to you and tell you of His Love, reminding you how great His trust; how limitless His Love. <sup>2</sup> In your Name and His Own, which are the same, we practice gladly with this thought today:

*<sup>3</sup> I will step back and let Him lead the way, For I would walk along the road to Him.*

## LESSON 158.

### Today I learn to give as I receive.

1. What has been given you? <sup>2</sup> The knowledge that you are a mind, in Mind and purely mind, sinless forever, wholly unafraid, because you were created out of love. <sup>3</sup> Nor have you left your Source, remaining as you were created. <sup>4</sup> This was given you as knowledge which you cannot lose. <sup>5</sup> It was given as well to every living thing, for by that knowledge only does it live.
2. You have received all this. <sup>2</sup> No one who walks the world but has received it. <sup>3</sup> It is not this knowledge which you give, for that is what creation gave. <sup>4</sup> All this cannot be learned. <sup>5</sup> What, then, are you to learn to give today? <sup>6</sup> Our lesson yesterday evoked a theme found early in the text. <sup>7</sup> Experience cannot be shared directly, in the way that vision can. <sup>8</sup> The revelation that the Father and the Son are one will come in time to every mind. <sup>9</sup> Yet is that time determined by the mind itself, not taught.
3. The time is set already. <sup>2</sup> It appears to be quite arbitrary. <sup>3</sup> Yet there is no step along the road that

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## Illusion 11

anyone takes but by chance. <sup>4</sup> It has already been taken by him, although he has not yet embarked on it. <sup>5</sup> For time but seems to go in one direction. <sup>6</sup> We but undertake a journey that is over. <sup>7</sup> Yet it seems to have a future still unknown to us.

4. Time is a trick, a sleight of hand, a vast illusion in which figures come and go as if by magic. <sup>2</sup> Yet there is a plan behind appearances that does not change. <sup>3</sup> The script is written. <sup>4</sup> When experience will come to end your doubting has been set. <sup>5</sup> For we but see the journey from the point at which it ended, looking back on it, imagining we make it once again; reviewing mentally what has gone by.
5. A teacher does not give experience, because he did not learn it. <sup>2</sup> It revealed itself to him at its appointed time. <sup>3</sup> But vision is his gift. <sup>4</sup> This he can give directly, for Christ's knowledge is not lost, because He has a vision He can give to anyone who asks. <sup>5</sup> The Father's Will and His are joined in knowledge. <sup>6</sup> Yet there is a vision which the Holy Spirit sees because the Mind of Christ beholds it too.
6. Here is the joining of the world of doubt and shadows made with the intangible. <sup>2</sup> Here is a quiet place within the world made holy by forgiveness and by love. <sup>3</sup> Here are all contradictions reconciled, for here the journey ends. <sup>4</sup> Experience—unlearned, untaught, unseen—is merely there. <sup>5</sup> This is beyond our goal, for it transcends what needs to be accomplished. <sup>6</sup> Our concern is with Christ's vision. <sup>7</sup> This we can attain.
7. Christ's vision has one law. <sup>2</sup> It does not look upon a body, and mistake it for the Son whom God created. <sup>3</sup> It beholds a light beyond the body; an idea beyond what can be touched, a purity undimmed by errors, pitiful mistakes, and fearful thoughts of guilt from dreams of sin. <sup>4</sup> It sees no separation. <sup>5</sup> And it looks on everyone, on every circumstance, all happenings and all events, without the slightest fading of the light it sees.
8. This can be taught; and must be taught by all who would achieve it. <sup>2</sup> It requires but the recognition that the world can not give anything that faintly can compare with this in value; nor set up a goal that does not merely disappear when this has been perceived. <sup>3</sup> And this you give today: See no one as a body. <sup>4</sup> Greet him as the Son of God he is, acknowledging that he is one with you in holiness.
9. Thus are his sins forgiven him, for Christ has vision that has power to overlook them all. <sup>2</sup> In His forgiveness are they gone. <sup>3</sup> Unseen by One they merely disappear, because a vision of the holiness that lies beyond them comes to take their place. <sup>4</sup> It matters not what form they took, nor how enormous they appeared to be, nor who seemed to be hurt by them. <sup>5</sup> They are no more. <sup>6</sup> And all effects they seemed to have are gone with them, undone and never to be done.
10. Thus do you learn to give as you receive. <sup>2</sup> And thus Christ's vision looks on you as well. <sup>3</sup> This lesson is not difficult to learn, if you remember in your brother you but see yourself. <sup>4</sup> If he be lost in sin, so must you be; if you see light in him, your sins have been forgiven by yourself. <sup>5</sup> Each brother whom you meet today provides another chance to let Christ's vision shine on you, and offer you the peace of God.
11. It matters not when revelation comes, for that is not of time. <sup>2</sup> Yet time has still one gift to give, in which true knowledge is reflected in a way so accurate its image shares its unseen holiness; its

## Illusion 11

likeness shines with its immortal love. <sup>3</sup> We practice seeing with the eyes of Christ today. <sup>4</sup> And by the holy gifts we give, Christ's vision looks upon ourselves as well.

### LESSON 160.

#### **I am at home. Fear is the stranger here.**

1. Fear is a stranger to the ways of love. <sup>2</sup> Identify with fear, and you will be a stranger to yourself. <sup>3</sup> And thus you are unknown to you. <sup>4</sup> What is your Self remains an alien to the part of you which thinks that it is real, but different from yourself. <sup>5</sup> Who could be sane in such a circumstance? <sup>6</sup> Who but a madman could believe he is what he is not, and judge against himself?
2. There is a stranger in our midst, who comes from an idea so foreign to the truth he speaks a different language, looks upon a world truth does not know, and understands what truth regards as senseless. <sup>2</sup> Stranger yet, he does not recognize to whom he comes, and yet maintains his home belongs to him, while he is alien now who is at home. <sup>3</sup> And yet, how easy it would be to say, "This is my home. <sup>4</sup> Here I belong, and will not leave because a madman says I must."
3. What reason is there for not saying this? <sup>2</sup> What could the reason be except that you had asked this stranger in to take your place, and let you be a stranger to yourself? <sup>3</sup> No one would let himself be dispossessed so needlessly, unless he thought there were another home more suited to his tastes.
4. Who is the stranger? <sup>2</sup> Is it fear or you who are unsuited to the home which God provided for His Son? <sup>3</sup> Is fear His Own, created in His likeness? <sup>4</sup> Is it fear that love completes, and is completed by? <sup>5</sup> There is no home can shelter love and fear. <sup>6</sup> They cannot coexist. <sup>7</sup> If you are real, then fear must be illusion. <sup>8</sup> And if fear is real, then you do not exist at all.
5. How simply, then, the question is resolved. <sup>2</sup> Who fears has but denied himself and said, "I am the stranger here. <sup>3</sup> And so I leave my home to one more like me than myself, and give him all I thought belonged to me." <sup>4</sup> Now is he exiled of necessity, not knowing who he is, uncertain of all things but this; that he is not himself, and that his home has been denied to him.
6. What does he search for now? <sup>2</sup> What can he find? <sup>3</sup> A stranger to himself can find no home wherever he may look, for he has made return impossible. <sup>4</sup> His way is lost, except a miracle will search him out and show him that he is no stranger now. <sup>5</sup> The miracle will come. <sup>6</sup> For in his home his Self remains. <sup>7</sup> It asked no stranger in, and took no alien thought to be Itself. <sup>8</sup> And It will call Its Own unto Itself in recognition of what is Its Own.
7. Who is the stranger? <sup>2</sup> Is he not the one your Self calls not? <sup>3</sup> You are unable now to recognize this stranger in your midst, for you have given him your rightful place. <sup>4</sup> Yet is your Self as certain of Its Own as God is of His Son. <sup>5</sup> He cannot be confused about creation. <sup>6</sup> He is sure of what belongs to Him. <sup>7</sup> No stranger can be interposed between His knowledge and His Son's reality. <sup>8</sup> He does not know of strangers. <sup>9</sup> He is certain of His Son.
8. God's certainty suffices. <sup>2</sup> Who He knows to be His Son belongs where He has set His Son

## Illusion 11

- forever. <sup>3</sup> He has answered you who ask, "Who is the stranger?" <sup>4</sup> Hear His Voice assure you, quietly and sure, that you are not a stranger to your Father, nor is your Creator stranger made to you. <sup>5</sup> Whom God has joined remain forever one, at home in Him, no stranger to Himself.
9. Today we offer thanks that Christ has come to search the world for what belongs to Him. <sup>2</sup> His vision sees no strangers, but beholds His Own and joyously unites with them. <sup>3</sup> They see Him as a stranger, for they do not recognize themselves. <sup>4</sup> Yet as they give Him welcome, they remember. <sup>5</sup> And He leads them gently home again, where they belong.
  10. Not one does Christ forget. <sup>2</sup> Not one He fails to give you to remember, that your home may be complete and perfect as it was established. <sup>3</sup> He has not forgotten you. <sup>4</sup> But you will not remember Him until you look on all as He does. <sup>5</sup> Who denies his brother is denying Him, and thus refusing to accept the gift of sight by which his Self is clearly recognized, his home remembered and salvation come.

## LESSON 162.

### I am as God created me.

1. This single thought, held firmly in the mind, would save the world. <sup>2</sup> From time to time we will repeat it, as we reach another stage in learning. <sup>3</sup> It will mean far more to you as you advance. <sup>4</sup> These words are sacred, for they are the words God gave in answer to the world you made. <sup>5</sup> By them it disappears, and all things seen within its misty clouds and vaporous illusions vanish as these words are spoken. <sup>6</sup> For they come from God.
2. Here is the Word by which the Son became his Father's happiness, His Love and His completion. <sup>2</sup> Here creation is proclaimed, and honored as it is. <sup>3</sup> There is no dream these words will not dispel; no thought of sin and no illusion which the dream contains that will not fade away before their might. <sup>4</sup> They are the trumpet of awakening that sounds around the world. <sup>5</sup> The dead awake in answer to its call. <sup>6</sup> And those who live and hear this sound will never look on death.
3. Holy indeed is he who makes these words his own; arising with them in his mind, recalling them throughout the day, at night bringing them with him as he goes to sleep. <sup>2</sup> His dreams are happy and his rest secure, his safety certain and his body healed, because he sleeps and awakens with the truth before him always. <sup>3</sup> He will save the world, because he gives the world what he receives each time he practices the words of truth.
4. Today we practice simply. <sup>2</sup> For the words we use are mighty, and they need no thoughts beyond themselves to change the mind of him who uses them. <sup>3</sup> So wholly is it changed that it is now the treasury in which God places all His gifts and all His Love, to be distributed to all the world, increased in giving; kept complete because its sharing is unlimited. <sup>4</sup> And thus you learn to think with God. <sup>5</sup> Christ's vision has restored your sight by salvaging your mind.
5. We honor you today. <sup>2</sup> Yours is the right to perfect holiness you now accept. <sup>3</sup> With this acceptance is salvation brought to everyone, for who could cherish sin when holiness like this has

## Illusion 11

blessed the world? <sup>4</sup> Who could despair when perfect joy is yours, available to all as remedy for grief and misery, all sense of loss, and for complete escape from sin and guilt?

6. And who would not be brother to you now; you, his redeemer and his savior. <sup>2</sup> Who could fail to welcome you into his heart with loving invitation, eager to unite with one like him in holiness? <sup>3</sup> You are as God created you. <sup>4</sup> These words dispel the night, and darkness is no more. <sup>5</sup> The light is come today to bless the world. <sup>6</sup> For you have recognized the Son of God, and in that recognition is the world's.

### LESSON 163.

#### **There is no death. The Son of God is free.**

1. Death is a thought that takes on many forms, often unrecognized. <sup>2</sup> It may appear as sadness, fear, anxiety or doubt; as anger, faithlessness and lack of trust; concern for bodies, envy, and all forms in which the wish to be as you are not may come to tempt you. <sup>3</sup> All such thoughts are but reflections of the worshipping of death as savior and as giver of release.
2. Embodiment of fear, the host of sin, god of the guilty and the lord of all illusions and deceptions, does the thought of death seem mighty. <sup>2</sup> For it seems to hold all living things within its withered hand; all hopes and wishes in its blighting grasp; all goals perceived but in its sightless eyes. <sup>3</sup> The frail, the helpless and the sick bow down before its image, thinking it alone is real, inevitable, worthy of their trust. <sup>4</sup> For it alone will surely come.
3. All things but death are seen to be unsure, too quickly lost however hard to gain, uncertain in their outcome, apt to fail the hopes they once engendered, and to leave the taste of dust and ashes in their wake, in place of aspirations and of dreams. <sup>2</sup> But death is counted on. <sup>3</sup> For it will come with certain footsteps when the time has come for its arrival. <sup>4</sup> It will never fail to take all life as hostage to itself.
4. Would you bow down to idols such as this? <sup>2</sup> Here is the strength and might of God Himself perceived within an idol made of dust. <sup>3</sup> Here is the opposite of God proclaimed as lord of all creation, stronger than God's Will for life, the endlessness of love and Heaven's perfect, changeless constancy. <sup>4</sup> Here is the Will of Father and of Son defeated finally, and laid to rest beneath the headstone death has placed upon the body of the holy Son of God.
5. Unholy in defeat, he has become what death would have him be. <sup>2</sup> His epitaph, which death itself has written, gives no name to him, for he has passed to dust. <sup>3</sup> It says but this: "Here lies a witness God is dead." <sup>4</sup> And this it writes again and still again, while all the while its worshippers agree, and kneeling down with foreheads to the ground, they whisper fearfully that it is so.
6. It is impossible to worship death in any form, and still select a few you would not cherish and would yet avoid, while still believing in the rest. <sup>2</sup> For death is total. <sup>3</sup> Either all things die, or else they live and cannot die. <sup>4</sup> No compromise is possible. <sup>5</sup> For here again we see an obvious position, which we must accept if we be sane; what contradicts one thought entirely can not be true, unless its opposite is proven false.

## Illusion 11

7. The idea of the death of God is so preposterous that even the insane have difficulty in believing it. <sup>2</sup> For it implies that God was once alive and somehow perished; killed, apparently, by those who did not want Him to survive. <sup>3</sup> Their stronger will could triumph over His, and so eternal life gave way to death. <sup>4</sup> And with the Father died the Son as well.
8. Death's worshippers may be afraid. <sup>2</sup> And yet, can thoughts like these be fearful? <sup>3</sup> If they saw that it is only this which they believe, they would be instantly released. <sup>4</sup> And you will show them this today. <sup>5</sup> There is no death, and we renounce it now in every form, for their salvation and our own as well. <sup>6</sup> God made not death. <sup>7</sup> Whatever form it takes must therefore be illusion. <sup>8</sup> This the stand we take today. <sup>9</sup> And it is given us to look past death, and see the life beyond.
9. *Our Father, bless our eyes today. <sup>2</sup> We are Your messengers, and we would look upon the glorious reflection of Your Love which shines in everything. <sup>3</sup> We live and move in You alone. <sup>4</sup> We are not separate from Your eternal life. <sup>5</sup> There is no death, for death is not Your Will. <sup>6</sup> And we abide where You have placed us, in the life we share with You and with all living things, to be like You and part of You forever. <sup>7</sup> We accept Your Thoughts as ours, and our will is one with Yours eternally. <sup>8</sup> Amen.*

## LESSON 165.

### Let not my mind deny the Thought of God.

1. What makes this world seem real except your own denial of the truth that lies beyond? <sup>2</sup> What but your thoughts of misery and death obscure the perfect happiness and the eternal life your Father wills for you? <sup>3</sup> And what could hide what cannot be concealed except illusion? <sup>4</sup> What could keep from you what you already have except your choice to see it not, denying it is there?
2. The Thought of God created you. <sup>2</sup> It left you not, nor have you ever been apart from it an instant. <sup>3</sup> It belongs to you. <sup>4</sup> By it you live. <sup>5</sup> It is your Source of life, holding you one with it, and everything is one with you because it left you not. <sup>6</sup> The Thought of God protects you, cares for you, makes soft your resting place and smooth your way, lighting your mind with happiness and love. <sup>7</sup> Eternity and everlasting life shine in your mind, because the Thought of God has left you not, and still abides with you.
3. Who would deny his safety and his peace, his joy, his healing and his peace of mind, his quiet rest, his calm awakening, if he but recognized where they abide? <sup>2</sup> Would he not instantly prepare to go where they are found, abandoning all else as worthless in comparison with them? <sup>3</sup> And having found them, would he not make sure they stay with him, and he remain with them?
4. Deny not Heaven. <sup>2</sup> It is yours today, but for the asking. <sup>3</sup> Nor need you perceive how great the gift, how changed your mind will be before it comes to you. <sup>4</sup> Ask to receive, and it is given you. <sup>5</sup> Conviction lies within it. <sup>6</sup> Till you welcome it as yours, uncertainty remains. <sup>7</sup> Yet God is fair. <sup>8</sup> Sureness is not required to receive what only your acceptance can bestow.

## Illusion 11

5. Ask with desire. <sup>2</sup> You need not be sure that you request the only thing you want. <sup>3</sup> But when you have received, you will be sure you have the treasure you have always sought. <sup>4</sup> What would you then exchange for it? <sup>5</sup> What would induce you now to let it fade away from your ecstatic vision? <sup>6</sup> For this sight proves that you have exchanged your blindness for the seeing eyes of Christ; your mind has come to lay aside denial, and accept the Thought of God as your inheritance.
6. Now is all doubting past, the journey's end made certain, and salvation given you. <sup>2</sup> Now is Christ's power in your mind, to heal as you were healed. <sup>3</sup> For now you are among the saviors of the world. <sup>4</sup> Your destiny lies there and nowhere else. <sup>5</sup> Would God consent to let His Son remain forever starved by his denial of the nourishment he needs to live? <sup>6</sup> Abundance dwells in him, and deprivation cannot cut him off from God's sustaining Love and from his home.
7. Practice today in hope. <sup>2</sup> For hope indeed is justified. <sup>3</sup> Your doubts are meaningless, for God is certain. <sup>4</sup> And the Thought of Him is never absent. <sup>5</sup> Sureness must abide within you who are host to Him. <sup>6</sup> This course removes all doubts which you have interposed between Him and your certainty of Him.
8. We count on God, and not upon ourselves, to give us certainty. <sup>2</sup> And in His Name we practice as His Word directs we do. <sup>3</sup> His sureness lies beyond our every doubt. <sup>4</sup> His Love remains beyond our every fear. <sup>5</sup> The Thought of Him is still beyond all dreams and in our minds, according to His Will.

## REVIEW V

### Introduction

1. We now review again. <sup>2</sup> This time we are ready to give more effort and more time to what we undertake. <sup>3</sup> We recognize we are preparing for another phase of understanding. <sup>4</sup> We would take this step completely, that we may go on again more certain, more sincere, with faith upheld more surely. <sup>5</sup> Our footsteps have not been unwavering, and doubts have made us walk uncertainly and slowly on the road this course sets forth. <sup>6</sup> But now we hasten on, for we approach a greater certainty, a firmer purpose and a surer goal.
2. *Steady our feet, our Father. <sup>2</sup> Let our doubts be quiet and our holy minds be still, and speak to us. <sup>3</sup> We have no words to give to You. <sup>4</sup> We would but listen to Your Word, and make it ours. <sup>5</sup> Lead our practicing as does a father lead a little child along a way he does not understand. <sup>6</sup> Yet does he follow, sure that he is safe because his father leads the way for him.*
3. *So do we bring our practicing to You. <sup>2</sup> And if we stumble, You will raise us up. <sup>3</sup> If we forget the way, we count upon Your sure remembering. <sup>4</sup> We wander off, but You will not forget to call us back. <sup>5</sup> Quicken our footsteps now, that we may walk more certainly and quickly unto You. <sup>6</sup> And we accept the Word You offer us to unify our practicing, as we review the thoughts that You have given us.*

## Illusion 11

4. This is the thought which should precede the thoughts that we review. <sup>2</sup> Each one but clarifies some aspect of this thought, or helps it be more meaningful, more personal and true, and more descriptive of the holy Self we share and now prepare to know again:

<sup>3</sup> *God is but Love, and therefore so am I.*

- <sup>4</sup> This Self alone knows Love. <sup>5</sup> This Self alone is perfectly consistent in Its Thoughts; knows Its Creator, understands Itself, is perfect in Its knowledge and Its Love, and never changes from Its constant state of union with Its Father and Itself.
5. And it is this that waits to meet us at the journey's ending. <sup>2</sup> Every step we take brings us a little nearer. <sup>3</sup> This review will shorten time immeasurably, if we keep in mind that this remains our goal, and as we practice it is this to which we are approaching. <sup>4</sup> Let us raise our hearts from dust to life, as we remember this is promised us, and that this course was sent to open up the path of light to us, and teach us, step by step, how to return to the eternal Self we thought we lost.
6. I take the journey with you. <sup>2</sup> For I share your doubts and fears a little while, that you may come to me who recognize the road by which all fears and doubts are overcome. <sup>3</sup> We walk together. <sup>4</sup> I must understand uncertainty and pain, although I know they have no meaning. <sup>5</sup> Yet a savior must remain with those he teaches, seeing what they see, but still retaining in his mind the way that led him out, and now will lead you out with him. <sup>6</sup> God's Son is crucified until you walk along the road with me.
7. My resurrection comes again each time I lead a brother safely to the place at which the journey ends and is forgot. <sup>2</sup> I am renewed each time a brother learns there is a way from misery and pain. <sup>3</sup> I am reborn each time a brother's mind turns to the light in him and looks for me. <sup>4</sup> I have forgotten no one. <sup>5</sup> Help me now to lead you back to where the journey was begun, to make another choice with me.
8. Release me as you practice once again the thoughts I brought to you from Him Who sees your bitter need, and knows the answer God has given Him. <sup>2</sup> Together we review these thoughts. <sup>3</sup> Together we devote our time and effort to them. <sup>4</sup> And together we will teach them to our brothers. <sup>5</sup> God would not have Heaven incomplete. <sup>6</sup> It waits for you, as I do. <sup>7</sup> I am incomplete without your part in me. <sup>8</sup> And as I am made whole we go together to our ancient home, prepared for us before time was and kept unchanged by time, immaculate and safe, as it will be at last when time is done.
9. Let this review be then your gift to me. <sup>2</sup> For this alone I need; that you will hear the words I speak, and give them to the world. <sup>3</sup> You are my voice, my eyes, my feet, my hands through which I save the world. <sup>4</sup> The Self from which I call to you is but your own. <sup>5</sup> To Him we go together. <sup>6</sup> Take your brother's hand, for this is not a way we walk alone. <sup>7</sup> In him I walk with you, and you with me. <sup>8</sup> Our Father wills His Son be one with Him. <sup>9</sup> What lives but must not then be one with you?
10. Let this review become a time in which we share a new experience for you, yet one as old as time and older still. <sup>2</sup> Hallowed your Name. <sup>3</sup> Your glory undefiled forever. <sup>4</sup> And your wholeness now complete, as God established it. <sup>5</sup> You are His Son, completing His extension in your own. <sup>6</sup> We practice but an ancient truth we knew before illusion seemed to claim the world. <sup>7</sup> And we remind the world that it is free of all illusions every time we say:

## Illusion 11

<sup>8</sup> *God is but Love, and therefore so am I.*

11. With this we start each day of our review. <sup>2</sup> With this we start and end each period of practice time. <sup>3</sup> And with this thought we sleep, to waken once again with these same words upon our lips, to greet another day. <sup>4</sup> No thought that we review but we surround with it, and use the thoughts to hold it up before our minds, and keep it clear in our remembrance throughout the day. <sup>5</sup> And thus, when we have finished this review, we will have recognized the words we speak are true.
12. Yet are the words but aids, and to be used, except at the beginning and the end of practice periods, but to recall the mind, as needed, to its purpose. <sup>2</sup> We place faith in the experience that comes from practice, not the means we use. <sup>3</sup> We wait for the experience, and recognize that it is only here conviction lies. <sup>4</sup> We use the words, and try and try again to go beyond them to their meaning, which is far beyond their sound. <sup>5</sup> The sound grows dim and disappears, as we approach the Source of meaning. <sup>6</sup> It is Here that we find rest.

### LESSON 182.

#### **I will be still an instant and go home.**

1. This world you seem to live in is not home to you. <sup>2</sup> And somewhere in your mind you know that this is true. <sup>3</sup> A memory of home keeps haunting you, as if there were a place that called you to return, although you do not recognize the voice, nor what it is the voice reminds you of. <sup>4</sup> Yet still you feel an alien here, from somewhere all unknown. <sup>5</sup> Nothing so definite that you could say with certainty you are an exile here. <sup>6</sup> Just a persistent feeling, sometimes not more than a tiny throb, at other times hardly remembered, actively dismissed, but surely to return to mind again.
2. No one but knows whereof we speak. <sup>2</sup> Yet some try to put by their suffering in games they play to occupy their time, and keep their sadness from them. <sup>3</sup> Others will deny that they are sad, and do not recognize their tears at all. <sup>4</sup> Still others will maintain that what we speak of is illusion, not to be considered more than but a dream. <sup>5</sup> Yet who, in simple honesty, without defensiveness and self-deception, would deny he understands the words we speak?
3. We speak today for everyone who walks this world, for he is not at home. <sup>2</sup> He goes uncertainly about in endless search, seeking in darkness what he cannot find; not recognizing what it is he seeks. <sup>3</sup> A thousand homes he makes, yet none contents his restless mind. <sup>4</sup> He does not understand he builds in vain. <sup>5</sup> The home he seeks can not be made by him. <sup>6</sup> There is no substitute for Heaven. <sup>7</sup> All he ever made was hell.
4. Perhaps you think it is your childhood home that you would find again. <sup>2</sup> The childhood of your body, and its place of shelter, are a memory now so distorted that you merely hold a picture of a past that never happened. <sup>3</sup> Yet there is a Child in you Who seeks His Father's house, and knows that He is alien here. <sup>4</sup> This childhood is eternal, with an innocence that will endure forever. <sup>5</sup> Where this Child shall go is holy ground. <sup>6</sup> It is His Holiness that lights up Heaven, and that brings to earth the

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## Illusion 11

pure reflection of the light above, wherein are earth and Heaven joined as one.

5. It is this Child in you your Father knows as His Own Son. <sup>2</sup> It is this Child Who knows His Father. <sup>3</sup> He desires to go home so deeply, so unceasingly, His voice cries unto you to let Him rest a while. <sup>4</sup> He does not ask for more than just a few instants of respite; just an interval in which He can return to breathe again the holy air that fills His Father's house. <sup>5</sup> You are His home as well. <sup>6</sup> He will return. <sup>7</sup> But give Him just a little time to be Himself, within the peace that is His home, resting in silence and in peace and love.
6. This Child needs your protection. <sup>2</sup> He is far from home. <sup>3</sup> He is so little that He seems so easily shut out, His tiny voice so readily obscured, His call for help almost unheard amid the grating sounds and harsh and rasping noises of the world. <sup>4</sup> Yet does He know that in you still abides His sure protection. <sup>5</sup> You will fail Him not. <sup>6</sup> He will go home, and you along with Him.
7. This Child is your defenselessness; your strength. <sup>2</sup> He trusts in you. <sup>3</sup> He came because He knew you would not fail. <sup>4</sup> He whispers of His home unceasingly to you. <sup>5</sup> For He would bring you back with Him, that He Himself might stay, and not return again where He does not belong, and where He lives an outcast in a world of alien thoughts. <sup>6</sup> His patience has no limits. <sup>7</sup> He will wait until you hear His gentle Voice within you, calling you to let Him go in peace, along with you, to where He is at home and you with Him.
8. When you are still an instant, when the world recedes from you, when valueless ideas cease to have value in your restless mind, then will you hear His Voice. <sup>2</sup> So poignantly He calls to you that you will not resist Him longer. <sup>3</sup> In that instant He will take you to His home, and you will stay with Him in perfect stillness, silent and at peace, beyond all words, untouched by fear and doubt, sublimely certain that you are at home.
9. Rest with Him frequently today. <sup>2</sup> For He was willing to become a little Child that you might learn of Him how strong is he who comes without defenses, offering only love's messages to those who think he is their enemy. <sup>3</sup> He holds the might of Heaven in His hand and calls them friend, and gives His strength to them, that they may see He would be Friend to them. <sup>4</sup> He asks that they protect Him, for His home is far away, and He will not return to it alone.
10. Christ is reborn as but a little Child each time a wanderer would leave his home. <sup>2</sup> For he must learn that what he would protect is but this Child, Who comes defenseless and Who is protected by defenselessness. <sup>3</sup> Go home with Him from time to time today. <sup>4</sup> You are as much an alien here as He.
11. Take time today to lay aside your shield which profits nothing, and lay down the spear and sword you raised against an enemy without existence. <sup>2</sup> Christ has called you friend and brother. <sup>3</sup> He has even come to ask your help in letting Him go home today, completed and completely. <sup>4</sup> He has come as does a little child, who must beseech his father for protection and for love. <sup>5</sup> He rules the universe, and yet He asks unceasingly that you return with Him, and take illusions as your gods no more.
12. You have not lost your innocence. <sup>2</sup> It is for this you yearn. <sup>3</sup> This is your heart's desire. <sup>4</sup> This is the voice you hear, and this the call which cannot be denied. <sup>5</sup> The holy Child remains with you. <sup>6</sup> His home is yours. <sup>7</sup> Today He gives you His defenselessness, and you accept it in exchange for all

## Illusion 11

the toys of battle you have made. <sup>8</sup> And now the way is open, and the journey has an end in sight at last. <sup>9</sup> Be still an instant and go home with Him, and be at peace a while.

### LESSON 184.

#### The Name of God is my inheritance.

1. You live by symbols. <sup>2</sup> You have made up names for everything you see. <sup>3</sup> Each one becomes a separate entity, identified by its own name. <sup>4</sup> By this you carve it out of unity. <sup>5</sup> By this you designate its special attributes, and set it off from other things by emphasizing space surrounding it. <sup>6</sup> This space you lay between all things to which you give a different name; all happenings in terms of place and time; all bodies which are greeted by a name.
2. This space you see as setting off all things from one another is the means by which the world's perception is achieved. <sup>2</sup> You see something where nothing is, and see as well nothing where there is unity; a space between all things, between all things and you. <sup>3</sup> Thus do you think that you have given life in separation. <sup>4</sup> By this split you think you are established as a unity which functions with an independent will.
3. What are these names by which the world becomes a series of discrete events, of things ununified, of bodies kept apart and holding bits of mind as separate awarenesses? <sup>2</sup> You gave these names to them, establishing perception as you wished to have perception be. <sup>3</sup> The nameless things were given names, and thus reality was given them as well. <sup>4</sup> For what is named is given meaning and will then be seen as meaningful; a cause of true effect, with consequence inherent in itself.
4. This is the way reality is made by partial vision, purposefully set against the given truth. <sup>2</sup> Its enemy is wholeness. <sup>3</sup> It conceives of little things and looks upon them. <sup>4</sup> And a lack of space, a sense of unity or vision that sees differently, become the threats which it must overcome, conflict with and deny.
5. Yet does this other vision still remain a natural direction for the mind to channel its perception. <sup>2</sup> It is hard to teach the mind a thousand alien names, and thousands more. <sup>3</sup> Yet you believe this is what learning means; its one essential goal by which communication is achieved, and concepts can be meaningfully shared.
6. This is the sum of the inheritance the world bestows. <sup>2</sup> And everyone who learns to think that it is so accepts the signs and symbols that assert the world is real. <sup>3</sup> It is for this they stand. <sup>4</sup> They leave no doubt that what is named is there. <sup>5</sup> It can be seen, as is anticipated. <sup>6</sup> What denies that it is true is but illusion, for it is the ultimate reality. <sup>7</sup> To question it is madness; to accept its presence is the proof of sanity.
7. Such is the teaching of the world. <sup>2</sup> It is a phase of learning everyone who comes must go through. <sup>3</sup> But the sooner he perceives on what it rests, how questionable are its premises, how doubtful its results, the sooner does he question its effects. <sup>4</sup> Learning that stops with what the world would teach stops short of meaning. <sup>5</sup> In its proper place, it serves but as a starting point from which

## Illusion 11

another kind of learning can begin, a new perception can be gained, and all the arbitrary names the world bestows can be withdrawn as they are raised to doubt.

8. Think not you made the world. <sup>2</sup> Illusions, yes! <sup>3</sup> But what is true in earth and Heaven is beyond your naming. <sup>4</sup> When you call upon a brother, it is to his body that you make appeal. <sup>5</sup> His true Identity is hidden from you by what you believe he really is. <sup>6</sup> His body makes response to what you call him, for his mind consents to take the name you give him as his own. <sup>7</sup> And thus his unity is twice denied, for you perceive him separate from you, and he accepts this separate name as his.
9. It would indeed be strange if you were asked to go beyond all symbols of the world, forgetting them forever; yet were asked to take a teaching function. <sup>2</sup> You have need to use the symbols of the world a while. <sup>3</sup> But be you not deceived by them as well. <sup>4</sup> They do not stand for anything at all, and in your practicing it is this thought that will release you from them. <sup>5</sup> They become but means by which you can communicate in ways the world can understand, but which you recognize is not the unity where true communication can be found.
10. Thus what you need are intervals each day in which the learning of the world becomes a transitory phase; a prison house from which you go into the sunlight and forget the darkness. <sup>2</sup> Here you understand the Word, the Name which God has given you; the one Identity which all things share; the one acknowledgment of what is true. <sup>3</sup> And then step back to darkness, not because you think it real, but only to proclaim its unreality in terms which still have meaning in the world that darkness rules.
11. Use all the little names and symbols which delineate the world of darkness. <sup>2</sup> Yet accept them not as your reality. <sup>3</sup> The Holy Spirit uses all of them, but He does not forget creation has one Name, one meaning, and a single Source which unifies all things within Itself. <sup>4</sup> Use all the names the world bestows on them but for convenience, yet do not forget they share the Name of God along with you.
12. God has no name. <sup>2</sup> And yet His Name becomes the final lesson that all things are one, and at this lesson does all learning end. <sup>3</sup> All names are unified; all space is filled with truth's reflection. <sup>4</sup> Every gap is closed, and separation healed. <sup>5</sup> The Name of God is the inheritance He gave to those who chose the teaching of the world to take the place of Heaven. <sup>6</sup> In our practicing, our purpose is to let our minds accept what God has given as the answer to the pitiful inheritance you made as fitting tribute to the Son He loves.
13. No one can fail who seeks the meaning of the Name of God. <sup>2</sup> Experience must come to supplement the Word. <sup>3</sup> But first you must accept the Name for all reality, and realize the many names you gave its aspects have distorted what you see, but have not interfered with truth at all. <sup>4</sup> One Name we bring into our practicing. <sup>5</sup> One Name we use to unify our sight.
14. And though we use a different name for each awareness of an aspect of God's Son, we understand that they have but one Name, which He has given them. <sup>2</sup> It is this Name we use in practicing. <sup>3</sup> And through Its use, all foolish separations disappear which kept us blind. <sup>4</sup> And we are given strength to see beyond them. <sup>5</sup> Now our sight is blessed with blessings we can give as we receive.
15. *Father, our Name is Yours. <sup>2</sup> In It we are united with all living things, and You Who are their one Creator. <sup>3</sup> What we made and call by many different names is but a shadow we have tried to cast*

## Illusion 11

*across Your Own reality. <sup>4</sup> And we are glad and thankful we were wrong. <sup>5</sup> All our mistakes we give to You, that we may be absolved from all effects our errors seemed to have. <sup>6</sup> And we accept the truth You give, in place of every one of them. <sup>7</sup> Your Name is our salvation and escape from what we made. <sup>8</sup> Your Name unites us in the oneness which is our inheritance and peace. <sup>9</sup> Amen.*

### LESSON 187.

#### **I bless the world because I bless myself.**

1. No one can give unless he has. <sup>2</sup> In fact, giving is proof of having. <sup>3</sup> We have made this point before. <sup>4</sup> What seems to make it hard to credit is not this. <sup>5</sup> No one can doubt that you must first possess what you would give. <sup>6</sup> It is the second phase on which the world and true perception differ. <sup>7</sup> Having had and given, then the world asserts that you have lost what you possessed. <sup>8</sup> The truth maintains that giving will increase what you possess.
2. How is this possible? <sup>2</sup> For it is sure that if you give a finite thing away, your body's eyes will not perceive it yours. <sup>3</sup> Yet we have learned that things but represent the thoughts that make them. <sup>4</sup> And you do not lack for proof that when you give ideas away, you strengthen them in your own mind. <sup>5</sup> Perhaps the form in which the thought seems to appear is changed in giving. <sup>6</sup> Yet it must return to him who gives. <sup>7</sup> Nor can the form it takes be less acceptable. <sup>8</sup> It must be more.
3. Ideas must first belong to you, before you give them. <sup>2</sup> If you are to save the world, you first accept salvation for yourself. <sup>3</sup> But you will not believe that this is done until you see the miracles it brings to everyone you look upon. <sup>4</sup> Herein is the idea of giving clarified and given meaning. <sup>5</sup> Now you can perceive that by your giving is your store increased.
4. Protect all things you value by the act of giving them away, and you are sure that you will never lose them. <sup>2</sup> What you thought you did not have is thereby proven yours. <sup>3</sup> Yet value not its form. <sup>4</sup> For this will change and grow unrecognizable in time, however much you try to keep it safe. <sup>5</sup> No form endures. <sup>6</sup> It is the thought behind the form of things that lives unchangeable.
5. Give gladly. <sup>2</sup> You can only gain thereby. <sup>3</sup> The thought remains, and grows in strength as it is reinforced by giving. <sup>4</sup> Thoughts extend as they are shared, for they can not be lost. <sup>5</sup> There is no giver and receiver in the sense the world conceives of them. <sup>6</sup> There is a giver who retains; another who will give as well. <sup>7</sup> And both must gain in this exchange, for each will have the thought in form most helpful to him. <sup>8</sup> What he seems to lose is always something he will value less than what will surely be returned to him.
6. Never forget you give but to yourself. <sup>2</sup> Who understands what giving means must laugh at the idea of sacrifice. <sup>3</sup> Nor can he fail to recognize the many forms which sacrifice may take. <sup>4</sup> He laughs as well at pain and loss, at sickness and at grief, at poverty, starvation and at death. <sup>5</sup> He recognizes sacrifice remains the one idea that stands behind them all, and in his gentle laughter are they healed.
7. Illusion recognized must disappear. <sup>2</sup> Accept not suffering, and you remove the thought of suffering. <sup>3</sup> Your blessing lies on everyone who suffers, when you choose to see all suffering as what

## Illusion 11

- it is. <sup>4</sup> The thought of sacrifice gives rise to all the forms that suffering appears to take. <sup>5</sup> And sacrifice is an idea so mad that sanity dismisses it at once.
8. Never believe that you can sacrifice. <sup>2</sup> There is no place for sacrifice in what has any value. <sup>3</sup> If the thought occurs, its very presence proves that error has arisen and correction must be made. <sup>4</sup> Your blessing will correct it. <sup>5</sup> Given first to you, it now is yours to give as well. <sup>6</sup> No form of sacrifice and suffering can long endure before the face of one who has forgiven and has blessed himself.
  9. The lilies that your brother offers you are laid upon your altar, with the ones you offer him beside them. <sup>2</sup> Who could fear to look upon such lovely holiness? <sup>3</sup> The great illusion of the fear of God diminishes to nothingness before the purity that you will look on here. <sup>4</sup> Be not afraid to look. <sup>5</sup> The blessedness you will behold will take away all thought of form, and leave instead the perfect gift forever there, forever to increase, forever yours, forever given away.
  10. Now are we one in thought, for fear has gone. <sup>2</sup> And here, before the altar to one God, one Father, one Creator and one Thought, we stand together as one Son of God. <sup>3</sup> Not separate from Him Who is our Source; not distant from one brother who is part of our one Self Whose innocence has joined us all as one, we stand in blessedness, and give as we receive. <sup>4</sup> The Name of God is on our lips. <sup>5</sup> And as we look within, we see the purity of Heaven shine in our reflection of our Father's Love.
  11. Now are we blessed, and now we bless the world. <sup>2</sup> What we have looked upon we would extend, for we would see it everywhere. <sup>3</sup> We would behold it shining with the grace of God in everyone. <sup>4</sup> We would not have it be withheld from anything we look upon. <sup>5</sup> And to ensure this holy sight is ours, we offer it to everything we see. <sup>6</sup> For where we see it, it will be returned to us in form of lilies we can lay upon our altar, making it a home for Innocence Itself, Who dwells in us and offers us His Holiness as ours.

## LESSON 190.

### **I choose the joy of God instead of pain.**

1. Pain is a wrong perspective. <sup>2</sup> When it is experienced in any form, it is a proof of self-deception. <sup>3</sup> It is not a fact at all. <sup>4</sup> There is no form it takes that will not disappear if seen aright. <sup>5</sup> For pain proclaims God cruel. <sup>6</sup> How could it be real in any form? <sup>7</sup> It witnesses to God the Father's hatred of His Son, the sinfulness He sees in him, and His insane desire for revenge and death.
2. Can such projections be attested to? <sup>2</sup> Can they be anything but wholly false? <sup>3</sup> Pain is but witness to the Son's mistakes in what he thinks he is. <sup>4</sup> It is a dream of fierce retaliation for a crime that could not be committed; for attack on what is wholly unassailable. <sup>5</sup> It is a nightmare of abandonment by an Eternal Love, which could not leave the Son whom It created out of love.
3. Pain is a sign illusions reign in place of truth. <sup>2</sup> It demonstrates God is denied, confused with fear, perceived as mad, and seen as traitor to Himself. <sup>3</sup> If God is real, there is no pain. <sup>4</sup> If pain is real, there is no God. <sup>5</sup> For vengeance is not part of love. <sup>6</sup> And fear, denying love and using pain to prove

## Illusion 11

- that God is dead, has shown that death is victor over life. <sup>7</sup> The body is the Son of God, corruptible in death, as mortal as the Father he has slain.
4. Peace to such foolishness! <sup>2</sup> The time has come to laugh at such insane ideas. <sup>3</sup> There is no need to think of them as savage crimes, or secret sins with weighty consequence. <sup>4</sup> Who but a madman could conceive of them as cause of anything? <sup>5</sup> Their witness, pain, is mad as they, and no more to be feared than the insane illusions which it shields, and tries to demonstrate must still be true.
  5. It is your thoughts alone that cause you pain. <sup>2</sup> Nothing external to your mind can hurt or injure you in any way. <sup>3</sup> There is no cause beyond yourself that can reach down and bring oppression. <sup>4</sup> No one but yourself affects you. <sup>5</sup> There is nothing in the world that has the power to make you ill or sad, or weak or frail. <sup>6</sup> But it is you who have the power to dominate all things you see by merely recognizing what you are. <sup>7</sup> As you perceive the harmlessness in them, they will accept your holy will as theirs. <sup>8</sup> And what was seen as fearful now becomes a source of innocence and holiness.
  6. My holy brother, think of this awhile: The world you see does nothing. <sup>2</sup> It has no effects at all. <sup>3</sup> It merely represents your thoughts. <sup>4</sup> And it will change entirely as you elect to change your mind, and choose the joy of God as what you really want. <sup>5</sup> Your Self is radiant in this holy joy, unchanged, unchanging and unchangeable, forever and forever. <sup>6</sup> And would you deny a little corner of your mind its own inheritance, and keep it as a hospital for pain; a sickly place where living things must come at last to die?
  7. The world may seem to cause you pain. <sup>2</sup> And yet the world, as causeless, has no power to cause. <sup>3</sup> As an effect, it cannot make effects. <sup>4</sup> As an illusion, it is what you wish. <sup>5</sup> Your idle wishes represent its pains. <sup>6</sup> Your strange desires bring it evil dreams. <sup>7</sup> Your thoughts of death envelop it in fear, while in your kind forgiveness does it live.
  8. Pain is the thought of evil taking form, and working havoc in your holy mind. <sup>2</sup> Pain is the ransom you have gladly paid not to be free. <sup>3</sup> In pain is God denied the Son He loves. <sup>4</sup> In pain does fear appear to triumph over love, and time replace eternity and Heaven. <sup>5</sup> And the world becomes a cruel and a bitter place, where sorrow rules and little joys give way before the onslaught of the savage pain that waits to end all joy in misery.
  9. Lay down your arms, and come without defense into the quiet place where Heaven's peace holds all things still at last. <sup>2</sup> Lay down all thoughts of danger and of fear. <sup>3</sup> Let no attack enter with you. <sup>4</sup> Lay down the cruel sword of judgment that you hold against your throat, and put aside the withering assaults with which you seek to hide your holiness.
  10. Here will you understand there is no pain. <sup>2</sup> Here does the joy of God belong to you. <sup>3</sup> This is the day when it is given you to realize the lesson that contains all of salvation's power. <sup>4</sup> It is this: Pain is illusion; joy, reality. <sup>5</sup> Pain is but sleep; joy is awakening. <sup>6</sup> Pain is deception; joy alone is truth.
  11. And so again we make the only choice that ever can be made; we choose between illusions and the truth, or pain and joy, or hell and Heaven. <sup>2</sup> Let our gratitude unto our Teacher fill our hearts, as we are free to choose our joy instead of pain, our holiness in place of sin, the peace of God instead of conflict, and the light of Heaven for the darkness of the world.

## Illusion 11

### LESSON 198.

#### **Only my condemnation injures me.**

1. Injury is impossible. <sup>2</sup> And yet illusion makes illusion. <sup>3</sup> If you can condemn, you can be injured. <sup>4</sup> For you have believed that you can injure, and the right you have established for yourself can be now used against you, till you lay it down as valueless, unwanted and unreal. <sup>5</sup> Then does illusion cease to have effects, and those it seemed to have will be undone. <sup>6</sup> Then are you free, for freedom is your gift, and you can now receive the gift you gave.
2. Condemn and you are made a prisoner. <sup>2</sup> Forgive and you are freed. <sup>3</sup> Such is the law that rules perception. <sup>4</sup> It is not a law that knowledge understands, for freedom is a part of knowledge. <sup>5</sup> To condemn is thus impossible in truth. <sup>6</sup> What seems to be its influence and its effects have not occurred at all. <sup>7</sup> Yet must we deal with them a while as if they had. <sup>8</sup> Illusion makes illusion. <sup>9</sup> Except one. <sup>10</sup> Forgiveness is illusion that is answer to the rest.
3. Forgiveness sweeps all other dreams away, and though it is itself a dream, it breeds no others. <sup>2</sup> All illusions save this one must multiply a thousandfold. <sup>3</sup> But this is where illusions end. <sup>4</sup> Forgiveness is the end of dreams, because it is a dream of waking. <sup>5</sup> It is not itself the truth. <sup>6</sup> Yet does it point to where the truth must be, and gives direction with the certainty of God Himself. <sup>7</sup> It is a dream in which the Son of God awakens to his Self and to his Father, knowing They are One.
4. Forgiveness is the only road that leads out of disaster, past all suffering, and finally away from death. <sup>2</sup> How could there be another way, when this one is the plan of God Himself? <sup>3</sup> And why would you oppose it, quarrel with it, seek to find a thousand ways in which it must be wrong; a thousand other possibilities?
5. Is it not wiser to be glad you hold the answer to your problems in your hand? <sup>2</sup> Is it not more intelligent to thank the One Who gives salvation, and accept His gift with gratitude? <sup>3</sup> And is it not a kindness to yourself to hear His Voice and learn the simple lessons He would teach, instead of trying to dismiss His words, and substitute your own in place of His?
6. His words will work. <sup>2</sup> His words will save. <sup>3</sup> His words contain all hope, all blessing and all joy that ever can be found upon this earth. <sup>4</sup> His words are born in God, and come to you with Heaven's love upon them. <sup>5</sup> Those who hear His words have heard the song of Heaven. <sup>6</sup> For these are the words in which all merge as one at last. <sup>7</sup> And as this one will fade away, the Word of God will come to take its place, for it will be remembered then and loved.
7. This world has many seeming separate haunts where mercy has no meaning, and attack appears as justified. <sup>2</sup> Yet all are one; a place where death is offered to God's Son and to his Father. <sup>3</sup> You may think They have accepted. <sup>4</sup> But if you will look again upon the place where you beheld Their blood, you will perceive a miracle instead. <sup>5</sup> How foolish to believe that They could die! <sup>6</sup> How foolish to believe you can attack! <sup>7</sup> How mad to think that you could be condemned, and that the holy Son of God can die!
8. The stillness of your Self remains unmoved, untouched by thoughts like these, and unaware of

## Illusion 11

any condemnation which could need forgiveness. <sup>2</sup> Dreams of any kind are strange and alien to the truth. <sup>3</sup> And what but truth could have a Thought which builds a bridge to it that brings illusions to the other side?

9. Today we practice letting freedom come to make its home with you. <sup>2</sup> The truth bestows these words upon your mind, that you may find the key to light and let the darkness end:

<sup>3</sup> *Only my condemnation injures me.*

<sup>4</sup> *Only my own forgiveness sets me free.*

<sup>5</sup> Do not forget today that there can be no form of suffering that fails to hide an unforgiving thought.

<sup>6</sup> Nor can there be a form of pain forgiveness cannot heal.

10. Accept the one illusion which proclaims there is no condemnation in God's Son, and Heaven is remembered instantly; the world forgotten, all its weird beliefs forgotten with it, as the face of Christ appears unveiled at last in this one dream. <sup>2</sup> This is the gift the Holy Spirit holds for you from God your Father. <sup>3</sup> Let today be celebrated both on earth and in your holy home as well. <sup>4</sup> Be kind to Both, as you forgive the trespasses you thought Them guilty of, and see your innocence shining upon you from the face of Christ.

11. Now is there silence all around the world. <sup>2</sup> Now is there stillness where before there was a frantic rush of thoughts that made no sense. <sup>3</sup> Now is there tranquil light across the face of earth, made quiet in a dreamless sleep. <sup>4</sup> And now the Word of God alone remains upon it. <sup>5</sup> Only that can be perceived an instant longer. <sup>6</sup> Then are symbols done, and everything you ever thought you made completely vanished from the mind that God forever knows to be His only Son.

12. There is no condemnation in him. <sup>2</sup> He is perfect in his holiness. <sup>3</sup> He needs no thoughts of mercy. <sup>4</sup> Who could give him gifts when everything is his? <sup>5</sup> And who could dream of offering forgiveness to the Son of Sinlessness Itself, so like to Him Whose Son he is, that to behold the Son is to perceive no more, and only know the Father? <sup>6</sup> In this vision of the Son, so brief that not an instant stands between this single sight and timelessness itself, you see the vision of yourself, and then you disappear forever into God.

13. Today we come still nearer to the end of everything that yet would stand between this vision and our sight. <sup>2</sup> And we are glad that we have come this far, and recognize that He Who brought us here will not forsake us now. <sup>3</sup> For He would give to us the gift that God has given us through Him today. <sup>4</sup> Now is the time for your deliverance. <sup>5</sup> The time has come. <sup>6</sup> The time has come today.

## LESSON 199.

### **I am not a body. I am free.**

1. Freedom must be impossible as long as you perceive a body as yourself. <sup>2</sup> The body is a limit. <sup>3</sup> Who would seek for freedom in a body looks for it where it can not be found. <sup>4</sup> The mind can be made free when it no longer sees itself as in a body, firmly tied to it and sheltered by its presence. <sup>5</sup>

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## Illusion 11

If this were the truth, the mind were vulnerable indeed!

2. The mind that serves the Holy Spirit is unlimited forever, in all ways, beyond the laws of time and space, unbound by any preconceptions, and with strength and power to do whatever it is asked. <sup>2</sup> Attack thoughts cannot enter such a mind, because it has been given to the Source of love, and fear can never enter in a mind that has attached itself to love. <sup>3</sup> It rests in God. <sup>4</sup> And who can be afraid who lives in Innocence, and only loves?
3. It is essential for your progress in this course that you accept today's idea, and hold it very dear. <sup>2</sup> Be not concerned that to the ego it is quite insane. <sup>3</sup> The ego holds the body dear because it dwells in it, and lives united with the home that it has made. <sup>4</sup> It is a part of the illusion that has sheltered it from being found illusory itself.
4. Here does it hide, and here it can be seen as what it is. <sup>2</sup> Declare your innocence and you are free. <sup>3</sup> The body disappears, because you have no need of it except the need the Holy Spirit sees. <sup>4</sup> For this, the body will appear as useful form for what the mind must do. <sup>5</sup> It thus becomes a vehicle which helps forgiveness be extended to the all-inclusive goal that it must reach, according to God's plan.
5. Cherish today's idea, and practice it today and every day. <sup>2</sup> Make it a part of every practice period you take. <sup>3</sup> There is no thought that will not gain thereby in power to help the world, and none which will not gain in added gifts to you as well. <sup>4</sup> We sound the call of freedom round the world with this idea. <sup>5</sup> And would you be exempt from the acceptance of the gifts you give?
6. The Holy Spirit is the home of minds that seek for freedom. <sup>2</sup> In Him they have found what they have sought. <sup>3</sup> The body's purpose now is unambiguous. <sup>4</sup> And it becomes perfect in the ability to serve an undivided goal. <sup>5</sup> In conflict-free and unequivocal response to mind with but the thought of freedom as its goal, the body serves, and serves its purpose well. <sup>6</sup> Without the power to enslave, it is a worthy servant of the freedom which the mind within the Holy Spirit seeks.
7. Be free today. <sup>2</sup> And carry freedom as your gift to those who still believe they are enslaved within a body. <sup>3</sup> Be you free, so that the Holy Spirit can make use of your escape from bondage, to set free the many who perceive themselves as bound and helpless and afraid. <sup>4</sup> Let love replace their fears through you. <sup>5</sup> Accept salvation now, and give your mind to Him Who calls to you to make this gift to Him. <sup>6</sup> For He would give you perfect freedom, perfect joy, and hope that finds its full accomplishment in God.
8. You are God's Son. <sup>2</sup> In immortality you live forever. <sup>3</sup> Would you not return your mind to this? <sup>4</sup> Then practice well the thought the Holy Spirit gives you for today. <sup>5</sup> Your brothers stand released with you in it; the world is blessed along with you, God's Son will weep no more, and Heaven offers thanks for the increase of joy your practice brings even to it. <sup>6</sup> And God Himself extends His Love and happiness each time you say:

*<sup>7</sup> I am not a body. <sup>8</sup> I am free. <sup>9</sup> I hear the Voice that God has given me, and it is only this my mind obeys.*

## Illusion 11

### 3. What Is the World?

1. The world is false perception. <sup>2</sup> It is born of error, and it has not left its source. <sup>3</sup> It will remain no longer than the thought that gave it birth is cherished. <sup>4</sup> When the thought of separation has been changed to one of true forgiveness, will the world be seen in quite another light; and one which leads to truth, where all the world must disappear and all its errors vanish. <sup>5</sup> Now its source has gone, and its effects are gone as well.
2. The world was made as an attack on God. <sup>2</sup> It symbolizes fear. <sup>3</sup> And what is fear except love's absence? <sup>4</sup> Thus the world was meant to be a place where God could enter not, and where His Son could be apart from Him. <sup>5</sup> Here was perception born, for knowledge could not cause such insane thoughts. <sup>6</sup> But eyes deceive, and ears hear falsely. <sup>7</sup> Now mistakes become quite possible, for certainty has gone.
3. The mechanisms of illusion have been born instead. <sup>2</sup> And now they go to find what has been given them to seek. <sup>3</sup> Their aim is to fulfill the purpose which the world was made to witness and make real. <sup>4</sup> They see in its illusions but a solid base where truth exists, upheld apart from lies. <sup>5</sup> Yet everything that they report is but illusion which is kept apart from truth.
4. As sight was made to lead away from truth, it can be redirected. <sup>2</sup> Sounds become the call for God, and all perception can be given a new purpose by the One Whom God appointed Savior to the world. <sup>3</sup> Follow His light, and see the world as He beholds it. <sup>4</sup> Hear His Voice alone in all that speaks to you. <sup>5</sup> And let Him give you peace and certainty, which you have thrown away, but Heaven has preserved for you in Him.
5. Let us not rest content until the world has joined our changed perception. <sup>2</sup> Let us not be satisfied until forgiveness has been made complete. <sup>3</sup> And let us not attempt to change our function. <sup>4</sup> We must save the world. <sup>5</sup> For we who made it must behold it through the eyes of Christ, that what was made to die can be restored to everlasting life.

### LESSON 248.

#### **Whatever suffers is not part of me.**

1. I have disowned the truth. <sup>2</sup> Now let me be as faithful in disowning falsity. <sup>3</sup> Whatever suffers is not part of me. <sup>4</sup> What grieves is not myself. <sup>5</sup> What is in pain is but illusion in my mind. <sup>6</sup> What dies was never living in reality, and did but mock the truth about myself. <sup>7</sup> Now I disown self-concepts and deceits and lies about the holy Son of God. <sup>8</sup> Now am I ready to accept him back as God created him, and as he is.

2. *Father, my ancient love for You returns, and lets me love Your Son again as well. <sup>2</sup> Father, I am as You created me. <sup>3</sup> Now is Your Love remembered, and my own. <sup>4</sup> Now do I understand that they*  
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## Illusion 11

*are one.*

### LESSON 269.

#### **My sight goes forth to look upon Christ's face.**

1. *I ask Your blessing on my sight today. <sup>2</sup> It is the means which You have chosen to become the way to show me my mistakes, and look beyond them. <sup>3</sup> It is given me to find a new perception through the Guide You gave to me, and through His lessons to surpass perception and return to truth. <sup>4</sup> I ask for the illusion which transcends all those I made. <sup>5</sup> Today I choose to see a world forgiven, in which everyone shows me the face of Christ, and teaches me that what I look upon belongs to me; that nothing is, except Your holy Son.*
2. Today our sight is blessed indeed. <sup>2</sup> We share one vision, as we look upon the face of Him Whose Self is ours. <sup>3</sup> We are one because of Him Who is the Son of God; of Him Who is our own Identity.