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I. The Irreconcilable Beliefs

1. The memory of God comes to the quiet mind. ² It cannot come where there is conflict, for a mind at war against itself remembers not eternal gentleness. ³ The means of war are not the means of peace, and what the warlike would remember is not love. ⁴ War is impossible unless belief in victory is cherished. ⁵ Conflict within you must imply that you believe the ego has the power to be victorious. ⁶ Why else would you identify with it? ⁷ Surely you realize the ego is at war with God. ⁸ Certain it is it has no enemy. ⁹ Yet just as certain is its fixed belief it has an enemy that it must overcome and will succeed.
2. Do you not realize a war against yourself would be a war on God? ² Is victory conceivable? ³ And if it were, is this a victory that you would want? ⁴ The death of God, if it were possible, would be your death. ⁵ Is this a victory? ⁶ The ego always marches to defeat, because it thinks that triumph over you is possible. ⁷ And God thinks otherwise. ⁸ This is no war; only the mad belief the Will of God can be attacked and overthrown. ⁹ You may identify with this belief, but never will it be more than madness. ¹⁰ And fear will reign in madness, and will seem to have replaced love there. ¹¹ This is the conflict's purpose. ¹² And to those who think that it is possible, the means seem real.
3. Be certain that it is impossible God and the ego, or yourself and it, will ever meet. ² You seem to meet, and make your strange alliances on grounds that have no meaning. ³ For your beliefs converge upon the body, the ego's chosen home, which you believe is yours. ⁴ You meet at a mistake; an error in your self-appraisal. ⁵ The ego joins with an illusion of yourself you share with it. ⁶ And yet illusions cannot join. ⁷ They are the same, and they are nothing. ⁸ Their joining lies in nothingness; two are as meaningless as one or as a thousand. ⁹ The ego joins with nothing, being nothing. ¹⁰ The victory it seeks is meaningless as is itself.
4. Brother, the war against yourself is almost over. ² The journey's end is at the place of peace. ³ Would you not now accept the peace offered you here? ⁴ This "enemy" you fought as an intruder on your peace is here transformed, before your sight, into the giver of your peace. ⁵ Your "enemy" was God Himself, to Whom all conflict, triumph and attack of any kind are all unknown. ⁶ He loves you perfectly, completely and eternally. ⁷ The Son of God at war with his Creator is a condition as ridiculous as nature roaring at the wind in anger, proclaiming it is part of itself no more. ⁸ Could nature possibly establish this, and make it true? ⁹ Nor is it up to you to say what shall be part of you and what is kept apart.
5. The war against yourself was undertaken to teach the Son of God that he is not himself, and *not* his Father's Son. ² For this, the memory of his Father must be forgotten. ³ It *is* forgotten in the body's life, and if you think you are a body, you will believe you have forgotten it. ⁴ Yet truth can never be forgotten by itself, and you have not forgotten what you are. ⁵ Only a strange illusion of yourself, a wish to triumph over what you are, remembers not.
6. The war against yourself is but the battle of two illusions, struggling to make them different from each other, in the belief the one that conquers will be true. ² There *is* no conflict between them and the truth. ³ Nor are they different from each other. ⁴ Both are not true. ⁵ And so it matters not what form they take. ⁶ What made them is insane, and they remain part of what made them. ⁷ Madness holds out no menace to reality, and has no influence upon it. ⁸ Illusions cannot triumph over truth, nor can they threaten it in any way. ⁹ And the reality that they deny is not a part of them.

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7. What *you* remember *is* a part of you. ² For you must be as God created you. ³ Truth does not fight against illusions, nor do illusions fight against the truth. ⁴ Illusions battle only with themselves. ⁵ Being fragmented, they fragment. ⁶ But truth is indivisible, and far beyond their little reach. ⁷ You will remember what you know when you have learned you cannot be in conflict. ⁸ One illusion about yourself can battle with another, yet the war of two illusions is a state where nothing happens. ⁹ There is no victor and there is no victory. ¹⁰ And truth stands radiant, apart from conflict, untouched and quiet in the peace of God.
8. Conflict must be between two forces. ² It cannot exist between one power and nothingness. ³ There is nothing you could attack that is not part of you. ⁴ And *by* attacking it you make two illusions of yourself, in conflict with each other. ⁵ And this occurs whenever you look on anything that God created with anything but love. ⁶ Conflict is fearful, for it is the birth of fear. ⁷ Yet what is born of nothing cannot win reality through battle. ⁸ Why would you fill your world with conflicts with yourself? ⁹ Let all this madness be undone for you, and turn in peace to the remembrance of God, still shining in your quiet mind.
9. See how the conflict of illusions disappears when it is brought to truth! ² For it seems real only as long as it is seen as war between conflicting truths; the conqueror to be the truer, the more real, and the vanquisher of the illusion that was less real, made an illusion by defeat. ³ Thus, conflict is the choice between illusions, one to be crowned as real, the other vanquished and despised. ⁴ Here will the Father never be remembered. ⁵ Yet no illusion can invade His home and drive Him out of what He loves forever. ⁶ And what He loves must be forever quiet and at peace *because* it is His home.
10. You who are beloved of Him are no illusion, being as true and holy as Himself. ² The stillness of your certainty of Him and of yourself is home to Both of You, Who dwell as One and not apart. ³ Open the door of His most holy home, and let forgiveness sweep away all trace of the belief in sin that keeps God homeless and His Son with Him. ⁴ You are not a stranger in the house of God. ⁵ Welcome your brother to the home where God has set him in serenity and peace, and dwells with him. ⁶ Illusions have no place where love abides, protecting you from everything that is not true. ⁷ You dwell in peace as limitless as its Creator, and everything is given those who would remember Him. ⁸ Over His home the Holy Spirit watches, sure that its peace can never be disturbed.
11. How can the resting place of God turn on itself, and seek to overcome the One Who dwells there? ² And think what happens when the house of God perceives itself divided. ³ The altar disappears, the light grows dim, the temple of the Holy One becomes a house of sin. ⁴ And nothing is remembered except illusions. ⁵ Illusions can conflict, because their forms are different. ⁶ And they do battle only to establish which form is true.
12. Illusion meets illusion; truth, itself. ² The meeting of illusions leads to war. ³ Peace, looking on itself, extends itself. ⁴ War is the condition in which fear is born, and grows and seeks to dominate. ⁵ Peace is the state where love abides, and seeks to share itself. ⁶ Conflict and peace are opposites. ⁷ Where one abides the other cannot be; where either goes the other disappears. ⁸ So is the memory of God obscured in minds that have become illusions' battleground. ⁹ Yet far beyond this senseless war it shines, ready to be remembered when you side with peace.

II. The Laws of Chaos

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1. The "laws" of chaos can be brought to light, though never understood. ² Chaotic laws are hardly meaningful, and therefore out of reason's sphere. ³ Yet they appear to be an obstacle to reason and to truth. ⁴ Let us, then, look upon them calmly, that we may look beyond them, understanding what they are, not what they would maintain. ⁵ It is essential it be understood what they are for, because it is their purpose to make meaningless, and to attack the truth. ⁶ Here are the laws that rule the world you made. ⁷ And yet they govern nothing, and need not be broken; merely looked upon and gone beyond.
2. The *first* chaotic law is that the truth is different for everyone. ² Like all these principles, this one maintains that each is separate and has a different set of thoughts that set him off from others. ³ This principle evolves from the belief there is a hierarchy of illusions; some are more valuable and therefore true. ⁴ Each one establishes this for himself, and makes it true by his attack on what another values. ⁵ And this is justified because the values differ, and those who hold them seem to be unlike, and therefore enemies.
3. Think how this seems to interfere with the first principle of miracles. ² For this establishes degrees of truth among illusions, making it seem that some of them are harder to overcome than others. ³ If it were realized that they are all the same and equally untrue, it would be easy, then, to understand that miracles apply to all of them. ⁴ Errors of any kind can be corrected *because* they are untrue. ⁵ When brought to truth instead of to each other, they merely disappear. ⁶ No part of nothing can be more resistant to the truth than can another.
4. The *second* law of chaos, dear indeed to every worshipper of sin, is that each one *must* sin, and therefore deserves attack and death. ² This principle, closely related to the first, is the demand that errors call for punishment and not correction. ³ For the destruction of the one who makes the error places him beyond correction and beyond forgiveness. ⁴ What he has done is thus interpreted as an irrevocable sentence upon himself, which God Himself is powerless to overcome. ⁵ Sin cannot be remitted, being the belief the Son of God can make mistakes for which his own destruction becomes inevitable.
5. Think what this seems to do to the relationship between the Father and the Son. ² Now it appears that They can never be One again. ³ For One must always be condemned, and by the Other. ⁴ Now are They different, and enemies. ⁵ And Their relationship is one of opposition, just as the separate aspects of the Son meet only to conflict but not to join. ⁶ One becomes weak, the other strong by his defeat. ⁷ And fear of God and of each other now appears as sensible, made real by what the Son of God has done both to himself and his Creator.
6. The arrogance on which the laws of chaos stand could not be more apparent than emerges here. ² Here is a principle that would define what the Creator of reality must be; what He must think and what He must believe; and how He must respond, believing it. ³ It is not seen as even necessary that He be asked about the truth of what has been established for His belief. ⁴ His Son can tell Him this, and He has but the choice whether to take his word for it or be mistaken. ⁵ This leads directly to the *third* preposterous belief that seems to make chaos eternal. ⁶ For if God cannot be mistaken, He must accept His Son's belief in what he is, and hate him for it.
7. See how the fear of God is reinforced by this third principle. ² Now it becomes impossible to turn to Him for help in misery. ³ For now He has become the "enemy" Who caused it, to Whom appeal is

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- useless. ⁴ Nor can salvation lie within the Son, whose every aspect seems to be at war with Him, and justified in its attack. ⁵ And now is conflict made inevitable, beyond the help of God. ⁶ For now salvation must remain impossible, because the Savior has become the enemy.
8. There can be no release and no escape. ² Atonement thus becomes a myth, and vengeance, not forgiveness, is the Will of God. ³ From where all this begins, there is no sight of help that can succeed. ⁴ Only destruction can be the outcome. ⁵ And God Himself seems to be siding with it, to overcome His Son. ⁶ Think not the ego will enable you to find escape from what it wants. ⁷ That is the function of this course, which does not value what the ego cherishes.
 9. The ego values only what it takes. ² This leads to the *fourth* law of chaos, which, if the others are accepted, must be true. ³ This seeming law is the belief you have what you have taken. ⁴ By this, another's loss becomes your gain, and thus it fails to recognize that you can never take away save from yourself. ⁵ Yet all the other laws must lead to this. ⁶ For enemies do not give willingly to one another, nor would they seek to share the things they value. ⁷ And what your enemies would keep from you must be worth having, because they keep it hidden from your sight.
 10. All of the mechanisms of madness are seen emerging here: the "enemy" made strong by keeping hidden the valuable inheritance that should be yours; your justified position and attack for what has been withheld; and the inevitable loss the enemy must suffer to save yourself. ² Thus do the guilty ones protest their "innocence." ³ Were they not forced into this foul attack by the unscrupulous behavior of the enemy, they would respond with only kindness. ⁴ But in a savage world the kind cannot survive, so they must take or else be taken from.
 11. And now there is a vague unanswered question, not yet "explained." ² What is this precious thing, this priceless pearl, this hidden secret treasure, to be wrested in righteous wrath from this most treacherous and cunning enemy? ³ It must be what you want but never found. ⁴ And now you "understand" the reason why you found it not. ⁵ For it was taken from you by this enemy, and hidden where you would not think to look. ⁶ He hid it in his body, making it the cover for his guilt, the hiding place for what belongs to you. ⁷ Now must his body be destroyed and sacrificed, that you may have that which belongs to you. ⁸ His treachery demands his death, that you may live. ⁹ And you attack only in self-defense.
 12. But what is it you want that needs his death? ² Can you be sure your murderous attack is justified unless you know what it is for? ³ And here a *final* principle of chaos comes to the "rescue." ⁴ It holds there is a substitute for love. ⁵ This is the magic that will cure all of your pain; the missing factor in your madness that makes it "sane." ⁶ This is the reason why you must attack. ⁷ Here is what makes your vengeance justified. ⁸ Behold, unveiled, the ego's secret gift, torn from your brother's body, hidden there in malice and in hatred for the one to whom the gift belongs. ⁹ He would deprive you of the secret ingredient that would give meaning to your life. ¹⁰ The substitute for love, born of your enmity to your brother, must be salvation. ¹¹ It has no substitute, and there is only one. ¹² And all your relationships have but the purpose of seizing it and making it your own.
 13. Never is your possession made complete. ² And never will your brother cease his attack on you for what you stole. ³ Nor will God end His vengeance upon both, for in His madness He must have this substitute for love, and kill you both. ⁴ You who believe you walk in sanity with feet on solid ground, and through a world where meaning can be found, consider this: These *are* the laws on which your "sanity" appears to rest. ⁵ These *are* the principles which make the ground beneath your

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- feet seem solid. ⁶ And it *is* here you look for meaning. ⁷ These are the laws you made for your salvation. ⁸ They hold in place the substitute for Heaven which you prefer. ⁹ This is their purpose; they were made for this. ¹⁰ There is no point in asking what they mean. ¹¹ That is apparent. ¹² The means of madness must be insane. ¹³ Are you as certain that you realize the goal is madness?
14. No one wants madness, nor does anyone cling to his madness if he sees that this is what it is. ² What protects madness is the belief that it is true. ³ It is the function of insanity to take the place of truth. ⁴ It must be seen as truth to be believed. ⁵ And if it is the truth, then must its opposite, which was the truth before, be madness now. ⁶ Such a reversal, completely turned around, with madness sanity, illusions true, attack a kindness, hatred love, and murder benediction, is the goal the laws of chaos serve. ⁷ These are the means by which the laws of God appear to be reversed. ⁸ Here do the laws of sin appear to hold love captive, and let sin go free.
15. These do not seem to be the goals of chaos, for by the great reversal they appear to be the laws of order. ² How could it not be so? ³ Chaos is lawlessness, and has no laws. ⁴ To be believed, its seeming laws must be perceived as real. ⁵ Their goal of madness must be seen as sanity. ⁶ And fear, with ashen lips and sightless eyes, blinded and terrible to look upon, is lifted to the throne of love, its dying conqueror, its substitute, the savior from salvation. ⁷ How lovely do the laws of fear make death appear. ⁸ Give thanks unto the hero on love's throne, who saved the Son of God for fear and death!
16. And yet, how can it be that laws like these can be believed? ² There is a strange device that makes it possible. ³ Nor is it unfamiliar; we have seen how it appears to function many times before. ⁴ In truth it does not function, yet in dreams, where only shadows play the major roles, it seems most powerful. ⁵ No law of chaos could compel belief but for the emphasis on form and disregard of content. ⁶ No one who thinks that one of these laws is true sees what it says. ⁷ Some forms it takes seem to have meaning, and that is all.
17. How can some forms of murder not mean death? ² Can an attack in any form be love? ³ What form of condemnation is a blessing? ⁴ Who makes his savior powerless and finds salvation? ⁵ Let not the form of the attack on him deceive you. ⁶ You cannot seek to harm him and be saved. ⁷ Who can find safety from attack by turning on himself? ⁸ How can it matter what the form this madness takes? ⁹ It is a judgment that defeats itself, condemning what it says it wants to save. ¹⁰ Be not deceived when madness takes a form you think is lovely. ¹¹ What is intent on your destruction is not your friend.
18. You would maintain, and think it true, that you do not believe these senseless laws, nor act upon them. ² And when you look at what they say, they cannot be believed. ³ Brother, you *do* believe them. ⁴ For how else could you perceive the form they take, with content such as this? ⁵ Can any form of this be tenable? ⁶ Yet you believe them *for* the form they take, and do not recognize the content. ⁷ It never changes. ⁸ Can you paint rosy lips upon a skeleton, dress it in loveliness, pet it and pamper it, and make it live? ⁹ And can you be content with an illusion that you are living?
19. There is no life outside of Heaven. ² Where God created life, there life must be. ³ In any state apart from Heaven life is illusion. ⁴ At best it seems like life; at worst, like death. ⁵ Yet both are judgments on what is not life, equal in their inaccuracy and lack of meaning. ⁶ Life not in Heaven is impossible, and what is not in Heaven is not anywhere. ⁷ Outside of Heaven, only the conflict of illusion stands; senseless, impossible and beyond all reason, and yet perceived as an eternal barrier to Heaven. ⁸ Illusions are but forms. ⁹ Their content is never true.

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20. The laws of chaos govern all illusions. ² Their forms conflict, making it seem quite possible to value some above the others. ³ Yet each one rests as surely on the belief the laws of chaos are the laws of order as do the others. ⁴ Each one upholds these laws completely, offering a certain witness that these laws are true. ⁵ The seeming gentler forms of the attack are no less certain in their witnessing, or their results. ⁶ Certain it is illusions will bring fear because of the beliefs that they imply, not for their form. ⁷ And lack of faith in love, in any form, attests to chaos as reality.
21. From the belief in sin, the faith in chaos must follow. ² It is because it follows that it seems to be a logical conclusion; a valid step in ordered thought. ³ The steps to chaos do follow neatly from their starting point. ⁴ Each is a different form in the progression of truth's reversal, leading still deeper into terror and away from truth. ⁵ Think not one step is smaller than another, nor that return from one is easier. ⁶ The whole descent from Heaven lies in each one. ⁷ And where your thinking starts, there must it end.
22. Brother, take not one step in the descent to hell. ² For having taken one, you will not recognize the rest for what they are. ³ And they *will* follow. ⁴ Attack in any form has placed your foot upon the twisted stairway that leads from Heaven. ⁵ Yet any instant it is possible to have all this undone. ⁶ How can you know whether you chose the stairs to Heaven or the way to hell? ⁷ Quite easily. ⁸ How do you feel? ⁹ Is peace in your awareness? ¹⁰ Are you certain which way you go? ¹¹ And are you sure the goal of Heaven can be reached? ¹² If not, you walk alone. ¹³ Ask, then, your Friend to join with you, and give you certainty of where you go.

III. Salvation without Compromise

1. Is it not true you do not recognize some of the forms attack can take? ² If it is true attack in any form will hurt you, and will do so just as much as in another form that you *do* recognize, then it must follow that you do not always recognize the source of pain. ³ Attack in any form is equally destructive. ⁴ Its purpose does not change. ⁵ Its sole intent is murder, and what form of murder serves to cover the massive guilt and frantic fear of punishment the murderer must feel? ⁶ He may deny he is a murderer and justify his savagery with smiles as he attacks. ⁷ Yet he will suffer, and will look on his intent in nightmares where the smiles are gone, and where the purpose rises to meet his horrified awareness and pursue him still. ⁸ For no one thinks of murder and escapes the guilt the thought entails. ⁹ If the intent is death, what matter the form it takes?
2. Is death in any form, however lovely and charitable it may seem to be, a blessing and a sign the Voice for God speaks through you to your brother? ² The wrapping does not make the gift you give. ³ An empty box, however beautiful and gently given, still contains nothing. ⁴ And neither the receiver nor the giver is long deceived. ⁵ Withhold forgiveness from your brother and you attack him. ⁶ You give him nothing, and receive of him but what you gave.
3. Salvation is no compromise of any kind. ² To compromise is to accept but part of what you want; to take a little and give up the rest. ³ Salvation gives up nothing. ⁴ It is complete for everyone. ⁵ Let the idea of compromise but enter, and the awareness of salvation's purpose is lost because it is not recognized. ⁶ It is denied where compromise has been accepted, for compromise is the belief salvation is impossible. ⁷ It would maintain you can attack a little, love a little, and know the difference. ⁸ Thus it would teach a little of the same can still be different, and yet the same remain

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- intact, as one. ⁹ Does this make sense? ¹⁰ Can it be understood?
4. This course is easy just because it makes no compromise. ² Yet it seems difficult to those who still believe that compromise is possible. ³ They do not see that, if it is, salvation is attack. ⁴ Yet it is certain the belief that salvation is impossible cannot uphold a quiet, calm assurance it has come. ⁵ Forgiveness cannot be withheld a little. ⁶ Nor is it possible to attack for this and love for that and understand forgiveness. ⁷ Would you not want to recognize assault upon your peace in any form, if only thus does it become impossible that you lose sight of it? ⁸ It can be kept shining before your vision, forever clear and never out of sight, if you defend it not.
 5. Those who believe that peace can be defended, and that attack is justified on its behalf, cannot perceive it lies within them. ² How could they know? ³ Could they accept forgiveness side by side with the belief that murder takes some forms by which their peace is saved? ⁴ Would they be willing to accept the fact their savage purpose is directed against themselves? ⁵ No one unites with enemies, nor is at one with them in purpose. ⁶ And no one compromises with an enemy but hates him still, for what he kept from him.
 6. Mistake not truce for peace, nor compromise for the escape from conflict. ² To be released from conflict means that it is over. ³ The door is open; you have left the battleground. ⁴ You have not lingered there in cowering hope that it will not return because the guns are stilled an instant, and the fear that haunts the place of death is not apparent. ⁵ There *is* no safety in a battleground. ⁶ You can look down on it in safety from above and not be touched. ⁷ But from within it you can find no safety. ⁸ Not one tree left still standing will shelter you. ⁹ Not one illusion of protection stands against the faith in murder. ¹⁰ Here stands the body, torn between the natural desire to communicate and the unnatural intent to murder and to die. ¹¹ Think you the form that murder takes can offer safety? ¹² Can guilt be absent from a battlefield?

IV. Above the Battleground

1. Do not remain in conflict, for there *is* no war without attack. ² The fear of God is fear of life, and not of death. ³ Yet He remains the only place of safety. ⁴ In Him is no attack, and no illusion in any form stalks Heaven. ⁵ Heaven is wholly true. ⁶ No difference enters, and what is all the same cannot conflict. ⁷ You are not asked to fight against your wish to murder. ⁸ But you are asked to realize the form it takes conceals the same intent. ⁹ And it is this you fear, and not the form. ¹⁰ What is not love is murder. ¹¹ What is not loving must be an attack. ¹² Every illusion is an assault on truth, and every one does violence to the idea of love because it seems to be of equal truth.
2. What can be equal to the truth, yet different? ² Murder and love are incompatible. ³ Yet if they both are true, then must they be the same, and indistinguishable from one another. ⁴ So will they be to those who see God's Son a body. ⁵ For it is not the body that is like the Son's Creator. ⁶ And what is lifeless cannot be the Son of Life. ⁷ How can a body be extended to hold the universe? ⁸ Can it create, and be what it creates? ⁹ And can it offer its creations all that it is and never suffer loss?
3. God does not share His function with a body. ² He gave the function to create unto His Son because it is His Own. ³ It is not sinful to believe the function of the Son is murder, but it *is* insanity. ⁴ What is the same can have no different function. ⁵ Creation is the means for God's extension, and what is His must be His Son's as well. ⁶ Either the Father and the Son are murderers, or neither is. ⁷

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Life makes not death, creating like itself.

4. The lovely light of your relationship is like the Love of God. ² It cannot yet assume the holy function God gave His Son, for your forgiveness of your brother is not complete as yet, and so it cannot be extended to all creation. ³ Each form of murder and attack that still attracts you and that you do not recognize for what it is, limits the healing and the miracles you have the power to extend to all. ⁴ Yet does the Holy Spirit understand how to increase your little gifts and make them mighty. ⁵ Also He understands how your relationship is raised above the battleground, in it no more. ⁶ This is your part; to realize that murder in any form is not your will. ⁷ The overlooking of the battleground is now your purpose.
5. Be lifted up, and from a higher place look down upon it. ² From there will your perspective be quite different. ³ Here in the midst of it, it does seem real. ⁴ Here you have chosen to be part of it. ⁵ Here murder is your choice. ⁶ Yet from above, the choice is miracles instead of murder. ⁷ And the perspective coming from this choice shows you the battle is not real, and easily escaped. ⁸ Bodies may battle, but the clash of forms is meaningless. ⁹ And it is over when you realize it never was begun. ¹⁰ How can a battle be perceived as nothingness when you engage in it? ¹¹ How can the truth of miracles be recognized if murder is your choice?
6. When the temptation to attack rises to make your mind darkened and murderous, remember you *can* see the battle from above. ² Even in forms you do not recognize, the signs you know. ³ There is a stab of pain, a twinge of guilt, and above all, a loss of peace. ⁴ This you know well. ⁵ When they occur leave not your place on high, but quickly choose a miracle instead of murder. ⁶ And God Himself and all the lights of Heaven will gently lean to you, and hold you up. ⁷ For you have chosen to remain where He would have you, and no illusion can attack the peace of God together with His Son.
7. See no one from the battleground, for there you look on him from nowhere. ² You have no reference point from where to look, where meaning can be given what you see. ³ For only bodies could attack and murder, and if this is your purpose, then you must be one with them. ⁴ Only a purpose unifies, and those who share a purpose have a mind as one. ⁵ The body has no purpose of itself, and must be solitary. ⁶ From below, it cannot be surmounted. ⁷ From above, the limits it exerts on those in battle still are gone, and not perceived. ⁸ The body stands between the Father and the Heaven He created for His Son *because* it has no purpose.
8. Think what is given those who share their Father's purpose, and who know that it is theirs. ² They want for nothing. ³ Sorrow of any kind is inconceivable. ⁴ Only the light they love is in awareness, and only love shines upon them forever. ⁵ It is their past, their present and their future; always the same, eternally complete and wholly shared. ⁶ They know it is impossible their happiness could ever suffer change of any kind. ⁷ Perhaps you think the battleground can offer something you can win. ⁸ Can it be anything that offers you a perfect calmness, and a sense of love so deep and quiet that no touch of doubt can ever mar your certainty? ⁹ And that will last forever?
9. Those with the strength of God in their awareness could never think of battle. ² What could they gain but loss of their perfection? ³ For everything fought for on the battleground is of the body; something it seems to offer or to own. ⁴ No one who knows that he has everything could seek for limitation, nor could he value the body's offerings. ⁵ The senselessness of conquest is quite apparent from the quiet sphere above the battleground. ⁶ What can conflict with everything? ⁷ And what is

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there that offers less, yet could be wanted more? ⁸ Who with the Love of God upholding him could find the choice of miracles or murder hard to make?

Introduction

1. Forget not that the motivation for this course is the attainment and the keeping of the state of peace. ² Given this state the mind is quiet, and the condition in which God is remembered is attained. ³ It is not necessary to tell Him what to do. ⁴ He will not fail. ⁵ Where He can enter, there He is already. ⁶ And can it be He cannot enter where He wills to be? ⁷ Peace will be yours *because* it is His Will. ⁸ Can you believe a shadow can hold back the Will that holds the universe secure? ⁹ God does not wait upon illusions to let Him be Himself. ¹⁰ No more His Son. ¹¹ They *are*. ¹² And what illusion that idly seems to drift between Them has the power to defeat what is Their Will?
2. To learn this course requires willingness to question every value that you hold. ² Not one can be kept hidden and obscure but it will jeopardize your learning. ³ No belief is neutral. ⁴ Every one has the power to dictate each decision you make. ⁵ For a decision is a conclusion based on everything that you believe. ⁶ It is the outcome of belief, and follows it as surely as does suffering follow guilt and freedom sinlessness. ⁷ There is no substitute for peace. ⁸ What God creates has no alternative. ⁹ The truth arises from what He knows. ¹⁰ And your decisions come from your beliefs as certainly as all creation rose in His Mind *because* of what He knows.

I. Specialness as a Substitute for Love

1. Love is extension. ² To withhold the smallest gift is not to know love's purpose. ³ Love offers everything forever. ⁴ Hold back but one belief, one offering, and love is gone, because you asked a substitute to take its place. ⁵ And now must war, the substitute for peace, come with the one alternative that you can choose for love. ⁶ Your choosing it has given it all the reality it seems to have.
2. Beliefs will never openly attack each other because conflicting outcomes are impossible. ² But an unrecognized belief is a decision to war in secret, where the results of conflict are kept unknown and never brought to reason, to be considered sensible or not. ³ And many senseless outcomes have been reached, and meaningless decisions have been made and kept hidden, to become beliefs now given power to direct all subsequent decisions. ⁴ Mistake you not the power of these hidden warriors to disrupt your peace. ⁵ For it is at their mercy while you decide to leave it there. ⁶ The secret enemies of peace, your least decision to choose attack instead of love, unrecognized and swift to challenge you to combat and to violence far more inclusive than you think, are there by your election. ⁷ Do not deny their presence nor their terrible results. ⁸ All that can be denied is their reality, but not their outcome.
3. All that is ever cherished as a hidden belief, to be defended though unrecognized, is faith in specialness. ² This takes many forms, but always clashes with the reality of God's creation and with the grandeur that He gave His Son. ³ What else could justify attack? ⁴ For who could hate someone whose Self is his, and Whom he knows? ⁵ Only the special could have enemies, for they are different and not the same. ⁶ And difference of any kind imposes orders of reality, and a need to

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judge that cannot be escaped.

4. What God created cannot be attacked, for there is nothing in the universe unlike itself. ² But what is different calls for judgment, and this must come from someone "better," someone incapable of being like what he condemns, "above" it, sinless by comparison with it. ³ And thus does specialness become a means and end at once. ⁴ For specialness not only sets apart, but serves as grounds from which attack on those who seem "beneath" the special one is "natural" and "just." ⁵ The special ones feel weak and frail because of differences, for what would make them special *is* their enemy. ⁶ Yet they protect its enmity and call it "friend." ⁷ On its behalf they fight against the universe, for nothing in the world they value more.
5. Specialness is the great dictator of the wrong decisions. ² Here is the grand illusion of what you are and what your brother is. ³ And here is what must make the body dear and worth preserving. ⁴ Specialness must be defended. ⁵ Illusions can attack it, and they do. ⁶ For what your brother must become to keep your specialness *is* an illusion. ⁷ He who is "worse" than you must be attacked, so that your specialness can live on his defeat. ⁸ For specialness is triumph, and its victory is his defeat and shame. ⁹ How can he live, with all your sins upon him? ¹⁰ And who must be his conqueror but you?
6. Would it be possible for you to hate your brother if you were like him? ² Could you attack him if you realized you journey with him, to a goal that is the same? ³ Would you not help him reach it in every way you could, if his attainment of it were perceived as yours? ⁴ You are his enemy in specialness; his friend in a shared purpose. ⁵ Specialness can never share, for it depends on goals that you alone can reach. ⁶ And he must never reach them, or your goal is jeopardized. ⁷ Can love have meaning where the goal is triumph? ⁸ And what decision can be made for this that will not hurt you?
7. Your brother is your friend because his Father created him like you. ² There is no difference. ³ You have been given to your brother that love might be extended, not cut off from him. ⁴ What you keep is lost to you. ⁵ God gave you and your brother Himself, and to remember this is now the only purpose that you share. ⁶ And so it is the only one you have. ⁷ Could you attack your brother if you chose to see no specialness of any kind between you and him? ⁸ Look fairly at whatever makes you give your brother only partial welcome, or would let you think that you are better off apart. ⁹ Is it not always your belief your specialness is limited by your relationship? ¹⁰ And is not this the "enemy" that makes you and your brother illusions to each other?
8. The fear of God and of your brother comes from each unrecognized belief in specialness. ² For you demand your brother bow to it against his will. ³ And God Himself must honor it or suffer vengeance. ⁴ Every twinge of malice, or stab of hate or wish to separate arises here. ⁵ For here the purpose that you and your brother share becomes obscured from both of you. ⁶ You would oppose this course because it teaches you you and your brother are alike. ⁷ You have no purpose that is not the same, and none your Father does not share with you. ⁸ For your relationship has been made clean of special goals. ⁹ And would you now defeat the goal of holiness that Heaven gave it? ¹⁰ What perspective can the special have that does not change with every seeming blow, each slight, or fancied judgment on itself?
9. Those who are special must defend illusions against the truth. ² For what is specialness but an attack upon the Will of God? ³ You love your brother not while it is this you would defend against

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him. ⁴ This is what he attacks, and you protect. ⁵ Here is the ground of battle which you wage against him. ⁶ Here must he be your enemy and not your friend. ⁷ Never can there be peace among the different. ⁸ He is your friend *because* you are the same.

II. The Treachery of Specialness

1. Comparison must be an ego device, for love makes none. ² Specialness always makes comparisons. ³ It is established by a lack seen in another, and maintained by searching for, and keeping clear in sight, all lacks it can perceive. ⁴ This does it seek, and this it looks upon. ⁵ And always whom it thus diminishes would be your savior, had you not chosen to make of him a tiny measure of your specialness instead. ⁶ Against the littleness you see in him you stand as tall and stately, clean and honest, pure and unsullied, by comparison with what you see. ⁷ Nor do you understand it is yourself that you diminish thus.
2. Pursuit of specialness is always at the cost of peace. ² Who can attack his savior and cut him down, yet recognize his strong support? ³ Who can detract from his omnipotence, yet share his power? ⁴ And who can use him as the gauge of littleness, and be released from limits? ⁵ You have a function in salvation. ⁶ Its pursuit will bring you joy. ⁷ But the pursuit of specialness must bring you pain. ⁸ Here is a goal that would defeat salvation, and thus run counter to the Will of God. ⁹ To value specialness is to esteem an alien will to which illusions of yourself are dearer than the truth.
3. Specialness is the idea of sin made real. ² Sin is impossible even to imagine without this base. ³ For sin arose from it, out of nothingness; an evil flower with no roots at all. ⁴ Here is the self-made "savior," the "creator" who creates unlike the Father, and which made His Son like to itself and not like unto Him. ⁵ His "special" sons are many, never one, each one in exile from himself, and Him of Whom they are a part. ⁶ Nor do they love the Oneness which created them as one with Him. ⁷ They chose their specialness instead of Heaven and instead of peace, and wrapped it carefully in sin, to keep it "safe" from truth.
4. You are not special. ² If you think you are, and would defend your specialness against the truth of what you really are, how can you know the truth? ³ What answer that the Holy Spirit gives can reach you, when it is your specialness to which you listen, and which asks and answers? ⁴ Its tiny answer, soundless in the melody that pours from God to you eternally in loving praise of what you are, is all you listen to. ⁵ And that vast song of honor and of love for what you are seems silent and unheard before its "mightiness." ⁶ You strain your ears to hear its soundless voice, and yet the Call of God Himself is soundless to you.
5. You can defend your specialness, but never will you hear the Voice for God beside it. ² They speak a different language and they fall on different ears. ³ To every special one a different message, and one with different meaning, is the truth. ⁴ Yet how can truth be different to each one? ⁵ The special messages the special hear convince them they are different and apart; each in his special sins and "safe" from love, which does not see his specialness at all. ⁶ Christ's vision is their "enemy," for it sees not what they would look upon, and it would show them that the specialness they think they see is an illusion.
6. What would they see instead? ² The shining radiance of the Son of God, so like his Father that the memory of Him springs instantly to mind. ³ And with this memory, the Son remembers his own

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creations, as like to him as he is to his Father. ⁴ And all the world he made, and all his specialness, and all the sins he held in its defense against himself, will vanish as his mind accepts the truth about himself, as it returns to take their place. ⁵ This is the only "cost" of truth: You will no longer see what never was, nor hear what makes no sound. ⁶ Is it a sacrifice to give up nothing, and to receive the Love of God forever?

7. You who have chained your savior to your specialness, and given it his place, remember this: He has not lost the power to forgive you all the sins you think you placed between him and the function of salvation given him for you. ² Nor will you change his function, any more than you can change the truth in him and in yourself. ³ But be you certain that the truth is just the same in both. ⁴ It gives no different messages, and has one meaning. ⁵ And it is one you and your brother both can understand, and one that brings release to both of you. ⁶ Here stands your brother with the key to Heaven in his hand, held out to you. ⁷ Let not the dream of specialness remain between you. ⁸ What is one is joined in truth.
8. Think of the loveliness that you will see within yourself, when you have looked on him as on a friend. ² He *is* the enemy of specialness, but only friend to what is real in you. ³ Not one attack you thought you made on him has taken from him the gift that God would have him give to you. ⁴ His need to give it is as great as yours to have it. ⁵ Let him forgive you all your specialness, and make you whole in mind and one with him. ⁶ He waits for your forgiveness only that he may return it unto you. ⁷ It is not God Who has condemned His Son, but you, to save his specialness and kill his Self.
9. You have come far along the way of truth; too far to falter now. ² Just one step more, and every vestige of the fear of God will melt away in love. ³ Your brother's specialness and yours *are* enemies, and bound in hate to kill each other and deny they are the same. ⁴ Yet it is not illusions that have reached this final obstacle which seems to make God and His Heaven so remote that They cannot be reached. ⁵ Here in this holy place does truth stand waiting to receive you and your brother in silent blessing, and in peace so real and so encompassing that nothing stands outside. ⁶ Leave all illusions of yourself outside this place, to which you come in hope and honesty.
10. Here is your savior *from* your specialness. ² He is in need of your acceptance of himself as part of you, as you for his. ³ You are alike to God as God is to Himself. ⁴ He is not special, for He would not keep one part of what He is unto Himself, not given to His Son but kept for Him alone. ⁵ And it is this you fear, for if He is not special, then He willed His Son to be like Him, and your brother *is* like you. ⁶ Not special, but possessed of everything, including you. ⁷ Give him but what he has, remembering God gave Himself to you and your brother in equal love, that both might share the universe with Him Who chose that love could never be divided, and kept separate from what it is and must forever be.
11. You *are* your brother's; part of love was not denied to him. ² But can it be that you have lost because he is complete? ³ What has been given him makes you complete, as it does him. ⁴ God's Love gave you to him and him to you because He gave Himself. ⁵ What is the same as God is one with Him. ⁶ And only specialness could make the truth of God and you as one seem anything but Heaven, with the hope of peace at last in sight.
12. Specialness is the seal of treachery upon the gift of love. ² Whatever serves its purpose must be given to kill. ³ No gift that bears its seal but offers treachery to giver and receiver. ⁴ Not one glance from eyes it veils but looks on sight of death. ⁵ Not one believer in its potency but seeks for bargains

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and for compromise that would establish sin love's substitute, and serve it faithfully. ⁶ And no relationship that holds its purpose dear but clings to murder as safety's weapon, and the great defender of all illusions from the "threat" of love.

13. The hope of specialness makes it seem possible God made the body as the prison house that keeps His Son from Him. ² For it demands a special place God cannot enter, and a hiding place where none is welcome but your tiny self. ³ Nothing is sacred here but unto you, and you alone, apart and separate from all your brothers; safe from all intrusions of sanity upon illusions; safe from God and safe for conflict everlasting. ⁴ Here are the gates of hell you closed upon yourself, to rule in madness and in loneliness your special kingdom, apart from God, away from truth and from salvation.
14. The key you threw away God gave your brother, whose holy hands would offer it to you when you were ready to accept His plan for your salvation in the place of yours. ² How could this readiness be reached save through the sight of all your misery, and the awareness that your plan has failed, and will forever fail to bring you peace and joy of any kind? ³ Through this despair you travel now, yet it is but illusion of despair. ⁴ The death of specialness is not your death, but your awaking into life eternal. ⁵ You but emerge from an illusion of what you are to the acceptance of yourself as God created you.

III. The Forgiveness of Specialness

1. Forgiveness is the end of specialness. ² Only illusions can be forgiven, and then they disappear. ³ Forgiveness is release from all illusions, and that is why it is impossible but partly to forgive. ⁴ No one who clings to one illusion can see himself as sinless, for he holds one error to himself as lovely still. ⁵ And so he calls it "unforgivable," and makes it sin. ⁶ How can he then give his forgiveness wholly, when he would not receive it for himself? ⁷ For it is sure he would receive it wholly the instant that he gave it so. ⁸ And thus his secret guilt would disappear, forgiven by himself.
2. Whatever form of specialness you cherish, you have made sin. ² Inviolable it stands, strongly defended with all your puny might against the Will of God. ³ And thus it stands against yourself; *your* enemy, not God's. ⁴ So does it seem to split you off from God, and make you separate from Him as its defender. ⁵ You would protect what God created not. ⁶ And yet, this idol that seems to give you power has taken it away. ⁷ For you have given your brother's birthright to it, leaving him alone and unforgiven, and yourself in sin beside him, both in misery, before the idol that can save you not.
3. It is not *you* who are so vulnerable and open to attack that just a word, a little whisper that you do not like, a circumstance that suits you not, or an event that you did not anticipate upsets your world, and hurls it into chaos. ² Truth is not frail. ³ Illusions leave it perfectly unmoved and undisturbed. ⁴ But specialness is not the truth in you. ⁵ *It* can be thrown off balance by anything. ⁶ What rests on nothing never can be stable. ⁷ However large and overblown it seems to be, it still must rock and turn and whirl about with every breeze.
4. Without foundation nothing is secure. ² Would God have left His Son in such a state, where safety has no meaning? ³ No, His Son is safe, resting on Him. ⁴ It is your specialness that is attacked by everything that walks and breathes, or creeps or crawls, or even lives at all. ⁵ Nothing is safe from its attack, and it is safe from nothing. ⁶ It will forevermore be unforgiving, for that is what it is; a secret

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vow that what God wants for you will never be, and that you will oppose His Will forever. ⁷ Nor is it possible the two can ever be the same, while specialness stands like a flaming sword of death between them, and makes them enemies.

5. God asks for your forgiveness. ² He would have no separation, like an alien will, rise between what He wills for you and what you will. ³ They *are* the same, for neither One wills specialness. ⁴ How could They will the death of love itself? ⁵ Yet They are powerless to make attack upon illusions. ⁶ They are not bodies; as one Mind They wait for all illusions to be brought to Them, and left behind. ⁷ Salvation challenges not even death. ⁸ And God Himself, Who knows that death is not your will, must say, "Thy will be done" because you think it is.
6. Forgive the great Creator of the universe, the Source of life, of love and holiness, the perfect Father of a perfect Son, for your illusions of your specialness. ² Here is the hell you chose to be your home. ³ He chose not this for you. ⁴ Ask not He enter this. ⁵ The way is barred to love and to salvation. ⁶ Yet if you would release your brother from the depths of hell, you have forgiven Him Whose Will it is you rest forever in the arms of peace, in perfect safety, and without the heat and malice of one thought of specialness to mar your rest. ⁷ Forgive the Holy One the specialness He could not give, and that you made instead.
7. The special ones are all asleep, surrounded by a world of loveliness they do not see. ² Freedom and peace and joy stand there, beside the bier on which they sleep, and call them to come forth and waken from their dream of death. ³ Yet they hear nothing. ⁴ They are lost in dreams of specialness. ⁵ They hate the call that would awaken them, and they curse God because He did not make their dream reality. ⁶ Curse God and die, but not by Him Who made not death; but only in the dream. ⁷ Open your eyes a little; see the savior God gave to you that you might look on him, and give him back his birthright. ⁸ It is yours.
8. The slaves of specialness will yet be free. ² Such is the Will of God and of His Son. ³ Would God condemn Himself to hell and to damnation? ⁴ And do you will that this be done unto your savior? ⁵ God calls to you from him to join His Will to save you both from hell. ⁶ Look on the print of nails upon his hands that he holds out for your forgiveness. ⁷ God asks your mercy on His Son and on Himself. ⁸ Deny Them not. ⁹ They ask of you but that your will be done. ¹⁰ They seek your love that you may love yourself. ¹¹ Love not your specialness instead of Them. ¹² The print of nails is on your hands as well. ¹³ Forgive your Father it was not His Will that you be crucified.

V. The State of Sinlessness

1. The state of sinlessness is merely this: The whole desire to attack is gone, and so there is no reason to perceive the Son of God as other than he is. ² The need for guilt is gone because it has no purpose, and is meaningless without the goal of sin. ³ Attack and sin are bound as one illusion, each the cause and aim and justifier of the other. ⁴ Each is meaningless alone, but seems to draw a meaning from the other. ⁵ Each depends upon the other for whatever sense it seems to have. ⁶ And no one could believe in one unless the other were the truth, for each attests the other must be true.
2. Attack makes Christ your enemy, and God along with Him. ² Must you not be afraid with "enemies" like these? ³ And must you not be fearful of yourself? ⁴ For you have hurt yourself, and made your Self your "enemy." ⁵ And now you must believe you are not you, but something alien to

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yourself and "something else," a "something" to be feared instead of loved. ⁶ Who would attack whatever he perceives as wholly innocent? ⁷ And who, *because* he wishes to attack, can fail to think he must be guilty to maintain the wish, while wanting innocence? ⁸ For who could see the Son of God as innocent and wish him dead? ⁹ Christ stands before you, each time you look upon your brother. ¹⁰ He has not gone because your eyes are closed. ¹¹ But what is there to see by searching for your Savior, seeing Him through sightless eyes?

3. It is not Christ you see by looking thus. ² It is the "enemy," confused with Christ, you look upon. ³ And hate because there is no sin in him for you to see. ⁴ Nor do you hear his plaintive call, unchanged in content in whatever form the call is made, that you unite with him, and join with him in innocence and peace. ⁵ And yet, beneath the ego's senseless shrieks, such is the call that God has given him, that you might hear in him His Call to you, and answer by returning unto God what is His Own.
4. The Son of God asks only this of you; that you return to him what is his due, that you may share in it with him. ² Alone does neither have it. ³ So must it remain useless to both. ⁴ Together, it will give to each an equal strength to save the other, and save himself along with him. ⁵ Forgiven by you, your savior offers you salvation. ⁶ Condemned by you, he offers death to you. ⁷ In everyone you see but the reflection of what you choose to have him be to you. ⁸ If you decide against his proper function, the only one he has in truth, you are depriving him of all the joy he would have found if he fulfilled the role God gave to him. ⁹ But think not Heaven is lost to him alone. ¹⁰ Nor can it be regained unless the way is shown to him through you, that you may find it, walking by his side.
5. It is no sacrifice that he be saved, for by his freedom will you gain your own. ² To let his function be fulfilled is but the means to let yours be. ³ And so you walk toward Heaven or toward hell, but not alone. ⁴ How beautiful his sinlessness will be when you perceive it! ⁵ And how great will be your joy, when he is free to offer you the gift of sight God gave to him for you! ⁶ He has no need but this; that you allow him freedom to complete the task God gave to him. ⁷ Remembering but this; that what he does you do, along with him. ⁸ And as you see him, so do you define the function he will have for you, until you see him differently and let him be what God appointed that he be to you.
6. Against the hatred that the Son of God may cherish toward himself, is God believed to be without the power to save what He created from the pain of hell. ² But in the love he shows himself is God made free to let His Will be done. ³ In your brother you see the picture of your own belief in what the Will of God must be for you. ⁴ In your forgiveness will you understand His Love for you; through your attack believe He hates you, thinking Heaven must be hell. ⁵ Look once again upon your brother, not without the understanding that he is the way to Heaven or to hell, as you perceive him. ⁶ But forget not this; the role you give to him is given you, and you will walk the way you pointed out to him because it is your judgment on yourself.

VII. The Rock of Salvation

1. Yet if the Holy Spirit can commute each sentence that you laid upon yourself into a blessing, then it cannot be a sin. ² Sin is the only thing in all the world that cannot change. ³ It is immutable. ⁴ And on its changelessness the world depends. ⁵ The magic of the world can seem to hide the pain of sin from sinners, and deceive with glitter and with guile. ⁶ Yet each one knows the cost of sin is death. ⁷ And so it is. ⁸ For sin is a request for death, a wish to make this world's foundation sure as love,

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dependable as Heaven, and as strong as God Himself. ⁹ The world is safe from love to everyone who thinks sin possible. ¹⁰ Nor will it change. ¹¹ Yet is it possible what God created not should share the attributes of His creation, when it opposes it in every way?

2. It cannot be the "sinner's" wish for death is just as strong as is God's Will for life. ² Nor can the basis of a world He did not make be firm and sure as Heaven. ³ How could it be that hell and Heaven are the same? ⁴ And is it possible that what He did not will cannot be changed? ⁵ What is immutable besides His Will? ⁶ And what can share its attributes except itself? ⁷ What wish can rise against His Will, and be immutable? ⁸ If you could realize nothing is changeless but the Will of God, this course would not be difficult for you. ⁹ For it is this that you do not believe. ¹⁰ Yet there is nothing else you could believe, if you but looked at what it really is.
3. Let us go back to what we said before, and think of it more carefully. ² It must be so that either God is mad, or is this world a place of madness. ³ Not one Thought of His makes any sense at all within this world. ⁴ And nothing that the world believes as true has any meaning in His Mind at all. ⁵ What makes no sense and has no meaning is insanity. ⁶ And what is madness cannot be the truth. ⁷ If one belief so deeply valued here were true, then every Thought God ever had is an illusion. ⁸ And if but one Thought of His is true, then all beliefs the world gives any meaning to are false, and make no sense at all. ⁹ This is the choice you make. ¹⁰ Do not attempt to see it differently, nor twist it into something it is not. ¹¹ For only this decision can you make. ¹² The rest is up to God, and not to you.
4. To justify one value that the world upholds is to deny your Father's sanity and yours. ² For God and His beloved Son do not think differently. ³ And it is the agreement of their thought that makes the Son a co-creator with the Mind Whose Thought created him. ⁴ So if he chooses to believe one thought opposed to truth, he has decided he is not his Father's Son because the Son is mad, and sanity must lie apart from both the Father and the Son. ⁵ This you believe. ⁶ Think not that this belief depends upon the form it takes. ⁷ Who thinks the world is sane in any way, is justified in anything it thinks, or is maintained by any form of reason, believes this to be true. ⁸ Sin is not real *because* the Father and the Son are not insane. ⁹ This world is meaningless *because* it rests on sin. ¹⁰ Who could create the changeless if it does not rest on truth?
5. The Holy Spirit has the power to change the whole foundation of the world you see to something else; a basis not insane, on which a sane perception can be based, another world perceived. ² And one in which nothing is contradicted that would lead the Son of God to sanity and joy. ³ Nothing attests to death and cruelty; to separation and to differences. ⁴ For here is everything perceived as one, and no one loses that each one may gain.
6. Test everything that you believe against this one requirement, and understand that everything that meets this one demand is worthy of your faith. ² But nothing else. ³ What is not love is sin, and either one perceives the other as insane and meaningless. ⁴ Love is the basis for a world perceived as wholly mad to sinners, who believe theirs is the way to sanity. ⁵ But sin is equally insane within the sight of love, whose gentle eyes would look beyond the madness and rest peacefully on truth. ⁶ Each sees a world immutable, as each defines the changeless and eternal truth of what you are. ⁷ And each reflects a view of what the Father and the Son must be, to make that viewpoint meaningful and sane.
7. Your special function is the special form in which the fact that God is not insane appears most sensible and meaningful to you. ² The content is the same. ³ The form is suited to your special needs, and to the special time and place in which you think you find yourself, and where you can be free of

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place and time, and all that you believe must limit you. ⁴ The Son of God cannot be bound by time nor place nor anything God did not will. ⁵ Yet if His Will is seen as madness, then the form of sanity which makes it most acceptable to those who are insane requires special choice. ⁶ Nor can this choice be made by the insane, whose problem is their choices are not free, and made with reason in the light of sense.

8. It *would* be madness to entrust salvation to the insane. ² Because He is not mad has God appointed One as sane as He to raise a saner world to meet the sight of everyone who chose insanity as his salvation. ³ To this One is given the choice of form most suitable to him; one which will not attack the world he sees, but enter into it in quietness and show him he is mad. ⁴ This One but points to an alternative, another way of looking at what he has seen before, and recognizes as the world in which he lives, and thought he understood before.
9. Now must he question this, because the form of the alternative is one which he cannot deny, nor overlook, nor fail completely to perceive at all. ² To each his special function is designed to be perceived as possible, and more and more desired, as it proves to him that it is an alternative he really wants. ³ From this position does his sinfulness, and all the sin he sees within the world, offer him less and less. ⁴ Until he comes to understand it cost him his sanity, and stands between him and whatever hope he has of being sane. ⁵ Nor is he left without escape from madness, for he has a special part in everyone's escape. ⁶ He can no more be left outside, without a special function in the hope of peace, than could the Father overlook His Son, and pass him by in careless thoughtlessness.
10. What is dependable except God's Love? ² And where does sanity abide except in Him? ³ The One Who speaks for Him can show you this, in the alternative He chose especially for you. ⁴ It is God's Will that you remember this, and so emerge from deepest mourning into perfect joy. ⁵ Accept the function that has been assigned to you in God's Own plan to show His Son that hell and Heaven are different, not the same. ⁶ And that in Heaven *They* are all the same, without the differences which would have made a hell of Heaven and a heaven of hell, had such insanity been possible.
11. The whole belief that someone loses but reflects the underlying tenet God must be insane. ² For in this world it seems that one must gain *because* another lost. ³ If this were true, then God is mad indeed! ⁴ But what is this belief except a form of the more basic tenet, "Sin is real, and rules the world"? ⁵ For every little gain must someone lose, and pay exact amount in blood and suffering. ⁶ For otherwise would evil triumph, and destruction be the total cost of any gain at all. ⁷ You who believe that God is mad, look carefully at this, and understand that it must be either God or this must be insane, but hardly both.
12. Salvation is rebirth of the idea no one can lose for anyone to gain. ² And everyone *must* gain, if anyone would be a gainer. ³ Here is sanity restored. ⁴ And on this single rock of truth can faith in God's eternal saneness rest in perfect confidence and perfect peace. ⁵ Reason is satisfied, for all insane beliefs can be corrected here. ⁶ And sin must be impossible, if this is true. ⁷ This is the rock on which salvation rests, the vantage point from which the Holy Spirit gives meaning and direction to the plan in which your special function has a part. ⁸ For here your special function is made whole, because it shares the function of the whole.
13. Remember all temptation is but this; a mad belief that God's insanity would make you sane and give you what you want; that either God or you must lose to madness because your aims can not be reconciled. ² Death demands life, but life is not maintained at any cost. ³ No one can suffer for the

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Will of God to be fulfilled. ⁴ Salvation is His Will *because* you share it. ⁵ Not for you alone, but for the Self that is the Son of God. ⁶ He cannot lose, for if he could the loss would be his Father's, and in Him no loss is possible. ⁷ And this is sane because it is the truth.