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IV. The Greater Joining

1. Accepting the Atonement for yourself means not to give support to someone's dream of sickness and of death. ² It means that you share not his wish to separate, and let him turn illusions on himself. ³ Nor do you wish that they be turned, instead, on you. ⁴ Thus have they no effects. ⁵ And you are free of dreams of pain because you let him be. ⁶ Unless you help him, you will suffer pain with him because that is your wish. ⁷ And you become a figure in his dream of pain, as he in yours. ⁸ So do you and your brother both become illusions, and without identity. ⁹ You could be anyone or anything, depending on whose evil dream you share. ¹⁰ You can be sure of just one thing; that you are evil, for you share in dreams of fear.
2. There is a way of finding certainty right here and now. ² Refuse to be a part of fearful dreams whatever form they take, for you will lose identity in them. ³ You find yourself by not accepting them as causing you, and giving you effects. ⁴ You stand apart from them, but not apart from him who dreams them. ⁵ Thus you separate the dreamer from the dream, and join in one, but let the other go. ⁶ The dream is but illusion in the mind. ⁷ And with the mind you would unite, but never with the dream. ⁸ It is the dream you fear, and not the mind. ⁹ You see them as the same, because you think that *you* are but a dream. ¹⁰ And what is real and what is but illusion in yourself you do not know and cannot tell apart.
3. Like you, your brother thinks he is a dream. ² Share not in his illusion of himself, for your Identity depends on his reality. ³ Think, rather, of him as a mind in which illusions still persist, but as a mind which brother is to you. ⁴ He is not brother made by what he dreams, nor is his body, "hero" of the dream, your brother. ⁵ It is his reality that is your brother, as is yours to him. ⁶ Your mind and his are joined in brotherhood. ⁷ His body and his dreams but seem to make a little gap, where yours have joined with his.
4. And yet, between your minds there is no gap. ² To join his dreams is thus to meet him not, because his dreams would separate from you. ³ Therefore release him, merely by your claim on brotherhood, and not on dreams of fear. ⁴ Let him acknowledge who he is, by not supporting his illusions by your faith, for if you do, you will have faith in yours. ⁵ With faith in yours, he will not be released, and you are kept in bondage to his dreams. ⁶ And dreams of fear will haunt the little gap, inhabited but by illusions which you have supported in your brother's mind.
5. Be certain, if you do your part, he will do his, for he will join you where you stand. ² Call not to him to meet you in the gap between you, or you must believe that it is your reality as well as his. ³ You cannot do his part, but this you *do* when you become a passive figure in his dreams, instead of dreamer of your own. ⁴ Identity in dreams is meaningless because the dreamer and the dream are one. ⁵ Who shares a dream must be the dream he shares, because by sharing is a cause produced.
6. You share confusion and you are confused, for in the gap no stable self exists. ² What is the same seems different, because what is the same appears to be unlike. ³ His dreams are yours because you let them be. ⁴ But if you took your own away would he be free of them, and of his own as well. ⁵ Your dreams are witnesses to his, and his attest the truth of yours. ⁶ Yet if you see there is no truth in yours, his dreams will go, and he will understand what made the dream.
7. The Holy Spirit is in both your minds, and He is One because there is no gap that separates His

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Oneness from Itself. ² The gap between your bodies matters not, for what is joined in Him is always one. ³ No one is sick if someone else accepts his union with him. ⁴ His desire to be a sick and separated mind can not remain without a witness or a cause. ⁵ And both are gone if someone wills to be united with him. ⁶ He has dreams that he was separated from his brother who, by sharing not his dream, has left the space between them vacant. ⁷ And the Father comes to join His Son the Holy Spirit joined.

8. The Holy Spirit's function is to take the broken picture of the Son of God and put the pieces into place again. ² This holy picture, healed entirely, does He hold out to every separate piece that thinks it is a picture in itself. ³ To each He offers his Identity, which the whole picture represents, instead of just a little, broken bit that he insisted was himself. ⁴ And when he sees this picture he will recognize himself. ⁵ If you share not your brother's evil dream, this is the picture that the miracle will place within the little gap, left clean of all the seeds of sickness and of sin. ⁶ And here the Father will receive His Son, because His Son was gracious to himself.
9. I thank You, Father, knowing You will come to close each little gap that lies between the broken pieces of Your holy Son. ² Your Holiness, complete and perfect, lies in every one of them. ³ And they are joined because what is in one is in them all. ⁴ How holy is the smallest grain of sand, when it is recognized as being part of the completed picture of God's Son! ⁵ The forms the broken pieces seem to take mean nothing. ⁶ For the whole is in each one. ⁷ And every aspect of the Son of God is just the same as every other part.
10. Join not your brother's dreams but join with him, and where you join His Son the Father is. ² Who seeks for substitutes when he perceives he has lost nothing? ³ Who would want to have the "benefits" of sickness when he has received the simple happiness of health? ⁴ What God has given cannot be a loss, and what is not of Him has no effects. ⁵ What, then, would you perceive within the gap? ⁶ The seeds of sickness come from the belief that there is joy in separation, and its giving up would be a sacrifice. ⁷ But miracles are the result when you do not insist on seeing in the gap what is not there. ⁸ Your willingness to let illusions go is all the Healer of God's Son requires. ⁹ He will place the miracle of healing where the seeds of sickness were. ¹⁰ And there will be no loss, but only gain.

V. The Alternate to Dreams of Fear

1. What is a sense of sickness but a sense of limitation? ² Of a splitting *off* and separating *from*? ³ A gap that is perceived between you and your brother, and what is now seen as health? ⁴ And so the good is seen to be outside; the evil, in. ⁵ And thus is sickness separating off the self from good, and keeping evil in. ⁶ God is the Alternate to dreams of fear. ⁷ Who shares in them can never share in Him. ⁸ But who withdraws his mind from sharing them *is* sharing Him. ⁹ There is no other choice. ¹⁰ Except you share it, nothing can exist. ¹¹ And you exist because God shared His Will with you, that His creation might create.
2. It is the sharing of the evil dreams of hate and malice, bitterness and death, of sin and suffering and pain and loss, that makes them real. ² Unshared, they are perceived as meaningless. ³ The fear is gone from them because you did not give them your support. ⁴ Where fear has gone there love must come, because there are but these alternatives. ⁵ Where one appears, the other disappears. ⁶ And which you share becomes the only one you have. ⁷ You have the one that you accept, because it is

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the only one you wish to have.

3. You share no evil dreams if you forgive the dreamer, and perceive that he is not the dream he made. ² And so he cannot be a part of yours, from which you both are free. ³ Forgiveness separates the dreamer from the evil dream, and thus releases him. ⁴ Remember if you share an evil dream, you will believe you are the dream you share. ⁵ And fearing it, you will not want to know your own Identity, because you think that It is fearful. ⁶ And you will deny your Self, and walk upon an alien ground which your Creator did not make, and where you seem to be a something you are not. ⁷ You will make war upon your Self, which seems to be your enemy; and will attack your brother, as a part of what you hate. ⁸ There is no compromise. ⁹ You are your Self or an illusion. ¹⁰ What can be between illusion and the truth? ¹¹ A middle ground, where you can be a thing that is not you, must be a dream and cannot be the truth.
4. You have conceived a little gap between illusions and the truth to be the place where all your safety lies, and where your Self is safely hidden by what you have made. ² Here is a world established that is sick, and this the world the body's eyes perceive. ³ Here are the sounds it hears; the voices that its ears were made to hear. ⁴ Yet sights and sounds the body can perceive are meaningless. ⁵ It cannot see nor hear. ⁶ It does not know what seeing *is*; what listening is *for*. ⁷ It is as little able to perceive as it can judge or understand or know. ⁸ Its eyes are blind; its ears are deaf. ⁹ It can not think, and so it cannot have effects.
5. What is there God created to be sick? ² And what that He created not can be? ³ Let not your eyes behold a dream; your ears bear witness to illusion. ⁴ They were made to look upon a world that is not there; to hear the voices that can make no sound. ⁵ Yet are there other sounds and other sights that *can* be seen and heard and understood. ⁶ For eyes and ears are senses without sense, and what they see and hear they but report. ⁷ It is not they that hear and see, but you, who put together every jagged piece, each senseless scrap and shred of evidence, and make a witness to the world you want. ⁸ Let not the body's ears and eyes perceive these countless fragments seen within the gap that you imagined, and let them persuade their maker his imaginings are real.
6. Creation proves reality because it shares the function all creation shares. ² It is not made of little bits of glass, a piece of wood, a thread or two, perhaps, all put together to attest its truth. ³ Reality does not depend on this. ⁴ There is no gap that separates the truth from dreams and from illusions. ⁵ Truth has left no room for them in any place or time. ⁶ For it fills every place and every time, and makes them wholly indivisible.
7. You who believe there is a little gap between you and your brother, do not see that it is here you are as prisoners in a world perceived to be existing here. ² The world you see does not exist, because the place where you perceive it is not real. ³ The gap is carefully concealed in fog, and misty pictures rise to cover it with vague uncertain forms and changing shapes, forever unsubstantial and unsure. ⁴ Yet in the gap is nothing. ⁵ And there are no awesome secrets and no darkened tombs where terror rises from the bones of death. ⁶ Look at the little gap, and you behold the innocence and emptiness of sin that you will see within yourself, when you have lost the fear of recognizing love.

V. The Changeless Dwelling Place

1. There is a place in you where this whole world has been forgotten; where no memory of sin and

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of illusion lingers still. ² There is a place in you which time has left, and echoes of eternity are heard. ³ There is a resting place so still no sound except a hymn to Heaven rises up to gladden God the Father and the Son. ⁴ Where Both abide are They remembered, Both. ⁵ And where They are is Heaven and is peace.

2. Think not that you can change Their dwelling place. ² For your Identity abides in Them, and where They are, forever must you be. ³ The changelessness of Heaven is in you, so deep within that nothing in this world but passes by, unnoticed and unseen. ⁴ The still infinity of endless peace surrounds you gently in its soft embrace, so strong and quiet, tranquil in the might of its Creator, nothing can intrude upon the sacred Son of God within.
3. Here is the role the Holy Spirit gives to you who wait upon the Son of God, and would behold him waken and be glad. ² He is a part of you and you of him, because he is his Father's Son, and not for any purpose you may see in him. ³ Nothing is asked of you but to accept the changeless and eternal that abide in him, for your Identity is there. ⁴ The peace in you can but be found in him. ⁵ And every thought of love you offer him but brings you nearer to your waking to peace eternal and to endless joy.
4. This sacred Son of God is like yourself; the mirror of his Father's Love for you, the soft reminder of his Father's Love by which he was created and which still abides in him as it abides in you. ² Be very still and hear God's Voice in him, and let It tell you what his function is. ³ He was created that you might be whole, for only the complete can be a part of God's completion, which created you.
5. There is no gift the Father asks of you but that you see in all creation but the shining glory of His gift to you. ² Behold His Son, His perfect gift, in whom his Father shines forever, and to whom is all creation given as his own. ³ Because he has it is it given you, and where it lies in him behold your peace. ⁴ The quiet that surrounds you dwells in him, and from this quiet come the happy dreams in which your hands are joined in innocence. ⁵ These are not hands that grasp in dreams of pain. ⁶ They hold no sword, for they have left their hold on every vain illusion of the world. ⁷ And being empty they receive, instead, a brother's hand in which completion lies.
6. If you but knew the glorious goal that lies beyond forgiveness, you would not keep hold on any thought, however light the touch of evil on it may appear to be. ² For you would understand how great the cost of holding anything God did not give in minds that can direct the hand to bless, and lead God's Son unto his Father's house. ³ Would you not want to be a friend to him, created by his Father as His home? ⁴ If God esteems him worthy of Himself, would you attack him with the hands of hate? ⁵ Who would lay bloody hands on Heaven itself, and hope to find its peace? ⁶ Your brother thinks he holds the hand of death. ⁷ Believe him not. ⁸ But learn, instead, how blessed are you who can release him, just by offering him yours.
7. A dream is given you in which he is your savior, not your enemy in hate. ² A dream is given you in which you have forgiven him for all his dreams of death; a dream of hope you share with him, instead of dreaming evil separate dreams of hate. ³ Why does it seem so hard to share this dream? ⁴ Because unless the Holy Spirit gives the dream its function, it was made for hate, and will continue in death's services. ⁵ Each form it takes in some way calls for death. ⁶ And those who serve the lord of death have come to worship in a separated world, each with his tiny spear and rusted sword, to keep his ancient promises to die.

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8. Such is the core of fear in every dream that has been kept apart from use by Him Who sees a different function for a dream. ² When dreams are shared they lose the function of attack and separation, even though it was for this that every dream was made. ³ Yet nothing in the world of dreams remains without the hope of change and betterment, for here is not where changelessness is found. ⁴ Let us be glad indeed that this is so, and seek not the eternal in this world. ⁵ Forgiving dreams are means to step aside from dreaming of a world outside yourself. ⁶ And leading finally beyond all dreams, unto the peace of everlasting life.

VII. Seek Not Outside Yourself

1. Seek not outside yourself. ² For it will fail, and you will weep each time an idol falls. ³ Heaven cannot be found where it is not, and there can be no peace excepting there. ⁴ Each idol that you worship when God calls will never answer in His place. ⁵ There is no other answer you can substitute, and find the happiness His answer brings. ⁶ Seek not outside yourself. ⁷ For all your pain comes simply from a futile search for what you want, insisting where it must be found. ⁸ What if it is not there? ⁹ Do you prefer that you be right or happy? ¹⁰ Be you glad that you are told where happiness abides, and seek no longer elsewhere. ¹¹ You will fail. ¹² But it is given you to know the truth, and not to seek for it outside yourself.
2. No one who comes here but must still have hope, some lingering illusion, or some dream that there is something outside of himself that will bring happiness and peace to him. ² If everything is in him this cannot be so. ³ And therefore by his coming, he denies the truth about himself, and seeks for something more than everything, as if a part of it were separated off and found where all the rest of it is not. ⁴ This is the purpose he bestows upon the body; that it seek for what he lacks, and give him what would make himself complete. ⁵ And thus he wanders aimlessly about, in search of something that he cannot find, believing that he is what he is not.
3. The lingering illusion will impel him to seek out a thousand idols, and to seek beyond them for a thousand more. ² And each will fail him, all excepting one; for he will die, and does not understand the idol that he seeks *is* but his death. ³ Its form appears to be outside himself. ⁴ Yet does he seek to kill God's Son within, and prove that he is victor over him. ⁵ This is the purpose every idol has, for this the role that is assigned to it, and this the role that cannot be fulfilled.
4. Whenever you attempt to reach a goal in which the body's betterment is cast as major beneficiary, you try to bring about your death. ² For you believe that you can suffer lack, and lack *is* death. ³ To sacrifice is to give up, and thus to be without and to have suffered loss. ⁴ And by this giving up is life renounced. ⁵ Seek not outside yourself. ⁶ The search implies you are not whole within and fear to look upon your devastation, but prefer to seek outside yourself for what you are.
5. Idols must fall *because* they have no life, and what is lifeless is a sign of death. ² You came to die, and what would you expect but to perceive the signs of death you seek? ³ No sadness and no suffering proclaim a message other than an idol found that represents a parody of life which, in its lifelessness, is really death, conceived as real and given living form. ⁴ Yet each must fail and crumble and decay, because a form of death cannot be life, and what is sacrificed cannot be whole.
6. All idols of this world were made to keep the truth within from being known to you, and to

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maintain allegiance to the dream that you must find what is outside yourself to be complete and happy. ² It is vain to worship idols in the hope of peace. ³ God dwells within, and your completion lies in Him. ⁴ No idol takes His place. ⁵ Look not to idols. ⁶ Do not seek outside yourself.

7. Let us forget the purpose of the world the past has given it. ² For otherwise, the future will be like the past, and but a series of depressing dreams, in which all idols fail you, one by one, and you see death and disappointment everywhere.
8. To change all this, and open up a road of hope and of release in what appeared to be an endless circle of despair, you need but to decide you do not know the purpose of the world. ² You give it goals it does not have, and thus do you decide what it is for. ³ You try to see in it a place of idols found outside yourself, with power to make complete what is within by splitting what you are between the two. ⁴ You choose your dreams, for they are what you wish, perceived as if it had been given you. ⁵ Your idols do what you would have them do, and have the power you ascribe to them. ⁶ And you pursue them vainly in the dream, because you want their power as your own.
9. Yet where are dreams but in a mind asleep? ² And can a dream succeed in making real the picture it projects outside itself? ³ Save time, my brother; learn what time is for. ⁴ And speed the end of idols in a world made sad and sick by seeing idols there. ⁵ Your holy mind is altar unto God, and where He is no idols can abide. ⁶ The fear of God is but the fear of loss of idols. ⁷ It is not the fear of loss of your reality. ⁸ But you have made of your reality an idol, which you must protect against the light of truth. ⁹ And all the world becomes the means by which this idol can be saved. ¹⁰ Salvation thus appears to threaten life and offer death.
10. It is not so. ² Salvation seeks to prove there is no death, and only life exists. ³ The sacrifice of death is nothing lost. ⁴ An idol cannot take the place of God. ⁵ Let Him remind you of His Love for you, and do not seek to drown His Voice in chants of deep despair to idols of yourself. ⁶ Seek not outside your Father for your hope. ⁷ For hope of happiness is *not* despair.

IV. The Truth behind Illusions

1. You will attack what does not satisfy, and thus you will not see you made it up. ² You always fight illusions. ³ For the truth behind them is so lovely and so still in loving gentleness, were you aware of it you would forget defensiveness entirely, and rush to its embrace. ⁴ The truth could never be attacked. ⁵ And this you knew when you made idols. ⁶ They were made that this might be forgotten. ⁷ You attack but false ideas, and never truthful ones. ⁸ All idols are the false ideas you made to fill the gap you think arose between yourself and what is true. ⁹ And you attack them for the things you think they represent. ¹⁰ What lies beyond them cannot be attacked.
2. The wearying, dissatisfying gods you made are blown-up children's toys. ² A child is frightened when a wooden head springs up as a closed box is opened suddenly, or when a soft and silent woolly bear begins to squeak as he takes hold of it. ³ The rules he made for boxes and for bears have failed him, and have broken his "control" of what surrounds him. ⁴ And he is afraid, because he thought the rules protected him. ⁵ Now must he learn the boxes and the bears did not deceive him, broke no rules, nor mean his world is made chaotic and unsafe. ⁶ He was mistaken. ⁷ He misunderstood what made him safe, and thought that it had left.

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3. The gap that is not there is filled with toys in countless forms. ² And each one seems to break the rules you set for it. ³ It never was the thing you thought. ⁴ It must appear to break your rules for safety, since the rules were wrong. ⁵ But *you* are not endangered. ⁶ You can laugh at popping heads and squeaking toys, as does the child who learns they are no threat to him. ⁷ Yet while he likes to play with them, he still perceives them as obeying rules he made for his enjoyment. ⁸ So there still are rules that they can seem to break and frighten him. ⁹ Yet *is* he at the mercy of his toys? ¹⁰ And *can* they represent a threat to him?
4. Reality observes the laws of God, and not the rules you set. ² It is His laws that guarantee your safety. ³ All illusions that you believe about yourself obey no laws. ⁴ They seem to dance a little while, according to the rules you set for them. ⁵ But then they fall and cannot rise again. ⁶ They are but toys, my child, so do not grieve for them. ⁷ Their dancing never brought you joy. ⁸ But neither were they things to frighten you, nor make you safe if they obeyed your rules. ⁹ They must be neither cherished nor attacked, but merely looked upon as children's toys without a single meaning of their own. ¹⁰ See one in them and you will see them all. ¹¹ See none in them and they will touch you not.
5. Appearances deceive *because* they are appearances and not reality. ² Dwell not on them in any form. ³ They but obscure reality, and they bring fear *because* they hide the truth. ⁴ Do not attack what you have made to let you be deceived, for thus you prove that you have been deceived. ⁵ Attack has power to make illusions real. ⁶ Yet what it makes is nothing. ⁷ Who could be made fearful by a power that can have no real effects at all? ⁸ What could it be but an illusion, making things appear like to itself? ⁹ Look calmly at its toys, and understand that they are idols which but dance to vain desires. ¹⁰ Give them not your worship, for they are not there. ¹¹ Yet this is equally forgotten in attack. ¹² God's Son needs no defense against his dreams. ¹³ His idols do not threaten him at all. ¹⁴ His one mistake is that he thinks them real. ¹⁵ What can the power of illusions do?
6. Appearances can but deceive the mind that wants to be deceived. ² And you can make a simple choice that will forever place you far beyond deception. ³ You need not concern yourself with how this will be done, for this you cannot understand. ⁴ But you will understand that mighty changes have been quickly brought about, when you decide one very simple thing; you do not want whatever you believe an idol gives. ⁵ For thus the Son of God declares that he is free of idols. ⁶ And thus *is* he free.
7. Salvation is a paradox indeed! ² What could it be except a happy dream? ³ It asks you but that you forgive all things that no one ever did; to overlook what is not there, and not to look upon the unreal as reality. ⁴ You are but asked to let your will be done, and seek no longer for the things you do not want. ⁵ And you are asked to let yourself be free of all the dreams of what you never were, and seek no more to substitute the strength of idle wishes for the Will of God.
8. Here does the dream of separation start to fade and disappear. ² For here the gap that is not there begins to be perceived without the toys of terror that you made. ³ No more than this is asked. ⁴ Be glad indeed salvation asks so little, not so much. ⁵ It asks for nothing in reality. ⁶ And even in illusions it but asks forgiveness be the substitute for fear. ⁷ Such is the only rule for happy dreams. ⁸ The gap is emptied of the toys of fear, and then its unreality is plain. ⁹ Dreams are for nothing. ¹⁰ And the Son of God can have no need of them. ¹¹ They offer him no single thing that he could ever want. ¹² He is delivered from illusions by his will, and but restored to what he is. ¹³ What could God's plan for his salvation be, except a means to give him to Himself?

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VI. The Justification for Forgiveness

1. Anger is *never* justified. ² Attack has *no* foundation. ³ It is here escape from fear begins, and will be made complete. ⁴ Here is the real world given in exchange for dreams of terror. ⁵ For it is on this forgiveness rests, and is but natural. ⁶ You are not asked to offer pardon where attack is due, and would be justified. ⁷ For that would mean that you forgive a sin by overlooking what is really there. ⁸ This is not pardon. ⁹ For it would assume that, by responding in a way which is not justified, your pardon will become the answer to attack that has been made. ¹⁰ And thus is pardon inappropriate, by being granted where it is not due.
2. Pardon is *always* justified. ² It has a sure foundation. ³ You do not forgive the unforgivable, nor overlook a real attack that calls for punishment. ⁴ Salvation does not lie in being asked to make unnatural responses which are inappropriate to what is real. ⁵ Instead, it merely asks that you respond appropriately to what is not real by not perceiving what has not occurred. ⁶ If pardon were unjustified, you would be asked to sacrifice your rights when you return forgiveness for attack. ⁷ But you are merely asked to see forgiveness as the natural reaction to distress that rests on error, and thus calls for help. ⁸ Forgiveness is the only sane response. ⁹ It *keeps* your rights from being sacrificed.
3. This understanding is the only change that lets the real world rise to take the place of dreams of terror. ² Fear cannot arise unless attack is justified, and if it had a real foundation pardon would have none. ³ The real world is achieved when you perceive the basis of forgiveness is quite real and fully justified. ⁴ While you regard it as a gift unwarranted, it must uphold the guilt you would "forgive." ⁵ Unjustified forgiveness is attack. ⁶ And this is all the world can ever give. ⁷ It pardons "sinners" sometimes, but remains aware that they have sinned. ⁸ And so they do not merit the forgiveness that it gives.
4. This is the false forgiveness which the world employs to keep the sense of sin alive. ² And recognizing God is just, it seems impossible His pardon could be real. ³ Thus is the fear of God the sure result of seeing pardon as unmerited. ⁴ No one who sees himself as guilty can avoid the fear of God. ⁵ But he is saved from this dilemma if he can forgive. ⁶ The mind must think of its Creator as it looks upon itself. ⁷ If you can see your brother merits pardon, you have learned forgiveness is your right as much as his. ⁸ Nor will you think that God intends for you a fearful judgment that your brother does not merit. ⁹ For it is the truth that you can merit neither more nor less than he.
5. Forgiveness recognized as merited will heal. ² It gives the miracle its strength to overlook illusions. ³ This is how you learn that you must be forgiven too. ⁴ There can be no appearance that can not be overlooked. ⁵ For if there were, it would be necessary first there be some sin that stands beyond forgiveness. ⁶ There would be an error that is more than a mistake; a special form of error that remains unchangeable, eternal, and beyond correction or escape. ⁷ There would be one mistake that had the power to undo creation, and to make a world that could replace it and destroy the Will of God. ⁸ Only if this were possible could there be some appearances that could withstand the miracle, and not be healed by it.
6. There is no surer proof idolatry is what you wish than a belief there are some forms of sickness and of joylessness forgiveness cannot heal. ² This means that you prefer to keep some idols, and are

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not prepared, as yet, to let all idols go. ³ And thus you think that some appearances are real and not appearances at all. ⁴ Be not deceived about the meaning of a fixed belief that some appearances are harder to look past than others are. ⁵ It always means you think forgiveness must be limited. ⁶ And you have set a goal of partial pardon and a limited escape from guilt for you. ⁷ What can this be except a false forgiveness of yourself, and everyone who seems apart from you?

7. It must be true the miracle can heal all forms of sickness, or it cannot heal. ² Its purpose cannot be to judge which forms are real, and which appearances are true. ³ If one appearance must remain apart from healing, one illusion must be part of truth. ⁴ And you could not escape all guilt, but only some of it. ⁵ You must forgive God's Son entirely. ⁶ Or you will keep an image of yourself that is not whole, and will remain afraid to look within and find escape from every idol there. ⁷ Salvation rests on faith there cannot be some forms of guilt that you cannot forgive. ⁸ And so there cannot be appearances that have replaced the truth about God's Son.
8. Look on your brother with the willingness to see him as he is. ² And do not keep a part of him outside your willingness that he be healed. ³ To heal is to make whole. ⁴ And what is whole can have no missing parts that have been kept outside. ⁵ Forgiveness rests on recognizing this, and being glad there cannot be some forms of sickness which the miracle must lack the power to heal.
9. God's Son is perfect, or he cannot be God's Son. ² Nor will you know him, if you think he does not merit the escape from guilt in all its consequences and its forms. ³ There is no way to think of him but this, if you would know the truth about yourself.

⁴ I thank You, Father, for Your perfect Son, and in his glory will I see my own.

⁵ Here is the joyful statement that there are no forms of evil that can overcome the Will of God; the glad acknowledgment that guilt has not succeeded by your wish to make illusions real. ⁶ And what is this except a simple statement of the truth?

10. Look on your brother with this hope in you, and you will understand he could not make an error that could change the truth in him. ² It is not difficult to overlook mistakes that have been given no effects. ³ But what you see as having power to make an idol of the Son of God you will not pardon. ⁴ For he has become to you a graven image and a sign of death. ⁵ Is this your savior? ⁶ Is his Father wrong about His Son? ⁷ Or have you been deceived in him who has been given you to heal, for your salvation and deliverance?

II. Walking with Christ

1. An ancient lesson is not overcome by the opposing of the new and old. ² It is not vanquished that the truth be known, nor fought against to lose to truth's appeal. ³ There is no battle that must be prepared; no time to be expended, and no plans that need be laid for bringing in the new. ⁴ There *is* an ancient battle being waged against the truth, but truth does not respond. ⁵ Who could be hurt in such a war, unless he hurts himself? ⁶ He has no enemy in truth. ⁷ And can he be assailed by dreams?
2. Let us review again what seems to stand between you and the truth of what you are. ² For there are steps in its relinquishment. ³ The first is a decision that you make. ⁴ But afterwards, the truth is given you. ⁵ You would establish truth. ⁶ And by your wish you set two choices to be made, each

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time you think you must decide on anything. ⁷ Neither is true. ⁸ Nor are they different. ⁹ Yet must we see them both, before you can look past them to the one alternative that *is* a different choice. ¹⁰ But not in dreams you made, that this might be obscured to you.

3. What you would choose between is not a choice and gives but the illusion it is free, for it will have one outcome either way. ² Thus is it really not a choice at all. ³ The leader and the follower emerge as separate roles, each seeming to possess advantages you would not want to lose. ⁴ So in their fusion there appears to be the hope of satisfaction and of peace. ⁵ You see yourself divided into both these roles, forever split between the two. ⁶ And every friend or enemy becomes a means to help you save yourself from this.
4. Perhaps you call it love. ² Perhaps you think that it is murder justified at last. ³ You hate the one you gave the leader's role when you would have it, and you hate as well his not assuming it at times you want to let the follower in you arise, and give away the role of leadership. ⁴ And this is what you made your brother for, and learned to think that this his purpose is. ⁵ Unless he serves it, he has not fulfilled the function that was given him by you. ⁶ And thus he merits death, because he has no purpose and no usefulness to you.
5. And what of him? ² What does he want of you? ³ What could he want, but what you want of him? ⁴ Herein is life as easily as death, for what you choose you choose as well for him. ⁵ Two calls you make to him, as he to you. ⁶ Between these two *is* choice, because from them there is a different outcome. ⁷ If he be the leader or the follower to you it matters not, for you have chosen death. ⁸ But if he calls for death or calls for life, for hate or for forgiveness and for help, is not the same in outcome. ⁹ Hear the one, and you are separate from him and are lost. ¹⁰ But hear the other, and you join with him and in your answer is salvation found. ¹¹ The voice you hear in him is but your own. ¹² What does he ask you for? ¹³ And listen well! ¹⁴ For he is asking what will come to you, because you see an image of yourself and hear your voice requesting what you want.
6. Before you answer, pause to think of this:

² The answer that I give my brother is what I am asking for. ³ And what I learn of him is what I learn about myself.

- ⁴ Then let us wait an instant and be still, forgetting everything we thought we heard; remembering how much we do not know. ⁵ This brother neither leads nor follows us, but walks beside us on the selfsame road. ⁶ He is like us, as near or far away from what we want as we will let him be. ⁷ We make no gains he does not make with us, and we fall back if he does not advance. ⁸ Take not his hand in anger but in love, for in his progress do you count your own. ⁹ And we go separately along the way unless you keep him safely by your side.
7. Because he is your equal in God's Love, you will be saved from all appearances and answer to the Christ Who calls to you. ² Be still and listen. ³ Think not ancient thoughts. ⁴ Forget the dismal lessons that you learned about this Son of God who calls to you. ⁵ Christ calls to all with equal tenderness, seeing no leaders and no followers, and hearing but one answer to them all. ⁶ Because He hears one Voice, He cannot hear a different answer from the one He gave when God appointed Him His only Son.
8. Be very still an instant. ² Come without all thought of what you ever learned before, and put aside

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- all images you made. ³ The old will fall away before the new without your opposition or intent. ⁴ There will be no attack upon the things you thought were precious and in need of care. ⁵ There will be no assault upon your wish to hear a call that never has been made. ⁶ Nothing will hurt you in this holy place, to which you come to listen silently and learn the truth of what you really want. ⁷ No more than this will you be asked to learn. ⁸ But as you hear it, you will understand you need but come away without the thoughts you did not want, and that were never true.
9. Forgive your brother all appearances, that are but ancient lessons you have taught yourself about the sinfulness in you. ² Hear but his call for mercy and release from all the fearful images he holds of what he is and of what you must be. ³ He is afraid to walk with you, and thinks perhaps a bit behind, a bit ahead would be a safer place for him to be. ⁴ Can you make progress if you think the same, advancing only when he would step back, and falling back when he would go ahead? ⁵ For so do you forget the journey's goal, which is but to decide to walk with him, so neither leads nor follows. ⁶ Thus it is a way you go together, not alone. ⁷ And in this choice is learning's outcome changed, for Christ has been reborn to both of you.
 10. An instant spent without your old ideas of who your great companion is and what he should be asking for, will be enough to let this happen. ² And you will perceive his purpose is the same as yours. ³ He asks for what you want, and needs the same as you. ⁴ It takes, perhaps, a different form in him, but it is not the form you answer to. ⁵ He asks and you receive, for you have come with but one purpose; that you learn you love your brother with a brother's love. ⁶ And as a brother, must his Father be the same as yours, as he is like yourself in truth.
 11. Together is your joint inheritance remembered and accepted by you both. ² Alone it is denied to both of you. ³ Is it not clear that while you still insist on leading or on following, you think you walk alone, with no one by your side? ⁴ This is the road to nowhere, for the light cannot be given while you walk alone, and so you cannot see which way you go. ⁵ And thus there is confusion, and a sense of endless doubting as you stagger back and forward in the darkness and alone. ⁶ Yet these are but appearances of what the journey is, and how it must be made. ⁷ For next to you is One Who holds the light before you, so that every step is made in certainty and sureness of the road. ⁸ A blindfold can indeed obscure your sight, but cannot make the way itself grow dark. ⁹ And He Who travels with you *has* the light.

III. The Self-Accused

1. Only the self-accused condemn. ² As you prepare to make a choice that will result in different outcomes, there is first one thing that must be overlearned. ³ It must become a habit of response so typical of everything you do that it becomes your first response to all temptation, and to every situation that occurs. ⁴ Learn this, and learn it well, for it is here delay of happiness is shortened by a span of time you cannot realize. ⁵ You never hate your brother for his sins, but only for your own. ⁶ Whatever form his sins appear to take, it but obscures the fact that you believe them to be yours, and therefore meriting a "just" attack.
2. Why should his sins be sins, if you did not believe they could not be forgiven in you? ² Why are they real in him, if you did not believe that they are your reality? ³ And why do you attack them everywhere except you hate yourself? ⁴ Are *you* a sin? ⁵ You answer "yes" whenever you attack, for by attack do you assert that you are guilty, and must give as you deserve. ⁶ And what can you

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deserve but what you are? ⁷ If you did not believe that you deserved attack, it never would occur to you to give attack to anyone at all. ⁸ Why should you? ⁹ What would be the gain to you? ¹⁰ What could the outcome be that you would want? ¹¹ And how could murder bring you benefit?

3. Sins are in bodies. ² They are not perceived in minds. ³ They are not seen as purposes, but actions. ⁴ Bodies act, and minds do not. ⁵ And therefore must the body be at fault for what it does. ⁶ It is not seen to be a passive thing, obeying your commands, and doing nothing of itself at all. ⁷ If you are sin you *are* a body, for the mind acts not. ⁸ And purpose must be in the body, not the mind. ⁹ The body must act on its own, and motivate itself. ¹⁰ If you are sin you lock the mind within the body, and you give its purpose to its prison house, which acts instead of it. ¹¹ A jailer does not follow orders, but enforces orders on the prisoner.
4. Yet is the *body* prisoner, and not the mind. ² The body thinks no thoughts. ³ It has no power to learn, to pardon, nor enslave. ⁴ It gives no orders that the mind need serve, nor sets conditions that it must obey. ⁵ It holds in prison but the willing mind that would abide in it. ⁶ It sickens at the bidding of the mind that would become its prisoner. ⁷ And it grows old and dies, because that mind is sick within itself. ⁸ Learning is all that causes change. ⁹ And so the body, where no learning can occur, could never change unless the mind preferred the body change in its appearances, to suit the purpose given by the mind. ¹⁰ For mind can learn, and there is all change made.
5. The mind that thinks it is a sin has but one purpose; that the body be the source of sin, to keep it in the prison house it chose and guards and holds itself at bay, a sleeping prisoner to the snarling dogs of hate and evil, sickness and attack; of pain and age, of grief and suffering. ² Here are the thoughts of sacrifice preserved, for here guilt rules, and orders that the world be like itself; a place where nothing can find mercy, nor survive the ravages of fear except in murder and in death. ³ For here are you made sin, and sin cannot abide the joyous and the free, for they are enemies which sin must kill. ⁴ In death is sin preserved, and those who think that they are sin must die for what they think they are.
6. Let us be glad that you will see what you believe, and that it has been given you to change what you believe. ² The body will but follow. ³ It can never lead you where you would not be. ⁴ It does not guard your sleep, nor interfere with your awakening. ⁵ Release your body from imprisonment, and you will see no one as prisoner to what you have escaped. ⁶ You will not want to hold in guilt your chosen enemies, nor keep in chains, to the illusion of a changing love, the ones you think are friends.
7. The innocent release in gratitude for their release. ² And what they see upholds their freedom from imprisonment and death. ³ Open your mind to change, and there will be no ancient penalty exacted from your brother or yourself. ⁴ For God has said there *is* no sacrifice that can be asked; there *is* no sacrifice that can be made.

IV. The Real Alternative

1. There is a tendency to think the world can offer consolation and escape from problems that its purpose is to keep. ² Why should this be? ³ Because it is a place where choice among illusions seems to be the only choice. ⁴ And you are in control of outcomes of your choosing. ⁵ Thus you think, within the narrow band from birth to death, a little time is given you to use for you alone; a time when everyone conflicts with you, but you can choose which road will lead you out of conflict, and

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- away from difficulties that concern you not. ⁶ Yet they *are* your concern. ⁷ How, then, can you escape from them by leaving them behind? ⁸ What must go with you, you will take with you whatever road you choose to walk along.
2. Real choice is no illusion. ² But the world has none to offer. ³ All its roads but lead to disappointment, nothingness and death. ⁴ There is no choice in its alternatives. ⁵ Seek not escape from problems here. ⁶ The world was made that problems could not *be* escaped. ⁷ Be not deceived by all the different names its roads are given. ⁸ They have but one end. ⁹ And each is but the means to gain that end, for it is here that all its roads will lead, however differently they seem to start; however differently they seem to go. ¹⁰ Their end is certain, for there is no choice among them. ¹¹ All of them will lead to death. ¹² On some you travel gaily for a while, before the bleakness enters. ¹³ And on some the thorns are felt at once. ¹⁴ The choice is not what will the ending be, but when it comes.
 3. There is no choice where every end is sure. ² Perhaps you would prefer to try them all, before you really learn they are but one. ³ The roads this world can offer seem to be quite large in number, but the time must come when everyone begins to see how like they are to one another. ⁴ Men have died on seeing this, because they saw no way except the pathways offered by the world. ⁵ And learning they led nowhere, lost their hope. ⁶ And yet this was the time they could have learned their greatest lesson. ⁷ All must reach this point, and go beyond it. ⁸ It is true indeed there is no choice at all within the world. ⁹ But this is not the lesson in itself. ¹⁰ The lesson has a purpose, and in this you come to understand what it is for.
 4. Why would you seek to try another road, another person or another place, when you have learned the way the lesson starts, but do not yet perceive what it is for? ² Its purpose is the answer to the search that all must undertake who still believe there is another answer to be found. ³ Learn now, without despair, there is no hope of answer in the world. ⁴ But do not judge the lesson that is but begun with this. ⁵ Seek not another signpost in the world that seems to point to still another road. ⁶ No longer look for hope where there is none. ⁷ Make fast your learning now, and understand you but waste time unless you go beyond what you have learned to what is yet to learn. ⁸ For from this lowest point will learning lead to heights of happiness, in which you see the purpose of the lesson shining clear, and perfectly within your learning grasp.
 5. Who would be willing to be turned away from all the roadways of the world, unless he understood their real futility? ² Is it not needful that he should begin with this, to seek another way instead? ³ For while he sees a choice where there is none, what power of decision can he use? ⁴ The great release of power must begin with learning where it really has a use. ⁵ And what decision has power if it be applied in situations without choice?
 6. The learning that the world can offer but one choice, no matter what its form may be, is the beginning of acceptance that there is a real alternative instead. ² To fight against this step is to defeat your purpose here. ³ You did not come to learn to find a road the world does not contain. ⁴ The search for different pathways in the world is but the search for different forms of truth. ⁵ And this would *keep* the truth from being reached.
 7. Think not that happiness is ever found by following a road away from it. ² This makes no sense, and cannot be the way. ³ To you who seem to find this course to be too difficult to learn, let me repeat that to achieve a goal you must proceed in its direction, not away from it. ⁴ And every road

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- that leads the other way will not advance the purpose to be found. ⁵ If this be difficult to understand, then is this course impossible to learn. ⁶ But only then. ⁷ For otherwise, it is a simple teaching in the obvious.
8. There *is* a choice that you have power to make when you have seen the real alternatives. ² Until that point is reached you have no choice, and you can but decide how you would choose the better to deceive yourself again. ³ This course attempts to teach no more than that the power of decision cannot lie in choosing different forms of what is still the same illusion and the same mistake. ⁴ All choices in the world depend on this; you choose between your brother and yourself, and you will gain as much as he will lose, and what you lose is what is given him. ⁵ How utterly opposed to truth is this, when all the lesson's purpose is to teach that what your brother loses *you* have lost, and what he gains is what is given *you*.
 9. He has not left His Thoughts! ² But you forgot His Presence and remembered not His Love. ³ No pathway in the world can lead to Him, nor any worldly goal be one with His. ⁴ What road in all the world will lead within, when every road was made to separate the journey from the purpose it must have unless it be but futile wandering? ⁵ All roads that lead away from what you are will lead you to confusion and despair. ⁶ Yet has He never left His Thoughts to die, without their Source forever in themselves.
 10. He has not left His Thoughts! ² He could no more depart from them than they could keep Him out. ³ In unity with Him do they abide, and in Their Oneness Both are kept complete. ⁴ There is no road that leads away from Him. ⁵ A journey from yourself does not exist. ⁶ How foolish and insane it is to think that there could be a road with such an aim! ⁷ Where could it go? ⁸ And how could you be made to travel on it, walking there without your own reality at one with you?
 11. Forgive yourself your madness, and forget all senseless journeys and all goal-less aims. ² They have no meaning. ³ You can not escape from what you are. ⁴ For God is merciful, and did not let His Son abandon Him. ⁵ For what He is be thankful, for in that is your escape from madness and from death. ⁶ Nowhere but where He is can you be found. ⁷ There *is* no path that does not lead to Him.

VII. The Savior's Vision

1. Learning is change. ² Salvation does not seek to use a means as yet too alien to your thinking to be helpful, nor to make the kinds of change you could not recognize. ³ Concepts are needed while perception lasts, and changing concepts is salvation's task. ⁴ For it must deal in contrasts, not in truth, which has no opposite and cannot change. ⁵ In this world's concepts are the guilty "bad"; the "good" are innocent. ⁶ And no one here but holds a concept of himself in which he counts the "good" to pardon him the "bad." ⁷ Nor does he trust the "good" in anyone, believing that the "bad" must lurk behind. ⁸ This concept emphasizes treachery, and trust becomes impossible. ⁹ Nor could it change while you perceive the "bad" in you.
2. You could not recognize your "evil" thoughts as long as you see value in attack. ² You will perceive them sometimes, but will not see them as meaningless. ³ And so they come in fearful form, with content still concealed, to shake your sorry concept of yourself and blacken it with still another "crime." ⁴ You cannot give yourself your innocence, for you are too confused about yourself. ⁵ But should *one* brother dawn upon your sight as wholly worthy of forgiveness, then your concept of

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yourself is wholly changed. ⁶ Your "evil" thoughts have been forgiven with his, because you let them all affect you not. ⁷ No longer do you choose that you should be the sign of evil and of guilt in him. ⁸ And as you give your trust to what is good in him, you give it to the good in you.

3. In terms of concepts, it is thus you see him more than just a body, for the good is never what the body seems to be. ² The actions of the body are perceived as coming from the "baser" part of you, and thus of him as well. ³ By focusing upon the good in him, the body grows decreasingly persistent in your sight, and will at length be seen as little more than just a shadow circling round the good. ⁴ And this will be your concept of yourself, when you have reached the world beyond the sight your eyes alone can offer you to see. ⁵ For you will not interpret what you see without the Aid that God has given you. ⁶ And in His sight there *is* another world.
4. You live in that world just as much as this. ² For both are concepts of yourself, which can be interchanged but never jointly held. ³ The contrast is far greater than you think, for you will love this concept of yourself, because it was not made for you alone. ⁴ Born as a gift for someone not perceived to be yourself, it has been given you. ⁵ For your forgiveness, offered unto him, has been accepted now for both of you.
5. Have faith in him who walks with you, so that your fearful concept of yourself may change. ² And look upon the good in him, that you may not be frightened by your "evil" thoughts because they do not cloud your view of him. ³ And all this shift requires is that you be willing that this happy change occur. ⁴ No more than this is asked. ⁵ On its behalf, remember what the concept of yourself that now you hold has brought you in its wake, and welcome the glad contrast offered you. ⁶ Hold out your hand, that you may have the gift of kind forgiveness which you offer one whose need for it is just the same as yours. ⁷ And let the cruel concept of yourself be changed to one that brings the peace of God.
6. The concept of yourself that now you hold would guarantee your function here remain forever unaccomplished and undone. ² And thus it dooms you to a bitter sense of deep depression and futility. ³ Yet it need not be fixed, unless you choose to hold it past the hope of change and keep it static and concealed within your mind. ⁴ Give it instead to Him Who understands the changes that it needs to let it serve the function given you to bring you peace, that you may offer peace to have it yours. ⁵ Alternatives are in your mind to use, and you can see yourself another way. ⁶ Would you not rather look upon yourself as needed for salvation of the world, instead of as salvation's enemy?
7. The concept of the self stands like a shield, a silent barricade before the truth, and hides it from your sight. ² All things you see are images, because you look on them as through a barrier that dims your sight and warps your vision, so that you behold nothing with clarity. ³ The light is kept from everything you see. ⁴ At most, you glimpse a shadow of what lies beyond. ⁵ At least, you merely look on darkness, and perceive the terrified imaginings that come from guilty thoughts and concepts born of fear. ⁶ And what you see is hell, for fear *is* hell. ⁷ All that is given you is for release; the sight, the vision and the inner Guide all lead you out of hell with those you love beside you, and the universe with them.
8. Behold your role within the universe! ² To every part of true creation has the Lord of Love and life entrusted all salvation from the misery of hell. ³ And to each one has He allowed the grace to be a savior to the holy ones especially entrusted to his care. ⁴ And this he learns when first he looks upon one brother as he looks upon himself, and sees the mirror of himself in him. ⁵ Thus is the

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concept of himself laid by, for nothing stands between his sight and what he looks upon, to judge what he beholds. ⁶ And in this single vision does he see the face of Christ, and understands he looks on everyone as he beholds this one. ⁷ For there is light where darkness was before, and now the veil is lifted from his sight.

9. The veil across the face of Christ, the fear of God and of salvation, and the love of guilt and death, they all are different names for just one error; that there is a space between you and your brother, kept apart by an illusion of yourself that holds him off from you, and you away from him. ² The sword of judgment is the weapon that you give to the illusion of yourself, that it may fight to keep the space that holds your brother off unoccupied by love. ³ Yet while you hold this sword, you must perceive the body as yourself, for you are bound to separation from the sight of him who holds the mirror to another view of what he is, and thus what you must be.
10. What is temptation but the wish to stay in hell and misery? ² And what could this give rise to but an image of yourself that can be miserable, and remain in hell and torment? ³ Who has learned to see his brother not as this has saved himself, and thus is he a savior to the rest. ⁴ To everyone has God entrusted all, because a partial savior would be one who is but partly saved. ⁵ The holy ones whom God has given you to save are but everyone you meet or look upon, not knowing who they are; all those you saw an instant and forgot, and those you knew a long while since, and those you will yet meet; the unremembered and the not yet born. ⁶ For God has given you His Son to save from every concept that he ever held.
11. Yet while you wish to stay in hell, how could you be the savior of the Son of God? ² How would you know his holiness while you see him apart from yours? ³ For holiness is seen through holy eyes that look upon the innocence within, and thus expect to see it everywhere. ⁴ And so they call it forth in everyone they look upon, that he may be what they expect of him. ⁵ This is the savior's vision; that he see his innocence in all he looks upon, and see his own salvation everywhere. ⁶ He holds no concept of himself between his calm and open eyes and what he sees. ⁷ He brings the light to what he looks upon, that he may see it as it really is.
12. Whatever form temptation seems to take, it always but reflects a wish to be a self that you are not. ² And from that wish a concept rises, teaching that you are the thing you wish to be. ³ It will remain your concept of yourself until the wish that fathered it no longer is held dear. ⁴ But while you cherish it, you will behold your brother in the likeness of the self whose image has the wish begot of you. ⁵ For seeing can but represent a wish, because it has no power to create. ⁶ Yet it can look with love or look with hate, depending only on the simple choice of whether you would join with what you see, or keep yourself apart and separate.
13. The savior's vision is as innocent of what your brother is as it is free of any judgment made upon yourself. ² It sees no past in anyone at all. ³ And thus it serves a wholly open mind, unclouded by old concepts, and prepared to look on only what the present holds. ⁴ It cannot judge because it does not know. ⁵ And recognizing this, it merely asks, "What is the meaning of what I behold?" ⁶ Then is the answer given. ⁷ And the door held open for the face of Christ to shine upon the one who asks, in innocence, to see beyond the veil of old ideas and ancient concepts held so long and dear against the vision of the Christ in you.
14. Be vigilant against temptation, then, remembering that it is but a wish, insane and meaningless, to make yourself a thing that you are not. ² And think as well upon the thing that you would be instead.

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³ It is a thing of madness, pain and death; a thing of treachery and black despair, of failing dreams and no remaining hope except to die, and end the dream of fear. ⁴ *This* is temptation; nothing more than this. ⁵ Can this be difficult to choose *against*? ⁶ Consider what temptation is, and see the real alternatives you choose between. ⁷ There are but two. ⁸ Be not deceived by what appears as many choices. ⁹ There is hell or Heaven, and of these you choose but one.

15. Let not the world's light, given unto you, be hidden from the world. ² It needs the light, for it is dark indeed, and men despair because the savior's vision is withheld and what they see is death. ³ Their savior stands, unknowing and unknown, beholding them with eyes unopened. ⁴ And they cannot see until he looks on them with seeing eyes, and offers them forgiveness with his own. ⁵ Can you to whom God says, "Release My Son!" be tempted not to listen, when you learn that it is you for whom He asks release? ⁶ And what but this is what this course would teach? ⁷ And what but this is there for you to learn?

VIII. Choose Once Again

1. Temptation has one lesson it would teach, in all its forms, wherever it occurs. ² It would persuade the holy Son of God he is a body, born in what must die, unable to escape its frailty, and bound by what it orders him to feel. ³ It sets the limits on what he can do; its power is the only strength he has; his grasp cannot exceed its tiny reach. ⁴ Would you be this, if Christ appeared to you in all His glory, asking you but this:

⁵ Choose once again if you would take your place among the saviors of the world, or would remain in hell, and hold your brothers there.

⁶ For He *has* come, and He *is* asking this.

2. How do you make the choice? ² How easily is this explained! ³ You always choose between your weakness and the strength of Christ in you. ⁴ And what you choose is what you think is real. ⁵ Simply by never using weakness to direct your actions, you have given it no power. ⁶ And the light of Christ in you is given charge of everything you do. ⁷ For you have brought your weakness unto Him, and He has given you His strength instead.
3. Trials are but lessons that you failed to learn presented once again, so where you made a faulty choice before you now can make a better one, and thus escape all pain that what you chose before has brought to you. ² In every difficulty, all distress, and each perplexity Christ calls to you and gently says, "My brother, choose again." ³ He would not leave one source of pain unhealed, nor any image left to veil the truth. ⁴ He would remove all misery from you whom God created altar unto joy. ⁵ He would not leave you comfortless, alone in dreams of hell, but would release your mind from everything that hides His face from you. ⁶ His Holiness is yours because He is the only power that is real in you. ⁷ His strength is yours because He is the Self that God created as His only Son.
4. The images you make cannot prevail against what God Himself would have you be. ² Be never fearful of temptation, then, but see it as it is; another chance to choose again, and let Christ's strength prevail in every circumstance and every place you raised an image of yourself before. ³ For what appears to hide the face of Christ is powerless before His majesty, and disappears before His holy sight. ⁴ The saviors of the world, who see like Him, are merely those who choose His strength

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instead of their own weakness, seen apart from Him. ⁵ They will redeem the world, for they are joined in all the power of the Will of God. ⁶ And what they will is only what He wills.

5. Learn, then, the happy habit of response to all temptation to perceive yourself as weak and miserable with these words:

*² I am as God created me. ³ His Son can suffer nothing. ⁴ And I **am** His Son.*

⁵ Thus is Christ's strength invited to prevail, replacing all your weakness with the strength that comes from God and that can never fail. ⁶ And thus are miracles as natural as fear and agony appeared to be before the choice for holiness was made. ⁷ For in that choice are false distinctions gone, illusory alternatives laid by, and nothing left to interfere with truth.

6. You *are* as God created you, and so is every living thing you look upon, regardless of the images you see. ² What you behold as sickness and as pain, as weakness and as suffering and loss, is but temptation to perceive yourself defenseless and in hell. ³ Yield not to this, and you will see all pain, in every form, wherever it occurs, but disappear as mists before the sun. ⁴ A miracle has come to heal God's Son, and close the door upon his dreams of weakness, opening the way to his salvation and release. ⁵ Choose once again what you would have him be, remembering that every choice you make establishes your own identity as you will see it and believe it is.

7. Deny me not the little gift I ask, when in exchange I lay before your feet the peace of God, and power to bring this peace to everyone who wanders in the world uncertain, lonely, and in constant fear. ² For it is given you to join with him, and through the Christ in you unveil his eyes, and let him look upon the Christ in him.

8. My brothers in salvation, do not fail to hear my voice and listen to my words. ² I ask for nothing but your own release. ³ There is no place for hell within a world whose loveliness can yet be so intense and so inclusive it is but a step from there to Heaven. ⁴ To your tired eyes I bring a vision of a different world, so new and clean and fresh you will forget the pain and sorrow that you saw before. ⁵ Yet this a vision is which you must share with everyone you see, for otherwise you will behold it not. ⁶ To give this gift is how to make it yours. ⁷ And God ordained, in loving kindness, that it be for you.

9. Let us be glad that we can walk the world, and find so many chances to perceive another situation where God's gift can once again be recognized as ours! ² And thus will all the vestiges of hell, the secret sins and hidden hates be gone. ³ And all the loveliness which they concealed appear like lawns of Heaven to our sight, to lift us high above the thorny roads we travelled on before the Christ appeared. ⁴ Hear me, my brothers, hear and join with me. ⁵ God has ordained I cannot call in vain, and in His certainty I rest content. ⁶ For you *will* hear, and you *will* choose again. ⁷ And in this choice is everyone made free.

10. I thank You, Father, for these holy ones who are my brothers as they are Your Sons. ² My faith in them is Yours. ³ I am as sure that they will come to me as You are sure of what they are, and will forever be. ⁴ They will accept the gift I offer them, because You gave it me on their behalf. ⁵ And as I would but do Your holy Will, so will they choose. ⁶ And I give thanks for them. ⁷ Salvation's song will echo through the world with every choice they make. ⁸ For we are one in purpose, and the end of hell is near.

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11. In joyous welcome is my hand outstretched to every brother who would join with me in reaching past temptation, and who looks with fixed determination toward the light that shines beyond in perfect constancy. ² Give me my own, for they belong to You. ³ And can You fail in what is but Your Will? ⁴ I give You thanks for what my brothers are. ⁵ And as each one elects to join with me, the song of thanks from earth to Heaven grows from tiny scattered threads of melody to one inclusive chorus from a world redeemed from hell, and giving thanks to You.

12. And now we say "Amen." ² For Christ has come to dwell in the abode You set for Him before time was, in calm eternity. ³ The journey closes, ending at the place where it began. ⁴ No trace of it remains. ⁵ Not one illusion is accorded faith, and not one spot of darkness still remains to hide the face of Christ from anyone. ⁶ Thy Will is done, complete and perfectly, and all creation recognizes You, and knows You as the only Source it has. ⁷ Clear in Your likeness does the light shine forth from everything that lives and moves in You. ⁸ For we have reached where all of us are one, and we are home, where You would have us be.